

The Baptist Examiner

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

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WHOLE NUMBER 1198

THE LIMITED ATONEMENT

By FRANK BECK
Boston, Massachusetts

Do you, my reader, believe that Jesus Christ died for the sins of all men without exception? Perhaps many who read this will answer, Yes. I then ask you: Why not all men without exception? You will probably answer, Because they do not believe in Jesus Christ.

But, I say to you, if Christ died for the sins of all men He died for our unbelief, for that is part of their sins, and they will nevertheless! If Christ died for their sins, they will not need die for them.

There are only three answers that can be given to this problem.

First, believing that Christ died for the sins of all men without exception, you must believe that all men will be saved. This is the

Universalist view, or at least this was the view with which the Universalist Church began under John Murray (about 1770, Vergilius Ferm, *A Protestant Dictionary*, pp 266-267). This is consistent and logical with this view of the atonement, or death of Christ. However, it is not true. The Son of God tells us that "many" march the broad way that leads to "destruction" (Matt. 7:13-14); that "many" will hear Christ say in the day of judgment: "I never knew you, depart from me, ye cursed into everlasting fire" (Matt. 7:21-23; 25:41). Christ could not have died for the sins of those who die in their sins (John 8:24).

Secondly, those who hold the view that Christ died for the sins of all men and reject the Universalist view, claim that He died

for all the sins of men except unbelief! This was held by the late Lewis Sperry Chafer, President of Dallas Theological Seminary (in his book, *True Evangelism*, pp. 34, 64). Then Christ did not die for all of our sins after all. Only for some of them! He never died for our unbelief. Of course the implication is that if we repent of our unbelief and believe on Christ we are no longer guilty of unbelief! Our unbelief has vanished. But "God requireth that which is past" (Ecc. 3:15), and the fact that we now believe, does not overlook the fact that we were for many years guilty of unbelief, and that sin has never been dealt with by Christ's death. Then we are all lost, from the least to the greatest, for we are still guilty of our old unbelief in Christ. Christ never died for that (Continued on page 3, column 1)

WHERE WILL YOU BE FIVE MINUTES AFTER YOU DIE?

This is a serious question, isn't it? And yet I ask you, where will you be five minutes after you die?

It is certain that we must die—there is no getting around that fact. In 1519 Ponce de Leon went to Florida, searching for a fountain of water which he had been told would produce perpetual youth. Of course, no such fountain was ever found. Ponce de Leon died like everyone else must die.

We cannot escape death! It comes to all of us, and we must die! So if that be true, our main concern should be to find out where we shall be after death.

Jesus told the story of a certain man. He said, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores. . . . And it came to pass, that the beggar died and was carried by the angels into Abraham's bosom; and the rich man also died, and was buried; AND IN HELL HE LIFTED UP HIS EYES, BEING IN TORMENTS." (Luke 16:19-23).

So here is a story which tells of two men, one of which died, was buried, and in Hell found himself in torments! This is no fiction; it is from the Bible!

Dear reader, how will it be with

you after death? I warn you, five minutes after you die you will feel the flames of Hell around you unless you are ready to face death, prepared. God must punish sinners, and who among us all has not committed sin? We have all sinned, and Hell is the just reward of every sinner.

But—! Five minutes after you die you do not have to be in Hell! There is a way of salvation; there is a way of forgiveness of your sins and of finding peace with God. There is a way to know you are right for Heaven.

Are you interested? Do you want to be saved? Then please read carefully the following verses as to God's way of salvation.

1. You Need To Be Saved

"For ALL have sinned, and come short of the glory of God." (Romans 3:23).

"ALL we, like sheep, have gone astray; we have turned every one to his own way," (Isaiah 53:6).

2. You Cannot Save Yourself

"NOT by works of righteousness, which we have done, but according to his mercy he saved us." (Titus 3:5).

"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." (Ephesians 2:8, 9).

(Continued on page 7, column 5)

An Old Writer Contrasts Faith With Unbelief

Let me here give the Christian reader a more particular description of the qualities of unbelief, opposing faith unto it, in these twenty-five particulars:

1. Faith believeth the Word of God, but unbelief questioneth the certainty of the soul.

2. Faith believeth the Word, because it is true, but unbelief doubteth thereof, because it is

3. Faith sees more in a promise of God to help than in the other things to hinder, but unbelief, withstanding God's promise

4. How can these things be? Faith will make thee see in the heart of Christ when His mouth giveth reproofs, but unbelief will imagine wrath in His heart when His mouth and

5. Faith will help the soul though God defers to give, but unbelief will take snuff and grow up all if God makes any

6. Faith will give comfort in the midst of fears, but unbelief

7. Faith will suck sweetness of God's rod, but unbelief findeth no comfort in its great mercies.

8. Faith maketh great burdens light, but unbelief maketh light



JOHN BUNYAN
Born 1628, Died 1688

ones intolerably heavy.

9. Faith helpeth us when we are down, but unbelief throws us down when we are up.

10. Faith bringeth us near to God when we are far from Him, but unbelief puts us far from God when we are near to Him.

(Continued on page 4, column 2)

MEDITATION

By A. W. PINK

"O how love I Thy law! it is my meditation all the day." — (Psalm 119:97).

The more we love the Word of God the more shall we delight to meditate thereon. Not the more shall we want to, or purpose to meditate thereon, but the more shall we do so. And the more we do meditate upon the Scriptures the deeper will be our love for them.

Said the prophet Jeremiah, "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord of hosts." (Jer. 15:16).

The figure of eating is very suggestive. Jeremiah masticated the food which God has provided for the souls of His people. It was not the Word as a whole, but God's words. He found (which implies a careful search) a certain rich morsel in the Divine storehouse and chewed it (Continued on page 5, column 1)

Christ's Immutability

"Jesus Christ, the same yesterday, today, and forever" (Heb. 13:8).

What a glorious text this is. It tells of the one person who is ever the same. In the midst of a shifting and ever-changing world it reveals the solid rock of our immutable Savior. In a tossing and turbulent sea we have the unchanging and immovable one to which we can anchor our souls.

Here is a declaration of the immutability of Jesus Christ. Immutability belongeth to Deity alone; hence, Christ is Deity. It places the crown of deity upon His brow and clothes Him with the attribute of the Godhead. Mutability belongeth to man while immutability belongeth to God; immutability is stamped on the face of creation while immutability adorns only the brow of the Creator.

Jesus is the unchanging and unchallengeable Lord. He forms no new purposes and makes no new resolutions; He turns not back from that which He is set to

do. As "The Father of lights in whom there is no variableness not shadow which is cast by turning," He is consistent, persistent, and insistent in His immutable Person.

He is never baffled by crises, perplexed by problems, nor embarrassed by emergencies. He comes to no impasse nor is He caught in any dilemma. He never makes void His word nor alters that which goeth out of His mouth. His word takes on the color and nature of its Author and is forever settled in Heaven. What He says is true, always was true, and shall forever remain true. He never becomes slack concerning His promises nor fails to perform His Covenants. While He is the Ancient of Days He never grows old with the passing centuries. His head is white as a symbol of reverence but not with the burden of age. With the passing of time, we see the strong and stalwart youth become an enfeebled and tottering old man. The rosy-cheeked damsel grows stooped and wrinkled with age. Not so with our Lord; the dew of perpetual youth is ever on His brow.

