

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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"Pray for me"

You have undoubtedly heard this request made at some time or another. But did you know that it was made centuries ago by none other than the apostle Paul? Read it in Ephesians 6:18, 19. The apostle felt the need of prayer by fellow-Christians in his behalf, what we generally call intercession.

You will find examples of it all through the Bible—Abraham praying for Lot when Sodom and Gomorrah were threatened with overthrow; Moses praying for the people of Israel when God threatens to destroy them because of their sin.

And especially there is the example of Christ Himself. With a view to Peter's impending denial He says: "I have prayed for you." In the high-priestly prayer in John 17 He even includes all those who in succeeding ages would believe on Him. And finally in Hebrews 7:25 it is stated of the Lord, "Seeing he ever liveth to make intercession for us."

If, then, we would be followers of Christ we must follow His example also in the matter of intercession. Not only pray for ourselves, which may sometimes be very selfish and hence sinful, but also praying for others. Not only looking in the mirror to see our own needs, but also looking out of the window to see the needs of the world round about us. Like the centurion who came to Jesus, not seeking some boon for him-

self, but only seeking recovery for his stricken servant.

And then this intercession must embrace not only our friends and loved ones, but even our enemies. In the sermon on the mount Jesus exhorts (Matt. 5:44), Love your enemies and pray for them which despitefully use you and persecute you. Difficult? Beyond a doubt, but it can be done. The first word from the cross was such a prayer. Stephen prayed thus while being stoned to death by the angry Jews. (Acts 7:60).

Pray for others. Your minister needs it, the members of your church need it, those in sorrow and trouble and faced with temptation need it, our missionaries need it, the church of Jesus Christ needs it, our nation needs it, the world needs it. The scope of intercession is boundless.

In Isaiah 9:16 we read that the Lord wondered that there was no intercessor. Would that not apply also to our own day?

INTERCESSION

Many are walking the broad way of sin; Ceaselessly, restlessly, no peace within.

Forward they rush, on to gloom and despair— Won't you remember their souls in your prayer?

Yonder a brother has fallen in sin; Near you a sister is struggling to

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Paul And James On "Faith And Works"

From a Discourse By JOHN NEWTON, 1767

Whoever has read the Scriptures with attention must have observed several passages which, at first view and till thoroughly examined and compared, appear hard to reconcile to each other. No instance of this sort is more remarkable than the seeming difference of judgment between Paul and James on the point of justification.

Paul having said that man is justified by faith without the deeds of the law, produces the example of Abraham to confirm his assertion (Rom. 3:28).

James from the example of the same Abraham, draws a conclusion which seems directly to contradict this. "Ye see then how that by works a man is justified, and not by faith only" (2:24). Can any two opinions be more

opposite in appearance? How then can both be true, or how can we believe both writers infallible in their doctrine and influenced by the unerring Spirit of God? Must we cleave to the one and reject the other? and if so, how shall we know which is the real truth?

We may confidently answer, The apostles are both right; their doctrine is equally from God, and does not clash in any particular. The darkness and difficulty is in the apprehensions of men.

When men who are strangers to Christian experience and who trust more to their own sagacity and learning than to the Word and Spirit of God, attempt to resolve cases of this sort, they make strange work. It would tire you if I should relate a tenth part of the conjectures of learned men upon this very subject. But to

show how doctors differ, and at the same time to warn even true believers against hastily judging beyond the line of their experience, I would observe that Luther, soon after he began to preach the gospel, made a mistake no less bold and presuming on the other side of the question. He felt the power of Paul's doctrine in his own soul, and would have defied an angel that should have dared to oppose it. Therefore, when his adversaries pressed him with the authority of James, not having at that time light to give a more solid answer, he ventured to deny the authenticity of the whole Epistle and rashly insisted, both in his sermons and books, that James never wrote it. But Luther, though mistaken in this point, was under the Lord's teaching; he went on from strength to

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Meditations

[This article has appeared in past issues of THE BAPTIST EXAMINER, but it always receives such a favorable response we are printing it again].

Compiled by M. F. ENGLE CORBIN, KENTUCKY

There is a principle which is a bar against all information; which is proof against all argument, and which is sure to keep a man in everlasting ignorance. That principle is contempt

to examination. If nobody is ever offended at your preaching, shut up your Bible and quit. You are in the wrong business.

He that puts the Bible in the crucible of human reason and twists it to say what his reason thinks it ought to say has no business in a Christian pulpit.

A universe without decrees would be irrational and appalling as an express train driving in the darkness without headlight or engineer.

If all created things should sink into the abyss of nothingness, such a disaster would affect the existence of the Supreme Spirit as little as the quenching of the glow-worm's spark would affect the sun in the heavens.

Regeneration and faith are simultaneous—complexities that will otherwise annoy. For instance, those insisting on the precedence of regeneration will be not a little perplexed when asked if there can be a regenerated unbeliever; and those taking the opposite view will be equally perplexed when asked if there can be an unregenerated believer.

Men will allow God to be everywhere except on His throne. They will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to be in His almsy to dis-

pense His alms and bestow His bounties. They will allow Him to sustain the earth and to bear up the pillars thereof, to light the lamps of Heaven, and to rule the waves of the ever-moving ocean. But when God ascends His throne, then His creatures gnash their teeth; when we proclaim an enthroned God and His right to do as He wills with His own, to dispose of His creatures as He thinks well without consulting them in the matter, then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on His throne is not the God they love. But it is God on the throne that we love to teach. It is God on His throne whom we trust.

Election is injustice to none, while it is an unspeakable blessing to some. It takes a multitude which no man can number, but which God can number, out of the fallen race of Adam and raises them up to hope and Heaven.

To be born is an everlasting calamity, unless we are born again.

God brings the floods of both wickedness and righteousness into the channel of His providence to turn the mill of His purpose.

Salvation is free, but good discipleship costs us everything we have.

Little faith will bring your soul to Heaven, but great faith will bring Heaven to your soul.

God is both architect and builder of the house made of living stones.

God sets the gospel table and also gives appetite for the bread of life.

The Holy Spirit fills the Father's house by compelling them to come in. This is not external compulsion which would destroy human free agency, but is an inward work of grace which produces a willingness and desire to come in.

The way to have strong faith is to have a great and mighty God. No one's faith can be stronger than he believes his God to be. I cannot have strong faith in a God who, I think, is weaker than men. If my God is weak, then my faith, of necessity, will be accordingly weak; I cannot have much faith in God if I believe He is being defeated on most battlefields. I cannot have much faith in God if I believe He is trying and failing. If I believe His will is being thwarted by the will of men, if I believe He is doing the best He can to accomplish the most good He can, and to save as many as He can; but if like Job, I believe that, "what His soul desireth, even that he doeth;" then with Paul I can say, "He is able to do exceeding abundantly above all we ask or think according to the power that worketh in us."

Faith is a provision for men who are so fallen that they cannot lift the axe of justice; so corrupt that they cannot change their own nature; so averse to God that they cannot come to Him; so blind that they cannot see Him; so deaf that they cannot hear Him, and so dead that He Himself must open their graves and lift them unto resurrection.

Of old, God complained to an apostate Israel, "Thou thoughtest that I was altogether as thyself." Such must now be His indictment against an apostate Christendom. Men imagine the Most High to be moved by sentiment, rather than actuated by principle. They suppose His Omnipotency is such an idle fiction that Satan is thwarting His designs on every side. They think that if He has formed any plan or purpose at all, then it must be like theirs, constantly subject to change. They openly declare that whatever power He pos-

sesses must be restricted lest He invade the citadel of man's free will and reduce him to a machine.

They lower the all efficacious atonement, which has actually redeemed everyone for whom it was made to a mere remedy which sin-sick souls make use of as they feel disposed to, and they enervate the invincible work of the Holy Spirit to an offer of the gospel which sinners may accept or reject as they please. The God of this twentieth century no more resembles the God of Holy Writ than does the dim flickering of a candle, the glory of the mid-day sun.

The God who is now talked about in the average pulpit, spoken of in the ordinary Sunday School and mentioned in much of the religious literature of today, and preached about in many of our so-called Bible conferences, is the figment of human imagination, an invention of maulin sentimentality. The heathen outside the pale of Christendom form gods out of wood and stone, while the millions of heathen inside Christendom manufacture a god out of their own carnal mind. In reality, they are but atheists for there is no other possible alternative between an absolute sovereign God and no God at all. A God whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity and so far as being a fit object of worship, deserves naught but contempt.

We ask the question, who shall we come to Jesus, the resurrection? How shall they that are dead, in themselves, seek and establish contact with the power of life? Shall preachers be sent to them to declare to them that Jesus

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COMMUNISTS HONOR "BAPTIST" (?) PASTOR

MOSCOW — Pastor Alexander Karev, general secretary of the All-Union Council of Evangelical Christians (Baptists), was one of a group of prominent Soviet citizens honored by the Communist-sponsored World Peace Council.

He was given a medal and citation in connection with the 10th anniversary of the Communist World Peace Movement.

Moscow Radio reported that Pastor Karev was cited for his role in the movement and said he was one of the initiators of a recent message issued by Soviet Baptists to all Baptists the world over urging them to support Russian disarmament proposals.

The Baptist Examiner Pulpit

"CHASTISED FOR OUR SINS"

Eighteenth in a Series of Messages on Isaiah 53 — By John R. Gilpin

"The chastisement of our peace was upon him."—Isaiah 53:5.

Over and over in my ministry I have attempted to emphasize the fact that sin must be punished. In the life of a Christian, or in the life of a sinner, sin must be punished. If God's child sins, he can expect chastisement for his sins right here within this world. As for an unsaved person, he likewise can expect punishment—not here within this world, but in the

world to come, after he stands at the judgment bar of God. I think there is no text in all the Word of God that more completely teaches this truth than does my text which says, "The chastisement of our peace was upon him."

GOD CHASTISES CHRISTIANS FOR THEIR SINS.

Now if you don't understand the meaning of the word "chastisement" as used in this text, and

if you don't understand when I say that God chastens Christians, then let me just put it bluntly and plainly: chastisement literally means that God actually beats the Devil out of us. I think you will agree with me that all of us have plenty of the Devil in us that needs to be beaten out.

Over and over again all the way through the Word of God we see this truth that God chastens

(Continued on page 2, column 1)

WHEN JESUS SHARES

Remember how badly bumps did hurt, When we were very small? And, Mother'd kiss them tenderly Then, they didn't hurt at all?

'Tis still the same now that we're grown.

The bumps still come along. Sometimes they seem too hard to bear; Our life just seems all wrong.

But, if we'll take hold of Jesus' hand,

Let Him, our burdens share. We won't notice the bumps as we did before,

While Jesus, our Saviour, is near.

OLIVE M. CROWDER

Afraid To Live?

Have you ever awakened in the middle of the night, gripped by an unnameable fear? Have you sat up in the darkness and groped for an answer to the question, "What's life all about, anyway?"

It's not a fear caused by a strange noise or a disturbing dream, but a sudden awareness of the weight of life.

During the question period of a well-known radio program recently some of the wisest men in the country were asked by a young man, "I feel lost. Tell me how I can find something to live for, something to live with."

It was a tense moment. But none offered anything but glittering generalities. None had a reply for this suffering burdened heart.

There are moments when it seems harder to live than to die. About 20,000 people commit suicide in the United States every year! Still more dreadful is the fact that no less than 100,000 more try and fail!

Not all these people had the same motive for attempting suicide, but they were all saying—perhaps without realizing it—that physical death was preferable to a life which was without goal, without hope, without meaning—spiritual death. Living apart from God can become altogether unbearable.

Yet there is really no need to be afraid. Our predicament may seem hopeless, but it never is. For there is another voice that comes to us straight from heaven and says, "Be still, and know

that I am God."

God's voice is the voice of hope to a lost world. It says that God can be known as the Saviour of men, and that knowing Him as our God we no longer have any reason to be afraid.

We are afraid when we are separated from God. The bridge to unite us again with God has been accomplished by the suffering, death, and resurrection of the Son of God—Jesus Christ.

If we come to that Saviour for that Salvation, we will have found the real solution for all our problems.

Life is no longer aimless existence; but purposeful, abundant living. "I am come that they might have life, and that they might have it more abundantly." (John 10:10).

