

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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Man-Made, Idolatrous "Holy Days"

By ALBERT G. LARSON

Gal. 4:15, "Ye observe days, and months, and times, and years. I am afraid of you." From this text it is plain that time is capable of being used otherwise than God has designed. "For although time is valuable, it is also capable of being misused. What we have in this text is, an unjustifiable use of time; especially in conjunction with New Testament Christianity. It does not take much insight to see, that this text is in opposition to the course pursued by men, and to the reviving of Judaism which was fulfilled by Christ.

To begin with, you have the apostle's admonishment against

seasonable observances. These seasonable observances are identified by the apostle as follows: "days, and months, and times, and years." What is this but devising new modes of worship in violation of the commands of God? What is this but making time adaptable for some fixed celebration, recurring with regularity; such regularity as demands being marked, or registered in calendar form? "Ye observe" infers certain ones becoming conformable to such celebration. It certainly means continuance in a state of things never ordained of God. And as the many persons look upon such observance as a suitable way to worship, such persons only make

themselves reconcilable to seasonable observance. And even if this state of things may be agreeable to men, it is neither acceptable, nor agreeable to God. The words of the apostle clearly infer the repugnance of such observance.

But why should this attentiveness to seasons be wrong? Is there some particular oppositeness here to what God has ordained? Why should He offer a contrariness to their practice? How did such a state of things come to have dominion in the apostle's day? In the apostle's severeness against this state of things, he calls it the weak and beggarly elements of bondage. (Continued on page 3, column 4)

Whitefield's Defense Of Election In A Letter To John Wesley

[The following excellent paragraphs occur in a letter written in 1740 to John Wesley by George Whitefield criticizing a sermon in which Wesley violently contradicted the doctrine of divine sovereignty in man's salvation and emphasized his Arminian heresies].

God only knows what unspeakable sorrow of heart I have felt on your account since I left England last. Whether it be my infirmity or not, I frankly confess that Jonah could not go with more reluctance against Nineveh than I now take pen in hand to write against you. Was nature to speak, I had rather die than do it; and yet if I am faithful to God and to my own and others' souls, I must stand neuter no longer. I am very apprehensive that our common adversaries will rejoice to see us differing among ourselves. But what can I say? The children of God are in danger of falling into error. Nay, numbers have been misled, whom God has been pleased to work upon by my ministry, and a great number are still calling aloud upon me to shew also my opinion. I must then shew that I know no man after the flesh, and that I have no respect of persons any further than is consistent with my duty to my Lord and Master Jesus Christ.

This letter no doubt will lose many friends: and for this cause perhaps God has laid this difficult task upon me, even to see whether I am willing to forsake all for Him, or not. From such considerations as these, I think it my duty to bear an humble testimony and earnestly plead for the truths which I am convinced are clearly revealed in

the Word of God. In the defence whereof I must use great plainness of speech, and treat my dearest friends upon earth with the greatest simplicity, faithfulness, and freedom, leaving the consequences of all to God...

Honoured Sir, how could it enter into your heart to choose a text to disprove the doctrine of election out of the 8th of the Romans where this doctrine is so plainly asserted? Indeed, honoured Sir, it is plain beyond all contradiction that Paul through the whole chapter is speaking of the privileges of those only who are really in Christ. Let any unprejudiced person read what goes before and what follows your text (Rom. 8:32), and he must confess the word "all" only signifies those that are in Christ; and the latter part of the text plainly proves the final perseverance of the children of God. "He that spared not His own Son, but delivered Him up for us all (i.e. all saints), how shall He not with Him also freely give us all things?" Grace, in particular, to enable us to persevere, and every thing else necessary to carry us home to our Father's heavenly kingdom...

Passing by your equivocal definition of the word **grace** and your false definition of the word **free**, I frankly acknowledge I believe the doctrine of reprobation, in this view, that God intends to (Continued on page 6, column 1)

Eternal Punishment

By ROY MASON
Tampa, Florida

Recently a woman who hears our radio broadcasts over a station in Georgia, wrote a letter commending most of a sermon she had heard, but expressing surprise that we should teach such a thing as the future eternal punishment of either the devil or any of mankind. Several days later we received a letter from a man who was in rebellion against the same thing. Now the question is not what we "think" or what we "like" or what we want to believe, but what the Lord tells us in His Word. However, if we for the moment lay aside the Word of God, the doctrine of eternal punishment for the devil and his followers is perfectly reasonable.

Why Reasonable

Because justice demands that sin be punished. To assume that Satan, after all of the misery that he has caused through centuries, will just be blotted out, is an absurd assumption. That would mean that he would never be brought to justice.

And many of the followers of Satan never get their just deserts in this life. They live in defiance of God, yet enjoy good health and often the wealth that they have gotten in an evil way. (Continued on page 8, column 4)

Letter To A Reader About The "Universal Invisible Church"

Dear Brother:

Thank you for your letter and also the tracts you enclosed. I assure you that we appreciate your interest in us, though we are unable to accept the help which you offer. Nevertheless, we respect your sincerity and kindness in offering to us what you consider to be the truth. If it is the truth, then we trust that the Lord may lead us to see it and accept it.

We cannot now accept the universal, invisible church theory for we do not believe that it is revealed in the Scriptures. Of course, a few passages are offered in support of such, but when carefully examined, especially in the light of their contexts, I think it will be seen that they do not support the theory. I note that you have referred to some of these verses in your letter. I will just briefly comment on these.

I Corinthians 12:13.

This is the most often used text

to set forth the invisible church theory. However, I challenge any advocate of this theory to consider the verse in the light of its context and explain how it could possibly be applied to any body other than the church at Corinth. Notice that in the succeeding verses, the body is compared to a human body and in verses 25 and 26, Paul illustrates the relationship that each member has with the others. He speaks of **caring** for the others, **suffering** with the others, and **rejoicing** with the others. Now, tell me, how could this be said of a universal, invisible body? Paul says, "Whether one member suffer, all the members suffer with it." Let me ask, do you suffer with me when I suffer? Yea, do you even **know** when I suffer? Yet this must be so, if this passage applies to the invisible church! All saved people must suffer and rejoice when any one of the invisible church suffers and rejoices!

But Paul clearly sums up the whole in verse 7: "Now ye are the body of Christ, and members in particular." This was written to the church at Corinth (1:2), and all that Paul writes could (Continued on page 2, column 1)

The Strategy To Destroy The First Amendment

By JIMMY R. ALLEN
in "The Baptist Standard"

Americans are strangely reluctant to take seriously open threats against precious liberties. This was true of Hitler's *Mein Kampf*. It is also true of the obvious and announced intention of the Roman hierarchy in America to change the meaning of the First Amendment to the Constitution.

The strategy centers on the struggle for tax money for the propagation of sectarian faith. It was boldly announced to the world, in the now famous statements of the American Catholic bishops entitled "The Christian in Action" published in the New York Times Nov. 21, 1948, (p. 63). This is the statement to which Senator Kennedy refers as the one "which strongly endorsed Church-State separation and which more nearly reflects the views of almost every American Catholic." (U. S. News and World Report, Sept. 26, 1960, p. 75).

It is true that these leading figures of American hierarchy, including Spellman, Dougherty, Mooney, Stritch, Lucey, and Cushing, "solemnly disclaim any intent or desire to alter this prudent and fair American policy of government in dealing with the delicate problems that have their source in the divided religious allegiance of our citizens." But their use of the term is entirely different from the historical in-

terpretation of separation of Church and State which had just been upheld by the Supreme Court in the McCollum Case. This decision occasioned the bishops' statement.

A careful examination of the statement reveals both the intention to change the interpretation of the First Amendment and the strategy by which the attempt would be made. The statement centers in an attack upon secularism which is seen as the major threat to American religious foundations. The bishops then say that the term "wall of separation between Church and State" has become "the shibboleth of doctrinaire secularism." Several things are revealed in the statement about their position on Church and State.

Basic Position

Separation of Church and State is seen as an accommodation rather than a principle. That the Roman Church does not believe in the principle is obvious to any student of their theological positions as revealed in papal encyclicals or of their actions as recorded in history. With the present attempt to paint this picture as the position of churchmen of other countries or of other centuries, it is important to note that these modern enlightened American bishops see the idea of separation as an accommodation of the church to a situation which she does not believe is ideal. They say, "Authoritative Catholic teaching on the relations between Church and State as set forth in papal encyclicals... not only states clearly what these relations should normally be under ideal conditions, but also indicates to what extent the Catholic Church (Continued on page 2, column 3)

The Baptist Examiner Pulpit

"CHRIST'S SEED"

Thirty-eighth in a series of Messages on Isaiah 53 — By John R. Gilpin

"He shall see his seed."—Isa. 53: 10.

