

The man who is interested in proving there is no hell, generally has a personal reason for doing so.

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# The Baptist Examiner

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

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## Is Healing In The Atonement?

By C. D. COLE  
Madisonville, Kentucky

The writer believes that all healing, whether of the body or of the soul, whether with or without means, is DIVINE. He believes that we should pray for the sick in the spirit of the leper who came to Christ, saying, "Lord, if thou wilt, thou canst make me clean" (Matt. 8:3). What he opposes and refutes in this article is the current teaching that bodily healing is in the atonement, a right of redemption, to be obtained as readily and as surely as salvation.

There is today a widespread and growing interest in physical healing, and many religious cults have sprung up that place an unscriptural emphasis on bodily healing. In theory they put the health of the body on a par with salvation and in practice they give it an emphasis above the salvation of the soul. Those who claim to have the gift of healing, as a rule, are self-advertisers and commercialize their professed gift to their own personal enrichment. It is a weakness of human nature to put present physical and material blessings above a salvation that is future and eternal in most, if not all of its physical and material benefits. There is salvation from bodily infirmities and economic depression, but the

Scriptures put this salvation in the resurrection period — the age of the new Heaven and the new earth.

Rev. 21:1-4: "And I saw a new earth: for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe (Continued on page 2, column 4)

## ONE WHO HOLDS TO TRUTH WILL BE OUT OF PLACE IN UNIONISM

By PASTOR N. I. EDWARDS  
Bible Baptist Church,  
Huntington Park, Calif.

A strange paradox in Evangelicalism is before us today. In the last fifteen years I have often been approached by evangelical groups and have been invited to "fellowship" with them. In the early years of my ministry, I tried to fellowship with all who went by the name of "Evangelicals." Then I discovered a startling thing. To fellowship with these diversified groups meant that I could not discuss or preach about certain things lest I "mar" the fellowship. Such Biblical truths as "Baptism," the "Security of the Saints," etc., were "off-bounds." In fact, in a Union Youth Rally where I was the speaker a number of years ago, I was asked not to bring anything doctrinal. I was puzzled, for how could I preach even the most simple salvation message to lost sinners and not bring out the Doctrine of Salvation.

Has it ever occurred to you that a great many evangelicals are attempting to have fellowship on a sentimental basis rather than on a Scriptural one? Fellowship is not just warmly grasping someone by the hand nor slapping the back. That can be, and often is, hypocrisy to cover up the very apparent differences between individuals or groups. Scriptural, and therefore spiritual fellowship, is dependent for its maintenance upon walking in the light. It is impossible to have a real Bible fellowship without the Bible, and

We trust that each reader will take part in our "Sub" Campaign. Pray about it, please.

some would have us believe that some things are minor and unimportant in God's Word and, since they are, must not be discussed in what is facetiously called the "larger fellowship."

This is undoubtedly the Devil's lie. No amount of ignoring or deleting of a doctrine which finds its roots in God's Word will change this. Fellowship can only be maintained by walking in the light and we shall find the light in no other place than in God's Holy Word.—The New Testament Baptist.

## HALLIMAN BIDS FAREWELL, REPORTS ON RECENT TRAVELS, AND LISTS LATEST CONTRIBUTION FIGURES

Dear Friends:  
Since last we reported on the progress of the mission work, there have been many and great blessings. We are almost ready to leave now [by the time this is read, the Hallimans shall have already left, having departed on March 6], and as we look back over the past few months we are made to rejoice as we remember the many new friends we have met, and the host of old friends that we have been able to renew our fellowship with. Some of these perhaps will soon forget us, although we hope not — but we believe that God has given us some that will remember us, not only financially, but as they



ELDER FRED HALLIMAN

had together.

Wednesday, Feb. 10, I left Tulsa by jet plane for Hutchinson, Kansas and was there for services that night with Brother Ray Schwart and the Temple Baptist Church. The Temple Baptist Church was in the midst of a remodeling program; however, we conducted services in the base-

"I would like to help a little with the burden of TBE and pray that God will supply all your needs through Jesus Christ our Lord. I appreciate you and the truth you stand for an awfully lot. We need more preachers that will stand true to God's Word."—L. H. Creech, N. C.

"There is darkness spreading over the world, but to the Christian it means His soon return. Praise God for the Examiner and all it stands for. I hope that I can make the Conference this year and fellowship with God's people. May God open up the windows of Heaven."—E. R. McRoberts, Pa.

"You will find enclosed a check to help you in a small way carry on the wonderful work you are doing in publishing TBE. If every subscriber to TBE would send a small contribution every month, your needs would be met."—N. L. Seale, Texas.

"I have thought of you so many times since little Stephen's death, and you certainly do have my sympathy. I am a grandmother and my grandchildren are very near and dear to me. When I received your paper of Jan. 16 and read what you had to say about (Continued on page 4, column 3)

## PERVERTING SCRIPTURE TO UPHOLD THE "SOUL-SNOOZING" DOCTRINE

It is taught by some, notably by the Seventh Day Adventists, that when a person dies he goes to sleep—all of him, body, soul, and spirit, until the resurrection. This is a drab theory, and it is puzzling to know why anyone wants to believe such a thing. Of course, if such were taught unmistakably in the Bible, it should be accepted. But to the contrary, the theory must be crowded upon the Bible, and a few passages must be forced into contradicting the general teaching of the Bible to the contrary.

What is the main "proof-text" designed to prove soul-sleeping? It is Eccles. 9:5, which reads like this: "For the living know that they shall die: but the dead know not anything . . ." The Adventists harp on this expression — "The dead know not anything."

But just what is referred to in that passage? In the light of other Scripture, we are bound to conclude that reference is TO THE BODY and to that alone. The body of a dead person knows nothing. An automobile could run over it and it would not be conscious of it. A hydrogen bomb could explode and that dead body would not be aware of it.

The Bible teaches that THE SPIRITUAL SELF that lives in the body, does not sleep when the body succumbs. It moves out.

For instance, in Luke 16 we read: "The beggar DIED, and was carried by the angels into Abraham's bosom." What did the angels carry — the body? Of course not. We further read that "The rich man also died and was BURIED." What was buried? His body, of course. But we read further that, "In hell (hades) he lifted up his eyes being in torments." His body is in the grave, but the spiritual self that lived formerly in the body is not asleep in the grave. To the contrary, it is very much awake and experiencing "torments." The Adventists have connivance fits and loudly exclaim that this is a "parable." It is NOT A PARABLE, unless one is willing to admit it as a historical parable, for that thing actually happened. Jesus said, "There WAS A CERTAIN RICH MAN." Was there, or was there not? Jesus said there was, and that statement is more weighty than that of any Adventist who has a theory to prove.

Other Anti-Soul-Sleep Scriptures

1. What about the promise of (Continued on page 5, column 3)



By ROY MASON  
Buffalo Avenue  
Baptist Church  
Tampa, Florida

## The Baptist Examiner Pulpit

### "UNBELIEVING EARS AND DAMNED SOULS"

Fifth in a Series of Messages from Isaiah 53 — By John R. Gilpin

"Who hath believed our report? and to whom is the arm of the Lord revealed?" — Isa 53:1.

So far as I am personally concerned, I consider Isaiah 53 one of the outstanding chapters of all the Bible. In the Old Testament, in the Jewish worship, once a year the high priest would go into the Holy of Holies, which was the most holy place of the Jewish tabernacle. When I read this fifty-third chapter of Isaiah, I consider that we are truly in the Holy of Holies of all Old Testament prophecy.

I think of the time when Moses was leading his flock of people in the backside of the desert and the Word of God tells us that God

was about to make a revelation to him. The revelation was that he was to lead the children of Israel out of the land of Egypt, and in order to make that revelation God showed to Moses a bush that burned, but wasn't consumed. As Moses stood and looked at that burning bush, God said, "Take off thy shoes, for the place where thou standest is holy ground." In other words, "Draw nigh in reverence. Draw nigh in worshipfulness. Draw nigh in an attitude of awe and reverence." It is thus that I always come to Isaiah 53. It would seem to me that we ought to figuratively take off our shoes, for we are standing on holy ground when we read Isaiah 53.

Truly, it is a marvelous passage from the standpoint of the portrayal of the sufferings of the Lord Jesus Christ.

In the New Testament we read the Gospels of Matthew, Mark, Luke and John, and it seems to me that Isaiah 53 ought to be spoken of as the Gospel of Isaiah. In the New Testament the Apostle John is often spoken of as John the Evangelist, and it would seem to me that instead of speaking of Isaiah as the prophet, that it would be well to refer to him as Isaiah the Evangelist, for truly Isaiah presents to us in this fifty-third chapter of the book that bears his name a marvelous pre-

(Continued on page 5, column 3)

### ATTENTION PLEASE

We are in need of ten copies of the February 7, 1959 issue of TBE. These will complete ten more sets to be put into bound volumes. We will deeply appreciate receiving copies of this issue, but please write us before mailing them, and we will send an envelope for mailing such. —Ed.