You will discover that the goal of life is not to serve self but God, and you will find deep satisfaction in showing your love to God by serving your fellowmen! Strange, isn't it? Yet millions have found it true that he that **loseth his life for my sake shall find it.** (Matthew 10:39).

How can you enter this blessed relationship of peace with God? Your Bible will tell you. It is through faith in Jesus Christ who said, "I AM the way, the truth, and the LIFE." (John 14:6).

Repent of your self-centeredness and sin. Believe in the completed work of Jesus Christ. (Acts 16:31). Trust Him!

Then you will neither be afraid to die. Nor afraid to live!—Tract.

"Chastised"

(Continued from page one)

Christians for their sins. Every once in a while I run into an individual who will say, "Now, Brother Gilpin, I don't like to go to church because there are so many people that go to church that aren't living right." That individual stumbles over the errors and imperfections on the part of us Christians. Over and over again such conversation has taken place. People say they don't go to church because some folk don't live right. They thus watch our imperfections as Christians and maybe stumble thereby. The passage of Scripture that I always bring to such an individual is:

"For the time has come that JUDGMENT must BEGIN AT THE HOUSE OF GOD: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—I Peter 4:17.

This just literally says that a sinner is not to worry about how Christians are living—that God is going to take care of His own right here in this world. In other words, judgment must begin at the house of God, and God is going to chasten His children right here within this world.

Notice again:

"If his children forsake my law, and walk not in my judgments; If

they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psalm 89:30-33.

The Lord uses four expressions to describe our deviation from Him. He says, "If his children forsake my law," "If they walk not in my judgments," "If they break my statutes," and "If they keep not my commandments." Here are four things that a child of God can do. In fact, most of us do them from day to day, and if we do, then we can expect that God is going to chasten us, because He says, "Then will I visit their transgression with the rod, and their iniquity with stripes." If a child of God goes contrary to God's Book in any of these four particulars, which just about sum up all the deviations of our lives from the law of God—if we do it, we can expect God to chasten us as His children. He gives us a promise, though, and that promise is that He will not utterly take from us His loving-kindness and His grace, and He will not suffer His faithfulness to fail. In other words, while He may chasten us, He is not going to cast us into Hell. What a precious truth this is, that while God's child is whipped for his sins, at the same time God does not disown him as His child.

When we come to the New Testament, we find the same thing presented to us, for we read:

"For whom THE LORD LOVETH HE CHASTENETH, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Hebrews 12:6-8.

Very plainly does God tell us in these words that He deals with His children on the basis of chastisement in view of the sins of God's people. You don't whip somebody else's children, but if you are a good parent, in all probability, you do whip your own sometimes. God doesn't whip the Devil's children, but He does whip His children. Whom He loves He chastens, and every son whom He has received He is

going to scourge. That means if you are a child of God you can expect God's lash to fall upon you sometime or other in life, because He is going to scourge every child of His.

He goes on to tell us that if one is a professor, but does not experience the chastening hand of God, then he can know assuredly that he is not God's child—that he is a spiritual bastard—a spiritual illegitimate that has never been born into the family of Almighty God.

Here is an individual who says, "I live above sin. God never does whip me. I never in my life remember when God laid His lash upon me because of anything that I did that was wrong." Well, beloved, pity the individual who makes such a statement, for I tell you it just proves that man is only a professor, and not a possessor—that he is a church member but not a child of God—that he has churchanity and not Christianity. It just proves that he has his name on some church record book but does not have his name written on the Lamb's Book of Life.

Beloved, listen to me, if a man is saved, he can expect the chastising hand of Almighty God to fall upon him when he does wrong, and if God does not chasten him, that just proves that he is a spiritual illegitimate. He has never been born of the Spirit of God. He is just an unsaved church member.

That is rather hard on the Holy Rollers who say that they live above sin. One thing is certain if God doesn't whip them, it is pretty positive that they are just professors and not possessors, and if God does whip them, it just proves they lie when they say they are living above sin.

Some years ago when I was holding a revival meeting I was entertained in a wealthy couple's home. They were very affable and hospitable individuals and, humanly speaking, I enjoyed being in their home. After the evening meal I invited them to go to church and the man very graciously said, "I think I shall," as if he were conferring upon me some great favor by his presence and as if he were condescending to do the Lord a favor by going to church that night. Well, he attended the service. I don't remember what I preached, but I know in my message that I must have said something about chastisement, how God chastens His children. The next day I met this fellow on the street and he was furiously mad. He said that he had attended services but that he didn't believe a word I had to say. Well, you know, beloved, I

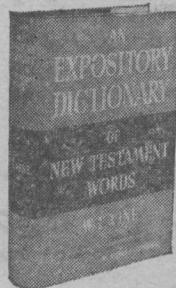
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By whom was David taught To aim the dreadful blow,
When he Goliath fought, And laid the Hittite low?
No sword or spear the stripling took,
But chose a pebble from the brook.

'Twas Israel's God and King Who sent him to the fight,
Who gave him strength to sling, And skill to aim aright;
Ye feeble saints, your strength endures
Because young David's God is yours.

Who ordered Gideon forth To storm the invader's camp,
With arms of little worth, — A pitcher and a lamp?
The trumpets made his coming known
And all the host was overthrown.

O! I have seen the day, When, with a single word,
God helping me to say, My trust is in the Lord,
My soul has quelled a thousand foes,
Fearless of all that could oppose.

But unbelief, self-will, Self-righteousness, and pride,
How often do they steal My weapon from my side!
Yet David's Lord and Gideon's Friend
Will help His servant to the end.

WILLIAM COWPER.

always like for people to believe what I have to say, but whether they do or not, that doesn't make any difference. After all is said and done, I have to preach what the Word of God says, and if folk believe it, well enough. If they don't believe it, I can't help it. My business is still to be a messenger, and it is God's business to apply the message to the heart of the people. Well, this fellow said, "I didn't believe a word you had to say," and I asked him what it was in particular that I had said that he didn't believe. He said, "You said last night that if a church member sinned that God would whip him." I said, "I never said any such a thing." He said, "Do you mean to tell me that I was there and I didn't hear you say that? Then what did you say?" I said, "I said last night that if a man were a child of God and he sinned God would whip him." He said, "That is just what I got through saying." I said, "No, you are talking about a church member and I am talking about a child of God." He said, "Isn't it all one and the same?" I said, "It may be in that Campbellite church where you go, but it is not all one and the same in the Word of God." He said, "Well, anyway, I don't believe it. I am an elder in the church here. I pass the sacrament on Sunday. I own the biggest part of this town. Every once in a while I go to Cincinnati to buy a bill of goods and if I want to go get some woman to come around and spend the night with me at the hotel; and if I want to, I get a quart of whiskey and get drunk and the Lord has never laid His hand on me." I said, "Do you know what you are? You are just a spiritual bastard." You know there are some words in Kentucky that are fighting words and I learned a long time ago that that was one of them. All through the years I have carried a gun. In fact, I wouldn't try to preach unless I had it. Do you know what my gun is? My gun happens to be a sword. It is double edged. It has law on one edge and Gospel on the other. You can just cut a fellow to pieces going and coming. I grabbed my gun and I read to Him from this Book, which says:

"But if ye be without chastisement, whereof all are partakers, then ye are BASTARDS, and not sons."—Hebrews 12:8.

I tell you, beloved, what was true of that individual is true of every man in this world. If God doesn't chasten him it just proves that he is a spiritual illegitimate, that he has never been born of the spirit of God.

Let me give you an example of how God chastens His children. We read:

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this

cause many are weak and sick among you, and many sleep, if we would judge ourselves. But we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Corinthians 11:28-32.

Beloved, if a man comes to take of the Lord's Supper, he ought to examine himself. There ought to be a season of self-examination, and he ought to be sure that he eats the Lord's Supper in the proper manner, discerning the Lord's body. When he says that he is to eat and drink worthily, it means that he is to eat and drink thinking about the fact that he is communing with someone else. He is not to think about those who are present, but he is to eat and drink discerning the Lord's body. If he fails to do so, he is eating and drinking unworthily because he is thinking about the wrong thing. He is thinking of himself or somebody else, whereas he ought to be thinking about the Lord Jesus Christ.

The Apostle Paul says that because you have eaten unworthily you have abused the Lord's Supper, and many of you are weak and sickly, and some of you are asleep. Now he meant by that that He had chastened some of these people at Corinth with sickness and weakness as a result of the abuse of the Lord's Supper. Furthermore, he says that some of them are asleep. He had actually taken some of them in death. Then he goes on to say that if we would judge ourselves He would not have to judge us, but if we don't have to judge us, then He has to judge us, then He chastens us, which would tell us this, the only way for a child of God to escape the chastening hand of God when he sins is to come to God and confess the fact that he is a sinner and confess his sins to God. If we judge ourselves and confess our sins to God, we don't have to judge us. Therefore if God doesn't judge us, God doesn't chasten us. If God has to judge us, then God of necessity must chasten us.

Sometimes here in this life, we just refuse to judge ourselves as sinners. We just go on in our sins as Christians and we refuse to admit that we have sinned. We refuse to confess our sins to God. (Continued on page 3, column 1)

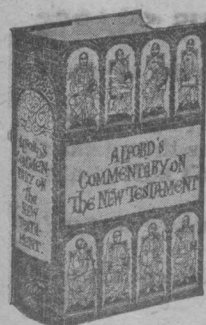
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"Chastised"

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and the result is that God has to judge us, and when God judges us, He lays the lash on us, and chastens us for our sins.

II.

GOD CHASTENS THE UNSAVED FOR THEIR SINS.

Whereas God chastens the saved right here in this world, God does not chasten the unsaved within this world. Listen:

"And the time of this ignorance God WINKED AT; but now commandeth all men every where to repent: Because he hath APPOINTED a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31.

This tells us that God just winks at an unsaved man's sins now. He just passes them by. You say, "Brother Gilpin, I don't know whether I can agree with that or not, that God doesn't punish the unsaved here in this world. If a man goes to drinking, and ruins his health, and maybe wrecks his car, and tears his clothes, it looks as if God is judging him and chastening him." No, beloved, that is just the logical consequence of what he has done himself. God isn't judging that unsaved man now. He is bringing that on himself. So far as God touching that man or dealing with that man, God is just letting him go on and ignoring this man's sin at the present time.

Beloved, while it is true that God does not chasten the unsaved man while he is here within this world, God is going to chasten the unsaved in Hell. Listen:

"But I say unto you, That whoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, 'Thou fool,' shall be in danger of HELL FIRE."—Mt. 5:22.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy BOTH

SOUL AND BODY IN HELL."—Mt. 10:28.

"And thou, Capernaum, which art exalted unto heaven, shall be brought down to HELL: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."—Mt. 11:23.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more THE CHILD OF HELL than yourselves."—Mt. 23:15.

"Ye serpents, ye generation of vipers, how can ye escape the DAMNATION OF HELL?"—Mt. 23:33.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into HELL, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into HELL, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into HELL FIRE: Where their worm dieth not, and the fire is not quenched."—Mark 9:43-48.

If you will notice, these verses tell us over and over that the unsaved are going to be punished for their sins in Hell, just the same as He chastens the saved for their sins right here within this world.

In Mark 9, the Lord Jesus is presenting to us what I choose to call drastic operations. He says that it is better for a man to go to Heaven with just one hand than it is to go to Hell having two hands. He says it is better for a man to walk crippled, on a crutch, or a peg leg, into Heaven with just one leg, than it is to go to Hell having two legs. He says that it is better for a man to wear a patch over his eye, and to be blind in one eye, and to go to Heaven, than it is to go to Hell with a whole body. What He is saying is this, if your hand, or your foot, or your eye, or any member of your body causes you

to sin, it is better to remove the offending member and go to Heaven, than it is to go to Hell with a whole body.

Don't you see what the Lord Jesus Christ is saying, that there is a Hell out there waiting for the man that is outside the Lord Jesus Christ? Don't you see that God doesn't judge and deal with the unsaved here within this world, but God does judge and deal with the unsaved in the world to come?

Listen again:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power."—II Thes. 1:7-9.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with FIRE AND BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up FOR EVER AND EVER: and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

I say to you, Hell is awaiting the man who dies without Jesus Christ as his Saviour. While it is true that God chastens His children here within this world, He does not put His hand on the unsaved. He lets them go on, and after a while, out yonder in a Devil's Hell, they are going to be punished and chastened for their sins.