I would like to remind you that the big reason for the coming of the Lord Jesus Christ to this world was the fact that all of us are sinners. We all need a Saviour. Someday unless we are saved, we are going to have to meet those sins face to face. I can't emphasize this enough. I only wish that I could burn it into your souls, so that you would realize how true it is that our sins are going to have to be met. We are going to have to meet them face to face, unless those sins are paid for by the Lord Jesus.

In thinking in this respect, I am reminded of the Arab chieftain who fell back upon a very ingenious plan that he devised to capture a criminal in his own ranks. One of the men that this Arab chieftain ruled over had committed a murder, but nobody knew which one had committed the deed. The Arab chieftain knew it was somebody within his tribe, but he did not know which one of the men was guilty. Therefore in order to ascertain, and punish the guilty one, he called upon the men of his tribe to search their hearts honestly and confess, but every man within the

tribe refused to acknowledge that he was guilty. All of them said that they stood innocent—that not one of them had committed the murder.

Then the old Arab chief said that he had a surefire plan whereby he could prove which was the guilty one. He told them that he had a mule that was trained in such a way that he could detect the guilty individual, and that he had put that mule inside a tent. Each individual would be permitted to go into that tent alone and stand behind the mule and pull that mule's tail, and he said, the (Continued on page 5, column 1)

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Examiner Editorials

(Continued from page one)
thus apply to that church.

Now, tell me, how can this chapter, inclusive of verse 13, apply to your theory? One of the tracts you sent — "The Organized Church" — quotes I Corinthians 12:18. Tell me, how can 12:18 refer to the invisible church, while 12:27 applies to the church at Corinth? Is not Paul speaking of the same "body" throughout? Do you not see how your theory sets Scripture against Scripture?

Ephesians 2:21, 22.

R. A. Torrey, one of the strongest advocates of the invisible church theory that ever lived, regarded the English Revised Version of the Bible as the very best version to be had. He used it continually. This Bible translates Ephesians 2:21 as follows:

"In whom each several building, fitly framed together, groweth into a holy temple in the Lord."

This is according to the Greek, as you may easily find out by consulting any Greek work. The Greek does not say "all the building," as the King James Version has it; but "each several (individual) building."

Thus, Paul is not writing of a universal, invisible church, but of the fact that when Christians are "fitly framed together," they are a holy temple in the Lord.

Verse 2 now makes good sense in saying, "In whom ye also are built together for an habitation of God in the Spirit." "Ye also" shows that in verse 21, Paul does not include the Ephesians in his statement, as the King James Version is often made to teach. In verse 21, he states a simple truth as to each church's being a temple of God; then in verse 22, he states that the church at Ephesus is such a temple. How can either of these verses apply to your theory?

Ephesians 4:4.

There is one body, this verse says. But what kind of body? That is the question. You say one in composition; but I believe it is one in the institutional sense — one institution, yet universal in manifestation. Is the body in this

verse not the same kind of body that Paul refers to throughout this epistle? Is it not the same kind as the body at Corinth? Evidently, the one body Paul refers to is the Lord's church; there is no other body that is His.

If you say that there are many such churches, I say, yes, but only one kind. Note that there is only one baptism (verse 5); but there have been many baptisms, many people immersed.

There is only one faith, but many faiths, for many believe the one faith.

There is only one body, but many manifestations of it throughout the world. So to take this passage out of its context and force it into use to justify your theory is not right.

Ephesians 1:21, 22, 23.

There is nothing in this passage that teaches the universal, invisible church theory. A New Testament church is in subjection to Christ as Head in all things. It is His body, the fulness of Him that filleth all in all. It is indwelt and led by the Spirit. So you see, this passage applies to a local, visible church. The church to which I belong is a body, just as the church at Corinth. Being saved people, we have the Spirit within us. We have Christ as our Head — Head over all things. We are a complete body. We belong to no association, fellowship, or convention; we are a simple "ekklesia," an independent, self-governing body of saved and baptized believers. That is the only church that exists on earth.

My brother, you will never find that passage that teaches that all the saved are in the church. All the saved are in the family of God and the Kingdom of God, but not in a church of God.

I am sending you a booklet and a tract which will further show you why we believe as we do. May God bless you.

Yours by His grace,
Bob L. Ross

BOB JONES, JR.—UGH!

The November issue of *The Convert* carries some correspondence between a Roman

Now Pastoring In Oregon



PASTOR RALPH DOTY

Brother Ralph Doty, formerly a missionary in Hawaii, has recently accepted a call to pastor the church in Fossil, Oregon.

Brother Doty visited with us shortly before our Bible Conference and we enjoyed his fellowship. Remember him in prayer and if you live in or near Fossil, Oregon, pay him and the church a visit.

Strategy To Destroy

(Continued from page one)
can adapt herself to the particular conditions that may obtain in different countries." It is implied that "ideal conditions" would be those in which the Catholic majority has access to governmental channels as they do in a number of the countries of the world.

Purpose

The purpose of the hierarchy is to obtain governmental support for religious purposes. Defining the First Amendment as forbidding only "an official church which would receive from the government favors not equally accorded to others in the cooperation between the government and religion, they plead for non-preferential support for religious organizations. They boldly state, "We, therefore, hope and pray that the novel interpretation of the First Amendment recently adopted by the Supreme Court will in due process be revised. To that end we will peacefully, patiently, and perseveringly work."

Strategy

The statement reflects several facts of the strategy which will be used to effect this changed interpretation.

First, equating the separation of Church and State with secularism.

No one wants a godless coun-

Catholic priest and Bob Jones, Jr. In Jones' letter, he makes the following statement:

"In fact, a frank letter is the only kind I know how to write, and I sincerely trust that you will not mistake frankness for discourtesy or unkindness."

That is the most false statement Bob Jones, Jr., ever made. I wrote to him several months ago, asking if Bob Jones University took a position on the doctrine of the security of believers and, if so, what the position was. During the train of correspondence between Mr. Jones and me, he sent four letters, none of which stated whether or not Bob Jones University took a position on this doctrine. (See the February 28, 1959 issue of TBE, in which the correspondence is printed).

In view of the fact that Bob Jones, Jr. has never said whether or not they take a position on security at BJU, his above-quoted statement to the priest is obnoxious to me. When I read it, it almost upset my stomach.

"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. What is the difference in "faith in Christ" and "faith in the blood"?

None. Both refer to trusting Christ and His work for salvation.

2. Can a man have "faith in Christ" and not have "faith in the blood"?

No. He who does not believe in Christ as Redeemer does not have faith in Him.

3. Faith is mentioned in (a) Christ, (b) blood, (c) the Gospel; are these referring to one and the same faith?

Yes. The Gospel presents Christ as the object of faith. It does so because He shed His blood to deliver us from condemnation.

4. There are also other terms in the Word of God, such as "receive Christ," "call upon the name of the Lord," etc., or, in

other words, invitations; yet faith is not mentioned in them. Are all of these invitations one and the same? I see only that, regardless of what the invitation, Christ is the object.

We agree with your last statement. All the invitations point to Christ.

5. Does salvation come as a result of one's realizing that Christ has done all that He has performed all the work necessary and required by God or, more pointedly, is a man saved by believing that Christ died for him?

If a person had to explicitly believe that Christ died for him before he could be saved, then no one prior to the death of Christ could have been saved. Neither were the apostles saved before Christ died, for they did not believe He was going to die. Peter even rebuked the Lord for suggesting such a thing.

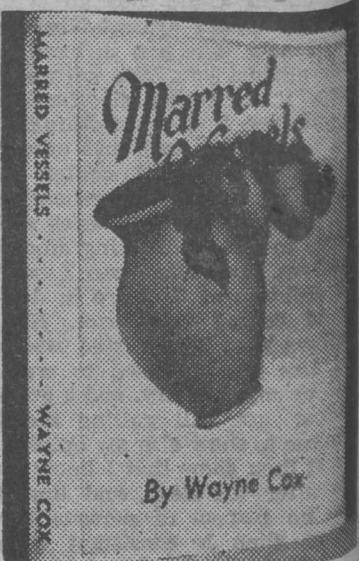
What men evidently must believe about Christ is that He is the Son of God, incarnated in the flesh, come to save us. John 17:3 states that to know Him is eternal life. Peter expressed such a knowledge in John 6:68, 69.

However, once the truth of Christ's death is declared, a persistent rejector cannot be classified as one who knows Christ. In fact, that goes for any important basic truth relating to our Lord.

Since the death of Christ, most people, we believe, have been brought to know Christ through the preaching of His death for our sins.