Month  
Long  
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Campaign  
Now  
In  
Progress  
(See Page 2)



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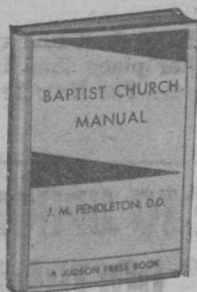
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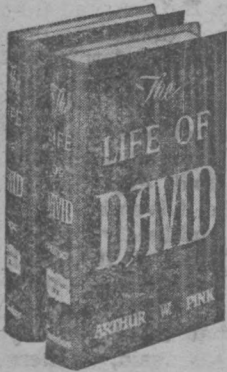
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### Healing

(Continued from page 1)

away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Christ did not die to keep us from suffering in body. Nowhere does the Bible say that Christ died for our sicknesses. The outward man (the body) perishes (II Cor. 4:16). In this earthly house we groan (II Cor. 5:2). Christ did not redeem His people from all the earthly or temporal effects of Adam's sin. Most, if not all, the temporal effects of Adam's sin remain with the believer; he toils, he sorrows, he contends with thorns and thistles, and returns to dust. In this age the saint has a mortal (dying) body; in the resurrection he will have an immortal (deathless) body. Christ died to redeem us from the eternal effects of sin.

I Cor. 15:22: "As in Adam all die, even so in Christ shall all be made alive."

This text speaks of physical death of the believer and proves that he is still related to Adam as to the temporal effects of sin.

Miracles of healing were common in the beginning of the Christian era, and though they gradually decreased, they have probably never entirely ceased. Paul exercised the gift freely in the early days of his ministry, but towards the close had to leave Trophimus at Miletum sick. And he himself had a physical infirmity, which he calls "a thorn in the flesh," and though he prayed earnestly to be delivered from it, his prayer was not answered. God had something better for him than good health. He was promised and given a sufficiency of grace by which he could glory in his infirmities. (Read II Cor. 12:1-10.)

### The Healing Movement

The healing craze is a modern fad. In none of our old confessions of faith do we find an article dealing with it. In the 19th Century two movements originated in Boston, each of which had a healing plank in its platform. The one was started by Mrs. Eddy and came to be known as Christian Science, though it is neither Christian nor science. The kindest thing that can be said of this peculiar movement is that it is an insult to rational minds and a denial of every vital element in Biblical religion.

The other was the work of a prominent physician, Dr. Charles Cullis. Dr. Cullis was not only a great physician but a devout Christian and a man of prayer. When medical aid had failed he would take his patients to God in prayer and there were remarkable cures in answer to the prayer of faith.

A. J. Gordon, the noted Baptist pastor of Boston, was a close friend and an ardent admirer of Dr. Cullis. Gordon became interested in the study of physical healing through prayer and wrote a book on the subject. In this book he cautiously suggests that physical healing is in the atonement. He wrote on the subject with a reserve that was unlike his usual manner in dealing with the Scriptures. The main text upon which he based his suggestion was Matt. 8:17: "Himself took our infirmities, and bare our sickness." This text will be studied further on in this article.

A. B. Simpson, founder of the Christian Missionary Alliance, was another disciple of Dr. Cullis. He was somewhat emphatic in his teaching that physical healing is in the atonement. Simpson sought to be consistent (in his practice) with his theory, and this caused him to refuse a hot water bottle to warm his cold feet for fear it would seem that he was using means. This great and good man had a growing infirmity of the eyes, from which he sought deliverance through prayer, but none came and he had to put on glasses to see how to read.

Other leading lights of the healing movement have been Alexander Dowie (founder of Zion

City), Mrs. McPherson, the B. Worth Brothers, the Richey Bros. and Dr. Price. It is their contention that bodily healing is a redemption right of every saved person and that the only thing that prevents the healing of a saved person is lack of faith in some sin in the life. This is what we are opposing in this article. It is an undisputed fact that some of the best saints are sickly while some of the sorriest saints have robust health. The writer personally knows a blind lady who manifestly devout and who has been a consistent follower of the Richeys for several years — she is still blind.

### Misinterpretation of the Scriptures

As a religious movement advocates of "physical healing" base their claim upon the Scriptures. In refuting their claims we must show that their interpretation of Scripture is false. This we will now do. Isaiah 53:5: "But he was wounded for our transgressions, he was bruised for our iniquities: chastisement of our peace was upon him; and with his stripes we are healed."

The healing referred to in this passage is spiritual and not physical. It speaks of the vicarious sufferings of Christ for the sins of His people. In fact in every case where Isaiah uses the word "health" and "healing" it is spiritual and not physical. See Isaiah 30:26; 57:17-19; 58:8.

Matt. 8:17: "Himself took our infirmities, and bare our sickness."

Let the reader turn to this passage for the sake of the context. Our opponents make this passage teach that Christ died for our sicknesses as well as for our sins. They link it with I Peter 2:24, which says, "Who his own self bare our sins in his own body on the tree." But these are not parallel passages at all. We will raise questions which will bring out the wide difference between Matt. 8:17 and I Peter 2:24, and we will also make the meaning of Matt. 8:17 clear.

1. When and where did Christ bare our sicknesses? The context makes it clear that it was at Capernaum during His earthly ministry (Matt. 8:15). But Peter tells us that He bore our sins in His own body on the tree. The difference between the two passages is the difference between Capernaum and Calvary. Atonement was made on Calvary. Matt. 8:17 does not point to what He bore on the cross but to what He has been doing at Capernaum.

2. How did Christ bare our sicknesses? He did not bare our sicknesses vicariously but symbolically. There is a difference in the word used for "bare" in Matt. 8:17 from that used by Peter. The word used by Peter denotes vicarious or substitutionary suffering. The word used in Gal. 3:13 is "Bear ye one another's burdens." (Continued on page 3, column 1.)

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## Examiner Editorials

By Bob L. Ross

### "QUESTIONS & ANSWERS ON DIVORCE AND REMARRIAGE" NOW IN TRACT FORM

Because of the widespread interest in the article in the January 9th issue of TBE, and because of the financial assistance of three brethren in Florida, we have put the "Questions and Answers on Divorce and Remarriage" in tract form.

Before printing the tract, I added some more information concerning "fornication," more thoroughly disproving (I believe) the popular notion that fornication is a sin only in the unmarried. If Jehovah's "wife" (Israel) committed fornication with the Egyptians (Ezek. 16:26), then surely the popular notion can not be true. And if the Law forbids adultery, that undoubtedly includes all manner of immorality in both the married and unmarried. (Such are examples of the few arguments which I have added and expounded in the tract).

Also, there is a small number of other questions, taken from a recent issue of TBE, added to the tract.

This tract will be sent free to all who can use it effectively. We will appreciate your paying the postage, however.

## Healing

(Continued from page two)

and so fulfil the law of Christ" and no reference to atonement. We cannot bear anyone's burdens vicariously, so that he will have none to bear; but we can share them sympathetically, and hand his burdens by a helping hand. The word used in Matthew 1:1, "We that are strong ought to

bear the infirmities of the weak." Christ is a sympathizing High Priest, and can be touched with the feeling of our infirmities. He can either heal us of our infirmities or give us sustaining grace to bear them. But sickness for a day, or for even a moment, would be incompatible with the theory that He bare our sickness vicariously. It is nowhere stated in the Scriptures that Christ died for our sicknesses. There is no Gospel of physical healing. The Gospel is that Christ died for our sins. See I Cor. 15:3.

Let us now bring out something that unveils the marvelous accuracy of the Holy Scriptures. The Septuagint was the authorized Greek version of the Old Testament Scriptures in use in the days of Christ and the apostles. Isaiah 53:5 does speak of the vicarious sufferings of Christ. Now Peter, in speaking of His vicarious sufferings, uses the same word that is used in the Septuagint in Isa. 53:5. Matthew uses Isa. 53:5 illustratively of the healing ministry of Christ, but in doing so he is divinely guided in the change of words. Instead of using the word that Peter used in speaking of His atoning death, Matthew selects a word for "bare" that is never used in a substitutionary or vicarious sense.

Mark 16:15-18: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

This passage is made much of by the advocates of divine healing. It is enough to say that this is a prophecy which has already been fulfilled, rather than a promise for the saints of today. The 20th verse makes it clear that it received immediate fulfillment: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Notice that the gospel is distinguished from the signs which followed. The signs were given to accredit the gospel but were no part of the gospel. Those who have acted as if this passage were a promise to us today have been guilty of presumption and have paid dearly for their folly.

It is not always God's will for all His people to be in good health. But the "divine healers" put the blame for their failures on their patients. They tell them that it is "lack of faith" on their part, or their "failure to meet conditions," that prevents their healing. What a travesty on the Word of God! But the Bible shows that it is the healer who must have faith. Go back to Mark 16:17, 18: "And these signs shall follow

them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." See also Heb. 2:4.

In Matt. 17:14-21 we have the account of a lunatic who was brought to Christ's disciples to be healed and they failed. When Jesus had cured the child His disciples asked Him why they had

## Monthly Fellowship Meeting

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failed. And He answered, "Because of your unbelief." The so-called "Divine Healers" are putting the blame on the wrong person in their failure to cure the sick.

James 5:13-16. Space will not allow us to quote this lengthy passage. Let the reader turn to it, for we have no desire to shun it.