What He was to you yesterday, He is today, and so shall you find Him tomorrow and forever. John the apostle saw Him in Glory long after He had ascended to Heaven (Revelation 1:17). When (Continued on page 2, column 4)

The Baptist Examiner Pulpit

"TRUTH"

SERMON BY PASTOR JOHN R. GILPIN

"What is truth?" — John 18:38.

I might say that philosophers through all ages have argued the question as to what is truth. It is one of those questions about which there is a tremendous amount to be said in every direction.

It reminds me of the word "good." I don't suppose you would ever get through discussing and arguing the meaning of the word "good." You talk about a good boy. You talk about a good sermon. You talk about giving a child a good sound thrashing. You talk about a good horse. Well, there is a tremendous variation when applied to the word "good."

I remember once in college, in a philosophy class, that I spent a whole half year meeting three times a week, arguing the question of the nature of goodness,

and at the end of that time I found that we just barely had begun to understand the first principles so far as the word "good" was concerned. There was no end to it.

The same thing is true so far as the word "truth" is concerned. I don't suppose, if you discussed it from every angle, and if you took this text where Pilate asked the question as to what is truth and analyzed the word "truth," that there would be any end to the analysis, and that in a lifetime you would be able to completely master the meaning of the word "truth."

Let me say briefly that I consider the word "truth" to have two meanings. There is, first of all, the written truth of the Word of God, and in the second place, the Lord Jesus Christ is living truth, or truth personified. In the

book of Malachi we read concerning written truth:

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." —Mal. 2:6.

You will notice that Malachi refers to the Word of God as the law of truth, so I say that the Bible, the Word of God, is written truth.

Then so far as truth personified is concerned, I think that we all agree that the Lord Jesus Christ is truth personified. He is the personification of truth. We read:

"Jesus saith unto him, I am the way, THE TRUTH, and the life; no man cometh unto the Father, but by me." — John 14:6.

In this verse Jesus says that He (Continued on page 5, column 3)

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WEIGHED AND FOUND WANTING:

Heretic Herbert W. Armstrong

Quite often we receive questions from readers about a heretic in California by the name of Herbert W. Armstrong, a self-styled intellectual who conducts a radio broadcast with a wide outreach. Most of those who write cannot make "heads or tails" of the confused befuddled, patchwork doctrine of this man who insists that his teaching is "right there in YOUR BIBLE."

It is not our purpose in this article to review and refute all the heresies of this false teacher who claims to be "the first person since Paul to preach the Gospel," but we will point out his unscriptural doctrine on the important subject of salvation. If he is wrong on this great point, certainly he could not be trusted on other matters.

We have a copy of his magazine, *The Plain Truth*, for July, 1961, and in it appears a message

entitled, "Just What Do You Mean—Salvation?" In this article Armstrong sets forth his unscriptural doctrine of salvation. We will quote from it to reveal what it is that he believes and teaches.

Denies Eternal Hell and The Lost Soul's Immortality

When the Bible talks about sin's punishment being "death," Armstrong takes that to mean a cessation of existence. The Bible reveals it is a separation from God in hell. The "death" of Adam in the Garden was basically a separation from union with God. Physical death is a separation of the soul from the body. The sinner's present spiritual death is a separation from union with God in a life of sin. The "second death," spoken of in the Bible, is the final separation of lost sinners from God.

But Armstrong uses "death" to teach that one ceases to be. Notice his statements (Emphasis throughout all quotations is Armstrong's):

"It is plain and simple. Here it is: 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord' (Rom. 6:23).

"But why have you heard—and possibly believed—just the opposite? Look at that—read it in your own Bible! Notice! The wages you are going to be paid for having sinned is DEATH! Then why do so many religious people teach exactly the opposite of the Bible—WHY do they teach that the wages of sin is ETERNAL LIFE in hell?"

"Now does the Bible say anywhere that you are, or have an IMMORTAL SOUL?"

"For years we offered \$1,000 to anyone who can show any place where the words 'immortal soul' are found in the Bible. No one ever found it!"

"Why is it that religious people speak continually about 'your immortal soul,' about 'going to heaven,' about dead loved ones being now 'with the Lord,' and many other such things supposed to be the BASIC beliefs of Christianity—and yet never once showing you any such teaching IN THE BIBLE! They talk of these teachings as if they were true. They lead you to take these teachings for granted—to suppose they came from the Bible."

"Again, in the NEW Testament: Jesus Christ Himself said you should 'fear him which is able to destroy both soul and body in gehenna'—a fire that will burn them up—cause them to DIE—destroy what is burned! Oh, yes, the Bible does teach that kind of hell fire—but not the kind where one burns forever and yet never burns up (Matthew 10:28). Let's believe Jesus Christ when He says souls can be DESTROYED! They are NOT immortal!"

"So the Bible teaches that the soul is NOT immortal, but is mortal, subject to DEATH as the penalty of sin!"

"You are only one breath away from death—the cessation of the existence we call 'life.' If you don't draw the next breath, you can't keep alive or conscious ten more minutes. There is no immortal soul that will keep you alive and conscious. You ARE a soul (Gen. 2:7) that has sinned, and so shall DIE, unless saved from it by Christ's grace."

Teaches That Christ Saves Only From "Past Sins," You Keep The Law The Rest Of The Way

Armstrong's idea of salvation is the same old salvation by works heresy that parades through the world in so many different religious costumes. The old heresy of "God does His part, and you do yours" is basically the doctrine taught by Armstrong.

The notion he teaches is that Christ pays for the sins of your past, then you live the right way the rest of the way and then you have eternal life. He denies that the righteousness of Christ is imputed to the believer, asserting that this righteousness is worked out in your life as you keep the law. So you can see that this heresy is nothing new. Yet it seems that all the heretics who claim a franchise on salvation attack salvation by grace, rather than jumping some other "plan." It must be that this truth is so evident in the Bible that all heretics see it as the doctrine they must endeavor to deny to really deceive their followers.

Notice the following statements by Armstrong which reveal his views on the things just mentioned.

"'JUSTIFIED' does not refer to the FUTURE—it has to do only with your guilty PAST! This term 'justified' does not mean 'saved' as we shall now see. It does not mean the GIFT of LIFE. It means the GIFT of ACQUITTAL of PAST GUILT! It means the penalty of PAST sin has been paid in full, by Christ, for YOU!"

"LOOK AT IT! It says 'we SHALL BE saved.' Not that we already are saved. It says 'being now justified' but it does NOT say 'being now SAVED.' It says 'we SHALL BE'—yes, in the FUTURE—saved. That is still FUTURE! SEE IT with your own eyes. Don't believe ME. Don't believe preachers who say you are already, now, saved! JUST BELIEVE THESE PLAIN WORDS IN YOUR BIBLE!"

Armstrong here disregards the fact that there are three phases of salvation: Past (by Christ's work, by which all our sins are paid for), Present (through the work of the Spirit in conversion and perseverance), Future (at the resurrection).

"God does not 'kid Himself.' Some religious teachers tell you Christ lived a righteous life FOR you 1930 years ago, and since you 'can't keep the Law,' as they

"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. Could you suggest a good scriptural commentary on Genesis?

Well, like most other books, we can't go along with everything in the commentaries on Genesis. Pink's "Gleanings in Genesis" is very good, except for his initial part concerning the idea of a period between Genesis 1:1 and 1:2. There is absolutely no foundation for this notion which has been widely popularized by the Scofield Bible and other sources.

There is also Robert Candlish's two volume set on Genesis which is regarded very highly.