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By WAYNE COX



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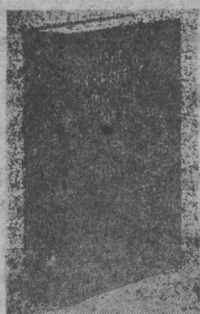
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God's Unlimited Liberty And Man's Responsibility

By PASTOR JAMES CRACE
Pikeston, Ohio

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

Lest I be falsely accused of being of the school of heresy in regard to the doctrinal truth of human responsibility, I shall set forth the fact of responsibility in this article. It is common for many opposers of the truth of God to use false methods to discredit those who speak the whole counsel of our Lord. I hereby affirm that man is responsible to obey the revealed will of God. By "the revealed will of God" I mean those commandments and instructions which God has ver-

ally inspired in the Holy Word of God and those things we know by nature to be right.

We are commanded to observe all the things God has commanded. To fail to obey the commandments and precepts of God is sin. Man is responsible to do those things God says to do. Man is responsible to not do the things God says not to do. It is never wrong to obey the revealed will of God. We stand guilty before God when we disobey His revealed will.

It is true that God has a secret will. This secret will is God's predetermined purpose. This secret will belongs to God and we have no right to "speculate" about this secret will. It is true that God has given us a future view of some of His predestinated purpose and we may know these

things as the Holy Spirit teaches us. However, this is not what I refer to in this message. Let me explain in this manner: There are times when God's secret will is not the same as His revealed will. God's predeterminate counsel sometimes makes it necessary that we act contrary to His revealed will. However, we are not told when these things are or how they are to be. It ever remains our responsibility to obey the revealed will of God.

This subject is extremely simple or easy to understand if we be taught by the Holy Spirit. As far as man's view is concerned, God has but one will. That is His revealed will. It is never right to presume to know the secret will of God. That belongs to God and to God only. We are told that it is always required of us to obey the things God has commanded. Therefore, we are never right to be disobedient.

Perhaps this will make what I say more understandable. I have heard some men say that they failed to obey a given commandment of God. They go on to say they are not to blame because they have merely fulfilled God's secret will. Now, this is not right. Since man is ignorant of the secret will of God, a man can not know when God's pre-

determinate counsel requires that a certain sin be committed at a certain time. I will readily agree that God's secret will is accomplished in this matter but I will not agree that the man is thereby free from guilt. Think of these things: Why did the person disobey the revealed will of God? If he didn't know anything about the secret will of God he must have had another reason for sinning. The man knows only that God requires obedience at all times. The man knew that it is always right to obey the Lord. The man knew that it is always wrong to transgress the law of God. With only this information in his possession it follows that the man could rightly do only one thing. That is, obey the revealed will of God. Since the man had no knowledge of God's secret will, he had no right to excuse his sin by declaring that the secret will of God has been accomplished. You see, then, how responsibility works? We are to strive to always obey those things that God has commanded.

Do you say, How can I always obey if God's secret will is sometimes different from His revealed will? I answer, how do you know His secret will is, at a given time, different than His revealed will? You are presuming to know that which God has hidden. You have no right to do this. Does God ever chastise his people for keeping His law? If not, then it is always right to keep God's commands. Has God ever said it is right to disobey His revealed will? You say, No. Then it is never right to be disobedient.

Also, I would ask this. Why does God chastise us when we break His commands? It is certainly not because we have fulfilled His secret will. It is rather because we have broken His law. It is our duty and responsibility to keep the revealed will of God.

When the Lord commanded Adam to not eat of the tree of the knowledge of good and evil that was what Adam was responsible to do. It makes no difference what God's secret will was. Adam was in ignorance about the secret purpose of God. Adam was responsible only to the things God had told him to do. That is the same way we are responsible. If we find ourselves always obeying the written will of God we are obedient to the Lord and therefore doing that which God has said to do. That is the whole of man's responsibility.

Now, it has been said that we cannot "reconcile" the doctrine of man's responsibility and God's predetermined purpose. Let me hasten to say that this is, from the very start, a falsehood. Why? I answer, because the two doctrines are not opposed to each other. They need no reconciliation. When we go as far as possible in our finite minds I will agree that we may not under-

stand how these two truths are consistent but I will never agree that my lack of understanding makes one or both of these precious truths false, or opposed to one another. Also we are not told to understand all things in God's Word. We are told to believe all things pertaining to truth. If you have discounted one or both of these doctrines because you could not understand them, I urge you to believe them because they are taught of God.

God Himself proves that man is a responsible being when He charges him with sin. God further declares that man is responsible to His law when He punishes the sinner with eternal damnation. More proof comes from God when He redeemed His elect by punishing Christ in their place. Even though you may not believe me I ask that you believe God.

Since God has ordained that faith comes by hearing the Word I will not fail to speak the whole counsel of God. Every creature is in bondage to the predeterminate counsel of God. Also, every normally intelligent human being is responsible to the revealed will of God. May the Lord grant you grace to believe this even if you can't understand it.

I will go one step further and say that man is responsible to that knowledge of right and wrong that God has put into the hearts of all men. If this were not true then only those who come in contact with the Word would be guilty and punished for their sins. However, this is not the case. Even those who do not hear the Word shall pay the required payment for their sins. The entire truth of this subject is this: Man is responsible to always obey that which is right. What God says to do is what we are responsible to do. Not to obey is to be guilty before God. All that the Lord does is right and good. He will not at all acquit the wicked. Therefore, it is right that men be held responsible for their sins. That all sin will be punished is a certainty.

In conclusion, I say again that men are responsible to obey God. Not to do so is sin. The wages of sin is death. That God is unlimited in liberty in His control of all men is true. That men are responsible to always obey is true. That all men live their entire lives according to the predestined purpose of God is true. That men are responsible for their actions and motives is also true.

I leave you with this thought: "For God has shut up together all in disobedience, that he might show mercy to all. O depth of riches both of wisdom and knowledge of God! How unsearchable his judgments, and untraceable his ways! For who did know the mind of the Lord, or who his counsellor became? Or who first gave to him, and it shall be recompensed to him? For of him and through him and unto him are all things: to him be the glory to the ages. Amen." (Rom. 11:32-36, Berry's Interlinear Greek-English New Testament).

"Holy Days"

(Continued from page 1)

Thus the intrusiveness of such observance into the New Testament times is a going backward, into a recognizable and unprofitable enslavement which is foreign to the grace which is in Christ.

God Alone Has Authority to Ordain Observance of Days

Those observances which are prescribed by human ordination cannot be acceptable to God. Man is not capable of originating observances. What fitness does a man possess for prescribing observances? We witness plenty of questionable observance, because man has meddled with the things of God. Wherever man has introduced things, we generally find a fallaciousness, and miserable deviation from that which God had ordained. Deut. 18:10, 14, Lev. 19:26, in particular, declare God's diverseness to observance

of times: "neither shall ye use enchantments, or observe times." We see in this a mysteriousness which belongs to the field of enchantment. The observance of times was that employment of means by which the wise men of the East affected to disclose the future, to influence the present, and to call the past to their aid. Magic is an essential element in the art of influencing future events, and changing their course by dark and secret means. But such methods are completely disagreeable to the efficacious-

(Continued on page 4, column 1)

The WORKS of CHARLES HADDON SPURGEON



(1834-1892)

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"Holy Days"

(Continued from page three) ness of God's Providence. That which God has not ordained can have no significance in His sight. Between the gloriousness of God, and the vain gloriousness of sinful man is such a bottomless gulf that it can never be spanned. This makes what man ordains and passes out under the name of God to be a nothingness in the sight of God. Moreover it makes the things ordained of God to have a seriousness which should never be meddled with by the smallness of mere man. And subservience to man-made observance becomes a wasteful uselessness.

Observance of Days is Vain

Again, that which God has not prescribed is usually involved in human ignorance of New Testament Doctrine. All idolatry is a state of spiritual blindness. We see it particularly in attempts of men to make some kind of material likeness of God. Reason would teach the impossibility of making any likeness of that which is invisible or that which is a spirit. All images have a gruesome voidness. So does ignoring Biblical instruction result in shallowness, and absurdness of human wisdom, which can only lead to religious foolishness. There are any number of customs in our day which have no resemblance to New Testament demands. And it is because these customs are not based upon New Testament requirements that we have so much religious superficialness and barrenness.

God has commanded the discontinuance of ordinances imposed by men. There are frequent references to God's displeasure against meaningless observances. An instance of man's vainness in appointed feasts is found in Isa. 1:14, "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." (God speaking).