The writer confesses to little light on the passage, but it does not support the contention that physical healing is in the atonement. It does teach that some cases of sickness are the result of sin. It also teaches that the prayer of faith shall save the sick. But nobody can pray the prayer of faith in each particular case. If it were within human power to pray the prayer of faith, then there would be no death among men. The prayer of faith would be prayed and the sick, in every case, would get well. The atonement of Christ does provide for the body. Salvation is for the whole man. (See I Cor. 6:20; I Thess. 5:23.) The death of Christ guarantees that the body will be redeemed from its present state of humiliation. But this is future, and awaits the return of our Lord who will change our vile bodies and fashion them like unto His glorious body. The body is redeemed in the resurrection: in the meantime the outward man perishes.

## The Real Issue

The real issue is not as to the fact of Divine healing, but as to the method and as to whether or not it is God's will for every saint to be healed, and that nothing prevents his healing except sin and lack of faith. All healing is Divine whether by the use of means or without the use of means. There are those who decry the use of medicines and denounce doctors and drugs as of the Devil. Our position is that God usually heals by the use of means, and in rare instances without means. Paul told Timothy to take a little wine for his stomach's sake and his often infirmities (I Tim. 5:23). Paul spoke of Luke, his traveling companion, as the beloved physician (Col. 4:14). Isaiah recommended a fig poultice for Hezekiah's boil and he recovered (II Kings 20:7).

We are told that if sickness is the will of God every doctor would be a law-breaker, every nurse would be defying the Almighty, and every hospital would be a house of rebellion. This sounds plausible, but the principle is inconsistent with other known facts. For example, thorns

## "I Should Like to Know"

1. In the sermon, "Ambassadors for Christ," the writer makes it quite emphatic that he believes we were all children of the Devil at one time. Please tell me what you think of this in the light of John 10:26, 27; Eph. 1:4; Rev. 17:8. Can we be children of the Devil and still be lost sheep of the Lord, or have been chosen in Him before the foundation of the world, or have had our names written in the Book of Life from the foundation of the world?

We are in hearty agreement with the sermon, that a person is a "child of the Devil" until he becomes a "child of God" through faith in Christ Jesus (Gal. 3:26). The metaphor, "child of the Devil," is used not to signify a biological relationship, such as in the physical realm; a person is never a "child of the Devil" nor a "child of God" in this sense, such as "Two-seeders" teach. The expression, "child of the Devil" is used to describe one's spiritual condition. Since we lived like the Devil, were in rebellion to God, and have sin dwelling in us because of its introduction into the human race by Satan, we are called, metaphorically, "children of the Devil." There are other such metaphors also, such as "children of wrath," "children of darkness," etc. We are called by these terms because they describe the condition we are in, as condemned sinners. They do not mean that we are related to these things biologically.

We should be careful not to stretch metaphorical language beyond its intended use. Do not separate the metaphor and give it a dogmatic definition and then bring it back to the subject or object it is being used in connection with; rather, keep your eyes upon the subject or object, using and understanding metaphors in a restricted sense, as they are necessarily restricted by the things they are used to describe.

You cannot take the term "child of the Devil" and teach that one

is literally of the biological offspring of Satan. We are "children of Satan" only in the sense that our sinful character results from his "fathering" of sin in the human race. And in contrast, we are "children of God," not through a biological relationship, but through faith in Christ Jesus, who unites us with God and sheds His love abroad in our hearts.

2. Do you think that John 6:53 excludes us from being saved, since we cannot take the Lord's Supper?

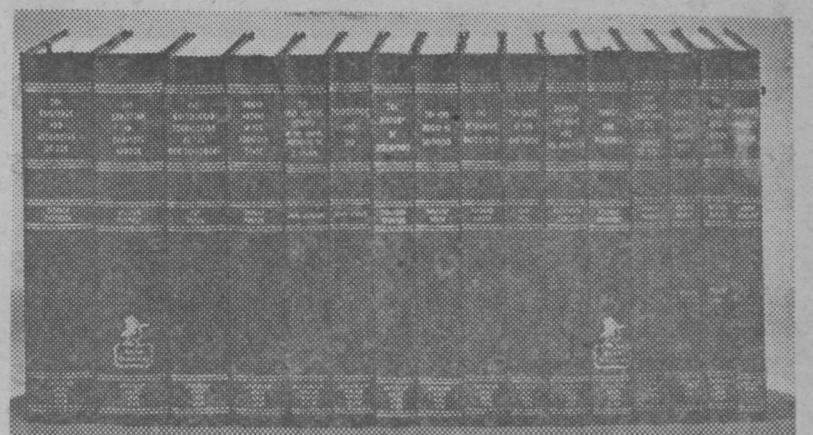
The passage in John does not even refer to the Lord's Supper, so certainly it would not exclude one from being saved. The Romanists have perverted this passage, making it mean the "mass," in which Christ's literal body is supposed to be present in the bread. But Christ is here using metaphorical language and has reference to "eating" His flesh and "drinking" His blood in the sense of partaking of His sacrificial death by faith. Those who take the Romanist view are guilty of stretching the metaphor beyond its designed use.

3. I would like for you to explain Isaiah 4:1: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

We believe this prophetic statement well describes the present-day religious situation. Understanding the term "woman" to refer to a professing church (as the term is occasionally used in the Word), and understanding the number "seven" as the complete number (or full number), we think that the reference here is to all the false churches that profess to be serving Christ. They "eat their own bread," which we believe is a reference to their doctrines. They "wear their own apparel," which means that their

(Continued on page 4, column 1)

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## "I Should Like To Know"

(Continued from page three)  
justification is something other than the imputed righteousness of Christ (the "robe of righteousness" and "garment of salvation"). These false churches want to wear the name of Christ — that is, be known as "Christian" — in order that they might be recognized as legitimate churches of the Lord. Notice that they "take hold" of this "one man," who is evidently Christ. Christ did not start them, but they "take hold" of Him.

This verse therefore fitly describes our religious situation today, with the Protestants, Holy Rollers, Romanists, Campbellites, Mormons, Adventists, Russellites, Interdenominationists, Unionists and all the rest of the latter-day groups being the "women" who follow the path set forth in this prophetic statement.

### 4. Does authority and power belong to the church?

That would depend upon your use of the term "belong." Certainly, all authority and power are of God. So in this sense, the church has nothing of this kind. However, God has commissioned His church to do certain things and in these the church is the only organization on this earth with God's authority to execute God's commission. Unless God authorizes some other group or some other person, then no one else may rightfully carry out God's commission.

### 5. Can the power or authority be transferred to a group of people or an individual?

You are probably referring to what is called "delegated authority." No, such can not be done by a church. However, a person or group may act in the stead of the church, doing for the church what the church has appointed, if it is within the realm of Scriptural doctrine. No church may step beyond the Scripture, of course. To illustrate how a person acts for the church, notice baptism: the church has the authority of God to baptize, but since it

is an ordinance that is individually administered, the church appoints a person to act for the church. Christ baptized the same way (John 4:1, 2). This is also how the Gospel is preached by a church in a mission field: a God-called preacher is authorized by the church to represent that church. This is according to the Scriptural pattern and God has so ordained that the church do this.

### 6. Can a group of brethren, meeting in the name of churches, transact business for churches?

Not unless each church has thoroughly discussed the business and voted thereupon. Then those appointed by each church simply express the vote of the churches on the matter. Individuals have no right to decide on issues which are to be decided upon by the church. Otherwise, there would be a delegation of authority. The representative, or messenger, of a church is to act in harmony with the expressed will of the church in whatever matter he is representing the church.

## Healing

(Continued from page 3)  
and thistles are in the will of God — it is God's will for them to exist, but a man is not resisting the will of God when he takes a hoe and chops them down. It is His will that we should rid the land of them. Christ said that they that be whole need not a physician, but they that are sick. It is not God's will for all His people to be of robust health. Paul was sickly. He cried in vain for God to heal him. His bodily infirmities were for his good — to keep him from being puffed up over the visions and revelations from the Lord (II Cor. 12:7).

Peter encouraged suffering saints by telling them that the "God of all grace, after they had suffered awhile, would make them perfect, stablish, strengthen, and settle them" (I Peter 5:10). If Christ made atonement for our sicknesses, it would be as impos-

sible for a saint to have even the headache as it would be for him to suffer in Hell. Ah, after all, the real error of the self-styled "Divine Healers" is in respect to the atonement. Their theory of atonement is made to rest upon the shaky foundation of human merit. Their atonement does not always atone, according to their own admission — another fruit of Arminian theology.

### The Causes of Sickness Among the Saints

Sickness among saints may result from at least three different causes.

It may be the result of sin as in the case of the Corinthians because of their perversion of the Lord's Supper (I Cor. 11:29, 30).

It may be the result of the violation of the laws of health. If a saint breaks the laws of health he will suffer for it. If he drinks poison he will die, however saintly he may be.

Sickness may be for the development of Christian character and as a trial of faith. Job and Paul are cases in point.

It behooves every child of God to endeavor to ascertain the cause of any given case of sickness. If it is the result of transgression of the moral law — if it is chastisement from the Father — let him confess his sin, mend his ways, seek forgiveness and healing if it is God's will to heal him. He cannot demand it as a redemption right. His healing rests with a Sovereign God. If it is for a trial of faith and to develop Christian character, he is responsible to let tribulation work patience and see to it that his faith is "found unto praise and honour and glory at the appearing of Jesus Christ."

May the Lord deliver His people from the healing fadists of the day while they cast all their care upon Him, knowing that He careth for them.