2. What position do Conservative Baptists hold (in doctrine)?

Of course, that would perhaps vary with the particular churches

claim, God IMPUTES Christ's righteousness of 19 centuries ago to you—by sort of 'kidding Himself' that you are righteous while you are given license to still be a spiritual CRIMINAL breaking His Law! GOD does not impute to you something you do not have.

"Far from this—the living Christ by HIS power makes us righteous! He imparts to us power to actually BECOME RIGHT-EOUS. It is His Doing!"

Holds to Baptismal Salvation Theory

"Note it! Two things YOU do: (1) REPENT—turn from YOUR WAY by turning to God's WAY—His Law! You repent of sin. Sin is the transgression of the spiritual Law.

(2) BE BAPTIZED. The Ethiopian eunuch coming to a lake of water asked Philip what hindered him to be baptized. 'If thou believest with all thine heart' was Philip's condition (Acts 8:36-37). Repentance is toward GOD, for the Law comes from God, but FAITH is toward Jesus Christ (Acts 20:21). Faith in Christ's atonement for sin is commanded to be expressed by BEING BAPTIZED.

"This, then, gains contact with God. That is as far as you can go, on your own. You have reached your extremity! So now GOD does something!"

You can see from these statements that Armstrong holds to the same view on baptism as the Campbellites, Romanists, Episcopalians and others who believe that baptism has something to do with salvation. He teaches that you do all you can—go "as far as you can go, on your own"—then God comes along and helps you in your efforts to save yourself.

When a heretic opens his mouth to tell you the way of salvation, it is not long until he shows his heretical nature. Mr. Armstrong, when weighed by the Word of God, is found wanting.—B.L.R.

Christ's Immutability

(Continued from page one) he looked, John fell on his face as though dead. Jesus then laid His right hand upon him, the same nail-pierced hand of yesterday and said unto him, in the same voice that had been so familiar in Galilee, "Fear not, I am the first and the last. I am he that liveth, and was dead, and behold, I am alive forevermore Amen." This is our Lord whom we worship, serve and obey.

The Unchanging Christ In A Changing World

The Hebrews, to whom this letter was written, were in the very midst of a changing order. At this time they were witnessing the end of the Jewish age and the ushering in of the Christian era. The Temple and everything that belonged to its forms and worship was passing away. (Continued on page 4, column 3)

and pastors. However, in a general sense, we find that there appears to be an evidence among Conservatives of a return to some age-old Baptist distinctives on church, baptism, the Lord's Supper and related subjects; there is also wide-spread Arminianism among them as to election, the atonement and predestination. We wouldn't say that either of these conditions is unusual among those who are known as "Conservative Baptists."

3. What is your opinion on counseling, the use of psychology? Could you name some good books on the subject?

What is generally known today as "pastoral" or "ministerial counseling" is a cousin to the Roman Catholic "confessional," who have become "specialists" in this field have their program geared in accordance with modern philosophy and liberals have high regard for such fleshly endeavor, as one might expect.

Certainly, God's ministers are to give scriptural counsel; and for psychology, it is always useful for it is only natural that the human mind use it. However, the type of counsel and psychology by a person whose supreme appeal is to a "thus saith Lord" quite different from the practice indulged in by our modern religious advisers and counselors. No, we know of no books of any value to recommend on this subject.

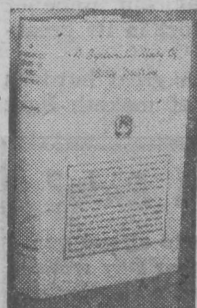
3. Is healing in the atonement both physically and spiritually?

The Bible nowhere reveals healing for the body was something purchased in the death of Christ, unless reference is made to the resurrection of the body at the resurrection of Christ died are called to Him, this life (John 6:37). If healing were for these, as well as salvation, then they would be healed of their bodily diseases. But we find the very opposite in our experience. Take Paul, for example. It seems he had more physical trouble after he was saved than before!

You'll notice this about those who contend for "healing in the atonement": they all teach that YOU must appropriate the healing. The Bible teaches us, however, that God applies the atonement to all those. He has given the Son. It does not remain the elect to appropriate the atonement, but God does this by His Spirit and Word.

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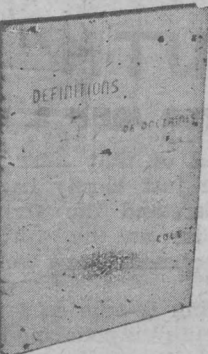
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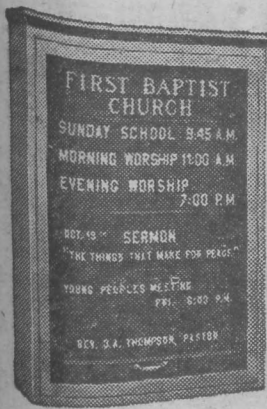
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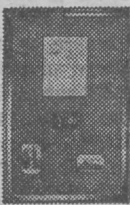
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"Jesus himself limited the purpose of his death when he said: 'I lay down my life for the sheep.' If, therefore, He laid down His life for the sheep, the atoning character of His work was not universal. On another occasion He said to the Pharisees, 'Ye are not my sheep' (John 10:26) . . . Will anyone maintain that He laid down His life for these, seeing that He so pointedly excludes them?" (L. Boettner, *Ibid.*, p. 156).

He purchased the "church of God with his own blood" (Acts 20:28).

"Christ died for us" (Rom. 5:8); God delivered up His Son "for us all" (Rom. 8:32). These references in Romans are addressed to the "called of Jesus Christ" (1:6), who are "saints" (1:7), who are "elect" (8:33).

"Christ our passover is sacrificed for us" (I Cor. 5:7). Again the reference is to the church of God and its sanctified members (1:2).

"Our Lord Jesus Christ . . . gave himself for our sins" (Gal. 1:4). (Written to the "churches"). (1:2).

In Christ "we have redemption through his blood" (Eph. 1:7). Written to the "chosen" and "predestinated" (verses 4 and 5).

Christ "His own self bare our sins" (I Pet. 2:24). Written to the "elect" (1:2).

Christ "loved us and washed us from our sins in his own blood" (Rev. 1:5). Written to the "church" (verse 4).

Be sure you do not read somebody else's mail! These promises are directed to the elect believers on Christ.

From Reasoning

It is not wrong to reason in the light of God's Word! "Come now and let us reason together, saith the Lord" (Isa. 1:18). Be not followers of Peter Damian or Tertullian when they say: "Since God has spoken to us it is no longer necessary for us to think!" (Anne Fremantle, *The Age of Belief*, p. 87).

"If Christ died for His sheep, His friends, and His church only, then He did not die for all (without exception) (John 10:11-15; John 15:13-14; Acts 20:28; Eph. 5:25) . . . Seeing those for whom Christ died are such as 'hear His voice and follow Him,' to whom He gives 'eternal life' (John 10:27-28); such as He sanctifies and cleanses and presents to Himself 'without spot or wrinkle' (Eph. 5:27); and such as He hath 'redeemed from all iniquity, to purify

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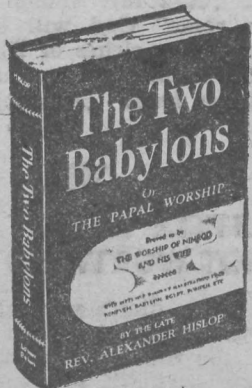
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This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

Among other things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and passed off on the world in the name of Christ.

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them to Himself a peculiar people" (Titus 2:14) . . . it cannot be intended for all unless we say that . . . Scriptures (such as) John 5: Pharaoh, Judas, etc., were of the sheep, friends, and church of Christ!" (Christopher Ness, *An Antidote Against Arminianism*, p. 57).