SEND TBE TO OTHERS

The unsaved remind me very much of a horse that we used to have years ago. In order to give him exercise we used to take this stable horse out and drive a stake and tie him to that iron stake with a long rope. He would just prance and prance and prance around that stake, and of course every time he would make a circle around it, unconsciously to him, the rope got a little shorter, until eventually if he kept going in one direction, without reversing himself, he would find that he had brought his head right down to the ground by that stake.

As I have looked back upon that boyhood experience, I have thought, how like unto the unsaved. God is just letting the unsaved go, but every day their tether rope gets shorter, and ultimately at the end of life's way they are going to fall into a Devil's Hell. I say to you, God chastens Christians here within this world, but God chastens the unsaved in the world to come.

III

JESUS SUFFERED FOR THE UNSAVED.

Notice my text says, "The chastisement of our peace was upon him." While it is true that the saved suffer for their sins in this world, and the unsaved suffer for theirs in the world to come, the Word of God tells us at the same time that the chastisement of our peace was upon Him. If an unsaved man wants to escape the chastening hand of God in Hell, there is a way whereby it can be possible. And how is it? By the chastisement that should have fallen upon that unsaved man falling upon the Lord Jesus Christ.

All my ministry I have emphasized the fact that sin must be punished. A man says, "Now I know I am a sinner, but every night I say, 'O God, forgive me.' Beloved, that wouldn't save anybody. Nobody will ever be saved

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Is it possible to keep a commandment of God without keeping it according to God's precept? No.

2. Is it possible to glorify God apart from observing His precepts? Not in a positive manner.

3. Does God consider a person as having been baptized if His precept is not followed in entirety? No.

4. Does God recognize the Lord's Supper as such if not observed entirely according to His precept? No.

5. Can a church properly observe the Lord's Supper when using more than one cup? We believe the Bible teaches the one cup, not many, and that anything else is definitely not according to the Scriptural pattern and symbolism.

6. Isn't the scriptural teaching of the use of only one cup as much a part of the precept of God in regard to the Lord's Supper as wine, etc? Yes, we believe it is.

7. Is the one cup as prescribed in Scripture representative of anything? Yes. Read I Corinthians 10:16, 11:26. The use of many cups or vessels in the Lord's Supper is as much a tradition as is sprinkling and pouring for baptism. If brethren who use many cups would just come to the Bible and seek to see what is right, instead of seeking to justify their present practice, they would, we believe, cease using more than one cup. There is only in "favor" of many cups—that is the argument for sanitation. This is similar to the "health" argument which used to be used so strongly against immersion. It used to be strongly argued that immersion would just about kill a person, especially an aged one or one who was baptized in the winter. Such arguments as these are not to take the place of the plain Word of God.

8. In your "I Should Like To Know" section of May 21, in answer to question No. 5, I quote: "We have never seen any sound

just because he asks God to forgive him. Nobody will ever be saved except on this basis, that sin is paid for. Somebody is going to pay for sin. Either you pay for it in Hell or Jesus Christ paid for it on the cross. God punishes saved people here in this world and God punishes unsaved people in Hell, but God punished Jesus Christ on the Cross to keep unsaved people from going to Hell.

Suppose I stand along side of that rich man that is spoken of in Luke 16 and I say to him, "Rich man, what are you doing?" He says, "I am paying for my sins." Suppose one thousand years from now I go back, and I look down into the abyss of Hell and I say, "Rich man, what are you doing?" He will say, "I'm paying for my sins." Suppose I go back a million years from tonight and I say, "Rich man, what are you doing?" He will say, "I'm still paying for my sins." What is he doing, beloved? The chastisement of God has fallen upon him for his sins.

Beloved, I stand at the Cross of Calvary and I look up and see Jesus Christ on the Cross and I hear Him say, "It is finished." What does it mean? Well, I'll illustrate it. You owe a bill. You have some money and you pay that bill and the merchant stamps (Continued on page 4, column 1)

Presbyterians and Methodists. If they were sound, they wouldn't be Presbyterians and Methodists," etc. Yet in your May 28 issue on page 3, you print an article "Presbyterian Review of Spurgeon's Gook" by the Presbyterian Journal, in "praise form." If Presbyterian doctrine is so wrong, why do you republish things from one of their papers?

Just because a Presbyterian is wrong on one thing—or even many things—does not mean he is wrong on everything. We rejoice that the Presbyterian Journal is in agreement with the sermons by the Baptist, C. H. Spurgeon, as as to give this book such a favorable review. There are many who wear the name "Baptist" who would not want this book read by anyone, for it is opposed to their Arminian views. Let's remember to give credit where credit is due; it never hurts the cause of truth.

AN AGED FRIEND OF MANY YEARS APPRECIATES TBE

My very dearest friend:

I hope you can read this letter. I was 90 years old on the 17th day of March, and I have lost the hearing in my left ear and can hardly hear anything with my right ear. Am not able to do anything to help myself. I have to have a housekeeper to dress and undress me and get me to bed. Costs me almost a thousand dollars a year, and I don't have any income only what little I get off the farm, and my doctor's medicine is very high.

I want to thank you from the depths of my heart for all that you have done for me in giving me your good paper for so long a time. I am not able to read anymore like I used to. You are my very best friend in this old world and have been so kind to me ever since I have known you. Your paper is wonderful in telling the great story of the truth of the Gospel.

There are not many preachers today that preach the Bible as it is. I firmly believe that the Baptist Church is the only one that Jesus ever organized and many so-called churches are just man's institutions to suit their own beliefs. May God bless you in all your undertakings.

C. H. Brukaker, Ohio

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A CASUAL OBSERVATION



HOW THE TRUTH OF THE GOSPEL HAS BEEN PERVERTED

The gospel is the truth concerning the death, burial and resurrection of Christ. The word gospel means "good news." It is the good news that a Savior died for us, has been buried and has arisen for our justification. It is this gospel that is the "power of God unto salvation unto every one that believeth." (Rom. 1) This gospel — or "good news" is to be preached to "every creature" (Mark 16). It is the gospel of PERSONAL SALVATION.

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida



How Satan Has Changed It
1. **HE HAS CHANGED THE CONTENT.** We have it taught today that baptism is a part of the gospel. It is taught that there is no salvation apart from immersion, yet Paul writes to the Corinthians to say (I Cor. 4:14): "I have begotten you through the gospel" (not through baptism). Also we have him saying, "For Christ sent me, NOT TO BAP-

GOD through our Lord Jesus Christ. — Rom. 5:1.

Isn't it wonderful for a man to be able to lie down perfectly contented at night? A man told me sometime ago that he never went to sleep at night but what there was a dread that fell upon him — a dread that he might not awaken in this life but that he might awaken in Hell. I don't know anything that could be any worse for an individual than for him to go to bed at night with that kind of dread hanging over him. Beloved, the man who is saved doesn't have to worry. I can go to bed tonight perfectly at rest in my soul. I can go to bed tonight and go to sleep with this thought in mind, if I live I want to serve the Lord tomorrow, and if I don't live, I'll wake up in Heaven in time for breakfast.

Isn't it wonderful to be at peace with Him? The Word of God tells us that is what His sufferings bring us. We get peace because He was chastened for our sins.

I ask you, do you have that peace? I don't ask you if you have ever made our peace with God. That is what He made at the cross. You don't make peace with God. He made peace for you. He made the peace, because He suffered for our sins. How I thank God for this precious truth, and I ask you if you know the meaning of that peace that is ours in Jesus Christ, as a result of the death of Jesus on the cross. If you do, thank God. If you know the meaning of it, you ought to take your stand for the Lord Jesus Christ. I have a feeling that every person who is saved ought to come out on God's side and publically say so, and let your life count for God. May God bless you!

TIZE BUT TO PREACH THE GOSPEL. This makes plain that water is no part of the gospel. Others add works FOR salvation and works in order to KEEP salvation. This is to pervert the gospel by adding to its content.
2. **HE HAS CHANGED THE KIND OF SALVATION PRODUCED BY THE GOSPEL.** It is being taught today that the proper kind of salvation is NOT personal, individual salvation, but "SOCIAL salvation" or the salvation of people en masse.

Modernists have introduced what they call "the social gospel." They repudiate personal conversion, and say that what we need is to get society "saved." This is to be done through reform legislation, laws, through better wages and working conditions, better sanitation and through the improving of this present world. Thus the modernist minister has become a meddler in politics and a mere social reformer whose aim is to patch up this old world and make it look a little better. Such men envision the "bringing in of the Kingdom of God" on earth, by human means. Men of this stripe still use the Bible as a convenient book of texts, but they do not believe the Bible actually be the Word of God, nor do they believe in a supernatural Christianity. They are usually Socialistic in their political outlook and are often extremely friendly to Communism. They "get that way" by being trained in modernistic theological seminaries.

This "social gospel" is another gospel "which is not another" (See Galat. 1:6-9). It does not work. There is no power in the "social gospel" and no internal change in human lives. In our own nation prosperity is at its peak. The standard of living is higher than any nation has ever known, yet sin and crime and delinquency are on the increase. This shows that improvement in man's material condition does not lift him spiritually and morally. Despite the boasted scientific advancement of this day the world is in the most dangerous condition ever known. Let a nuclear war be touched off and it would mean the mass destruction of millions of people.

(Continued on page 15, column 1)

"Chastised"

(Continued from page three)
it "Paid in full." That is the end of that bill. When Jesus Christ said, "It is finished," He might just as well have said "Paid in full," for He had died for our sins. "The chastisement of our peace was upon him."

I ask you to stand and look either at that man in Hell who is paying for his sins, or at Jesus Christ on the Cross, who is paying for the sins of God's elect.

Beloved, it is one of two things. Either your sins are to be paid for in Hell by you personally or else Jesus Christ paid for those sins on the Cross. They have to be paid for.

People think they can be saved by joining the church. They think they can be saved by being baptized. The think they can be saved by something that they do themselves. I'd remind you that no man will ever be saved except on the basis that Jesus Christ has paid for his sins.

I point in two directions. I point to Hell and I point to the Cross. I say that in Hell you can

pay for your sins, or on the Cross Jesus Christ paid for them. I have no other alternative. I've got nothing else to tell you. If I would preach to you a million years to tell you how to be saved I couldn't tell you anything else except this, you go to Hell — the chastisement of your sins will fall upon you. You look to Calvary — the chastisement of your sins fell upon Jesus Christ. You go to Hell, you pay for your sins. You look to the Cross, Jesus Christ paid for your sins.

Listen again:

"For when we were yet without strength, in due time CHRIST DIED FOR THE UNGODLY." — Rom. 5:6.

"But God commendeth his love toward us, in that, while we were yet sinners, CHRIST DIED FOR US." — Rom. 5:8.

"Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God BY THE DEATH OF HIS SON; much more, being reconciled, we shall be saved by his life." — Rom. 5:9-10.

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures." — I Cor. 15:3.

"But when the fullness of the time was come, God sent forth his Son made of a woman, made under the law, TO REDEEM them that were under the law, that we might receive the adoption of sons." — Gal. 4:4, 5.

"Who his OWN SELF BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." — I Pet. 2:24.

"For Christ also hath once SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." — I Pet. 3:18.

What am I saying? Simply this: Sin has to be punished. If you don't go to Hell and pay for it in Hell, Jesus Christ must have paid for it on the Cross. He died for your sins, and I thank God that I can point every man and woman in this world to Calvary and say to them, I can't save you, and the church can't save you, and you can't save yourself, but Jesus Christ died for your sins.

Notice, in Hell the chastisement is upon the sinner, but on the cross our chastisement was on Jesus Christ. If a man were to ask me for the passage of Scripture that makes more plain how to be saved than any other, I'd cite him to my text, for it tells us that sin must be punished. You either pay for it in Hell yourself, or Jesus Christ paid for it on the cross.

IV

WHAT DO HIS SUFFERINGS BRING US?

His sufferings bring to us peace. Isn't it wonderful to know that we have peace, not because of anything that we do, but we have peace because of what Jesus Christ has done for us? We get peace, whereas He got chastisement.