## Appreciated Comments

(Continued from page 1)  
the little fellow, I thought it was the most beautiful thing I have ever read. I have read it over four times."—Mrs. Lynn Beasley, Florida.

"Enclosed please find my check which can not fully express my joy I receive from reading TBE. I have been a reader of this paper many years. It is a great incentive to a study and right understanding of the Bible."—C. T. Fowler, Ga.

"I am enclosing a small offering to the Examiner. Wish it were more . . . Certainly I have remembered you in prayer, and it made me feel so humble and close to the Lord by your asking me. We who have had heartache know what it is, but we know also that it can only bring us closer to Him who will wipe away all tears . . . A friend sent a copy of the Examiner to me several years ago . . . It was then that I first came to understand the doctrine of election, and it has blessed my life, no end . . . May God bless you and keep you and yours, Bro. Gilpin."—Mrs. J. G. Ward, Texas.

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# Why I Want To Attend Your 1960 Bible Conference

PASTOR ARTHUR J. CORCORAN  
Cottage Hills, Illinois

I am planning very definitely to attend the Bible Conference this Labor Day weekend.

We believe the Bible Conference at Ashland is a good spiritual thing. To me the invitation to the Conference is a call to prayer, fellowship, Bible instruction, Divine enlightenment, strengthening of faith, a sense of victory through fellowship, a time of full and free preaching of the whole counsel of the Word, a consciousness created that it pays to serve the Head of the church as the first generation of believers and as Baptists have done through all the years past through sunshine and rain.

As it is written that Spurgeon was "the last of the Puritans" so we today can be encouraged by the Conference to carry the torch of the doctrine of Free Grace, not caring what has been preached since Spurgeon's time and the time when God graciously spoke in fullness to us, not being ashamed to do so without the camp.

When we think of the present darkness and the evidence of nearness of the Rapture and the need for contending for the faith, I know of no boon that could come to a preacher or layman and the wives as such a meeting planned at Calvary Church in Ashland.

May God bless you and Bob and your families in the precious work you both are doing.

has had a very definite influence on my life as I am sure it has on many others. I thank the Lord for your help to me and now I want to say to you, 'thank you.'—Wayne Crow, Alabama.

"I have been greatly blessed to find a paper believing and teaching the whole counsel of God. It is my desire, the Lord willing, to attend your Conference this fall."—Henry C. Hall, Michigan

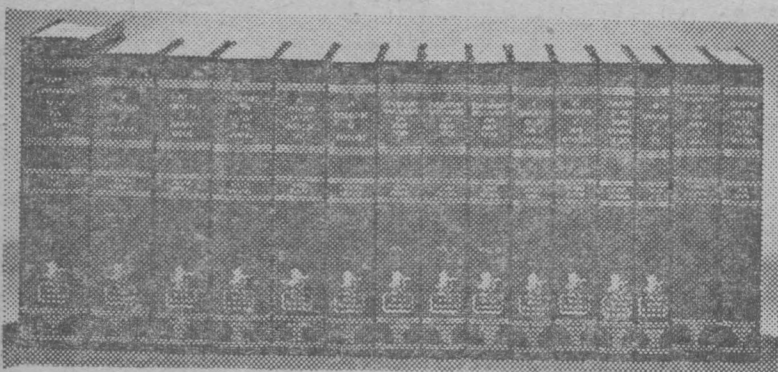
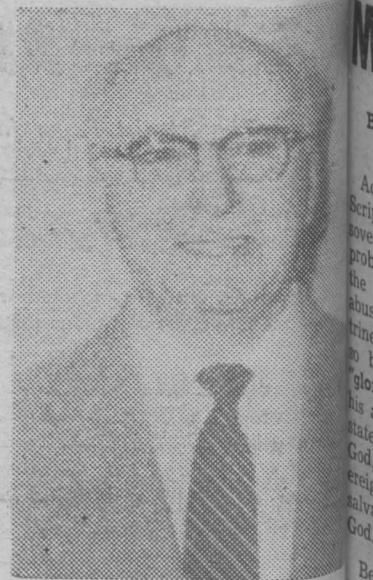
"Though I cannot yet see eye to eye on everything you print—yet I find that the more I study for some reason the closer we come in many things. I appreciate your witness for the purity of the Gospel of Christ and many other doctrines that you defend with all your heart and soul. I just wanted to send this note along with the small offering and also promise the Lord to send another from time to time."—Owen J. Croy, Ohio

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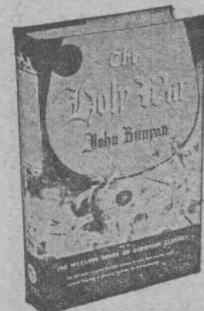
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# My Position On Acts 13:48

By Pastor Harold Brunson  
Jacksonville, Texas

Acts 13:48 is another verse of Scripture which teaches God's sovereign election. This doctrine is probably the most misunderstood, the most perverted, the most abused, and the most hated doctrine in the Word of God. This is so because it strips man of all "glorying in the flesh," reveals his awful depravity, his spiritual state (death), his enmity against God, while magnifying God's sovereignty and making the sinner's salvation wholly dependent upon God. (Jonah 2:9; Psalm 3:8).

Before developing Acts 13:48, let me say a little something about the "will" of man or the "will of the flesh." When Adam was created, he was created in a state of innocence and his will was in a state of moral equipoise. This is to say that he had no bias toward either good or evil. In this way, unfallen Adam differs exceedingly from his descendants and also from the "last Adam," the Lord Jesus. After Adam's fall his moral equipoise was destroyed, and from that day to this, natural man has had a bias in favor of evil. (Job 34:4; Rom. 8:7-8; Eph. 2:1-3; John 1:19). Man's will is bent to sinning! Man cannot will to come to God by himself. There must be an outside power! (John 5:40; John 13:13; John 6:65; Phil. 2:13). True, the Bible says, "Whosoever will may come" (Rev. 22:17) but this does not imply that a sinner (by himself) can come to Christ any more than "Lazarus come forth" implies that Lazarus (by himself) could comply with this command. There had to be a power beyond the power of dead, deaf, decomposed Lazarus. Now, Jesus differed radically from unfallen Adam, because he could not sin. His Father made His will bent or biased toward good. Therefore, Jesus was never in a state of moral equipoise!

A buzzard is free to eat corn, but he will starve to death, because it is not his nature to eat corn. A sinner is **FREE** to accept Christ, but it is not a sinner's nature to want God until an outside Power (Psalm 62:11) has made him willing! "Thy people shall be willing in the day of thy power!" (Psalm 110:3). This makes certain the salvation of the elect, and leaves the non-elect to die in their sins as an act of **permissiveness**. This is the sinner's just wages. (Romans 6:23). This does not make God a respecter of persons. To show favor between the elect and the non-elect is to become a respecter of persons, but to show favor toward "some" of the whole is ill-deserving is not being a respecter of persons. (Rom. 2:11; Col. 3:25; Rom. 9:15-16).

Now to Acts 13:48, "And as many as were ORDAINED to eternal life BELIEVED!"

This DOES NOT say, "And as many as believed were ordained to eternal life," as all Arminians would have us believe!

1. This ordination (election) is eternal. (Eph. 1:4). Belief is not the cause of this ordination, but the consequence or the fruit thereof!

2. This ordination (election) is for a specific number, else the words "as many" are superfluous! (John 17:2, 6, 9, 11, 12, 24).

4. The "as many" (the elect) not one more, not one less will most certainly believe. (John 6:37).

For the sake of clarity, and lest I be accused of possessing theological fatalistic inertia, and lest I be branded as hyper-calvinistic, I add a few further thoughts as to my position on election.

I believe in an unconditional election in eternity to a conditional salvation in time and affirm that God also ordained the means to bring the elect to Himself! A careful reading of II Thess. 2:13-14 will reveal the means. Sanctification of the Spirit (John 16:7-11). And belief of the truth (Rom. 10:17; John 6:28-29).

Here are three thoughts concerning God's foreknowledge. First, should someone say the basis of God's election was His foreseen faith in people, then it would be wise to remember that faith is God's gift. (Eph. 2:8). Second, if God's election is based on foreseen faith, then God's election would be contingent upon the actions of depraved man, and not upon His Sovereignty and "His own purpose in grace, which was given us in Christ Jesus before the world began." (2 Tim. 1:9). Third, the Greek word for foreknowledge in 1 Peter 1:2 is **PROGNOSIN**, and Thayer's Lexicon defines it as meaning "forethought or pre-arrangement." (Page 538).

I do not know who the elect are. God does! I am to preach to every creature. Why? Because God commanded it! In so doing I can have the assurance that while one waters and another plants, it is God who gives the increase.

Before complete denunciation of this article, please check the position of our great predecessors in the Baptist ministry, and you will find Pendleton, Graves, Carroll, Taylor, Andrews, Jarrell, Spurgeon, Conner, Broadus, and hundreds of others who believe Acts 13:48 as presented in this article.

Knowing this is not popular because it is so humbling to man in an age which has emphasized

the human and relegated the power of God to the background, I would appreciate a word of encouragement from any of my brethren who share the peaceful serenity of this great doctrine with me.

Address: Harold Brunson, Box 1288, Jacksonville, Texas.



## "Soul-Snoozing"

(Continued from page one)  
Jesus to the penitent thief (Luke 23:43)?