"Every assertion, therefore, that Christ died for a people, is a denial of the doctrine that He died equally for all men" (Charles Hodge, *Systematic Theology*, Vol. II, p. 549).

"Those for whom Christ's death was intended, to them it must be applied; but it is not applied to all, therefore it was not intended for all" (Christopher Ness, *Ibid.*, p. 58).

the Son redeems no more than the Father elects is evident from . . . Scriptures (such as) John 5: 23, which declares the Son must be honoured as equal with the Father; but, to say that the Son redeemed all, and the Father elected but few, is to give greater honour to the One than to the Other, and to make an inequality in Their operations" (Christopher Ness, *Ibid.*, p. 53).

(4) Christ "arose" for the benefit of the elect. He "was delivered for our offenses, and raised again for our justification" (Rom. 4:25). Surely at least, my reader will not argue that Christ's resurrection is of equal blessing to the Christless, when Christ arose to

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We reason that the death of Jesus Christ was an actual substitution. A real transaction took place. The sin of Adam did not make the condemnation of all men merely possible; it was the ground of their actual condemnation. So the righteousness of Christ did not make the salvation of men merely possible, it secured the actual salvation of those for whom He wrought" (Charles Hodge, *Ibid.*, pp. 551-552).

Adam brings death to his own, Christ brings life to His own (I Cor. 15:22).

From Relationship

Christ's work is not a hodge-podge, or a patch-quilt to cover anything, so that what one patch misses the other will cover. "Just and true are Thy ways, Thou King of saints" (Rev. 15:3).

(1) Christ "loved" a certain people (and always loves them, Jer. 31:3, for that which God does once He does always, Ecc. 3:14, Heb. 13:8). "Having loved His own which were in the world . . ." (John 13:1). He loves only them. His wrath is upon unbelievers! (John 3:36).

(2) Christ "called" this people to Himself. "My sheep hear My voice," said He (John 10:27). He calls no others.

(3) Christ "died" in the place of this chosen people. He laid down His life for the "sheep" (John 10:11). He died for no other. Christ paid a ransom for the elect. He gave His life a "ransom for many" (Mark 10:45).

"The nature of a ransom is such that when paid and accepted it automatically frees the persons for whom it was intended" (L. Boettner, *Ibid.*, p. 155).

That not all are free, but many are in sin and Satan's bondage (John 8:32-36; II Tim. 2:26; 3:6) is evidence that Christ gave no ransom for them! Had he done so, they would be delivered. "God's justice demanded that Christ pay the exact penalty of the sins of those who are saved. His justice also demands that He save all whose penalty Christ paid" (Thomas Paul Simmons, *A Systematic Study of Bible Doctrine*, pp. 238-239).

That God does not save all, proves that Christ did not die for all. There is no disunity in the Godhead. "Whom the Father elects the Son redeems and the Holy Ghost sanctifies . . . That

be their Judge! (Acts 17:30-31).

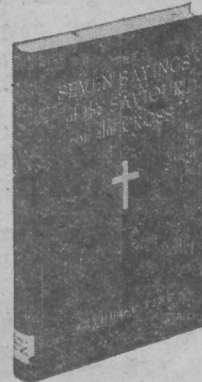
(5) Christ ascended to intercede as "Mediator" (I Tim. 2:5), "Priest" (Heb. 7:23-25), and "Advocate" (I John 2:1-2) "for us" (Heb. 9:24, that is, the "many" of verse 28).

Now "who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8:33-34).

"The close connection between the atonement and the intercessory work of Christ furnishes us another argument for a limited atonement. The atonement and the intercession are simply two integral parts of His priestly work, of which the latter is based on the former in such a way that the two are, from the nature of (Continued on page 8, column 1)

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Who Made The World?

Sir Isaac Newton had a friend who, like himself, was a great scientist. Newton was a devout believer in the creative and redemptive work of God. His friend was an unbeliever. Drawn together by their mutual interest in science, they often argued about the existence of man and the universe.

One day Newton had a skillful mechanic design and make a replica of our solar system in miniature. In the center was a large gilded ball representing the sun. Revolving around this were smaller balls fixed on the ends of arms of varying lengths. These represented Mercury, Venus, Earth, Mars, Jupiter, and Saturn in their proper order. The balls were so geared together by cogs and belts as to move in perfect harmony by turning a crank.

As Newton sat reading in his study with his mechanism on a large table nearby, his fellow scientist stopped in. At a glance he recognized what was before him. Stepping up to it, he slowly turned the crank and with undisguised admiration watched the heavenly bodies all move with their relative speeds in their orbits.

"My, what an exquisite thing

this is! Who made it?" Newton replied without looking up from his book, "Nobody."

Quickly turning to Newton, the infidel exclaimed: "Evidently you did not understand my question. I asked who made this thing?"

Looking up now, Newton solemnly assured him that nobody had made it, but that the aggregation of matter so much admired just happened to assume the form that it was in.

"You must think I am a fool; Of course somebody made it, and he is a genius. I'd like to know who he is."

Laying his book aside, Newton arose and laid a hand on his friend's shoulder, saying, "This thing is but a puny imitation of a much grander system whose laws you know. I am not able to convince you that this mere toy is without a designer and a maker... yet you profess to believe that the great original form from which the design is taken has come into being without a designer."

At once the infidel was convinced. He became a firm believer that "Jehovah, He is God." (I Kings 8:39).

"All things were made by him (and without Him was not anything made that was made). In Him was life, and the life was the light of men... As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:3, 4, 12).—The Christian Word.

Faith And Unbelief

(Continued from page one)

11. Where faith reigns, it declareth them to be the friends of God, but where unbelief reigns, it declareth them to be His enemies.

12. Faith putteth a man under grace, but unbelief holdeth him under wrath.

13. Faith purifieth the heart, but unbelief keepeth it polluted and impure.

14. By faith the righteousness of Christ is imputed, but by unbelief we are shut up under the law to perish.

15. Faith maketh our work acceptable to God through Christ, but whatsoever is of unbelief is sin, for without faith it is impossible to please Him.

16. Faith giveth us peace, and comfort in our souls, but unbelief worketh trouble and tossings like the restless waves of the sea.

17. Faith maketh us see preciousness in Christ, but unbelief sees no form, beauty, or comeliness in Him.

18. By faith we have our life in Christ's fullness, but by unbelief we starve and pine away.

19. Faith gives us the victory over the law, sin, death, devil, and all evils, but unbelief layeth excellency in things not seen us obnoxious to them all.

20. Faith will show us more than in them that are, but unbelief sees more of things that are than in things that will be hereafter.

21. Faith makes the ways of God pleasant and admirable, but unbelief maketh them heavy and hard.

22. By faith Abraham, Isaac, and Jacob possessed the land of promise, but because of unbelief neither Aaron, nor Moses, nor Miriam could get thither.

23. By faith the Children of Israel passed through the Red Sea, but by unbelief the generality of them perished in the wilderness.

24. By faith Gideon did more with three hundred men and a few empty pitchers than all the twelve tribes could do because they believed not God.

25. By faith Peter walked on the water, but by unbelief he began to sink.

Thus might many more be added, which, for brevity's sake, I omit, beseeching every one that

thinketh he hath a soul to save or be damned to take heed of unbelief, lest, seeing there is a promise left us of entering into His rest, any of us by unbelief should indeed come short of it.