We read:

"Therefore being justified by faith, we HAVE PEACE WITH

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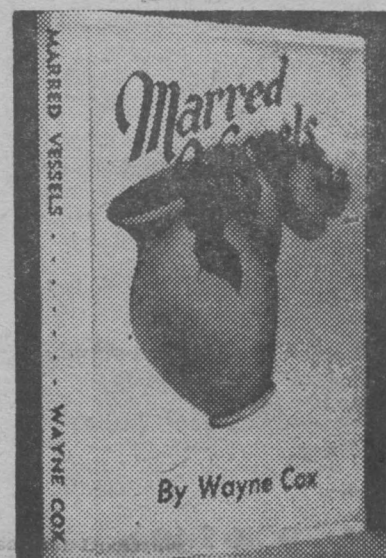
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MANIFESTED LOVE

By PASTOR JAMES CRACE
Missionary Baptist Church
Piketon, Ohio

"As many as I love I rebuke and chasten: be zealous therefore and repent." — (Rev. 3:19).

In this message I hope to successfully point out that certain folk who are falsely accused of having no love for the people really are about the only ones who endeavor to fully manifest genuine love. May God be glorified in this message. May the

saints be edified by the words spoken.

I have talked to a considerable number of people about the subject at hand and the majority of them regard manifested love as that type of action which dares not offend anyone, even if they are enemies of God. To most folk, it is a show of love to be a quiet-spoken, smiling, tolerating, agreeable sort of a fellow that would go to any lengths to be a yoke-fellow with everyone, even the devil. In Romans 13:10 we read, "Love worketh no ill to his neighbor." Now, to most folk this means that if you love a person you cannot get angry and correct him in a forceful manner, if necessary.

I say that most people believe that a manifested love is a silly, spineless, agreeableness. But I also say that real Baptists do not take the same view of the subject. We speak in a forceful manner at times because we realize the various dangers which accompany error. We cry out against sin and evil because we love both God and men.

In this message I hope to assure you that we speak harshly and severely at times because we have love in our hearts for truth

and men. May all of you come to understand that we Baptists are falsely accused of being trouble-makers, haters of men, and many other things when we are really properly manifesting the love God has caused us to have.

I

In the first place, beloved, let me speak concerning manifested love toward God and His Word. Our God is sovereign in all respects. Our God is holy beyond comprehension. The Word of God is true beyond question. It is our record of the revealed will of God. In short, it is the Word of God. God and His Word are worthy of defense.

Now if I love God, I most certainly ought to defend Him against blasphemers. I do not say He needs my defense. But do I really love Him if I do not defend His Holy person against the lies of false prophets? Do I really love Him that redeemed me if I remain silent in the face of the heresies of atheists, Arminians, and worshippers of self and the devil? I say, beloved, if I love God I will defend Him.

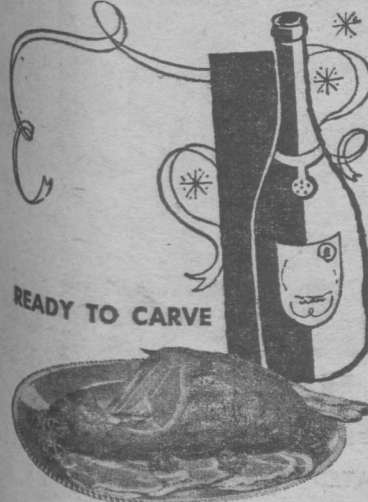
If the Word of God is real to me, if it is the living Word, as I affirm it to be, will I refuse to defend it? Will I remain silent while the Devil's preachers (II Cor. 11:13-15) and flesh-exalters preach and teach lies and say

they get their lies from God's Word? If God has caused me to love His Word, shall I find pleasure when false teachers and preachers speak lies and say they are teaching the Bible? No, beloved, if I love God's Word, I will

defend it. If I do not love His Word, I won't mind if it is blasphemed. But if I do love the Word of God, I'll defend it with every ounce of strength my Father gives me.

(Continued on page six)

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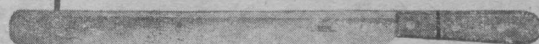
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Manifested Love

(Continued from page 5)
II.

In the second place, I will discuss the proper manifestation of Godly love toward the sinner. I refer to the people who lay no claim to even a self-righteous life. How shall I deal with the lost, immoral person? Of course, it is good if I can be both gentle and effective in my witnessing to him about our Lord Jesus Christ. On the other hand, how can I manifest my concern for his eternal welfare if he rejects gentleness? (Continued on page seven)

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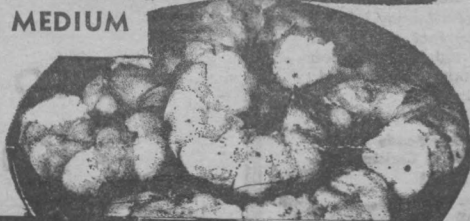
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Manifested Love

(Continued from page 6)

According to most people, I should smile ever so sweetly, shake his hand and part the best of friends. According to the mealy-mouthed worldly preachers of today, I should never offend a lost man by showing him he is a sinner. I should never tell him how filthy he is in his sin. I should never tell him he is going to Hell, unless Christ died for his sins. No, sir, I should never raise

my voice at the lost sinner and tell him he ought to go to Hell. Never tell a man he is a God-hating, Christ-hating, Sin-loving, totally depraved individual on his way to everlasting Hell because of his sin against Almighty God. That is what the majority of folk say not to do.

But if I realize the terribleness of sinning against God, I'll "get rough" with a sinner if necessary. If I believe Christ when He says He came to save those who are lost, I'll get angry, if it may open a man's eyes to his lost, sin-

ful condition. Now, if I don't care much about the lost people, I won't argue and sometimes even offend them. But if God has caused me to have that special type of love for the lost, I'll think more of his eternal welfare than I do of his personal opinion of me. Yes, I'll manifest my love for the sinner, even in a harsh manner at times, if it might awaken him to his need for Christ.

III.

Then there is the **lost religionist** who needs to be considered. But I hear the world say how "morally good" the man is. I hear them claim that the mere religionist is out of danger because he is "doing good." I also hear that crowd of preachers, who claim salvation because of personal obedience to God's law (what a big lie), rather than by the finished work of

Christ, cry out what a fanatic I am because I do not always deal kindly with those who are apparently of the works of the law. Their favorite words are "judge not."

Listen to me for a moment. It doesn't matter how religious you are, if you are not believing God and depending on Him for salvation, you are lost. You may be a

(Continued on page 8)



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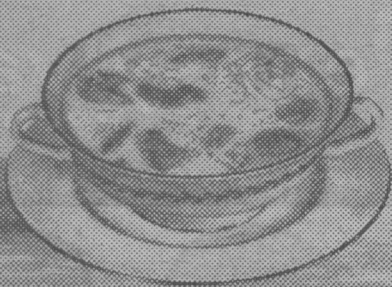
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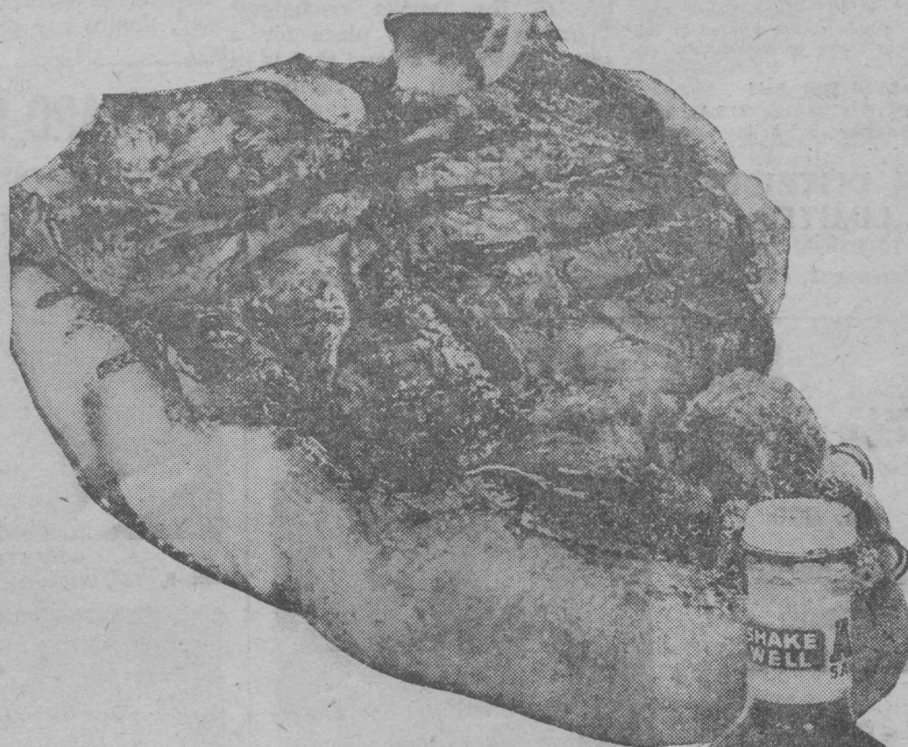
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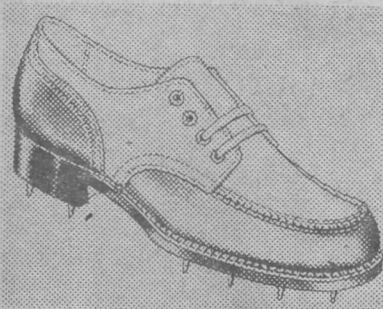
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Manifested Love

(Continued from page seven)

better law-keeper than the Pharisees; you may be the "best" morally good person in the land; you may be the kindest person in the place where you live, but if Christ didn't die for your sins you are lost and going to Hell.

Yes, beloved, if God has taught me the truth about salvation by grace, I'll cry out against the false belief that a person can be saved by keeping the law. If I care whether or not a person hears the truth about God's way of salvation I'll rise in defense of the truth. I'll tear down the lies Satan's crowd of preachers and teachers are telling the people. If I have that special kind of love for the deceived, lost religionist, I'll manifest that love at times in perhaps an unpopular way which may cause those who have very little regard for the truth to falsely accuse me of not loving God and man.

IV.

In the fourth place, I wish to mention the non-Baptist Christian. Surely, we won't say anything in a hard manner to a Christian. Why, to raise your voice at a Christian surely proves you don't love him. Isn't that the popular belief of today? Surely you are not saved if you are not friends with all Christians. That's what many people say. They say we are all one big happy family. They say it doesn't make any difference what we believe and teach. They say God doesn't care what we believe and teach.

But actually if you are not believing and obeying the doctrinal truths of the Word of God, you are not in the will of the Lord. It could be that you are in one of the most God-hating, Christ-hating, truth-hating, Devil's organization in the world.

Maybe you are saved and in a so-called church that is a daughter of the whore of the book of Revelation—the Roman church. Every existing Protestant church is a harlot daughter of the whore. Even if you are saved, you are dishonoring God by being a member of the Devil's synagogue. There is only one place for a saved person to be and that is in Christ's church—a Scriptural Baptist church.

If you are not walking according to the Word, don't expect me to approve your walk, even if you are a Christian. I wouldn't say anything to you if I didn't care anything about your spiri-

tual welfare and about upholding God's Word. If necessary, I'll be anything but gentle with you, but that won't mean I love you less. I will manifest the love I have for the saints of God in such a way as will best edify the saints, even though the majority of the people may misunderstand my actions.

V.

For the remaining time I would speak concerning **erring Baptist saints**. What a shame and sorrow it is for individual members of a Baptist church or even whole churches to be in error and unwilling to turn from their sin. What, then, should be done? Now hear me, Baptists. If ordinary expounding of the truth has no effect on the Baptist saints who are in error, and does not cause them to turn from their sin, what should we do?

Our text says, "As many as I love I rebuke and chasten."

Again in Luke 17:3 we read, "Take heed to yourselves: if thy brother trespass against thee, rebuke him: and if he repent forgive him."

And in Proverbs 13:24, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

I say then, beloved, if we love the brethren who are in error, we will cry out against their sin. Satan would deceive every one of us on this point, but for the grace of God. Satan loves to see Baptist churches continue in error because no lie is of the truth. When brethren are deceived about any doctrinal truths they are sure to be against other brethren who are teaching the truth. Our loyalty toward the saints must lie with those who are preaching the truth. Our fellowship must be with those brethren who are seeking to uphold the truth as it is written. When brethren are wilfully disobedient to the Word, or when they are closed to truth, we cannot reject those who are teaching the whole counsel of God in order to keep company with those who are in error.