Jesus promised to take him where He was going that day. His body went into the tomb and the body of the saved thief was likewise disposed of. Jesus wasn't talking about the body. He took the penitent to be with Himself, and of course he was active, awake and conscious.

2. What about Moses and Elias (Matt. 17:3-6)?

Moses had died centuries before and had been buried — the Bible says so. But here he is talking with Jesus. Was he "walking in his sleep"? No — the body of Moses was asleep, but the spiritual self that once lived in the body, was alive, awake and fully conscious. Incidentally, Moses knew what was then going on here on earth, and what was going to take place. He knew where Jerusalem was, and that Jesus was going to die there (Luke 9:31). If Moses knew all this, then it must be true that the saved dead know what people are doing on this earth, and what is going to take place here. Soul-sleeping is completely out of

phen (see Acts 7:55-60)? Stephen saw the Lord — saw him standing as if ready to welcome him, and he said, "Lord Jesus receive my spirit." Did he expect the grave to receive his spirit? No — he expected Jesus to receive his spirit into His immediate presence. To assume that Stephen sleeps body, soul, and spirit is groundless.

Besides, Heb. 12:1 pictures the heroes of faith in the 11th chapter as looking upon us as we run the Christian race here below. If that be true, then certainly they are not asleep. Soul-sleeping doesn't even have a wooden leg to stand upon!



## "Unbelieving Ears And Damned Souls"

(Continued from page one)  
sentation of the Gospel, and he surely appears to us as a very, very faithful evangelist.

I

ISAIAH FELT THAT HE SPOKE MAINLY TO UNBELIEVING EARS.

Isaiah said, "Who hath believed our report?" This was a question and it implied that there were a very, very few that believed what he had to say. In other words, he felt that his message was falling upon unbelieving ears. What he said in this instance was but a repetition of other statements that he had made elsewhere in the book of Isaiah, for we read:

"But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." — Isa. 28:13-15.

If you will notice this carefully, you will find that the proper way to teach people the Word of God is precept upon precept, line upon line, here a little and there a little, and even then, Isaiah says that people will reject the Word of God, and he cites Ephraim as a good example. Even though he has given them the Word of God in this manner, these scorners of the tribe of Ephraim have made an agreement with death and hell to the extent that they say, "For we have made lies our refuge, and under falsehood have we hid ourselves." You can thus see that in this early chapter of Isaiah, even before we come to Isaiah 53, that Isaiah had already been preaching to unbelieving ears — ears that should have heard the Word of God, but ears that didn't hear the Word of God, and who hid themselves under falsehoods and made lies their refuge.

Listen again:

"For the Lord hath poured out

## Life

To the preacher life's a sermon,  
To the joker life's a jest,  
To the miser life is money,  
To the loafer life's a rest.

To the soldier life's a battle,  
To the teacher life's a school.  
Life's a great thing for the thinker,  
But a folly to the fool.

Life is just one long vacation  
To the man who loves his work,  
But its constant dodging duty  
To the everlasting shirk.

To the faithful, earnest worker  
Life's a story ever new;  
Life is what we try to make it—  
What, my friend, is life to you?

upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" — Isa. 29:10-15.

Notice, Isaiah refers to people who have closed their eyes. He refers to people who have covered their eyes so they cannot see, and they have said, "Now the book is a sealed book to us, and we are ignorant; we are uneducated; we cannot read." In other words, Isaiah is merely saying to us in a figure of speech that he was preaching to people who had unbelieving ears.

Notice again:

"That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." — Isa 30:9-11.

Can you imagine people like the people of Israel's day? They were rebellious people; they were lying people; they were people that did not hear the law of the Lord. Worse than that, they would say to the preachers, "Preach unto us smooth things. Prophecy deceits. Don't give us the truth, but in a deceptive manner, deceive us." Isaiah, I say, felt that his message was falling upon unbelieving ears.

We read again:

"Who among you will give ear to this? who will hearken and hear for the time to come?" — Isa. 42:23.

Notice, Isaiah is saying: "I preach to you. I give to you the Word of God. I tell you how God has chastened you. I warn you about what is yet to come, and who among you will give ear to this?" As if to say, "My message is falling upon unbelieving ears." Therefore, when we come to Isaiah 53:1, he says, "Who hath believed our report?"

This is not a new message. It is the same message that he has reiterated four times previously in Isaiah 28, 29, 30 and 42. In all these four instances he has reminded us that the people have unbelieving ears, and they will

(Continued on page 6, column 1)

## Plans To Attend Bible Conference



"It being the Lord's will, I sure do plan to be with you at the Conference this year. Don't really care to take part in the Conference; just an opportunity to be there will make me very happy."

—H. L. PEACOCK, La.

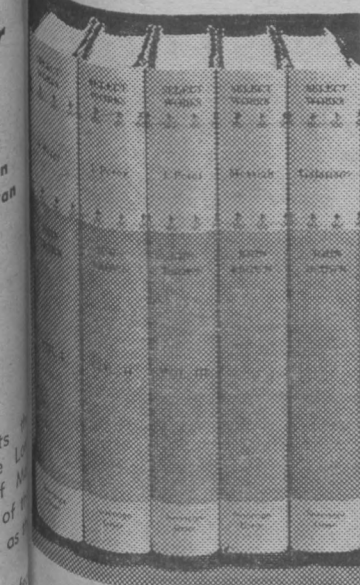
the picture here.

3. What about Paul's words (see II Cor. 5:8)? He said that for a believer to be "absent from the body" is to be "present with the Lord." The BODY, present with the Lord? No — the body stays in the grave. It is the real self that lived in the body that goes to be with the Lord. Surely Paul spoke the truth when he, by divine inspiration, penned those words.

Then further, Paul tells us that he had a desire to "DEPART AND BE WITH CHRIST, which is far better." He DID NOT say to depart and be in the grave, body and soul and spirit for a few centuries. He said to depart and BE WITH CHRIST. He said that this would be "far better." It would not be far better to be asleep in some cold, mouldy grave. This verse is a complete refutation of soul-sleeping.

4. What about the words of Ste-

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## "Conditional Atonement"

By ALEXANDER CARSON

There are many people who plead for the atonement of Christ, who, in effect, deny it, as well as its open opposers. They suppose that it is a conditional atonement, of efficacy only to those who comply with certain terms.

It is evident, however, that a conditional atonement is no atonement in the proper sense of the word; for an atonement must expiate the sins atoned for, just as a payment cancels a debt. Where, then, there has been an actual atonement made, the sins atoned for never can be punished again, any more than a debt once paid can be charged a second time. It would be unjust in God to charge the debt to the account of man that was fully paid by man's Surety.

It may be alleged that one man may pay another man's debt upon

certain conditions; and that if those conditions are not fulfilled, the debt will be still chargeable upon the debtor. But it is evident that, in such a case, the surety either does not actually pay the debt till the conditions are fulfilled, or if he has conditionally paid it, he is refunded before it is chargeable upon the debtor. In every such case, the debt is not really paid.

But Jesus has paid the debt. He has already made atonement; and if they for whom He died are not absolved, the debt is charged a second time. Christ can never be refunded. His blood has been shed; and there is no possibility that what He suffered can be now either more or less.

They, then, who suspend the efficacy of the atonement of Christ upon conditions to be complied with by man, in effect deny that atonement has been truly made.

## "Unbelieving Ears And Damned Souls"

(Continued from page five)  
not believe his report, or the message that he is giving to them.

Now, beloved, what was true in Isaiah's day was just as true in New Testament days, for we read:

"He came unto his own, and his own received him not." — John 1:11.

"Have any of the rulers of the Pharisees believed on him?" — John 7:48.

If you will notice the context, you will find that the Pharisees had sent certain representatives to investigate, or to check concerning the Lord Jesus Christ. When these representatives came back, they said, "Never man spake like this man." The Pharisees said, "Have you believed on Him, too? Have you followed Him? Are you accepting Him? Are you receiving Him?" Then they said in scorn, or in satire, or in ridicule, "Have any of the rulers of the Pharisees believed on him?" As if to say, "We have rejected Him. We have scorned Him. We have not believed upon Him."

Listen again:

"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?" — John 12:38.

From the experience of the Lord Jesus Christ and from what is said in these verses in John 1, 7, and 12 you can see the reaction to Jesus Christ was just the same in the New Testament as it was in the days of Isaiah. In fact, if you will turn to the book of Romans, you will find that the Apostle Paul quotes from Isaiah 53 again to show us that people have unbelieving ears concerning spiritual truths. Listen:

"But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" — Rom. 10:16.

Notice, Paul had the same experience. People weren't believing. They weren't receiving. They were rejecting his message. Paul says, "But they have not all obeyed the gospel." Then he goes back and quotes Isaiah 53:1 and says, "Who hath believed our report?"

So, beloved, what was true in the days of Isaiah, and what was true in the days of the Lord Jesus Christ, and what was true in the days of the Apostle Paul, I believe is true in this very day. In the days of Jesus, He came unto His own, and His own received Him not. In the days of the Apostle Paul, Paul's message was spurned and rejected to such an extent that he even quoted the prophecy of Isaiah, which says, "Who hath believed our report?" I tell you, beloved, the majority of people in this world just will not believe the Gospel of the Son of God. We say that it must be revealed to them before they can believe, and that is true, but the majority of people in their natural estate, just do not desire, and will not in any wise at all believe the Gospel of the Lord Jesus Christ.