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Also in Amos 5:21, where God does despise their holidays, "I hate, I despise your feast days, and I will not smell in your solemn assemblies." Also in Amos 9:10, God speaks of the awfulness of judgment he will bring upon their outward observances. We see by this how Judaism became a spirit of bondage, just like Heathenism. And certainly, the living spirit of Christianity cannot be tied to dead forms without being corrupted.

In the text before us, Paul's remonstrance condemns the enforcement of sacred seasons. The season that he gives is found in the previous verse; namely, the enactment of holy days is a demoralizing bondage. Such enactments are generally coupled with worldly, and servile elements. And enactments of this kind, have always, and ever will be, a definite hindrance to spiritual blessing. We shall see, as we proceed in this, that much of present day seasonal observance is unprofitable to Christendom and country in general. We shall also see, how such a state of things came to have a dominance in our day.

So, in the second place, you have the necessary enlistment of time to perpetuate idolatry. The establishment of any sasonable observance cannot be implemented without procuring a place in the calendar. Hence you have contrived ecclesiastical calendars regulating fixed dates of church feasts, or religious observance of time. The pagan calendar was crowded with days, sacred to gods, and divine heroes. From the 13th to the 18th century, there were dioceses in which Holy Days and Sundays amounted to over one hundred per year, not counting the feasts of particular monasteries and churches.

Pagan Roman Church and Days

The most ingenious regulation of days, and months, and times, and years, is by the Roman Catholic Church. In their own words, none as such a rich and judiciously constructed system of festive seasons as the Roman Church. The succession of these seasons forms the ecclesiastical year, in which the feasts of our Lord form the ground and frame work, the feasts of the Blessed Virgin and the Saints the ornamental tracery. Very ingenious indeed, and mostly ornamental tracery. According to them, Ecclesiastical, or Holy Days, are days which are celebrated in commemoration of the Sacred mysteries and events recorded in the history of our redemption; (now notice), in memory of the Virgin Mother of Christ, or of His Apostles, Martyrs, and Saints by special services and rest from work. Thus a feast not only commemorates an event or person, but also presumes to excite the spiritual life by reminding us of the event it commemorates. They claim the prototypes and the starting points for the oldest ecclesiastical feasts are the Jewish solemnities of Easter and Pentecost. And that the feasts of Epiphany and Christmas were added in the fourth century.

One cannot help seeing that this is a most fallacious allotment of time. Imagine power to give certain periods of time special quality, never ordained of God. Originally, the only universal Christian feast was the weekly Lord's Day, which was truly ordained of God, and which was to be time allotted to the most high God. Contrast this with the Ecclesiastical Calendars imposed by religious authority. It was the church of later centuries which made the keeping of Holy Days mandatory. (And this has become a prominent and obligatory part of Christianity). It was multiplying these days superstitiously, and beyond all reason, so that you had the fixing of dates for universal feasts, movable and immovable feasts, and primary and second feasts. This enactment of Holy Days has proven to be nothing but a demoralizing bondage.

One of the best ways of arranging an environment in which

idolatry may flourish, is a specific allotment of time for seasonable observance. The contrivance of various Holy Days (not ordained of God), are treacherous ways of imposing some universal custom. Getting any season on the calendar gives it an established, or recognized usage. We would do well therefore, to question how certain feasts, or observances, have gained a spot in some of our calendars. Such questioning would enable us to discover how a certain ecclesiasticism is at work to railroad certain days into universal, or national calendars, in addition to the ecclesiastical calendar. It does not take very much study to discover Roman Catholic endorsement of observances in our national calendars, wherever possible. For instance, look at the restricting of meats on Friday, by noting the fish symbol on all Fridays, in some of our calendars. It reminds one of commanding to abstain from meats in 1st Tim. 4:3. How anyone can see any virtue in such superficial use of time, is way beyond our understanding. Besides, no mere creature could ever impart any special virtue, either to meats, or to time in which they should be eaten. All such notions are completely artificial superstitions.

Idolatry gains the most encouragement in an environment of superstition. The more superstitions which can be invented, the more idolatry will flourish. Especially so, if an observance can gain some established or recognizable support. And getting any observance on a calendar is one common way to universal support. This is how certain seasons and days are made conspicuous. Of course, the imposition of certain seasons and times are hidden from the masses. They are blind as to the origination of these seasons, times, and days; and accordingly take everything for granted. But this blindness does not abrogate the responsibility to know that human imposition cannot make any time holy which is not so by divine decree.

Modern Observance of Days

In the third place, we want to call attention to the enormous development of seasonal observances in our modern time. As a matter of fact, you never had any greater susceptibility of the masses to seasonal observances. We have already stated that there is a general acceptance of that which is made prevalent by periodic repetition. If a general acceptance of any custom can be accomplished it will bring about a complete modification of the outer social world. For usually, a general tendency exists in the external world, to a voluntary accommodation to that which has the greatest range of prevalence. And the law of association, or imitation, is ever at work, especially among the masses which are spiritually blind.

Then too, the technique of influencing the masses, never was as great as in our day. You have a systematic modification of the ideas and the feelings of the masses. We find this at work not only in the social materialism of our age, but also in an ecclesiasticism.

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tical modernism. Especially do we see this in a forced christianization by the centralized absolutism of Roman Catholicism. This system of ecclesiasticism exercises a very special form of authoritarian domination. Its strategy employs the allurements of those things which have an outward aspect. And of course those who are blinded spiritually are enchanted by the immensity of ritualism and universal parade.

Then there is the present tolerance of those who are supposed to be enlightened. One becomes often surprised, at the voluntary capitulation of those who have political office, and who are supposed to have antagonistic views against the political encroachment of this subtle and foreign intrusion of political ecclesiasticism by the Roman Catholic Church. Baptists and Protestantism of our day are slumbering, while this creeping monster overtakes them, and will eventually put them to silence, and bondage. This will be a just punishment for their trifling and compromise.

You have further, a tremendous rise of elements associated with Holidays. The manufacture of inanimate things suitably engineered for holidays has not ceased. Idolatry cannot be pioneered without symbolism. Be this symbolism ever so queer, yet it must have some feature, or gesture of association with that which is being observed. Who is not familiar with the toy world associated with the observance of Christmas, to say nothing of the tinsels, and artificiality connected with this season.

Crafts and merchandising, associated with holidays, make it a business to profiteer from these observances. In the day of Diana, the goddess of the Ephesians, those who made silver shrines for this Diana, had their wealth by this craft. In our day likewise, there are those whose craft has all its gain from things associated with holidays. Nevertheless the admonition of scripture still stands. In Deut. 27:15 you have these words, "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place." From this Scripture we see the woeful consequence of those who commandeer art to make some image. We may offer the excuse of the innocence of those means; nevertheless, in the sight of God such silliness is an abomination. God will always sneer at all attempts at doing what He has forbidden. The multiplication of these trifles certainly is the veneer of a hypocritical ecclesiasticism.

What then do we have in the use of superficial elements, but the subtlety of a mere externalism? Idolatry has only an exterior aspect. There is nothing in idolatry which can satisfy the interior

nature of the human soul. We may be sure to detect error where there is a multiplicity of outward things to gain the mind. Conceptions of idolatry mirror themselves in inferior elements which are fashioned for the eye to observe. However, we may be sure that all outward display of ecclesiasticism is a violator of God's command. Read the eight woes against all this externalism in Matt. 23. God is completely superior to all the works of man's hand. What is externalism (religious), but a reduction of holy things to an inferior representation? Common sense does teach that God is not the author of dead images never commanded by him — instead strictly forbidden by him. So much about the artificiality of human standards.

The Waste Of Days Observance

Next we want to mention, the wastage of time and resources in worthless observances. All idolatry is valueless and completely useless to those who are engrossed in it. It generally is worshipping something that is altogether lifeless, which the careless worship of all inanimate objects must be considered. For those who do not worship in the particular way God has ordained, are generally guideless in their worship. They become subject to the groundless and endless inventions of godless hypocrisy. Surely the misery of being Christless is a fruitless existence.

A great deal could be said about the wastage of material resources. One instance may suffice to illustrate, namely, the deploability of making a countryside treeless by deforestation of evergreens for Christmas purposes. This is a foundationless deforestation. It is a worthless robbery of God's resources to perpetuate that which is against him. They are the earmarks of a faithless generation. So great is this Christmas tree harvest, that it has become necessary to engage in Christmas tree farming where millions of seedlings are planted yearly to take care of the several (Continued on page 5, column 1)

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"Holy Days"

(Continued from page 4)

years later harvest.