I have already said I will defend God and His Word. I also say, that is my primary purpose

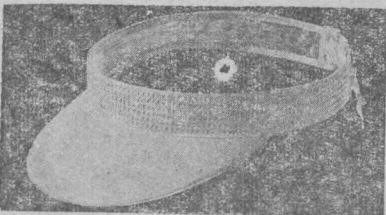
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in striking out against sin in Baptist churches. By God's grace I love Him and His Word. Therefore, I will defend His truths, even at the cost of friendship with erring saints.

There is another reason why I will oppose error, both in individual Baptists and in Baptist churches. I will oppose it because I love the Baptist saints. If I didn't love you Baptist saints I would not be as concerned about your errors, such as unionism, failure to preach all the counsel of God, "love" for the people more than love for God, your love for the praise of men more than your love for the praise of God, your support of conventions and mission boards rather than obeying God and doing all of God's work in and through Christ's church, and your sin of rejecting the counsel of truth in order to have your so-called fellowship, which is built on setting aside God's express teachings and tolerating sin that should be cried out against. Of course, there are many more errors that could be mentioned but these will be sufficient for examples.

In II Corinthians 6:14-18 we read:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How plain these words are. Comment should not be required. You Baptist saints ought to turn from your erring way on the strength of this passage of Scripture. Yet many Baptists are delighted to be included in union meetings and many other "union of all the various churches" activities. I tell you, beloved, it makes a real Baptist sick to see a Baptist church or individual in a ministerial association or some other unscriptural organization.

Not only is unionizing contrary to the Word of God, but notice also that only if we come out from among them will the Lord receive us. We cannot expect God to bless us by allowing us

to serve Him and enjoy fellowship with Him if we are either approving those who are wilfully sinning against our Holy God, or partaking of their evil deeds. We cannot expect Him to bless us if we are walking in known error, because we are told to be separate and God will receive us. We are told to cleanse ourselves from all filthiness because of the promise that God will be a Father to us if we "come out from among them."

Brethren, "to obey is better
(Continued on page ten)

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Why is it that our age, which has specialized in cruelty, inhumanity, bestiality and total war; which has watched (thanks to cinema and TV) more blood-letting and violence than any other; which has refined the tortures of Nero to delicate germ-laden perfection; whose indifference and callousness to innocent human suffering has made ours one of the worst centuries in the history of mankind, should now shrink at the sight of a notorious convicted kidnaper, robber, pervert and abuser of helpless women being given his just deserts?

All but forgotten are the grisly genocides of Buchenwald, Belsen and Dachau; the entombed miners of West Virginia have moved off the front pages, together with the pitiful victims of the Moroccan earthquake; a culture saturated with sex takes for its martyr-hero a sex bandit, decides that his sins, being sexual, are minimal; and brands his death—postponed so many times not to be cruel to him, but to be just to him—as legalized murder. Meanwhile in a western mental hospital a 29-year-old woman sits and stares, her mind permanently deranged by four brutal hours of ugly acts inflicted upon her as a church lass of 17 by this man (there is no doubt as to his identity) who then wrote best-selling books about the cruelty of equal justice under law.

In the small village that our world has suddenly become, the expected sympathy protests have arisen. New life has been given to anti-American sentiment in Brazil, Italy, Scandinavia, Uruguay, Finland, Britain, France, Portugal, and many other parts of the globe. What happened at San Quentin prison used to be Cali-

fornia's business; now it is everyone's. The mistakes of California justice—including the long delay in carrying out the court sentence—are now seen as American mistakes. It should never be forgotten, however, that the first mistake was Chessman's, and that his admitted sins have now brought reproach upon the American people.

The 4 to 3 decision of the California Supreme Court against Chessman, and the split vote in the State Legislature symbolizes the division in the public mind over the question of capital punishment. A romantic view of the nature of man, drawn from the age of "Enlightenment," has deluded millions into thinking that it is kinder and wiser to spare the life of a killer or a kidnaper than to apply the Biblical precept of retributive justice. But man is not kinder or wiser than God. The rioting stonethrower in front of the Stockholm embassy or the Sacramento state house is not more merciful than Moses, he is just more sentimental. He thinks men can be dissuaded from crimes of horror by the prospect of a few comfortable years in prison. It does not matter what the wardens, the psychiatrists or even the prisoners themselves say to the contrary; death always has and always will be a deterrent to crime, because the sinful nature of man does not change. Chessman, it is said, matured while on death row. That is just the point: death row has a maturing effect on us all.

Finally, it is significant that Caryl Chessman died alone, an agnostic to the end; there was no chaplain, no funeral. Said his counsel afterward, "His greatest flaw, his greatest lack of character, was his unrelenting unwillingness to believe in something greater and bigger than himself." So he becomes modern man facing his doom, a tragic symbol of what many are calling the post-Christian age of unbelief.

There are many lessons to be learned from the Chessman case, theological and ethical, but surely this is one of the most important: that these United States can no longer afford the luxury of protracted criminal justice.

Mission Thoughts

A missionary and a Christian ought to be one and the same.

The Christian who does not believe in foreign missions does not believe in the great commission.

Faithful missionaries: The few who have so little but give so much, while so many who have so much give so little.

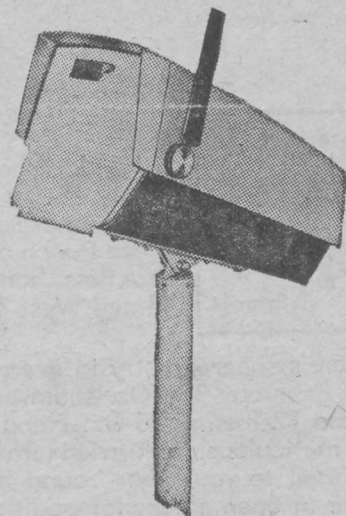
The church must preach or perish (Continued on page ten)



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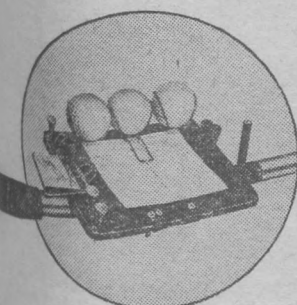
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Manifested Love

(Continued from page 8)
than sacrifice." Rebellion is as the sin of witchcraft and subornness is as iniquity and idolatry." (I Sam. 15:22-23).

Also there are many of you wearing the name of Baptist, yet you won't preach any doctrinal messages, lest you offend someone. Paul said, "we also believe and therefore we speak." I stand in doubt of you who will not speak the whole counsel of God. If a man really believes a doctrine he will speak concerning that doctrine. Brethren, it is sin not to preach the whole counsel of God.

What blasphemy it is against Almighty God when you will not defend His truths. Many of you would rather be on a friendly basis with those openly opposed to some of the truths of God's Word than to stand up for the truth. Your fellowship means more to you than defending God's truth. Stand warned, brethren, you cannot serve God and Satan. Truth and error will not mix. To have fellowship at the expense of truth is sin. If you are God's child, He will chasten you, unless you confess your sin and turn from your wicked way. If you receive not chastisement, you are not sons but spiritual "bastards."



(Heb. 12:8). Weigh this thought long and carefully, beloved!

Your practice of supporting and approving mission boards and conventions is sin. You are, in effect, calling God a liar. You are saying that God needs help to accomplish His purpose. You are without a doubt a despiser of Christ's church. If you are saved and expecting to receive rewards for supporting mission boards and conventions, you are sadly deceived. May God help you to see the sin of mission boards and the sin of your support of mission boards.

I warn you again to turn from your wicked ways and serve God in accordance with His Word. Have you no fear of God and His wrath? Are you deceived into thinking He will not deal with you severely if you continue to disobey His revealed will? In 1 Corinthians 11:30 we read, "For this cause many are weak and sickly among you, and many sleep." Beloved, the Word of God says that many saints were sick and many were dead because they were eating of the bread and drinking of the cup unworthily. We are serving the same God today. He will chastise His people for their sins. Down through the ages God has chastened His elect, even to the bringing of physical death upon them for their disobedience and rebellion. We have the same God today. He can and may do the same thing today if we are wilfully disobedient to His commands. Do you not fear our sovereign God who says, "to obey

Mission Thoughts

(Continued from page 9)
ish, teach or tarnish, evangelize or fossilize, send or end. The only way to preach the gospel to every creature is to every creature.

A missionary is one who never grow accustomed to the thud of Christless feet on the way to eternity.

Christians teach their duty more cents by giving to missions. (Continued on page eleven)

is better than sacrifice?"

Why do I and many other tist preachers and laymen sternly to those of you who in error? I say it is because love you with a Godly love. It is because our God is calling you to hear the truth in the inner best suited to your case. Say we are manifesting love to you the only way that true love can be manifested, you stand in need of correction because of your sin against Holy God. I say we are accused of being troublesome and full of hate. I am thankful that God knows our hearts and our intentions when we manifest our love in such a way that you would say we do not love you. May God grant that you may properly manifest your love for the sinner and the saint obeying God and crying against all sin.

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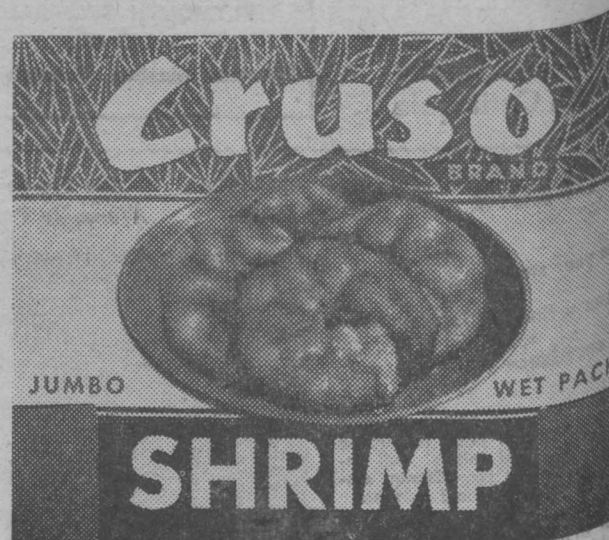
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Mission Thoughts

(Continued from page 10)
There is only one thing you must do for missions. That is to rid of your responsibility.

Would you believe in missions if you had to change places with the heathen?
At every breath we draw, four perish, never having heard of Christ.

There is a mighty big Go in Gospel.
You are either a missionary or need one.
If you take serve out of service, you have ice left. Many Christians need defrosting.
God calls two classes of people into His service — those who go in person and those who go in purse.

Have you the Master's permission to stay at home?
Missions is not a matter of sentiment but of debt.
A growing church is a mission-minded church.
Have you done what you could for missions, or is it too little too late?

I pray that I may never lose the vision of what it means for a soul to be lost.
"Go ye into all the world..."
— Was Christ speaking to you?
— Tract compiled by C. A. Nicola



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Watch Reuther

By R. P. Shuler

If you are trying to decide for whom you should not vote, keep your eye on Walter Reuther. Whatever names are written

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large and black in the coming political struggle, so important, if we actually desire to see America ideology survive, the name of Walter Reuther is at the top and is written first. He is the most dangerous political threat in the United States at this moment.

Reuther has been waiting for years for this hour to arrive. As a young man, he was schooled in Russia under the leading Communist dictators and totalitarian leaders. He came back to America fully armed with the evil virus of this red philosophy which is today searching for the weak spots in democracy and human freedom, that godless socialism and unAmerican Communism may place their dirty hands upon the throat of the liberty for which the old flag waves. This Russian-trained expert will seek to throw the labor vote of the nation to the candidate for president who promises the most to Communism.

The hope of our free nation is that the thinking, working man will refuse to be "led to the slaughter" of our ideals. If the working classes of America shall

go to the polls and vote as free the subtle and slimy trail of Wal-Americans for the ideals and ter Reuther is already clearly standards of life, for which our designated. His influence over fathers died, all will be well. But certain political leaders was as

An Alphabetical Arrangement Of Some Great Scriptures

"Abstain from all appearance of evil." I Thess. 5:22.
"Be ye doers of the word." James 1:22.
"Cast thy bread upon the waters." Eccl. 11:1.
"Do unto others as ye would have them do unto you." Matt. 7:12.
"Follow me." Matt. 4:19.
"Give and it shall be given unto you." Luke 6:38.
"Have faith in God." Mark 11:22.
"Incline your hearts unto the Lord God." Joshua 24:23.
"Judge not." Matt. 7:1.
"Knock." Luke 11:9.
"Love your enemies." Matt. 5:44.
"Mark the perfect man." Psalm 37:37.
"Neglect not the gift that is within thee." I Tim. 4:14.
"Occupy till I come." Luke 19:13.
"Pray without ceasing." I Thess. 5:17.
"Quench not the Spirit." I Thess. 5:19.
"Recompense to no man evil for evil." Rom. 12:17.
"Search the Scriptures." John 5:39.
"Touch not mine anointed." I Chron. 16:22.
"Use not vain repetitions." Matt. 6:7.
"Vex not a stranger." Lev. 19:33.
"Walk worthy of the vocation wherein you are called." Eph. 4:1.