Christ's Immutability

(Continued from page two)

Their holy place had been exposed by the rended Veil, their priest had been superceded by the High Priest after the order of Melchizedek. Their sacrifices and altars had passed away when God offered His Lamb for sin on Calvary. The Lord is saying unto them that, although all things be removed, Jesus Christ is "the same, yesterday, today, and forever."

He is not affected by circumstances or conditions. Time and tides may come and go; nations rise and fall; empires wax and wane; kings and thrones pass and perish; democracies degenerate in anarchy; governments may degenerate into renegades; or mountains slip from their foundations; Jesus Christ will survive the chaos and wrecks of time. He remains "the same, yesterday, today, and forever."

We are witnessing a changing order today. The maps of nations have been changed in the past two decades. The uncertainties of the world are puzzling. Statesmen know not which way to turn. Securities are no longer secure. Social ideals and standards have collapsed and even religious institutions are being attacked and demolished. Russia has declared war on God.

A few years ago the columnist Arthur Brisbane said that prohibition was in the Constitution to stay but we saw it scratched from the books in six months' time and our country turned back the hands of the clock fifty years. I declare unto you that it seems that nothing is secure or steadfast except Our Blessed Lord Who is "the same, yesterday, today, and forever."

—D. F. Sebastian

Hebrews 6:1-6 Does Not Support The Idea Of A Believer's Apostasy

By JAMES E. HOBBS
McDermott, Ohio

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

"Of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

"And this will we do, if God permit.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted of the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." — Heb. 6:1-6.

Let us examine this portion carefully, as it is a portion that is sorely mistaught. We must remember that in all study of the Bible we must examine the scripture in such a way as to determine the reason why it is used as it is. We also need to find to whom the individual passages are written.

Speaking To Saved People

This particular scripture is written to saved people. This is revealed in two ways: First by examining verse 4. Notice, please, that it is speaking to "those who were once enlightened." The Greek word for once is "hapax" which means once for all. It is the same word as used in Hebrews 9:26: "But now once (hapax) in the end of the world hath he appeared to put away sin by the sacrifice of himself."

We know that all the scriptures relating to Christ teach that his death is "once for all," never needing to be repeated. So you see that the text is telling of those who were "once for all"



BRO. JAMES HOBBS

anyone to say that God would make a person to be partaker of the Holy Spirit and then indicate that this was speaking to those who were not saved? This, too, is in the aorist tense — a single act.

The second way we find this is speaking to the saved is by the preceding passages. Chapter 5, verse 11 through chapter 6, verse 2 is speaking to "babes in Christ."

The purpose for this scripture is to cause the "babes" to grow. These people were afraid that their foundation was insecure (6:1) and naturally were afraid to build on that foundation. The apostle is showing to them that they need not fear the foundation of the Lord Jesus Christ which is complete and perfect. (Acts 11, I Cor. 3:11).

The Supposition

Now we come to the supposition. In view of the fact that this portion is written to the saved, we cannot say, as some do, that this is about those who "sin away the day of grace." In the first place, there is no such thing as sinning away the day of grace. If the Holy Spirit reveals to any one any part of the Salvation of the Lord, he will be saved. God does not begin the work of salvation in a man and not finish it (Phil. 1:6). Hebrews 12:2 — "author and finisher of our faith."

What, then, is the meaning of this supposition? This is a supposition that is an impossibility. It is used in the same sense as that of the supposition used in I Cor. 15:13, 14: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."

Now it is a known fact that Christ rose from the dead; therefore, the deduction is impossible. The supposition is impossible. Getting back to our text we see that the apostle is teaching that if a person could fall away — which is impossible — it would be impossible for him to be saved. (Continued on page 5, column 1)

SUMMER SUBSCRIPTION DRIVE

SEE PAGE EIGHT

GRACE

All is of God's sovereign grace. Grace was given the Christian "in Christ Jesus before the world began" (2 Tim. 1:9). We are saved by grace (Eph. 2:8). We "believed through grace" Acts 18:27). Our standing is in grace (Rom. 5:2). We grow in grace (2 Pet. 3:18). And in the "ages to come" God will show "the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7).

A. W. P.

LITTLE ANNOYANCES NOT WORTH NOTICING

"Why didn't you tell her she was taking more than her share of the room and encroaching on your rights?" someone asked a young girl, who was merrily describing a woman who had taken a seat beside her in a crowded railway car. "It wasn't worth while to trouble about it; we had such a little way to go together," was the reply.

What a motto that would be for a Christian's life journey. So many little annoyances are not worth noticing, unkindnesses passed by, because we have only "such a little way to go together."

—Selected.

Remember TBE When You Pray

The Attributes Of God

By ARTHUR W. PINK

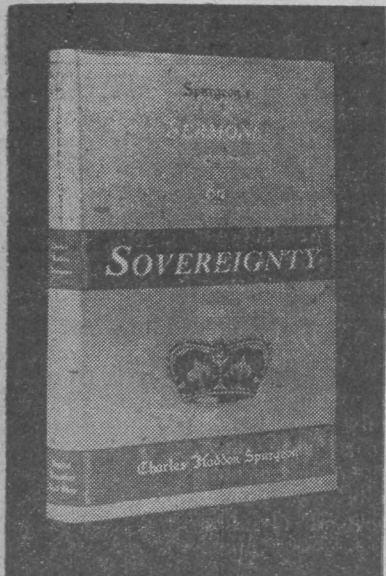
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(Continued from page one)

is the way to God, He is the truth about God, and He is the

WAIT 'TIL YOU HEAR THIS!

"Hold on, Black Bart; you don't need any gun-play to make me tell you where I'm head'n. I'm just passing through on my way to the Bible Conference of Calvary Baptist Church, Ashland, Ky., over the Labor Day weekend."



"Truth"

(Continued from page five) ing in a changing world. Everything about us is in a state of change and fluctuation. Everything about us is in a changing status and we can truly sing the old hymn which says:

"Change and decay in all about I see
O thou who changest not, abide with me."

Truly, beloved, this world is in a state of change, but the truth endures. The truth never changes.

I was thinking this afternoon how this world has changed even since I was a little boy. It used to be that a boy would go down to the seaside to watch the ships come in; now boys go out to the airport to watch the ships come down. It used to be that we thought of this world as a very large place; now, in the last few years, we realize that the world has shrunk perceptibly so far as size is concerned. We are living in a world that is changing every day.

Even the styles are changing. Contrast the styles of fifty, sixty, and seventy years ago with the styles that are worn today. Yesterday as I was standing in the door, an individual of the female specie passed by most scantily attired. I thought, what would grandma have thought if she could come back and stick her head out the door and see that girl as she walked by. Beloved, things have changed, and changed considerably.

In insist that we have a Book that is not only important to the extent that we are to buy it, and maintain it, and hold on to it, and never sell it, but we have truth that is of an enduring nature. Listen:

"Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY." — Mt. 24:35.

Mark it down, this old earth is some day going to be moved away, and the heavens are going to change. We read that some of these days God is going to renovate by fire the heavens and the earth, but though the heavens and the earth themselves are changed, the Word of God changes not.

Beloved, truth has enduring qualities. Listen:

"For ever, O Lord, thy word is settled in heaven." — Psa. 119:89.