Do you realize that the Gospel is the most carefully guarded secret in all the world? If I were to go out on the street and ask the man on the street, "What is the Gospel?" I would get a multiplicity of answers. I am satisfied that the majority of people would tell me that it concerned a man called Jesus who came into this world and lived in this world, and finally died as a martyr to his convictions. The majority of them would say that this was the Gospel. There are even Baptist preachers, if you were to ask them what is the Gospel, would say, "The entire body of truth." In fact, preachers have spurned me and wouldn't have anything to do with me because I differed with them about the Gospel. They believed that the Gospel was the entire body of truth and that man had to believe the whole Bible in order to be saved. I tell you, that is not the Gospel, for the Word of God tells us what the Gospel is:

"For I delivered unto you first of all that which I also received, how that Christ DIED for our sins according to the Scriptures; And that he was BURIED, and that he ROSE again the third day according to the Scriptures." — I Cor. 15:4.

Beloved, this is the Gospel of the Lord Jesus Christ. Men don't believe it. It is a carefully guarded secret that has never yet gotten out into the world.

I dare say if I were to go out from this place and get drunk that it would be heralded across America, and there would be papers that would publish it as soon as they could get their paper into print — that Brother Gilpin had gotten drunk and was seen staggering along the street. If I were

to beat up on Mrs. Gilpin and you would see her tomorrow with black eyes and her arm in a sling where I had broken her arm, that would be heralded all over the country. But, beloved, I stand here and tell you that the Gospel of Jesus Christ is that Christ died for our sins. I tell you that the Bible says that is the Gospel, and yet you guard it like a secret. You guard it more carefully than anything else in this world. You act like you don't want people to find out about it. You act like you don't want people to know what it is. The result is, even though the Gospel has been preached ever since the days of Abraham down to the present time, and even though the Gospel was given to us in literal form when Jesus was here within the world, and even though the Gospel was given to us through the writing of the New Testament writers over and over again, it is still the most closely guarded secret in all the world. People just don't know what the Gospel is.

Beloved, we are living just like they lived in Isaiah's day. Isaiah felt that he was speaking mainly to unbelieving ears, and that is true in this hour when I preach to you. When the message goes out through THE BAPTIST EXAMINER or over the radio, it is primarily falling upon unbelieving ears.

Listen to me, the Gospel ought to be heard by everybody. Everybody ought to rejoice at the thought of the Gospel. Everybody ought to thank God that Jesus Christ died for their sins that they might be saved. Yet, beloved, you tell people that truth and the majority of them might just as well close their ears. They just do not believe.

## II

### WHAT WAS IT ISAIAH'S COUNTRYMEN WOULD NOT BELIEVE?

First of all, men will not believe that the Messiah was a suffering Messiah. In Isaiah's day that was the thing that they didn't want to believe. They were willing to believe the glories and the triumphs of the Lord Jesus Christ. If you will go back and read in the book of Isaiah and study it as I have studied it of recent date, you will find that when he spoke of the matter of glories and the triumphs, people didn't reject that. Listen:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel." — Isa. 7:14.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." — Isa. 9:6, 7.

"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." — Isa. 11:2-4.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." — Isa. 42:1.

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." — Isa. 42:4.

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people,

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for a light of the Gentiles." — Isa. 42:6.

Anytime that Isaiah preached about the glories and the triumphs of the Lord Jesus Christ, the people accepted that; but when Isaiah spoke about the sufferings of the Messiah, he immediately said, "Who hath believed our report?"

Let's turn to Isaiah 53 and notice what Isaiah had to say about the sufferings of Christ. Listen:

"He is despised and rejected of men." — Verse 3.

"But he was wounded for our transgressions, he was bruised for our iniquities." — Verse 5.

"And the Lord hath laid on him the iniquity of us all." — Verse 6.

"He was oppressed, and he was afflicted." — Verse 7.

"For the transgression of my people was he stricken." — Verse 8.

"When thou shalt make his soul an offering for sin." — Verse 10.

"He shall see of the travail of his soul, and shall be satisfied." — Verse 11.

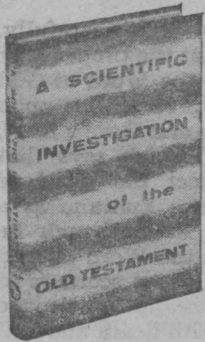
"For he shall bear their iniquities." — Verse 11.

"Because he hath poured out his soul unto death." — Verse 12.

Just as soon as Isaiah talked about the sufferings of the Lord Jesus Christ, and just as soon as he talked about a Messiah who was to be a suffering Messiah, people closed their ears. They would hear him when he talked about the glories and the triumphs of the Lord Jesus Christ, but when he talked about a suffering Messiah, they would not hear him. They would not hear him when he talked about the triumphs of the Son of God, but when he talked about a suffering Messiah, they would not hear him. I remember a man who used to live in Russell years ago. I was acquainted with him and he and I invited them to attend a conference, and they attended for a period of time. She professed to be saved, although he never made a public profession of faith. I don't think that there was any unsaved man who appeared before me as he did. I remember that I bought an old Ford automobile, and just as soon as I heard that I had bought that car, he was so happy that he came around and gave me a ten dollar bill to help pay on it. I remember

(Continued on page 7, column 1)

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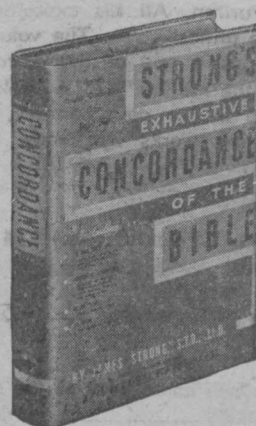
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# Success?

In 1923 a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago.

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1. **CHARLES SCHWAB**—the president of the largest independent steel company—lived on borrowed money the last five years of his life, and died penniless.

**ARTHUR CUTTEN**—the greatest wheat speculator—died abroad insolvent.

3. **RICHARD WHITNEY**—the president of the New York Stock Exchange—was released some time ago from Sing Sing.

4. **ALBERT FALL**—the member of the President's Cabinet—was pardoned from prison so he could die at home.

5. **JESSE LIVERMORE**—the greatest bear in Wall Street—committed suicide.

6. **LEON FRASER**—the president of the Bank of International Settlement—committed suicide.

7. **IVAR KRUEGER**—the head of the world's greatest monopoly—committed suicide.

All of these men had learned how to make money, but not one of them had learned how to live. Have You?—Tract.

## "Unbelieving Ears And Damned Souls"

(Continued from page six)

Now that fellow time and time again would come to my house and give me a five or ten dollar bill just to be of help to me. He loved me and thought highly of me. I remember one afternoon that I was taken with the hiccoughs, and I hiccupped for about two days. Somehow this couple found out that I had had the hiccoughs for two days and wouldn't stop them, and this woman who had formerly been the superintendent of nurses at the old Stephenson hospital here in Ashland, said to her husband, "I know what we used to do in the hospital. I can take a teaspoon of sugar and wet it with whiskey and give it to Brother Gilpin and that will stop his hiccoughs." Beloved, do you know what that fellow did? He got in his car and drove thirty miles to a bottle of whiskey (that was during prohibition days) and brought that whiskey back to my house and that whiskey and sugar stopped my hiccoughs right then. Beloved, I cite these instances that you might know how he felt toward me. Though he loved me and though he would do anything in this world for me, and though he was as kind as he could be, that man could not see the truth of Jesus Christ as a suffering Saviour. When I talked to him about this, he would say, "I just can't see how that one man could die for the people of this world. It looks like He would have to die for himself. I just can't conceive of

the idea of a suffering Saviour."

Beloved, that was Isaiah's experience. They would not believe in a Messiah that was a suffering Messiah, and the majority of the people in this world today won't believe in the Son of God who died for their sins. Oh, yes, they believe that there was a Jesus. At Xmastime they observe His birthday, and when Easter comes, they observe His resurrection, maybe in a faulty manner as we would say, but nevertheless the world says that they are celebrating His birthday and His resurrection with Xmas and with Easter. The world recognizes that there was a Christ. The world recognizes that Jesus Christ was born, but this world will not believe in a Messiah that suffered for their sins. That was true in Isaiah's day, and it is true today.

"Fundamental Baptists" are largely divorced from their historic Baptist roots, have only a sketchy knowledge of Baptist history, a smattering of Baptist theology and know Plymouth Brethrenism better than their Baptist heritage.—Chester Tulga.

Also, they did not believe that the sufferings of Jesus were vicarious. When I say vicarious, I mean that it was for somebody else. I preach that the sufferings of Jesus Christ were not for Himself, but that they were for you and for me. When Jesus Christ hung upon the Cross, with a thief doubtlessly on either side, I say, "Why was that man on the right side dying?" He was a thief. He deserved to die. "Why was this man on the left side dying?" He was a thief and he deserved to die. These two were malefactors. They were criminals and they deserved to die. How about Jesus Christ? Was He a sinner? Did He deserve to die? Listen, beloved, the Son of God was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26). Peter says that He was "a lamb without blemish and without spot." (I Peter 1:18, 19). Beloved, the Son of God had no sins within Himself. Why was He dying? These two on either side were dying for their sins, but Jesus Christ wasn't dying for His sins. He was dying for my sins, and your sins, and for the sins of God's elect. His death was a vicarious death. He was suffering for somebody else. In Isaiah 53, we read:

"He hath . . . carried our sorrows." — Verse 4.