—By a TBE Reader

well defined before the political conventions as it will be later. He is pro-Communist in his leadings and therefore an unsafe guide in any political contest that shall appear as this campaign reaches its summit.

Watch Walter Reuther! The route he takes during this political campaign is not the American way. The hope of our nation is not this Russian trained socialist. He is bad medicine!



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The Lord's Guests At The Lord's Supper

By WM. WISTAR HAMILTON

"We cordially invite all of the followers of Christ to sit with us at the Lord's Supper."

"We spread the Lord's Table in the sight of the Lord's people, and ask no questions as to creed or conduct."

"If any soul thinks he can receive good from partaking of this bread and wine he is cordially invited to do so."

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

These are words heard among many professing Christian people today. Do they manifest real love for Christ, and intelligent faith in His purposes, and genuine loyalty to His commands? Are they founded upon Bible precept and example, and do they in any true way further the kingdom of God?

"Unworthily" — this is the angelic word which stands guard at the sacred portal of this holy place and bids each one pause and examine himself, lest he eat and drink improperly of the bread and of that cup to his own condemnation, lest in a manner irreverent or with a purpose untrue he profane the Table of the Lord. Whoever eats of this bread and drinks of this cup unworthily becomes guilty of the body and blood of the Lord. He eats and drinks judgment to himself, if he makes of this a social meal, an expression of fellowship for other people, a communion with friends or loved ones or fellow Christians, rather than a discerning of the Lord's body. (I Cor. 11:26-29.)

"Let a man examine himself" in the light of the Bible, for here is our only source of instruction, our only infallible guide. The customs of history, the long established rules of denominations, the cherished sentiments and preferences of individuals cannot safe-guard us here. This matter is too sacred and too hazardous for us to do other than lay down every prejudice and sentiment and opinion and preference which is not approved by our Master and His inspired Word. It will be in vain that we say, "Lord, Lord," if we refuse or fail to do what he commands. (Luke 6:46.)

1. It is the Lord's Table and Does Not Belong to Us.

It is the Saviour's own ordinance, instituted in His own way, designed for a special purpose by His own mind and heart, composed of certain elements which He Himself chose, guarded by such restrictions as He knew to be es-

sential, and given by Him to those who were His disciples and who were loyal to His commands. On that night the unbroken band met for the last time. Jesus, having taught His disciples the great lesson in humility, and having exposed and dismissed the traitor, took the bread and the cup and instituted the Lord's Supper. This was to be His memorial, and by this He was to be remembered rather than by some shaft, or arch, or pyramid, or mausoleum.

We are His friends if we do concerning it as He commands. (John 15:14.) To obey Him is better than sacrifice. To criticize His plans, to object to His methods, to question His wisdom, to exalt our own sentiments and feelings and preferences is to be disloyal. (Matt. 10:35-38).

"Hereby we know that we know him if we keep his commandments." (I John 2:3.)

"He that hath my commandments and keepeth them, he it is that loveth me." (John 14:21.)

2. It was Designed by Him for a Special Purpose.

He chose what His enemies thought was the one thing in His career He would have His disciples forget, and bade His followers keep that event in mind and commemorate it often. "This do," said He, "in remembrance of me." "For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come."

It is not, then, as some teach, a "sacrament," an actual embodiment of Christ, another and repeated crucifixion, a propitiatory sacrifice offered again and again, and therefore a denial of the finished work on Calvary. It is not a magic "mystery" by which in some supernatural way the elements are linked to and filled with Christ, the bread and wine producing some magical effect of cleansing or of life-giving power.

It is not a "communion" of friends. Jesus did not have present His mother and His sister and His brother and Mary and Martha and Lazarus and Nicodemus and Joseph of Arimathea and other of His friends. He did not say, "This do in remembrance of each other, for as often as ye eat this bread and drink this cup ye do proclaim your Christian fellowship, the brotherhood of man, the fatherhood of God."

Love for all Christian is beautiful and good, but he who at the Lord's Table eats and drinks to show this is eating and drinking unworthily, not discerning the Lord's body. We are not assembling to remember each other, but to remember Christ. To go into the baptismal waters as a manifestation of our love for father, mother, sister, brother, husband, wife, friend, or other Christian, would be to dishonor the liquid grave and to be baptized unworthily. Even so for one to be controlled by such motives at the Lord's Table is to eat and drink unworthily, and is to pervert the solemn and beautiful ordinance.

The portrait there on the wall, with its kind and constant gaze upon the man of business as he goes out to his daily toil, is a tender reminder to him of the love given to his birth and rearing and of the life which went out one night in rescuing her boy from a horrible death in a burning building. He looks now and then upon the portrait, recalls her love, her life, her death, and each time is the more determined to be a stronger and braver and better man.

So at the Lord's Table we remember Him who loved us and gave Himself for us. We do this in remembrance of the Lord Jesus Christ.

3. Jesus Has Preserved Here Great and Essential Doctrines.

This is a symbolic ordinance

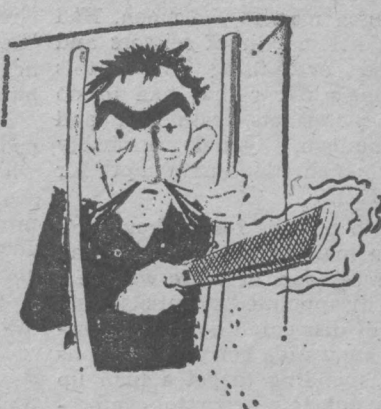
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Beware These Religious Rustlers!

These onery, thievin' hombres are always on the loose! A good way to keep 'em from rustlin' God's "Sheep" is to indoctrinate God's flock with Scriptural truth. Its potency builds high, long-lasting immunity to all error.

A subscription to TBE for your brother in Christ will go a long way in keeping him out of the company of these heretics. We "prescribe" TBE for any person who needs to be indoctrinated aright. It bears the Word of God, the Bible, and therefore is just the thing for the needy soul.

and sets forth in plain and unmistakable picture-form definite and essential facts. Jesus knew that the time would come when the great cardinal doctrines of the atonement and of the resurrection would be called in question, when His teachings would be perverted and His sacrificial work denied. So He gave to His people two ordinances as an illustrated creed, which could forever hold in symbolic form these great facts and the many doctrines related to and growing out of them.

We remember His suffering, sacrificial, atoning death. This bread portrays His body which was delivered up for us, and this cup is the new covenant in His blood which was poured out for us. (I Cor. 11:24f; Luke 22:19.) He is our Saviour, our Redeemer, who bore our sins in His own body on the tree, who shed His own blood without which there could be no remission, who gave Himself a ransom for many, and whom God set forth to be a propitiation through faith in that blood.

We look forward to His promised and glorious coming, when He will appear a second time apart from sin, without the burden of sin upon Him. The first time He came to bear the penalty of our sins, but then He will come to bestow upon us the final and blessed results of expiated and forgiven sin. (Heb. 9:28.) He is not only our Saviour, but He is also our Lord and King, whose very wish is a command to us, and Whose second coming is our constant hope. As often as we eat this bread and drink this cup we proclaim the Lord's death till He come. (I Cor. 11:26.)

What a sin, then, against Christ when we forget Him, when we turn the Supper into a social meal, when we do this in remembrance of each other, when we make of this divine and sacred ordinance a sentimental institution for showing our regard for other people! We eat and drink unworthily when, as the Lord's guest at the Lord's Table, we fail to commemorate the sacrificial love of Jesus. The Lord's Table represents what He died to do for us, and what He still lives to do for us. He made the Supper what it is. Woe to him who presumes to change it!

4. The Lord to Whom Belongs the Table Invites the Guests.

It would be an unpardonable breach of etiquette if we were to invite ourselves to a place at the table of the nation's ruler, and it would require great audacity for us to announce on our own authority an invitation to others to come and dine with the President. He names his own guests, and sends out the invitations himself. Then, too, a self-invited guest at the White House might find that he also was unwelcome because, though he thought himself fit, he had become unworthy by refusing to conform to the customs which obtain on such occasions. "Let a man examine himself, and so let him eat of that bread and drink of that cup." (I Cor. 11:28.)

To whom, then, does Jesus extend the invitation? Those who have gladly received the Word and have been baptized and are continuing steadfastly in the Apostles' doctrine and in fellowship are the ones who are ready to break bread. (Acts 2:41.) Jesus invites those who are in the church because of repentance of sin, who have trusted Him as Saviour, who trust in the atoning

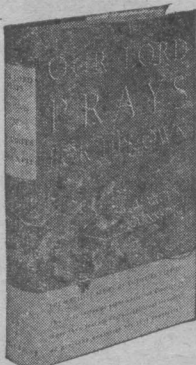
and cleansing blood of Calvary, who have made voluntary confession of their Lord in baptism, who are holding sacred the doctrines taught us through the Apostles, and who are giving to Jesus in His church a life of obedience and service.

He does not invite the unbelieving world, and surely no one but a believer can discern the Lord's body. He does not invite the unbaptized, and only those who have been immersed have set forth the burial of the old life and the rising of that new life whose nourishing is portrayed in the bread and the cup. He does not invite those who hold such doctrines as dishonor the person and work of the Saviour of men, but commands that we withdraw ourselves from them. He does not invite to the Lord's Table those whose lives are disorderly and unclean and untrue, those who have put themselves out of fellowship with the church in its great purpose and mission.

5. The Lord Expects the Churches to Sacredly Preserve His Plan and Purpose in This Ordinance.

These sacred symbols have been given into the keeping of the church. "When ye come together (Continued on page 15, column 1)

Our Lord Prays For His Own



by
Marcus
Rainsford

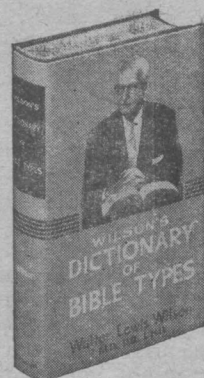
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The Moon Or The Earth? Missiles Or Missions?

There's a lot of talk about getting a man to the moon. Had you taken a pair of scissors and deleted everything from this morning's paper that had to do with moonshots, satellites, and Communism, you'd probably have had shredded newspaper for breakfast.

"With all this furor about getting a man to the moon, it had better be soon, or there will be a lot of disappointed scientists—and a lot of dissipated dollars. Everybody knows it's borrowed billions we're spending to get a man up there, but few seem to comprehend one grave danger in this wild, headlong scamper to keep pace with the Reds in their probes into outer space. We are so all-fired concerned that the Russians may beat us there that we are actually stampeding into a crash spending program, seemingly unaware that we are about to satellite ourselves into bankruptcy."

This is the Honorable Walt Horan of Washington speaking before the House of Representatives as he quoted Clay Cooper of Spokane.

Mr. Cooper further points out that the Communists don't want the moon half so much as they want this world. "Unless we wise up to their strategy of diverting our attention away from their real pearl . . . they'll have a lot less trouble engulfing the earth!"

Any thinking person should ask these questions: Why reach the moon? Aren't we having enough trouble looking after this world without trying to solve the problems of outer space? Why send a man to the moon until men have learned to live peacefully together on this earth?

World-famous Dr. Albert Schweitzer, when asked by newsmen in Copenhagen what he thought of Russia's success in sending rockets to the moon, said: "Until now, the moon has inspired me only with poetic dreams. I don't think humanity will be happier when it has taken over control of the moon."

The Bible says: "The heaven, even the heavens are the Lord's; but the earth hath He given to the children of men" (Psalm 115: 16).

Yes, God gave man the earth—to work, to live on, to enjoy. But more important is the fact that He gave us this life on earth to prepare us for a greater life in

heaven. He has given us the "here" to prepare us for the "hereafter." Placing our souls in heaven is much more urgent than placing our bodies on the moon.