The truth is established forever in Heaven. There is a copy on file in the registry office in the sky to the extent that the truth of God's Word cannot be destroyed. You might take your Bible and burn it. You might gather every Bible in the world and put them in a bonfire. You might go into every museum and bring out the pieces of statuary that refer to the Bible and destroy them. You might go to the libraries and get the books that speak the name of God and quote the Bible, and you might destroy every evidence of the Bible. You might get rid of the Word of God so far as this world is concerned, but even then you couldn't destroy the Bible, because the Word of God says, "For ever, O Lord, thy word is

settled in heaven." Beloved, there is a copy, I say in the registry office of the sky that can't be destroyed. The truth is enduring.

III

TRUTH HOLDS A PATHETIC POSITION SO FAR AS THIS WORLD IS CONCERNED.

We read:

"Truth is fallen in the street." — Isa. 59:14.

I think if you will read this closely, you will see somewhat the idea of an individual in the middle of the street, with folk shooting from one side to the other and the individual is caught in the crossfire, and shot down in the middle of the street. Isaiah says that truth has suffered somewhat in that fashion. Truth is fallen in the street.

One Arminian denies election and predestination. While another goes further in his heresy and denies the security of the saved. Truth surely suffers in the crossfire of these two groups of Arminian heretics.

One group of heretics say the church is universal and visible, whole another says it is universal but invisible. And all the while, Jesus' church — the local church — the only organization Jesus ever had, suffers between the onslaughts of these two groups of truth-haters.

It is surely pathetic as to the position truth holds today within this world.

I insist that there is mighty little of the truth that is being preached today. I don't believe that there is very much of the truth of God's Book that is being given out in this world at the present time. We hear from people all over America who tell us how hard it is to find a place to go to church where they can hear the Word of God preached, who tell us how they go to church and yet go away without having their souls fed from the Word of God. They hear all about the points of the standard of excellence. They can hear all the rules given whereby the church might try to attain to those standards, but to hear the Word of God is a different matter in the average church.

So I say that truth today is truly fallen in the street. Just as it is pictured here as being caught in the crossfire and shot down in the middle of the street, so with the Arminians shooting from one direction to the other, and with the universal church crowd doing likewise, truth is surely fallen in the street today. I know of nothing that is as pathetic as to think of the position that truth holds and occupies in this present time.

A man was telling me sometime ago how he walked three miles to services from out in the country and when he got there he found that the pastor was going to speak on some trivial, foolish subject. He said that there was absolutely no reference to the Word of God, that the Bible wasn't discussed, that the pastor never read a text from the Bible, that he never quoted it, and he never opened it. In fact, he even left the Bible lay on the stand and didn't even have a Bible before him when he stood in the pulpit.

I say to you, beloved, truth is surely fallen in the street. You can read in the book of Amos that it says there is going to come a time when there will be a famine in the world — not a famine for bread, but a famine for the Word of God. I believe that we are living in that day right now. I think with modernism and feminism and Arminianism and Universal Churchism on every hand, that we have truly a famine relative to the Word of God right now.

SEND TBE
TO A
FRIEND

There are might few place where you can go today whereby you hear the Bible taught in its purity. I tell you, beloved friends, truth is fallen in the street today.

I think about the letters that come to us from week to week. I tell you, time and time again, my heart bleeds as I read the letters that we receive from people scattered all over America who have no place to go to church, who have no opportunity to hear the Word of God, and the only thing they have for their spiritual edification other than the Word of God is THE BAPTIST EXAMINER and the message that it carries: Brother, sister, listen to me, truth is surely fallen in the street today.

IV

THE CHURCH IS TO UPHOLD THE TRUTH.

We read:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." — I Tim. 3:15.

Here is a house in the process of construction. But you don't build a house in mid-air. You don't have a house standing out in space. Rather, beneath that house is a pillar, and then underneath that pillar is the ground. We call the pillar the foundation today, but it is all the same thing. Beneath the house is the pillar, and beneath the pillar is the ground. So if you start at the bottom and come up, you have the ground, you have the pillar or the foundation, and then you have the house. Now the Apostle Paul tells young Timothy that the pillar and the ground that holds up the truth is the church of the Lord Jesus Christ.

In other words, just as the house doesn't stand out in space, but rather is upheld by the pillars and the ground beneath those pillars, so, beloved, the church is the pillar and the ground that supports and upholds the truth.

I tell you, there wouldn't be any truth in this world if it were not for the church of the Lord Jesus Christ that preaches it. That is why it is I insist we are not to compromise the truth in any wise at all. That is why it is that I insist that God's people are to take a firm, uncompromising stand against Modernism, and Arminianism, and Feminism, and Lodgism and against all the isms of this world. We are to take a stand against all these for one reason — a church's business is to be the ground and pillar that supports the truth, and if we are going to support it, we haven't any reason or time to compromise relative to the Word of God.

I am ready to grant you that it would be a whole lot simpler if we would compromise the Book. I am ready to grant that so far as Brother Bob and I are concerned, we would have had a lot more pleasant things said about us if we had compromised the Book. I am satisfied that there would have been far more love manifested toward us if we had compromised the truth. I came back to this fact, underneath the truth is the church, and just as the pillar and the ground support the house, so the church supports the truth, and it is our business to uncompromisingly, unwaveringly, unfalteringly stand for the teachings of God's Book through His church.

I tell you, beloved, a church needs to realize this more and more every day. In these days when compromise is so apparent and when people are so given over to the denial of the Word of God, we need to realize that our business as a church is to give the truth unto this world. Listen:

"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." — James 5:19.

Notice James tells us that we as a church are to take that man that has erred from the truth, and we are to convert him or turn him around, and get him on the right path so far as the truth is concerned.

Notice again:

"But SPEAKING THE TRUTH

IN LOVE, may grow up into him in all things, which is the head, even Christ." — Eph. 4:15.

Notice, Paul insists upon the fact that we are to speak the truth in love. He doesn't say anything about speaking with a forked tongue. He doesn't say anything about speaking deceitfully. He doesn't say anything about speaking hypocritically or in a compromising manner, but rather he says that we are to speak the truth. When he says the truth, he means everything that is recorded within this Book. He doesn't mean for us to pick out the portions that are pleasing to the fancy of man, but we are to take the Book and preach the truth in love.

Then the prophet Zechariah likewise tells us how a church is to give the truth to the world, for he says:

"Speak ye every man the truth to his neighbor." — Zech. 8:16.

Who lives near to you? Who do you come in contact with each day? Who do you work by day by day? Well, that is your neighbor. In other words, the person that is nearest to you, that you have dealings with, that you have the opportunity to talk with, that individual is your neighbor, and the Word of God says that you are to speak every man the truth to his neighbor.

I come back to this fact and I say that the church is to uphold the truth. Our business as a church is to give the truth to this

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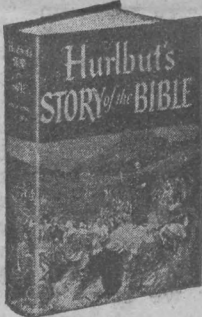
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world. I think the majority of churches in this world today have gotten to the place where they are trying to go along with the world rather than run contrary to the grain of the world. That, beloved, is not the proper attitude. The proper attitude of a church is to give the truth out regardless of whether people like it, or accept it, or want it. Our business is to give the world the truth of God's Word.

It is a whole lot easier for a man to preach a universal church (Continued on page 7, column 1)

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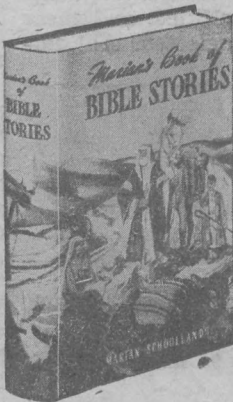
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"Truth"

(Continued from page 6)

for him to preach that Jesus established a missionary Baptist church when He was here in the flesh. It would be a great deal easier, and would make Him far more popular, if we would preach that everybody in this world who is saved is in the church, and that these local churches don't amount to anything at all. But, beloved, that is our position. Our position as a church is to tell the truth relative to the church.