"He hath borne our griefs." — Verse 4.

"He was wounded for our transgressions." — Verse 5.

"He was bruised for our iniquities." — Verse 5.

"The chastisement of our peace was upon him." — Verse 5.

"With his stripes we are healed." — Verse 5.

"For the transgression of my people was he stricken." — Verse 8.

Can't you see, beloved, that in every instance that it was an indication that the death of Jesus Christ was for others. It was for somebody other than for Himself.

I say then that the first thing that they couldn't accept was a

suffering Messiah, and the second thing was that they couldn't accept that the suffering of Jesus Christ was vicarious—that it was for somebody else, and not for Himself.

They also didn't believe that the sufferings of Jesus Christ were propitiatory. When I say propitiatory, I mean that it was by His sufferings that God was propitiated and that our sins were paid for. Listen:

"When thou shalt make his soul an offering for sin." — Isa. 53:10.

Notice, beloved, the soul of Jesus Christ was made an offering for sin.

In the Old Testament the Jews were used to offering bulls and goats as a sacrifice for their sins, looking forward to the coming of the Saviour. Beloved, the sacrifice of bulls and goats never did propitiate, and take away sin. Listen:

"For it is not possible that the blood of bulls and of goats should take away sins." — Heb. 10:4.

I would remind you that it is not possible for sinful man to propitiate for sin. Not only is it true that the blood of bulls and goats could not take away sin, but it is not possible for sinful man to propitiate for sin. We read:

"None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever)." — Psa. 49:7, 8.

You might want to save somebody. You might want to give something to God as a ransom for some individual in this world, but here is a text which says that none of us can by any means redeem his brother nor give to God a ransom for him. I tell you, beloved, it is impossible for the blood of bulls and goats to propitiate for sin and it is impossible for sinful man to propitiate for sin.

Also it is impossible for God to be propitiated by corruptible things. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot." — I Pet. 1:18, 19.

Brother, sister, if you had all the silver and gold in the world, it could not effect one man's redemption. If all the gold that is buried down in Fort Knox and all the gold and silver that is hid in the bowels of the earth were gotten out and put together in one place, it wouldn't begin to redeem one individual.

I tell you, beloved, man can't be redeemed by the blood of bulls and goats, they can't be redeemed through the efforts of man. They can't be redeemed by corruptible

things such as silver and gold.

I'll go further and say that the sacrifice of an angel or an innumerable multitude of the heavenly host could never bring about any man's redemption or any man's propitiation in the sight of God.

There is only one way that sins can be propitiated. There is only one way that sins can be paid for. There is only one way that God can be satisfied and that is that God's Son, Jesus Christ, went to the Cross of Calvary and died for our sins. Listen:

"Even as the Son of man came not to be ministered unto, but to minister, and to GIVE HIS LIFE A RANSOM for many." — Mt. 20:28.

"I am the good shepherd: the good shepherd GIVETH HIS LIFE FOR THE SHEEP." — John 10:11.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, WHICH IS SHED FOR YOU." — Luke 22:20.

Beloved, I could give you one Scripture after the other to show you this truth, that the Lord Jesus Christ is the only propitiation that God will accept so far as salvation is concerned.

Isaiah's countrymen did not believe in a Messiah that was a suffering Messiah. They did not believe that the sufferings of Christ were vicarious—that they were for others. They did not believe that the sufferings of Christ were propitiatory to satisfy God and to pay our sin-debt. What was true of Isaiah's countrymen is just as true of the people of this world today. Men will not believe, and as Isaiah said, "Who hath believed our report?"

## III IT IS BELIEVING THAT MAKES JESUS PRECIOUS.

"Unto you therefore which believe he is PRECIOUS: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." — I Pet. 2:7.

Beloved, Jesus Christ is precious to the man who is a believer.

A mother takes up her little baby and holds that little babe in her arms. She cuddles and fondles that baby, and she refers to it as precious. Beloved, Jesus Christ is more precious to a believer than a baby could ever be to any mother.

A lover looks upon his sweetheart to realize how much she means to him. He thinks of her in term of "precious." I tell you, beloved, no individual ever found a companion within this world who could be as precious to him as Jesus Christ becomes to him the day the individual believes in the Son of God as his Saviour.

Brother, sister, I say it is believing that makes the Lord Jesus Christ precious. He doesn't become precious because you put a Xmas tree in your home and say that you are observing the birthday of the Lord Jesus Christ. When Eastertime comes and you buy a whole new outfit of clothes for yourself, and don't give anything to the Lord Jesus Christ, yet you say, "We are worshipping Christ," that doesn't make Christ precious to you. I'll tell you what makes Christ precious to you. It is when you believe that Jesus Christ is your Saviour. When you have believed in Him, and He has become your Saviour, Jesus Christ is precious then.

Not only does He become precious then, but He remains precious and He will continue precious until that blessed day when you see Him coming again. Listen:

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." — II Thes. 1:10.

Beloved, it is believing in Him that makes Him precious. It is believing in Him now that makes Him your precious Redeemer. When He comes again, you will admire Him then.

My text says, "Who hath believed our report?" I ask you, have you believed it? Is Jesus Christ anything more than a man to you? Do you see Him as the

suffering Saviour? Do you see Him who died vicariously for your sins? Do you see Him who died to propitiate God and to satisfy the just demands of the law in that He paid the just penalties of our sins on the Cross? Do you see Him as such? Thank God, if you do. He is precious to you right now if you believe in Him as such, and He will remain precious to you all through life, and when He returns to this earth, you will admire Him when He comes.

## IV IF MEN DO NOT BELIEVE, WHAT THEN?

Isaiah's question was, "Who hath believed our report?" as if to say that his message was falling upon ears that were turned against the Word of God. If that is true of my message—if my message is falling upon stony ground—if my message is falling upon hardened hearts—if my message is falling upon ears that do not believe, I ask you a simple question, if you do not believe, what then? Here is the answer:

"That they all might be DAMNED who BELIEVED NOT THE TRUTH, but had pleasure in unrighteousness." — II Thess. 2:12.

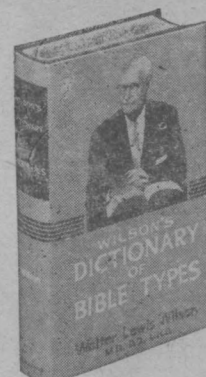
What is going to be the result of that man or woman who hath pleasure in unrighteousness? What is going to be the result of that individual who does not believe the truth? The Word of God says, "That they all might be damned."

Brother, sister, here is the most serious passage of Scripture in all the Bible. God doesn't send men to Hell because they are sinners. God doesn't send men to Hell because men are immoral, and living sinful lives. Rather, God sends men to Hell because they believe not the truth.

Isaiah said, "Who hath believed our report?" Have you believed that Jesus Christ was a Messiah who suffered, who suffered vicariously, who suffered to propitiate and satisfy Almighty God? Do you believe in Him as such? If you don't, then there is a Hell awaiting the man or woman who believes not the truth, but who has pleasure in unrighteousness.

Oh, may God help you to see this blessed truth, and may you not be one that Isaiah speaks of who refuses to believe the Word of God. You have heard the report. Don't let it be said of you that you have rejected the report that you have heard. Don't let it be said that you have gone out, and closed your ears to the truth. Don't let it be said of you that you have held down the truth by unrighteous living. Rather, may you believe that Jesus Christ was the Son of God, that He suffered for your sins, and that by His suffering He propitiated Almighty God and satisfied the just claim of God Almighty's law so far as your soul is concerned. May God bless you, and may God save your soul.

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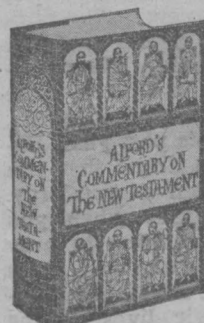
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# Calvinism and Morality

By C. H. SPURGEON

Some say that what is called Calvinism, which is an alias for the true gospel, is calculated to lead men into sin. Now, we will refute that, just by reminding them, that the holiest people in the world have been those who professed the doctrine which we hold. If you ask who in the dark ages were the great moral lights of the world, the answer will be, such as **Athanasius, Ambrose, Chrysostom**; and then coming lower still, such men as **Wickliffe, Jerome of Prague, and Calvin**; and every one of these held the doctrines which we love to proclaim. And just let me remind you, there never were better men in the world than the **Puritans**, and every one of them held fast the truth we love.



[Born 1834, Died 1893]

puritanic truth and the power of the Gospel. But I have one, which I think will please you, in another part of the book. A learned infidel says of the modern Calvinists and Jansenists, that "When compared with their antagonists, they have excelled, in no small degree, in the most rigid and respectable virtues; that they have been an honor to their own age, and the best model for imitation to every good age succeeding."

Only think of an infidel speaking like that. I think it was an infidel that said, "Go to the Arminians to hear about good works; but go to the Calvinists to see them exhibited."