Popularity of Idolatrous Observance of Days

This brings us to the last thing which we wish to emphasize, namely, the universal popularity of certain seasonal observances. We have time to mention only two such seasons, in which you have the involvement of universal celebration. These are Christmas and Easter. Especially Christmas; this seems to be the idol of the people. This day affords a definite relapsing into heathenism. In Christmas you have the enchantment of tinsel, and the burning of candles. And this season seems to be increasingly enshrined in a monstrous artificiality, completely foreign to any attachment with Christ. Here is one factor, that in itself does prove the fallacy of this holiday, namely: the unbelieving world put the greatest emphasis upon this day. They complement this day with the most idolatrous and gigantic merchandising schemes of both Jew and Gentile alike. And involvement in volatility and exchange of merchandise is at an all time high at this season. In no way whatsoever is this day be a compliment to a high and holy Deity. Few indeed are they, who can see, that in this there is a radical disfigurement of a tree into an idol, as Jeremiah 10:2, 3, 4, 8 declares. Christmas surely has all the beguiling elements of universal idolatry. Its very name does suggest a vain origin. The very name, or word for Christmas is, the mass of Christ. It was first found in the year 1038. And the first Christmas tree, of which the first known mention was made, was in 1605 at Strasbourg and it was introduced into France and England in 1640. It was never in the early days of the church. Then, the observance of Easter has never been commanded of God. Nor does this festival have any condescendence to the resurrection of Christ. Christ is our resurrection, we need none other. In Christmas, Easter engagements of men surely testify the absence of Christ from its artificial observance.

"Christ's Seed"

(Continued from page 1)

He wouldn't kick except the individual that was guilty. He said, "I want each of you to go into this tent where the mule and run your hand down the mule's tail. If you are not guilty the mule will not hurt you, but if you are guilty the mule will undoubtedly kill you for your sin." Every man in the tribe, by one, alone, filed in and out, and not a thing happened so far as the individuals were concerned.

Then the chieftain said, "Well, I have passed this test, but I have another test whereby I will be able to prove which one is guilty." He said, "I want you to come before your chief and rub your hands across your chieftain's cheeks, and as you rub your hands across my cheeks, I'll be able to tell which one is the guilty man." One by one they did so. When they had completed rubbing their hands across his cheeks, the old chief pointed to one individual and said "You are the murderer. Step forward and confess your crime." The man immediately denied again that he was guilty, but the chief said, "I know that you are the guilty one, for before any man went into the tent where the mule was I put a sweet smelling perfume upon that mule's tail, and every man who went into that tent and rubbed that mule's tail, got perfume on his hands. When he rubbed his hands over my face I could smell the perfume on his hands. You went into the tent, but you failed to rub the mule's tail for fear that you might be killed in the tent by the mule; and when you rubbed your hand over my face, there was no smell of perfume on your hands. You are the guilty individual."

I often think of the ingenuity of the old Arab chieftain in proving this Scripture, "Be sure your sin will find you out." May I remind you that sin does find one out, that sin is a terrible monster, and because of sin we do need a Saviour—the Lord Jesus Christ who came to be our Redeemer. My text, looking forward to His coming, and to His dying, for our sins, says, "He shall see his seed." The seed referred to is the saved. The seed spoken of is all the body of the redeemed—from the first man, Adam, that was ever saved, to the last man that shall ever be saved. This verse of Scripture, looking forward to the fact that Christ was going to die for them, said, "He shall see his seed." Well, I would like to give to you the Bible's description of this seed that belongs to the Lord Jesus Christ.

IT WAS A SEED THAT HAD BEEN GIVEN CHRIST BY GOD THE FATHER.

I turn to the Word of God and I find that God gave to Christ a love gift before the foundation of the world, and that love gift was none other than the elect of God. Listen:

"I have manifested thy name unto the men WHICH THOU GAVEST ME out of the world: thine they are, and THOU GAVEST THEM ME; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for THEM WHICH THOU HAST GIVEN ME; for they are thine."—John 17:6-9.

You can't read this without the realization that the seed that belongs to the Lord Jesus Christ, of which you and I are a part, was given Christ as a love gift by God the Father before the foundation of the world. When He came into this world, He said, "I pray for them: I pray not for the world."

Haven't you heard preachers and others pray that God would save the entire world? Haven't you heard folk in church service pray that God would save everybody in the whole wide world? Beloved, the Lord Jesus Christ never prayed thus. In this high priestly prayer, He prayed only for those who were the love gift of God the Father, who had been given Him by God before the foundation of the world.

Listen again:

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED."—Acts 13:48.

In the King James Version from which I have read, you don't have the pronoun before the word "believed," but in the Greek language it says, "As many as were ordained to eternal life, THEY believed." Now who are the be-

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I have often been impressed, ME; and him that cometh to me I will in no wise cast out."—John 6:37.

How many are going to come? "All that the Father giveth me." I know that there are individuals in this town who have no thought at all of God, who have no interest in spiritual things,—who may be trying to live a life of sin in order to get away from the things of spiritual import, yet I would remind you that if they have been given of God to the Lord Jesus Christ, all Hell can't cause those individuals to fail to be saved. I insist that every one of them in God Almighty's appointed time will come to the Lord Jesus Christ and be saved.

We read:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

If you are saved, you are saved because God chose you in Christ Jesus before the foundation of the world. You are not saved because you made a choice. You are not saved because you chose the Lord, but you are saved primarily, because God made the choice, and because God chose you before the foundation of the world.

Notice again:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

Here is a verse which tells us that from the very beginning God chose you to salvation. If I were to ask you how long you have been saved, you would doubtlessly go back to the hour when you trusted Jesus Christ, and tell me it was then you became a Christian. From your view point that is right. Yet in the mind of God, God had already chosen you from the very beginning, that you should be saved through sanctification of the Spirit and a belief of the truth. As the Spirit of God took the Word of God to your heart, you were saved, but God had chosen you unto this experience.

I say then, that the seed of the Lord Jesus Christ is a group that was given Him before the foundation of the world, so that you and I who are a part of that seed are actually a portion of the love gift, that God gave to Christ before the foundation of the world.

Now, beloved, it always encourages me, and it helps me spiritually, just to know that God loved me when I was unlovely, and that God chose me when I couldn't choose myself, and that God made a choice in my behalf long before I ever would have considered choosing Him. Now, beloved, that is grace. To me it is marvelous to think that God in mercy and in grace thus dealt with me long before I was able to deal with Him. I thank and praise Him from the depths of my heart for the grace of God that has been manifested to me in this respect, and I thank Him that I am a part of the seed that is spoken of in my text. I realize that as such I was a portion of that group that was given by God

(Continued on page 6, column 3)

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Whitefield's Defense

(Continued from page one)

give saving grace, through Jesus Christ, only to a certain number, and that the rest of mankind, after the fall of Adam, being justly left of God to continue in sin, will at last suffer that eternal death which is its proper wages. This is the established doctrine of Scripture, and acknowledged as such in the 17th Article of the Church of England . . . You say: "If this be so, then is all preaching vain. It is needless to them that are elected, for they, with preaching or without, will infallibly be saved. And it is useless to them that are not elected, for they cannot possibly be saved; they, whether with preaching or without, will infallibly be damned. So that in either case our preaching is vain and your hearing also vain."

O dear Sir, what kind of reasoning, or rather sophistry, is this! Hath not God, who hath appointed salvation for a certain number, appointed also the preaching of the Word as a means to bring them to it? Does any one hold election in any other sense? And if so, how is preaching needless to them that are elected, when the gospel is designed by God Himself to be the power of God unto their eternal salvation? And since we know not who are elect and who reprobate, we are to preach promiscuously to all. For the Word may be useful, even to the non-elect, in restraining them from much wickedness and sin. However it is enough to excite the utmost diligence in preaching and hearing, when we consider that by these means some, even as many as the Lord hath ordained to eternal life, shall certainly be quickened and enabled to believe. And who, that attends, especially with reverence and care, can tell but he may be found of that happy number?

You proceed thus: "This is evident as to all those who believe themselves to be reprobate, or only suspect or fear it: all the

great and precious promises are lost to them they afford them no ray of comfort."

In answer to this, let me observe that none living, especially none who are desirous of salvation, can know that they are not of the number of God's elect. None but the unconverted, can have any just reason so much as to fear it. And would dear Mr. Wesley give comfort or dare to apply the precious promises of the gospel, being children's bread, to men in a natural state, while they continue so? God forbid! What if the doctrines of election and reprobation do put some upon doubting? So does that of regeneration. But is not this doubting a good means to put them upon searching and striving, and that striving a good means to make their calling and election sure? (II Pet. 1:10). This is one reason among many others why I admire the doctrine of election, and am convinced that it should have a place in gospel ministrations and should be insisted on with faithfulness and care. It has a natural tendency to rouse the soul out of carnal security. Therefore many carnal men cry out against it. Whereas universal redemption is a notion sadly adapted to keep the soul in its lethargic sleepy condition, and therefore so many natural men admire and applaud it . . . Blessed be God, our Lord knew for whom He died. There was an eternal compact between the Father and the Son. A certain number was then given Him, as the purchase and reward of His obedience and death. For these He prayed, and not for the world (John 17). For these, and these only, He is now interceding, and with their salvation He will be fully satisfied . . .