The same is true when it comes to the matter of women keeping their place in the church. The Word of God is plain on it. Listen:

Let your women keep silence in the churches: for it is not permitted unto them to speak." — 1 Cor. 14:34.

Beloved, if God didn't mean what He said in this Scripture, why didn't God say what He meant? If God didn't mean what He was talking about, why didn't somebody tell Him so He wouldn't make that awful blunder in writing 1 Corinthians 14:34? I tell you, beloved friends, it is our duty to preach what the Word of God says. It would make us far more popular with the world if we did otherwise, but a church's business is to give the truth to the world.

In the matter of salvation I think the majority of people to be fooled. I say it like to be fooled. Barnum, the greatest of show business, said, "There is a new sucker born every minute." His idea was that people like to be fooled, and based on this show business on that philosophy, he took a little one-million dollar enterprise to the Barnum-Bailey Circus.

Beloved, I believe what Barnum said was true not only in show business but it is just the same in religious circles — people like to be deceived. I think in the realm of salvation, we have folk say, "Oh, you are a wonder, and you just keep on going to Heaven after while." Beloved, the preacher lies when he says thus. There is not a man who will be saved by doing anything at all. Beloved, salvation is by

grace through faith, without any works on the part of man, and it is the church's business, I say, to preach the truth so far as salvation is concerned.

Beloved, there is nothing that is as important as truth. There is not a hope that a man will be saved by doing anything at all himself. Beloved, salvation is by grace through faith, without any works on the part of man, and it is the church's business, I say, to preach the truth so far as salvation is concerned.

Beloved, there is nothing that is as important as truth. There is nothing that endures like the truth. It is a pathetic position that the truth has come to today in that it is fallen in the street. Beloved, it is the business of the church to uphold the truth and to present the truth unto the world.

V

IT IS THE CHRISTIAN'S BUSINESS TO LEARN THE TRUTH SO THAT HE CAN PRESENT IT UNTO THE WORLD.

We read:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing THE WORD OF TRUTH." — II Tim. 2:15.

The Bible is the word of truth, and we need to learn how to rightly divide the word of truth. Do you realize that some of the Bible was written to the Jews, and to the Jews only? Do you realize that some of it was written to unsaved people, and to unsaved people only? Do you realize that some of it was written to saints of God and only to the saints of God? Beloved, the majority of people just take a Scripture out of its context, away from its setting and misapply it and misinterpret it. That which was spoken to the church they often preach to the unsaved, and they take what was said to the unsaved and apply it to the saints of God. I tell you, beloved, a child of God needs to learn the truth so he can rightly divide it in the sense of knowing what part applies to the Jew and what part applies to the Christian and what applies to the unsaved man.

I heard a fellow, who is, generally speaking, a good Baptist preacher, preach over the radio, from Hebrews 2:3, which says, "How shall we escape, if we neglect so great salvation," and he applied that to the unsaved and said that the unsaved man had better be careful because there was no escape for him if he neglected to be saved. Now there is not a word of truth in that. Hebrews 2:3 was never written to unsaved people. Hebrews 2:3 was spoken only to the saints of God.

We have another example in Revelation 3:20, which says: "Behold, I stand at the door, and knock."

Every Arminian preacher in the world has the Lord Jesus Christ standing at the heart's door of a sinner, knocking to gain admission, but, beloved, that Scripture was never written to a sinner. It is a misapplication of the Word of God to apply it to a sinner. Revelation 3:20 was spoken only to the saints of God and declares that Jesus Christ is standing outside His church trying to get in. The world at large has crowded into the church to the extent that Jesus Christ is crowded out, and now the Son of God is on the outside knocking to gain admission. Brother, sister, I tell you, it is pathetic to see the way in which people misapply the Word of God.

I heard a preacher some few years ago take I John 1:9 and make the biggest mess of preaching I ever heard in my life. I John 1:9 says:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

This preacher took this passage of Scripture and said that all an unsaved man needed to do was to confess his sins and the Lord would save him.

A few days after that I was in a sick room, and a preacher of quite a little renown, came in that same sick room, in the hospital. He didn't seem to pay any

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attention to the fact that I was there visiting, but he came in and monopolized the conversation that I was having with this man who was lying there dying on the bed. He said to this man, "Now if you want to be saved, all you have to do is to confess your sins," and he quoted I John 1:9. Beloved, that is the biggest lie that a man could ever preach. Who was this Scripture written to? You don't have to wonder, for I John 5:13 tells us who it was written to. Listen:

"These things have I written unto YOU THAT BELIEVE on the name of the Son of God."

This Scripture was written to people who knew they had eternal life, yet that man stood there in that room and told this unsaved fellow that all he needed to do was just confess his sins, and the Lord Jesus Christ would save him.

Beloved, I say to you, the truth needs to be understood. We need to study it so that we will be able to rightly divide the word of truth and apply what is written in behalf of the church to the church, so we will not make a miserable mess in trying to preach the Word of God.

VII

A KNOWLEDGE OF THE TRUTH BRINGS SPIRITUAL FREEDOM UNTO THE UNSAVED MAN.

We read:

"And ye shall know the truth and the truth shall make you free." — John 8:32.

What is it that frees an unsaved man from the guilt of sin? What is it that brings freedom to a slave that is enslaved by sin? What is it that takes an individual who is completely given over to the flesh, sets him free and removes all fear of Hell, so that the fear of Hell is gone and the individual stands completely freed from the fear of Hell? Beloved, there is just one thing that will do it, and that is, "Know the truth, and the truth shall make you free."

Beloved, error doesn't free you. You may be honest and sincere in believing error, and the preacher may be honest and sincere in giving you error, but error will not free you from sin, and error will not free you from the terror of sin, nor the bondage of sin.

Here is a man who is on the tenth floor of a hotel building. He decides he will ride down on the elevator. He steps over into the empty elevator shaft thinking there is an elevator there, and he falls ten floors to his death below. He was sincere. He thought there was an elevator there. He didn't know he was stepping into an open elevator shaft, but death results just the same. Sincerity doesn't save you. Here is a man who gets into an unseaworthy boat to cross to the other side of the Ohio River. He thinks the boat is seaworthy. He thinks the boat will hold him afloat, but the boat is unseaworthy. He is sincere about it, but he goes down to the bottom of the river just the same.

I tell you, beloved, because a man believes in error, because a man believes a lie, because a preacher preaches to him a lie and he accepts it, though he is sincere, and though the preacher may be sincere, he will still go to Hell. Beloved, there isn't anything in this world that will free you from the bondage of sin, nor will free you from all of the fear of Hell, except the truth, which the Word of God declares will make you free.

CONCLUSION

I ask you, are you depending on what somebody else has told you? Are you depending on what some individual has taught you? Are you depending on what mother or father or some preacher may have told you? I tell you, beloved, there is only one thing to do and that is to lay aside all the preconceived notions and ideas you have and just take what God says within His Word. The Bible says to be free, you have to know the truth, and if we know the truth, the truth will make you free.

David said:

"I have chosen the way of truth." — Psa. 119:30.

After all I have said to you about the importance of truth, and after all I have said in trying to magnify the truth, I would to God that you go out of this place, and like David say "I have chosen the way of truth."