Jesus asked, "For what shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8:36). What shall it profit you if you have life insurance but no eternal life assurance? What shall it profit you if you shall reach the moon but never reach God's heaven?

Your "inner space," your soul, is more important in the Lord's sight than "outer space." In fact, God's interest in the immortal soul prompted Him to send His Son, Jesus, into the world. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Notice, He didn't send Jesus to the moon or to Mars. God sent His Son into the world.

On this earth the Lord Jesus lived, died, and rose again for one purpose: to save men from sin; to give you joy, peace and satisfaction. Isn't that better than rockets to the moon? Christ's coming to earth to die for you deserves bigger headlines than men going to the moon to explore for you!

Remember, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3:17). Jesus didn't come to condemn you for your sins. He came to save you from your sins!

Yes, the Bible says you have a soul which can be cleansed from all sin! If you will repent, believe, and receive Jesus Christ as your personal Saviour, your soul will some day soar far past the moon to God's prepared place where there is no sin, no tears, no death. God calls it heaven. Will you trust the Lord Jesus RIGHT NOW and be eternally saved?

In the meantime, every Christian believer has the glorious opportunity and serious responsibility to reach not the moon but this world for Christ! He commanded, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

News of a landing on the moon would leave two-thirds of the people of the world cold. What could landing a man on the moon possibly mean to a starving man in Morocco? News of the landing of the Son of God on this planet, one starlit night, would mean a lot more and this is the news the majority of mankind has never yet heard the first time.

If Christians would spend a fraction of the money spent on missiles on missions instead, the future would look a lot brighter. Missiles won't change earth's troubled millions.

We should live the "go" in the "go-spel" by our going, our giving, and our praying until we reach those untold millions who are still untold!

Let the Russians reach the moon if they want to. But let us reach the world—with the Gospel of our wonderful Lord and Saviour Jesus Christ.—Tract.

Preaching "High" Is To No Avail

"AIM HIGH" may be a good motto for practice but it is not for preaching. They who from the pulpit would hit low sinners and lowly hearers must aim low, for only thus will they come within range of the greater and most needy throng. The following, concerning Thomas Manton, an old puritan, is quite to the point concerning this matter:—

"He was invited to preach before the Lord Mayor and Court of Aldermen, and the Companies

FIRST THING LAST

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY STRENGTH AND WITH ALL THY MIND..." LUKE 10:27



of the city, upon some public occasion, at St. Paul's. Manton chose some difficult subject, in which he had an opportunity of displaying his judgment and learning, and appearing to the best advantage. He was heard with the admiration and applause of the more intelligent part of the audience; and was invited to dine with my Lord Mayor, and received public

thanks for his performance.

But upon his return in the evening to Convent Garden, a poor man following him, gently plucked him by the sleeve of his gown, and asked him if he were the gentleman who had preached that day, before my Lord Mayor.

He replied he was:

"Sir," says he, "I came with earnest desires after the Word of God, and hopes of getting some good to my soul, but I was greatly disappointed; for I could not understand a great deal of what you said; you were quite above me."

Manton replied, with tears in his eyes: "Friend, if I did not give you a sermon, you have given me one; and, by the grace of God, I will never play the fool to preach before my Lord Mayor in such a manner again."

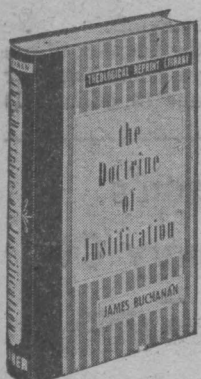
SPURGEON AND SMOKING

Since many Christians have heard that Charles Haddon Spurgeon smoked, it is necessary to give the following explanation:

I was a member of the entertainment committee of the World Baptist Alliance in the Baptist Temple of Philadelphia in 1911. Some months prior to these meetings, Mr. Shakespeare, General Secretary of the Alliance, came to give instruction and advice in regard to the conduct of these gatherings.

At that time there came to Philadelphia a Baptist minister who had been the chief secretary of the late Charles Haddon Spurgeon. In his discussion of Spurgeon. (Continued on next page, col. 1)

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MEDITATIONS

(Continued from page one)

is the resurrection and that He is willing to impart His life to them? That He is waiting for them somewhere? That He is watching for the signal on their part that He may go ahead and quicken them? Shall we tell men that He can do no more, and that if the dead will not come to Him, the resurrection can never come to them; and shall we thus persuade the dead to take action at once before it is too late?

That is, in substance, the gospel, or rather the corruption of the gospel, that is being preached rather generally in our day. Such a perversion of the gospel denies, after all, that men are really dead and that Christ is really the resurrection. It preaches a death that is more powerful than the resurrection. A resurrection that must fail unless death gives its consent.

Great is our Lord and of great power; His understanding is infinite. God not only knows whatsoever has happened in the past in every part of His vast domain; and He is not only thoroughly acquainted with everything that is now transpiring throughout the entire universe, but He is also perfectly cognizant of every event, from the least to the greatest, that will ever happen in the ages to come. God's knowledge of the future is as perfect as His knowledge of the past and present, and that, because the future depends entirely upon Himself.

Were it in anywise possible for something to occur, apart from either the agency or permission of God, then that something would be independent of Him, and He would at once cease to be supreme.

Blessed is he who knows when to quit talking and sits down.

If you don't strike oil in twenty minutes, stop boring.

I am not what I ought to be. I am not what I want to be. I am not what I hope to be in another world; but still, I am not what I used to be, and by the grace of God, I am what I am.

God moves in mysterious ways,
His wonders to perform,
He plants His footsteps in the sea,
And rides upon the storm;

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

To say that the destiny of the soul of one in his own hands, reverses the very laws of nature, and implies that water can rise above the level of its source; that man can lift himself by his own boot-straps, and that the Ethiopian can change his skin and the leopard can divest himself of his spotted robe. The theory that one's destiny is in his own hands

begets self-righteousness. The belief that destiny is in the hands of God, begets SELF-NEGATION.

The human will is free, but its freedom is within the limits of human nature. It is free like water; water is free to run down hill. It is free like the vulture; the vulture is free to eat carrion, but it would starve to death in a wheat field. Likewise, the sinner is free to do the things it is his nature to do, but until his nature is changed, he will starve to death in the presence of the Bread of Life.

Most preachers of our modern age are very good Arminians when in the stand, and very good Calvinists when on their knees.

The hog's vision is so constructed that, when he is under the acorn tree, he can never see the source from which his food comes, unless he is placed on his back.

Salvation is that wonderwork of the Almighty by which He calls light out of darkness, righteousness out of unrighteousness, everlasting glory out of deepest shame, immortality out of death, Heaven out of Hell!

A half truth concerning God's Holy Word is more dangerous and deceptive than a plain falsehood. One may, indeed, freely proclaim, "over vale and hill," that whosoever will may come, but he is unfaithful to his ministry unless he adds, "no one can come unless the Father draws him."

To speak of cooperation between God and man, in the matter of salvation, is like speaking of cooperation between the potter and his lump of clay in the formation of a vessel. God is God! Over him, man is never a party.

Take heed, O Man, and contemplate,
The work you've done and mark that rate;
If foes and critics you have none,
Small is the work you have done;
You have bit no traitor on the hip,
You have cast no cup from tempted lip;
You have never turned the wrong to right,
You have been a coward in the fight.

To say that the power and warmth of the Holy Spirit cannot change the nature of the sinner's heart unless he will let it, is like saying that the warmth and brightness of the sun cannot dispel darkness from the earth unless the earth gives its consent.

An Arminian or free moral agency prayer: I thank thee, O God, that thou didst wait until it pleased me to come to thee; that thou didst knock and plead until I made up my mind to open my heart and let you in, and that thou gave me grace when I decided to receive it. How many like this have you heard?

A Calvinistic or Sovereign Grace prayer: I thank thee, Almighty God, that Thy irresistible grace overpowered all of my resistance; that Thou didst open and enter into my heart; that Thou didst draw me unto Thee, and that Thou didst give me grace to believe and receive Thee. How oft have you heard this kind?

Human reason is a divine gift, and, when rightly used, is a pearl of great price; but when it sets itself up as a standard by which

the credibility of divine revelation is to be tried, it becomes a snare of the Devil and a sure road to defeat.

The outstanding principles or doctrines held dear and taught by our forefathers have been mainly forsaken and, "Ichabod," or "the glory is departed" has been written on most of our pulpits and church doors.

When we speak of God's sovereign dealings with His creatures, we invariably hear the howling of the "man's free agency wolves," but this is not the first time that the owls, mistaking the shadow of a passing eclipse for their native night, have prematurely hooted at the eagles, convinced that what is not visible to them cannot possibly exist.

The present day tendency is to set aside the doctrines of Divine Sovereignty and predestination in order to make room for the autocracy of man.

Free-willism, or Free Moral Agency, is man's religion which can be accomplished by man. It exalts man and insults God. It fosters human pride and detracts from Divine Glory. With man it begins and with man it will perish.

Arminianism is the spawn of Popery which the warmth of favor may easily turn into frogs of the bottomless pit.

Faith is salvation in the germ. Therefore, to say that God gives faith and then elects to salvation, as foreseen, is equal to saying that God saves, and then because of that, elects to salvation.

According to Arminianism or free-willism God is powerless to save any except those who will, of themselves, allow Him to save them. Thus God stands powerless before the majesty of man's lordly will.

To speak of giving one a chance to be saved is like speaking of giving a totally paralyzed man a chance to walk.

God's method of making "vessels of wrath fitted to destruction" is different from His method of making "vessels of mercy." The latter is an act of sovereign grace. The former is an act of permissive justice.

Unconditional election has proved itself in the lives of its advocates. The most eminent, the most courageous, the most aggressively missionary, and the most holy men of the religious world have held it. Electionists have furnished most all of the martyrs. Arminians and Free-willists do not generate the stuff that martyrs are made of.

The God of electionists is "high and lifted up" and "the whole earth is full of his glory." The god of Free-willists is constantly trampled under the foot of men, and the whole earth is full of his defeat.

According to unconditional election, the difference between the saint in the sanctuary and the drunkard in the ditch is due wholly to the efficacy of God's Sovereign Grace.

Most modern evangelism has become obsessed with counting noses and reporting numbers. Such obsession leads them to compass land and sea for professions. This has resulted in filling the churches with an uncircumcised throng that speak the language of Ashdod, but

lust after the fleshpots of Egypt.

Throughout this series of meditations we have sought to emphasize a God of sovereign grace who "does according to His will in the army of Heaven and among the inhabitants of the earth." This teaching stands out in bold relief against the abominable travesty of many modern preachers and self-styled evangelists of our day. All emphasis is laid on that word "ACCEPT." One must accept Jesus and that is all. And to do this lies in the power of every sinner. On this acceptance of Jesus by the sinner everything depends. For this act on the part of the sinner, the Saviour must wait. It is the signal which the sinner gives Christ that He may go ahead and save him. It is the act whereby the sinner opens the door of his heart to a Christ that stands and knocks at the door, but is unable to enter unless the sinner permits Him. O, indeed, they admit that salvation is of grace, and some even prattle of sovereign grace, but this grace is, nevertheless, presented as enervated and paralyzed if the sinner refuses its saving operation. The sinner's power to accept or reject Jesus receives all the emphasis, and the act itself is said to be very natural and simple. All that is required of the sinner is to raise his hand, to come forward, or to kneel down by the radio and repeat after the preacher, "I accept Jesus as my personal Saviour," and the matter is settled.

Seeing that the thing is so natural, very natural means are employed; hence the highly sensational altar call climaxes the sermon. All that is calculated to arouse mere human emotions is brought into play. Sentimentalism replaces sound preaching of the Word. The audience is asked to bow their heads in silent prayer, the organ softly plays, or the choir gently sings: "Softly and tenderly Jesus is calling," or "Just as I am without one plea," and in the meantime the preacher begs and pleads with voice full of emotion for sinners to raise their hand, to come forward, to let Jesus into their heart and to accept Him as their personal Saviour. He speaks of a God that begs for the privilege to come into their hearts, of a Holy Spirit that longs to make new-born children of God of them, and of a sinner upon whom depends the decision of life and death, of Hell and Heaven, of the whole matter of salvation, and of the very glory of God in Christ.

And the result is as natural as the means that are employed. Instead of a new birth, the emotions are aroused, and a sensational tear of self-pity is mistaken for repentance and a temporary elation of the soul is erroneously called joy in Christ.