And even Mr. Priestly, who was a Unitarian, admits that, "They who hold the doctrines of grace, have less apparent conformity to the world, and more of a principle of real religion, than his own followers: and that they who, from a principle of religion, ascribe more to God and less to man than others, have the greatest elevation of piety." —**New Park Street Pulpit**, II, pages 134, 135.

## Halliman

(Continued from page 1)

ment of the church and a good crowd was present. It was good once again to be with Bro. Ray and the Temple Baptist Church. I also enjoyed the short stay and fellowship in his home.

**Thursday, Feb. 11**, I left Hutchinson by bus for Emporia, Kansas and was with Brother Neal Brillhart and the West Side Baptist Church. It is only about 100

miles from Hutchinson to Emporia, therefore I got there in plenty of time to have some fellowship with Bro. Brillhart before service time. The service was very well-attended and it was manifest that the Spirit of God was there. As this itinerary was tentative when I left Chicago, I found that I had two open dates after I arrived in Emporia. Friday and Saturday were open and since I was due to be at Phillipsburg, Kansas for a Monday night service (Feb. 15), I decided to make an attempt to utilize that time so as to be home by Monday noon. Every mode of transportation was investigated and none would get me there in time for services Friday night. They have an airport at Emporia and upon investigation I found that I could charter a plane at a reasonable price to take me to Phillipsburg and I would get there in time for services that night. That is what I did.

**Friday, Feb. 12**, I left Emporia by a chartered plane and was in Phillipsburg, Kansas about 2 p. m. Services were held that night and plans made for services the next day. The service on Saturday was one of the highlights of the trip. The Bethel Baptist Church authorized me to baptize their pastor since he had not been Scripturally baptized, and then he in turn baptized his wife. Brother C. W. Bronson is the pastor of this church and while I did not have time to discuss at length every doctrine, I found that we agreed heartily on everything that we did discuss. God's providential hand could be seen in almost every phase of these two days, they are too numerous to mention in detail in this article, so we will pass on.

**Saturday, Feb. 13**, I left Phillipsburg for Manhattan, Kansas to be with Brother James Nelson and the Manhattan Bible Baptist Church for two services on Sunday. This was my first visit with this church and the first time to meet Bro. Nelson. While there I met many of God's choicest saints, among whom was Brother Ted Meyer, a long time friend of TBE. I rejoice over the fact they have a permanent location now and pray that God will increase their tribe.

**Monday, Feb. 15**, I was up shortly after 3:30 a. m. to catch a train to Kansas City, and from there to take a plane back to Chicago. By noon Monday I was home, about two days ahead of schedule and I have sure made use of those two days. I find that making a trip like this is not unlike death, in that you are never prepared for the sudden departure, no matter how long you have been expecting it. There are so many things that you have to wait to do until the last few days. As this is being written some of our things are already packed and the rest will be packed and all of them in the hands of the freight forwarding company, on the way to New Guinea by the end of this week. By the time you read this we will probably be in Australia.

We want each of you to know that we have and do appreciate everything that you have done for us. Days will run into weeks, weeks into months, and months into years, but one thing shall always remain with us, the sweet memories of having fellowshiped with some of the grandest Christians on earth while ministering the Word of God in these past seven and one-half years, and especially this past year. Beloved friends, we desire that you remember us often as you pray. Just remember that when you think you have nothing to pray for, by God's effectual grace there will be one missionary family, burying their lives in the steaming hot jungles of New Guinea, in need of your prayers.

It will probably be two months or more before we will have a permanent address and until such time as we do, if anyone desires to send us mail you may send it to us in care of:

Wallace Reid Robinson  
69 Young Road,  
Lambton, N.S.W.,  
Australia

and it will be forwarded to us.

Again we would like to emphasize that if you desire to have a part in this ministry by way of financial support **make checks payable to the NEW GUINEA MISSION FUND**, and send them to:

Macedonia Baptist Church  
2501 N. Maplewood Ave.  
Chicago 47, Ill.

or send them to **THE BAPTIST EXAMINER** and they will be forwarded. Please do not send checks or money orders made out to me personally, as there will be a delay of perhaps several weeks in getting them cashed. There is a separate account set up under the Macedonia Baptist Church for this work and **ALL offerings** sent for this work will be used only for this work. Once a month the Macedonia Baptist Church will send a "bank draft" for the amount of offerings received that month. Remember, I will not have a set salary as "board missionaries" do; this is strictly a work of faith and labor of love; therefore, if some fail to send monthly offerings, our income for that month will be off accordingly.

Hereafter we will report through **TBE** at least once a month — more often if time permits — but we do not intend to neglect the work of the Lord just in order to correspond. Every time you read a letter from us in **TBE**, consider it as a personal letter to YOU. We have so many friends to whom we would like to write that if we wrote to all of these individually, we would be doing nothing but writing letters. The Lord has used **TBE** in the past several months as a means of contact between us and there is no reason why this should not continue. We will try to give you an interesting, detailed account of the work, etc., with pictures; therefore we ask you not to miss a single issue. If your subscription is about to run out, renew it now and send an offering to help in the expense of getting the paper out. This paper has been and will continue to be a great asset to the work in New Guinea, therefore when you send an offering to **THE BAPTIST EXAMINER** you are helping the work in New Guinea. Below is a financial report of the work to date:

Walter Herrin, Texas	\$ 20.00
Mr. and Mrs. Van McDonald, Calif.	30.00
W. B. Branning, Pa.	2.00
Mrs. B. O. Harrell, Texas	23.00
Wm. S. McTaggart, Fla.	5.00
Purdom Carney, Ky.	25.00
W. R. Powell, Texas	5.00
Ralph McIlrath, Ind.	5.00
Macedonia Baptist Church, Chicago, Ill.	60.00
New Testament Baptist Church, Decatur, Ill.	21.28
Grace Baptist Church, Glendale, Va.	19.85
Grace Baptist Church, Melbourne, Fla.	10.00
New Testament Baptist Church, Hamilton, Ohio	10.00
Calvary Baptist Church, McLeansboro, Ill.	13.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Kings Addition Baptist Church, South Shore, Ky.	23.93
Temple Baptist Church, Bristol, Tenn.	13.25
West Side Baptist Church, Emporia, Kan.	10.00
Temple Baptist Church, Hutchinson, Kan.	50.00

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Bethel Baptist Church, Phillipsburg, Kan.  
Woodlawn Terrace Baptist Church, Memphis, Tenn.  
Tabernacle Baptist Church, Tulsa, Okla.  
Macedonia Baptist Church, Chicago, Ill.

Total since last report.....  
Total offerings received from all sources as of 2-24-60.....

Total expenditures in preparing to leave.....

On deposit at present\*.....

(Of the above amount on deposit, \$1944.44 is on deposit in Chicago.)

\*\$2100.00 is on deposit in Commonwealth Savings Bank, Australia, New Lambton, N.S.W. Australia, for the purchase of an automobile. This car is not needed for transportation, but will be purchased at a saving approximately \$500.00.

Of the \$2809.00 that has been spent in preparing to leave, been spent as follows:

Traveling expenses in presenting the work to churches.....

Supplies bought for the mission field.....

Plane tickets from Chicago to Sydney, Australia.....

In addition to the above tributions to this work, there have been other things given that saved us several hundred dollars. For instance, the Calvary Baptist Church, Ashland, Kentucky, gave tools and various other supplies amounting to well over \$100.00. The Macedonia Baptist Church, Chicago, Illinois, gave the writer that is being used in work. The Grace Baptist Church, near Glendale, Virginia, gave a camera that I will be using to take pictures of the work. You will soon be seeing in these items that these churches have given would have cost approximately \$800.00.

Beloved, pray for us often again we want to say that we appreciate all that you have done for us and will do in the future.

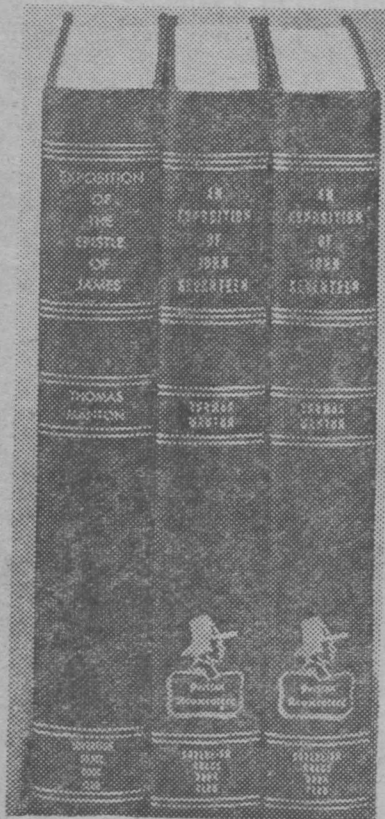
Yours in Christ  
Fred T. Halliman

## Appreciated Comments

(Continued from page five) except God's Holy Word, and praying to God as I write that God will put a burden on the heart of every one that TBE to be guided by the Spirit to give as he or she has been prospered by God that can continue to send out printed pages of the true Gospel. Dear Brothers John and I am hoping that I will be able to come to your Bible Conference this year, as I know that it will be a very great spiritual blessing to my hungry heart and soul. Lyman L. Galloway, Georgia

"We still receive a great blessing from TBE as we have the years. The paper is full of spiritual food. We thank God for you and Bro. Bob. Mrs. Mary A. Ailstone

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