We shall never in this life be able to search out God's decrees to perfection. No, we must humbly adore what we cannot comprehend, and with the great Apostle at the end of our enquiries cry out: "O the depth!" or with our Lord, when He was admiring God's sovereignty: "Even so Father, for so it seemed good in

Thy sight." (Matt. 11:26).

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"Christ's Seed"

(Continued from page 5)
to Christ before the foundation of the world.

II THE SEED WILL BE A VERY LARGE NUMBER.

When I was a little boy and went to church, I thought there was only going to be a handful of people saved. I tell you frankly, when the preacher spoke, it looked to me that with every sentence he just took off a slice of humanity and consigned it to eternal damnation. By the time that he had gone through a sermon of thirty to forty minutes, about all the persons I could see in the building that I thought might be saved were my mother and the preacher and maybe one or two deacons sitting up in the "Amen" corner. I thought surely there wouldn't be anybody else that would ever get to Heaven. I grew up with the idea that there was only going to be a very small number of earth's population that would be saved.

Even after I started preaching I read in the Bible that it spoke about 144,000, and I thought that it meant that there would only be 144,000 that shall be saved. Then I began to read the Word of God and study it further, and I found that 144,000 is only speaking about the crowd of Jews that will be saved during the tribulation period. We read:

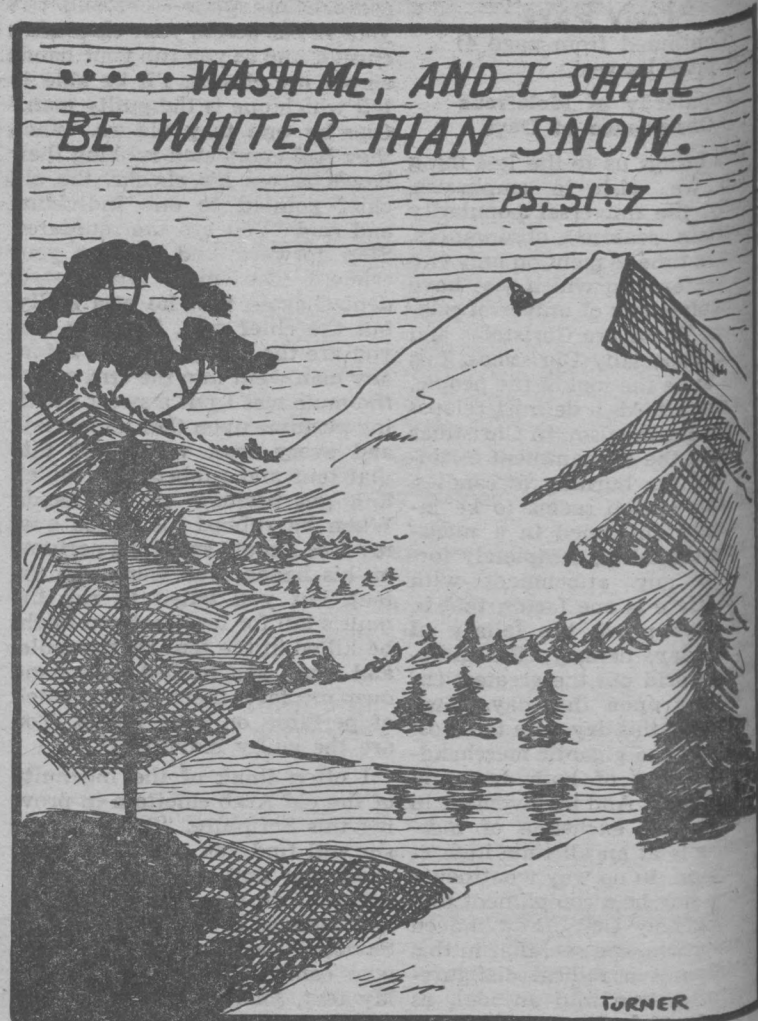
"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." —Rev. 7:9.

To be sure, there will be 144,000 Jews saved during the tribulation period, and in addition, there will be a multiplicity of Jews and Gentiles that will be saved before the tribulation period. In addition to the 144,000 Jews, there will be a great multitude of Gentiles saved in the tribulation period—so great a multitude that no man will be able to number them. Therefore, I came to realize that Heaven was going to be a pretty good sized place after all, and that there was going to be a large crowd that would get to Heaven, in spite of the early teaching that I had had.

Then I remember I got upset one day when I read another Scripture. Listen:

"Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and MANY there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." —Mt. 7:13, 14.

When I read that I thought that there was only going to be a very little crowd saved after all, because it says that the great majority go in at the broad gate and only a few go in at the narrow gate; therefore the majority of people will go to Hell and only a handful will go to Heaven. Later, it dawned on me, that this is speaking about the crowd that have to find the way to Heaven, and I thought, how foolish of me is my reasoning thus far. If this is only talking about the crowd that have to find their way to Heaven, how about four-fifths of the human family that don't have to find the way? Science tells us that four-fifths of the human family die before they reach the age of accountability. I don't say what the age of accountability is, but science tells us that in the foreign countries where the death rate is



so high and where the mortality rate is so exceedingly great, that four-fifths of the human family die practically in infancy. Well, beloved, four-fifths of the human family don't have to find the way to Heaven. They go automatically into the very presence of God.

Oh, what a blessing it is, and how it thrills our hearts to know that every one who dies in infancy is not only saved, but safe in the arms of Jesus. At the same time, while four-fifths of the human family die without having to find the way to Heaven, certainly a portion of the other fifth does find the way. Therefore I say that of that group that Jesus speaks of as His seed, it will be a very, very large number.

We read: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, IF THOU BE ABLE TO NUMBER THEM: and he said unto him, So shall thy seed be." —Gen. 15:5.

That was on that memorable night when Abraham was saved. God took Abraham hand in hand, for a little walk, and as they walked beneath the stars and looked up into the sky, Abraham was doubting, but God reassured him. God said, "Abraham, count the stars." I imagine Abraham started to count, and I can hear him as he counted, — 100, 200, 300, and then he said, "Lord, it is just too many. It is impossible. I can't count the stars." God said, "So shall thy seed be."

I tell you, beloved, that crowd that make up the seed of the Lord Jesus Christ — that crowd that

comprise His seed, will be so great that man can't even count them.

We read: "And I say unto you, That MANY shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." —Mt. 8:11.

"After this I beheld, and, lo, A GREAT MULTITUDE, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." —Rev. 7:9.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." —Rev. 7:13, 14.

What a marvelous picture! Can you see that crowd with palms in their hands singing the praise of their Redeemer? Their robes have been made white, not in the waters of the baptism, but in the blood of the Lamb. They are a part of His seed. I tell you, beloved, it will be a tremendous crowd, so great that John says, "No man could number it." I come back to my text which says, "He shall see his seed," and I say that group which is a love gift of God the Father to Him, is so great that no man can number it.

(Continued on page 7, column 1)

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God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones

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"Christ's Seed"

(Continued from page six)

III

HIS SEED IS A SECURE SEED.

Do you ever wonder if perhaps you might lose your salvation? While I have met people all my life, who were saved, who have told me that sometime or other in life they had doubted their salvation, the Devil has never brought temptation to me. I rejoice that I have never had that temptation presented to me that I wasn't saved. Beloved, I thank God for the truth that the seed of the Lord Jesus Christ is a secure seed. Listen:

"Thy seed will I establish for ever." — Psalms 89:4.

"His seed also will I make to endure for ever." — Psalms 89:29.

Several years ago I heard two sermons of the Campbellite persuasion, who believe in "be dipped or be damned," — who believed in being lost after you are saved, I heard them in conversation, say: "But you know the Bible says 'He that endures to the end, the same shall be saved.'" They were hitting with emphasis that word "endure" — that a man has to endure. I grant you, beloved, that a man has to endure to be saved, but you are not the one who causes yourself to endure. Why is that you endure? Listen:

"His seed also WILL I MAKE to endure for ever." — Psalms 89:29.

Thank God, the reason we en-

sure is because the Lord makes us to endure. If it were left up to you, you wouldn't get to Heaven. The best man or woman in this building would not get out of this church saved. If it remained for you, you would probably sin enough before the service came to a close, even in this service, that you would lose your salvation before you got away from here. Beloved, I thank God that it doesn't depend upon us to do the enduring, but rather we endure because our God makes us to endure.