Against this evil sentimentalism and free-willism, gone wild, we raise our unqualified protest. It is high time that the church, which is the custodian of the gospel, and to whom the commission was given to preach the Word, should raise her voice in loud protest against this evil of presenting Jesus as the cheapest article on the religious market, that may be either received or rejected at the sinner's will.

SPURGEON

(Continued on page 14)

geon's life and of his loyalty to Christ, he told this story to Mr. Shakespeare and me:

"One Saturday morning Mr. Spurgeon went out for a walk, and when he came back, he said to me, 'I saw in a shop window down the street a can of tobacco, and on it a printed card reading: *Spurgeon's tobacco.*' Then he asked me, 'When the Lord calls me to me, shall I be remembered by the tobacco I smoked or by the Lord I preached? I can never immediately he picked up all of his smoking paraphernalia and threw it upon the fire. To the day of his departure to the glory, he never smoked again.'

L. Sale Harrison.

The Lord's Guests

(Continued from page 13)

in the church" (1 Cor. 11:18) could not mean the church building, for they had none, and "eklesia" is never so used. The Supper is never spoken of in connection with individuals, such as Saul, or the Eunuch, or Lydia, or Saul of Tarsus. The individual administration of the ordinance has no Bible warrant, and whenever reference is made to the Table of the Lord it is always and only of baptized believers in church capacity. It is clearly a church ordinance, and anything which goes beyond or comes short of this is without Bible example or command, and is contrary to the plan and purpose of our Lord. (Luke 22:29, 30; Acts 2:42; 1 Cor. 11:18, 20, 23.)

It is the Lord's Table, He has

given directions as to its meaning and its mission; we are His servants, and we should be obedient and faithful and loyal. Any church will fail of its sacred obligation if it invites to the Supper those who are unregenerate, if it overlooks the refusal of some to confess in baptism the burial and resurrection of our Lord, if it accepts and approves doctrines and practices which are not apostolic, if it gives encouragement to loose discipline and immoral living by welcoming to the Supper those who have been excluded from other churches.

Let us not only be faithful to this trust, then, but let us be glad to do the things that please Him. In baptism and at the Lord's Table, when done as He has commanded, great facts are portrayed. Error would be glad to destroy the truth there given, and if we

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must bear a cross in order to preserve them, then let us remember that we are but following in His steps. We are showing to the world our unshaken faith in our crucified and risen Lord, our renewed testimony to His power to save the lost, our confidence in His sustaining and sanctifying grace, and our hope of His second and glorious coming. We are telling to the world in baptism and the Supper the story of Jesus' life and death, His love and power.

We will permit no friend or foe to change with our consent these symbols which our Saviour has committed to our care, or to keep us from doing this only in remembrance of Him.

Gospel — Perverted

(Continued from page four)

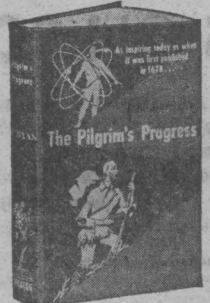
The Word of God does not teach that there will be a saved society in this age, a warless world, or the Kingdom of God "brought in." To the contrary, it teaches that "wars and rumors of wars" shall continue clear through this age. It teaches that the world will, in the closing days of this age, come under the dominance of a world dictator who will be the very incarnation of Satan himself — one who will plunge the earth into the throes of "the Great Tribulation." (See Rev. 13:4-8). Organized religion will become the tool of this human monster (See Rev. 13:11-17).

In the light of the plain truths of the Bible, which make clear that there will be no salvation of society, no permanent peace, no

(Continued on page 16, column 1)

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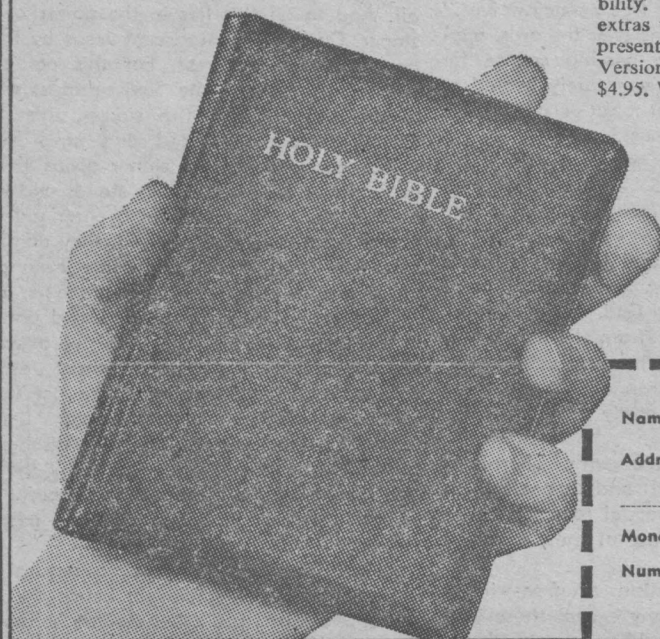
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Gospel — Perverted

(Continued from page 15)

Kingdom of God brought in during this age, why do men swallow this social gospel, "bringing in the Kingdom" stuff? The answer is found in the cunning deception of the devil, who succeeds in destroying men's faith in an inspired Bible. Having left no infallible Word of God, they manufacture a program which is pleasing to them.

The truth is the gospel as taught in the Scriptures is the gospel of personal salvation from sin and hell. Our business is to proclaim this gospel far and wide throughout this age. This will result in "the calling out of the world of a people for His name." When this divine calling out is complete, and the last person in God's elect plan has been brought into the fold, the "fullness of the Gentiles" will have come in, and God will send His Son back to the world to take over. He will bring in His Kingdom, and this earth will come to have a perfect order of society. This will be, because "He (Jesus) will rule the earth with a rod of iron."



"Pray For Me"

(Continued from page one)

win.
Fierce is the strife with the Prince of the air—
Won't you remember their strife in your prayer?

Out in the darkness of heathendom's sin
Brave ones are toiling to let the Light in.
Many their needs; but the great-

est need there
Is that you help with importunate prayer.

S. G. B.



Paul And James

(Continued from page 1)

strength, increasing in knowledge and grace; and when his judgment was better informed, he publicly retracted his former ungarded assertion.

Paul

Now, if you consider the scope and design of the apostles and take in the context, I hope this seeming opposition will soon be removed. Paul is evidently treating on the great point of a sinner's justification in the sight of God. He shows that it cannot be of the law, because of the law all men were already condemned, and because then boasting could not be excluded; but that it was freely by grace alone, through the redemption that is in Christ Jesus. After he had summed up the evidence with respect to both Jew and Gentile, and pronounced his verdict, that every mouth must be stopped and that the whole world stood guilty before God, he proceeds thus:

"Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God: being justified freely by His

grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in His blood; to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:20-28).

And because the Jews had a high opinion of Abraham, he proceeds in the next chapter to show that Abraham was justified in the same way. "For what saith the Scripture? Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (4:3-5).

The circumstance in Abraham's life referred to is, when he believed the promise of God that, though he was then childless, he should be the father of many nations (Gen. 12:3; 17:4), and that particularly from him should proceed the Messiah, the promised Seed in whom both he himself and all the families of the earth should be blessed.

James

James treats expressly of those who rested in a notion which they called faith, and accounted sufficient for their salvation, though it had no influence upon their hearts, tempers, or conduct. He

shows that their hope is vain, because such a faith as this devils have. And he proves by the example of Abraham, that his faith was very different from theirs, because it enabled him to perform the hardest and most painful act of obedience: the offering up of his only son Isaac.

"What doth it profit, my brethren, though a man say he hath faith and have not works? Can (this) faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them: Depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful for the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God: thou doest well. The devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled (confirmed) which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" James 2:14-24).

It is exceeding plain that he had not the same things in view which Paul had; for the incident to which he here refers, happened a great many years after Abraham had been declared justified in the sight of God.

The sum is, the one declares that nothing renders us acceptable to God but faith in the Lord Jesus Christ: the other, that such faith, when true and genuine, is not solitary but accompanied with every good work. The one speaks of the justification of our persons, this is by faith only; the other of the justification of our profession, this by faith not alone, but working by love and producing obedience.

We may therefore deduce two propositions from the passages in question:

I. That there is no acceptance for any of the sons of Adam, with the just and holy God, but through Jesus Christ as our righteousness received by faith, and that in this concern works of every kind are absolutely excluded. This is the capital doctrine of the gospel. It is not only clearly asserted in innumerable passages both of the Old Testament and the New, but it is Paul's express subject and design in his epistles to the Romans and the Galatians. Though he were willing to become all things to all men, and yielding and compliant in many things of less importance, yet he

would not give place, no not for an hour, to any who offered to invalidate this foundation-truth. He declares that to mix any thing, to contend for any qualification or observance, as of necessary influence to concur with the perfect work of Christ in the justification of a sinner, is to darken, alter, and destroy the gospel which he preached; and denounces an anathema against every one who should be guilty of this presumption; yea, though he should be an angel from heaven (Gal. 1:8, 9). How cordially he rested his own hope upon the truth which he proposed to others, he declares elsewhere (Phil. 3).

If this is Scripture doctrine, let each one examine on what ground you stand. Has God appointed one way of salvation, and will any one of you dare to propose another? This would be both wicked and dangerous.

"Other foundation can no man lay than that is laid, which is Christ Jesus" (1 Cor. 3:11).

You may please yourselves now with what you account your good works; but when God shall lay judgment to the line and righteousness to the plummet (Isa. 17), none will be able to abide His appearance but those who can plead a righteousness perfectly answerable to the law's demands, which can only be found in Jesus Christ, the righteous One.

And as this doctrine is of so great and essential importance, beware how you listen to any other. Take heed how you hear, be not influenced by the names, characters, or stations of men, when the salvation of your souls is at stake. Prize the liberty you enjoy and bring every doctrine to the trial of God's Word, and freely use it. I account it my honor and happiness that I preach to a free people who have the Bible in their hands. To your Bibles I appeal. I entreat, I charge you to receive nothing upon my word any further than I prove it by the Word of God; and bring every preacher, and every sermon that you hear, to the same standard. Let me further entreat you to examine the doctrines by their effects: "By their fruits ye shall know them" (Mat. 7:16).

The truths of God faithfully preached in humble dependence upon His blessing, will be attested by His power. At such times and in such places, a visible change will soon be observable in some of the hearers; they will cease to do evil, learn to do well, they acknowledge God in their ways and glorify Him before men, by living according to His precepts. And if you ask them the reason of this change, they will freely ascribe it to the blessing of God upon that preaching which by too many is accounted foolishness (1 Cor. 1:21).

II. That true faith in the Lord Jesus Christ has a prevailing and habitual influence upon the hearts and lives of those who possess it, and that they are vain men and deceivers of themselves who pretend to faith in Him while their lives and conversations show them to be enslaved to the love of the world and the dominion of sin. The apostle, to inspire in us a just abhorrence of this false profession, makes use of exceedingly striking comparisons which are strikingly striking. May God open the eyes of those who are concerned in it, to perceive and tremble at the justness and horror of the resemblance!

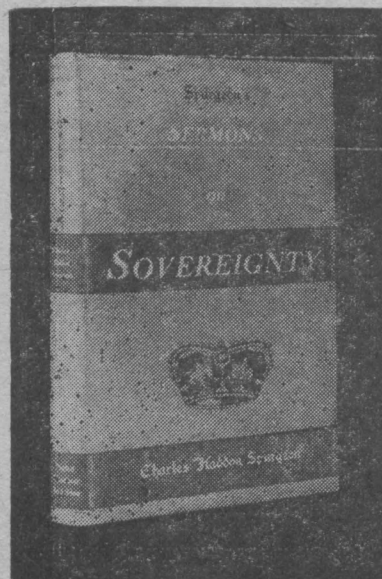
First, he compares it to the faith of devils: "Thou believest there is one God; thou doest well. The devils also believe, and tremble" (James 2:19). Secondly, he compares it to a dead carcass, which is not only unprofitable, but loathsome and offensive.

May the Lord enable you to be not only almost, but altogether Christians (Acts 26:28)! For while you thus halt between two opinions and stand divided between God and the world, you are an abomination to God, a grief to His people, and are secretly despised by those who pretend to court your acquaintance.

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