Listen 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. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah." — Psalms 89:30-37.

Now what does this teach? God's children sin. We do break His statutes. We do forsake His law. We do fail to walk in His judgments. We do fail to keep His commandments. What does He do to us? Just exactly what you do to your children when they do wrong. If you are a good father or a good mother, when your children do wrong, you will chasten them. God does the same thing. God chastens His children. But at the same time He says, "Nevertheless my loving kindness will I not utterly take from him." In other words, He says, "I may chasten them for their sins, but I'll not take my loving kindness away from them, and to convince you I'll give you a symbol. I'll give you a sign — namely, the moon, and the sun, that ride in the sky. If you can climb into the heavens and knock the sun out by day, or if you can remove the moon by night, you can expect one to lose his salvation, and go to Hell." He said, "The man that is saved is going to endure just as the sun in the sky by day, and the moon by night." Then he throws in that wonderful word, "Selah," which means, "Think of that." Beloved, that is something to think about. The seed of Christ is a secure seed. Do you expect the sun to rise in the east tomorrow? Do you expect to see the moon up yonder in the sky tonight? Beloved, listen, you could take the moon out of the sky in the morning more easily than the Devil could take a saved man out of the hands of God. Selah! Think of that! It is something to think about, and our salvation is just as secure as the sun shining in the sky by day and the moon traveling through the heavens by night. Yes, "He shall see His seed." Who is His seed? It is a group that has been given of God to Christ, a large group, and a secure group — a group that is so secure that they can never fail.

IV.

CHRIST'S SEED ULTIMATELY WILL BE VICTORIOUS.

In speaking about the tares sown among the wheat, we read: "He said unto them, an enemy hath done this. The servants said unto him, Will thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." — Matt. 13:28-30.

Notice, where our Lord sowed His seed, the Devil oversowed God Almighty's wheat field with tares. God loves His seed so much that He would rather allow the tares to grow right along with His seed here in this world, than to destroy the tares for fear that in doing so it might root up even one of His seed. But, beloved, listen, ultimately His seed is going to be victorious, for eventu-

ally the angels who are the reapers, will gather the tares into bundles and burn them, and the wheat then shall be gathered into His barn. Christ's seed ultimately will be victorious.

We read:

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." — Gen. 3:15.

The "her seed" is the Lord Jesus Christ and His spiritual descendants. The seed of the serpent is the unsaved within this world. God says, "I am going to put enmity between the saved and the unsaved, and it will exist all down through the ages." Though that be true, ultimately the tares are going to be gathered into bundles, cast into the fire, and the wheat, God's seed, is going to be gathered into His barn.

I read this text and I hear Him as He says, "He shall see his seed." Does it thrill your heart to know that God is looking down upon us as a little group of His seed? Does it encourage you to know that He is watching after us, carefully protecting us day by day, and that ultimately the tares are going to be cast into the fire, and the seed is going to be gathered into His barn. Yes, beloved, the seed of Christ is a group that was given Him by God as a love gift before the foundation of the world. It is a large number. It is a secure seed. It is a seed that ultimately will be completely victorious.

V.

THE LORD JESUS CHRIST PROVIDES AND CARES FOR HIS SEED.

The Lord Jesus Christ provides for us. He cares for His seed. He watches after His seed. Ultimately that seed will be victorious when all the tares are bound into bundles and cast into the fire. But may I remind you that even while we are waiting for that day to come, Christ provides for His seed. We read:

"I have been young, and now am old; ye have I not seen the righteous forsaken, nor his seed begging bread." — Psalm 37:25.

David wrote this Psalm as a mature man. He said, "There was a time that I was young, but that time is in the background. Now I am old — a man of mature experience — and I have never seen the righteous forsaken. I have never seen God's seed begging bread."

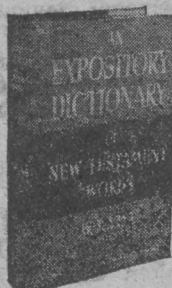
Isn't it wonderful to know that God doesn't forsake us? You see those Jews on the shores of the Red Sea. They look behind them and see the glistening steel of Pharaoh's chariots. They hear the rumble of Pharaoh's army in pursuit. They look out in front of them and there is an impassable barrier by way of the Red Sea.

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A PRAYER

Each morning as the sun doth rise
To start his journey through the skies,
May I, O Lord, prepare for Thee,
A heart from hate and malice free;
To meet Thee at Thy coming.

Each evening as the stars appear
May I, O Lord, with conscience clear,
Close eyes and mind in restful sleep,
Knowing Thou wilt surely keep
Me safe, until Thy coming.

From dawn to dusk let all my days
Be filled with deeds and songs of praise
For Him who lived and died for me;
Whose face and thorn-scarred brow I'll see
On the morning of His Coming.

JOHN JOHNSTON

that is before them. What shall they do? They can't go back to Egypt because that would be certain death. They can't go forward because there is an impassable barrier before them. What can they do?

Years ago I saw an advertisement in a paper put out by an engineering firm that said: "Got any mountains you can't tunnel through? Got any rivers you think are uncrossable? We specialize in doing the impossible." When I read that advertisement, I said, "That is exactly like God." Sometimes I, like the children of Israel, come to the Red Sea experience in my life, when I have a river that I think is uncrossable, or a mountain I can't tunnel through, or a burden I can't carry. I have something that is beyond me so far as my physical ability is concerned. Then I remember that that engineering firm said, "We specialize in doing the impossible," and, beloved, that is exactly what God does for us. That is what He did for those Jews at the Red Sea. God did the impossible. God dried up the water and allowed those Jews to walk across the bottom of the Red Sea, the same as though they were walking on concrete, and when the Egyptians assayed to do the same, the ground became soggy beneath them, the wheels came off their chariots, and God killed them all there within the Red Sea.

I tell you, beloved, God provides for His own. David said, "Yet have I not seen the righteous forsaken, nor his seed begging bread."

I see those three Jews — Shadrach, Meshach, and Abednego — put down in a fiery furnace. I see them with the furnace heated seven times hotter than it was ever heated before. The king looked into that furnace and he didn't see three Jews, but he saw four, and all four of them were loose and were walking about. Their hair wasn't singed, and their clothes weren't burned. They came out unharmed. Though they had made a fire that was seven times hotter than it usually was in that furnace, God gave those Jews imperishable bodies within that fire, to the extent that they came out unharmed. Listen, beloved, David said, "Yet have I not seen the righteous forsaken, nor his seed begging bread."

I see another man by the name of Daniel who was put in a lion's den. You would think that before he reached the bottom of the den, those lions would have grabbed him, and torn him from limb to limb, but an old lion lies down, and Daniel lies down and puts his head on the old lion and makes a pillow out of him. When the old king looked down in the lion's den the next morning, he said, "Daniel, Daniel, is thy God able to save you?" He knew that Daniel's God had taken care of him.

I tell you, beloved, the God that we serve is a God that takes care of His own seed. You and I have our problems. You and I have our burdens. We have our difficulties. But David said, "Yet have I not seen the righteous forsaken, nor his seed begging bread."

I read in the Word of God

where the Lord Jesus Christ and His disciples had unexpected company for dinner one day. All they had was five loaves and a few little fishes, yet the Lord Jesus Christ multiplied those loaves and fishes and took care of that crowd.

I often think that we can't multiply loaves and fishes and sometimes it seems like the loaves and fishes "subtract" instead of "multiply." Sometimes it appears that we have mighty little to make expenses with. Sometimes it appears that we have exceeding hard times in handling our finances within this world. I am glad for this truth — the Bible says, "Yet have I not seen the righteous forsaken, nor his seed begging bread."

CONCLUSION

I come back to my text which is speaking about the Lord Jesus Christ and His seed. My text is talking about those who are saved, who are the seed of Christ, who are redeemed as a result of His death, and it says, "He shall see his seed." Yes, beloved, that seed was a group that was given of God to Christ, that seed is a large group, that seed is a secure group, that seed is a group that ultimately will be victorious, and that seed has the assurance of being daily provided for, and cared for by Almighty God.

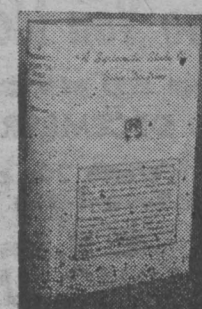
But that isn't true of the unsaved, for we read:

"But the seed of the wicked shall be cut off." — Psalm 37:28.

While it is true that He forsaketh not His saints, while it is true that the saints of God are preserved forever, while it is true that God upholds us with His hand, while it is true that the children of God are never forsaken, (Continued on page 8, column 4)

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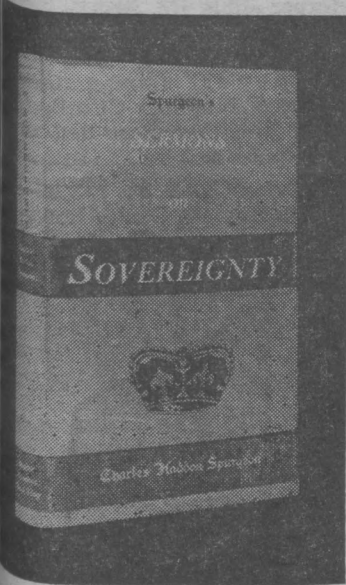
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Is The Lodge Right In Saying . . .

"Every Bit Of It Is In The Bible"?

By R. F. HALLFORD
New Elletton, South Carolina

How often, when someone asks for information about or makes an attack upon Masonry, do we hear the claim concerning it: "Every bit of it is based on the Bible!" It is not surprising that its adherents and advocates make such a claim because the "Masonic Creed" says: "The Holy Bible is the Great Light in Masonry, and the Rule and Guide for all faith and practice."

No doubt most of those who echo this claim are honest and sincere in the conviction that they speak the truth. If there are those who make the claim while knowing that they are not speaking the truth, we leave the benefit of the doubt to them. It has been my experience, in conversing with lodge members, to find that the average one of them does not know enough about his Bible or the lodge teachings to discuss the matter intelligently.

It is the purpose of this brief treatment to show that, instead of "every bit" of lodge teachings and practice being "based on the Bible," very little if any of it has any basis there. The ideas as to what the lodges teach are not a product of my own imagination, but are derived from their own sources of information. If any reader should desire proof or additional information about any of it, he may feel free to call on me for it, and reliable sources will be furnished.

Let us notice some of the more outstanding lodge teachings and practices which claim to be based upon the Bible, but are not:

First, look at the statement: "There is one God, the Father of ALL men." Certainly, there is only one God, but He is NOT the Father of ALL men; He is the Father of only such as have been born again through faith in His Son. That He is not the Father of all men is made clear by the accusation of Jesus in John 8:44, "Ye are of your father the devil." There were some people in Ephesus of whom God was not the Father, prior to their conversion: "And were by nature the children of wrath" (Eph. 2:3b). It is still true that, "In this the children of God are manifest, and the children of the devil" (I John 3:10a). There are only two families in the

world—the children of God, and the children of Satan—and God definitely is NOT the Father of the latter group!

Second, another statement of the "Masonic Creed" says this: "Character determines destiny." The idea involved in this statement—and it re-appears throughout the teachings and ceremonies of Masonry—is that good, moral character, which may be possessed by almost any unsaved person, is that which determines his eternal destiny. It must be perfectly obvious to the weakest, humblest believer in Jesus Christ that such an idea flatly contradicts the clear, repeated declarations of the Bible. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6). Again, we read: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

Third, where, in the Bible, does one find any basis for the blood-curdling oaths which must be taken in order to get into the membership of a Masonic lodge? Space does not permit us to quote more than one of these oaths; however, this should be sufficient to show how unscriptural they are. The Entered Apprentice degree requires the candidate to take the following oath: "Binding myself under no less a penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots, and buried under the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly and willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same."

Look at this in the light of what Jesus commanded: "Swear not at all" (Matt. 5:34). Too, what right does any child of God, whose body is made sacred by the indwelling of the Holy Spirit, have to take such an oath to have his body mutilated in such a manner? "Know ye not that ye are the temple of God, and that

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the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy for the temple of God is holy, which temple ye are" (I Cor. 3:16, 17).

Fourth, let me ask another question: What about the deliberate mutilation of Scripture quotations in the lodge ceremony, by leaving out the Name of Jesus Christ wherever it is found in them? The reason for it is quite obvious: the use of our Saviour's Name would be quite offensive to the good Jewish and Mohammedan members of the same lodge! But what about such a procedure in the light of Rev. 22: 19: "And if any man shall take away from the words of the book of this prophecy, God shall take away His part out of the book of life, and out of the holy city, and from the things which are written in this book."

Fifth, would you say that the matter of forbidding a person to offer prayer in the Name of Jesus Christ in the lodge room, or of rebuking one who had done so, is "based on the Bible?" And yet, that is exactly what has been done plenty of times, because, according to Masonry's own scholars, "It is not Christianity." If we do not offer prayer to God in the name of our Lord Jesus Christ, how are we going to approach Him? The clear declaration of the Bible is: "For through Him (Jesus Christ) we both have access by one spirit unto the Father" (Eph. 2: 18). "For there is one God, and one Mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

In conclusion, let me say that we could go on and cite plenty of cases from both the teachings and practices of Masonry to show that its claim of being based on the Bible is false, but these should be sufficient to convince any open-minded person.

Dear reader, if you have already been led off into this system, may God give you grace to renounce those sinful vows, sever your connections with it and come out of it forever! If you have never joined such a movement, I plead with you never to do so. Rather, make sure of Jesus Christ as your own personal Saviour, and seek fellowship in a New Testament Church, the institution and organism which offers more than all others combined, and is Scriptural in what it offers!

"Christ's Seed"

(Continued from page 7)

saken and do not beg bread, while that is true, it is also true on the other hand that the seed of the wicked shall be cut off. What a blessing it is to realize that you are a part of the seed of the Lord Jesus Christ.

May God bless you!

Eternal Punishment

(Continued from page one)

Sometimes a heart attack comes, and they die with only a momentary struggle. Unless there is a future reckoning, then they have gotten along better than if they had lived righteously. Just recently we talked with a man over eighty years of age. He told us that he had never been sick a day in his life. Did he thank God for

it? He did NOT! He has no time for God. Will that man never have to give any account for his lifelong ingratitude? It violates one's sense of justice to ever think such a thing. No, there must be a reckoning time and place, where all of the injustices and tangles of this life shall be straightened out.

What Does The Bible Say About It?

It says that Satan shall be punished forever and ever. (See Rev. 20:10). Examine this passage and you will find that Satan is cast in where the Beast and False Prophet have been for a thousand years already. That proves that they were not annihilated. And the statement is that the devil shall be "tormented day and night forever and ever." This would be utterly impossible if the devil were annihilated. How can one misunderstand such language?

The Bible says that the followers of Satan shall share the same fate as their father. (Rev. 20:15).

And why not? If they preferred to live for Him in this life, and would not break with Him, then should they not be given the privilege of being with Him in the forever and ever?

The Bible says that Hell was prepared for the devil and his angels. It does not say that it was prepared for men. But if men cast in their lot with the devil, they can't blame God if they are allowed to share the same fate as the devil. (See Matt. 25:41, 46). Why does it say "everlasting fire" unless there is to be everlasting punishment? Indeed, it says very, very plainly in verse 46 that they shall go away into everlasting punishment. NO use to try to argue that everlasting is NOT everlasting. That is a wicked perversion of God's Word. The same identical word that is used to express the duration of the life of Almighty God, is used to express the duration of the unbeliever's punishment.

The comparative terms used in the Bible clearly indicate eternal punishment. (See Matt. 11:20-24). How could it be "more tolerable" for certain ones than others, unless there is judgment and punishment, according to just deserts? There is no answer to this question.

We could go on with Scripture after Scripture, if space afforded. The idea that Satan and his followers will not be punished—that they will just be blotted out, is man-originated, and is propagated by several heretical sects which warp some Scriptures and ignore others in order to bolster up their theories.

THE STAIN OF SIN

"Though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before Me, said the Lord God."—Jeremiah (2:22).

Though I wash, of nitre taking, And of soap, a full supply, Naught the stain of sin removeth,— Naught can cleanse its crimson dye.

"Still thy sin is marked before Me,"

Thus God sees no unstained spot; Soap or nitre, though abundant, Sin's pollution cleanses not.

Must it, then, remain still festering? Must the foe his object win? Nay! the precious blood of Jesus Cleanses from all guilt and sin.

Bowing low before the Saviour,— God's free gift to ruined man; Though the nitre cannot cleanse thee, Jesus' blood—soul-cleansing—can.

As thou art, e'en now, this moment— Mercy's gates are open wide,— Take salvation, freely offered, Thou may'st live,—for Christ has died.

—ALBERT MIDLANE.

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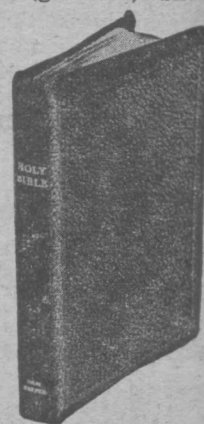
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