Beloved, the way of error will bring you to Hell. The way of error will not bring salvation to you. The way of truth is all that will bring salvation and freedom to your life.

Might it please God to enable

you to lay aside the errors, and to lay aside the heresies that have been given to you through the years gone by, and may you choose the truth as God gives you grace to do so.

May God bless you!

Where Will You Be?

(Continued from page one)

3. God Saves Through Christ's Death

"Christ died for our sins." (1 Corinthians 15:3).

"Who his own self bare our sins in his own body on the tree." (1 Peter 2:24).

"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).

4. Salvation Is For "Today"

"Now is the accepted time; behold, NOW is the day of salvation." (II Corinthians 6:2).

5. The Bible Tells You—

"Repent ye, and BELIEVE the gospel." (Mark 1:5).

"As many as RECEIVED Him to them gave He power to become the sons of God, even to them that BELIEVE on His name." (John 1:12).

"If thou shalt confess with thy mouth the Lord Jesus and shalt BELIEVE in thine heart that God hath raised him from the dead, THOU SHALT BE SAVED." (Romans 10:9).

"BELIEVE on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).—Bray.

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The Limited Atonement

(Continued from page three)
the case, equally restricted as far as their objects are concerned . . . (Louis Berkof, *Vicarious Atonement Through Christ*, p. 160).

"The benefit of Christ's death and intercession are of equal extent in their objects; but Christ intercedeth not for all" (Christopher Ness, *Ibid.*, p. 55).

Christ says: "I pray not for the world but for them which Thou hast given Me" (John 17:9).

"Christ neither prays for it (the world outside of Christ), nor dies for it" (Matthew Henry, *Comm.*, Vol. V, p. 1154). Of course both go together! But did not Christ pray for the wicked on the cross? "Father, forgive them!" (Luke 23:34). But here the prayer is either (1) "simply a prayer that the Father shall not place the sin of the crucifixion to the special account of those who were actually engaged in it, since they were doing it in ignorance. It forms no part of His official intercessory work" (Louis Berhof, *Ibid.*, pp. 159-160); or (2) Christ prays for the elect amongst them who would in time repent and turn to Christ.

"The services of a priest are solely for the redeemed people of God. There was no tabernacle, no priesthood, no sacrifice, no worship, in Egypt. These were ordained solely for a people redeemed by the blood of the paschal lamb" (Philip Mauro, *God's Apostle and High Priest*, pp. 80-81).

(6) Christ "comes again" to re-

ceive His own (John 14:3). The rest He will cast away in flame and fury (II Thess. 1:7-10).

Beloved, not only is Christ's atonement limited in salvation to the elect, but all of His ministry.

III. The Power of A Limited Atonement.

We are bold to say that the view of Christ dying only for the elect in a saving sense is the only sense that gives effectual power to His death. We insist that the death of Christ really saves all for whom it was intended. Otherwise the death of Christ was but a great gamble, a venture, but not necessarily a victory; making salvation "possible" for all men, but not really positive for any man. For all men might have (indeed would have, I Cor. 2:14) rejected the Redeemer and Christ would have saved no one by His death! We repeat, the Son died in the stead of all those whom the Father elected to salvation, and the Holy Spirit regenerates all those whom the Father elected, and for whom the Son died. The Father chose no other. The Son died for no other. The Holy Spirit regenerates no other. There is no division, no confusion, no lopsidedness in the Trinity.

If Christ's death is in reality a substitutionary, vicarious death it saves all for whom it was exercised and no other. "If Christ really died in the place of those who are saved, it follows that He died in the place only of those who are saved. Christ could not bear the sins of men without actually saving them" (Floyd E.

Hamilton, *The Reformed Faith in the Modern World*, p. 22).

Christ actually bore the sins of those for whom He died in His own body on the tree, and by those stripes they were "healed" (I Pet. 2:24), and they return unto the Shepherd and Bishop of their souls (v. 25).

Christ "justified" them for whom He died (Rom. 5:9). "He shall justify many, for He shall bear their iniquities" (Isa. 53:11). "This tells how Christ justifies men, that is, by bearing their iniquities. And note that this justification is not made to depend on anything else. If Christ had to bear men's iniquities to justify them, then it follows . . . that those whose iniquities He bore must receive justification" (T. P. Simmons, *Ibid.*, p. 240).

If He bore the sins of all men without exception, then all men shall be justified, which is not so in the experience of all; therefore, Christ did not bear the sins of all men, but only the elect. "The design of Christ in dying was to effect what He actually does effect is the result" (A. A. Hodge, *Outlines of Theology*, p. 417).

Christ redeemed all those for whom He died (Eph. 1:7).

He "washed" them from their sins in His own blood (Rev. 1:5).

He reconciled them to God (Rom. 5:10), not imputing, or charging their sins to them but to Christ their Substitute (II Cor. 5:19). To reconcile means to "restore to friendship," to "change from enmity to friendship." All for whom Christ died have been (or shall be) changed from enemies to friends of God. I need not tell you that this is far from true with many. Therefore Christ died not for them.

IV. The Problem of A Limited Atonement.

(1) What about II Peter 2:1? False teachers shall be destroyed, who deny the Lord who "bought" them. Does this not teach universal redemption? Answer: "The 'false teachers' are described according to their own profession, not as they are in the eye of God. They claim to have been bought by the blood of Christ." They are so treated. By their heresies they deny the very Lord whom they say bought them (Wm. G. T. Shedd, *Dogmatic Theology*, Vol. II, p. 481).

"The word in this passage for Lord is not 'kurios,' which is used either of God or of Christ; but it is 'despotes,' which is never used of Christ. Hence the reference here is to God. Peter wrote especially to Jews. Doubtless the false teachers were Jews also. And Deut. 32: 6 explains how the Lord had bought them. God is here said to have bought the whole Jewish nation because He delivered them from Egypt" (T. P. Simmons, *Ibid.*, p. 245).

(2) What about I Corinthians 8: 11? "Shall the weak brother perish, for whom Christ died?" Answer: The perishing here refers to physical death. The believer cannot perish spiritually (John 3:16; 10:27-30). True, the Greek word is used of spiritual death, but it is also used again and again of physical death. For the reason stated above it is physical death. In the following references the same word occurs and speaks of physical or material death: Matt. 5:29-30, members of the body perishing; Matt. 8:25, "Lord, save us, we perish" in the sea; Matt. 9:17, wine runs out and the bottles perish; Matt. 26:52, he who takes the sword shall perish with the sword; Luke 13:33, a prophet cannot perish outside Jerusalem; Luke 15: 17, the prodigal son was perishing with hunger; Luke 21:18, the hair of the head perishing; John 11:50, the nation of Jerusalem perishing; Acts 8:20, "Thy money perish;" II Cor. 4:16, "Though our outward man perish;" Heb. 1:10-11, the heavens and the earth shall perish.

(3) What about the Scriptures declaring that Christ died for the world? Answer: The world of the elect, or believers is meant; Christ taketh away the sin of this world (John 1:29), the sin of the rest of the outer world "remaineth"

(John 9:41); God loves this world (John 3:16), His wrath is upon the rest of the world (John 3:36); Christ saves this world (John 3: 17); is the Saviour of this world (John 4:42), the rest of the world (here called "the whole world") lieth in wickedness (I John 5:19); it is this world that will believe and know that God sent the Son (John 17:21,23); it is this world that is reconciled to God (II Cor. 5:19); it is this world for which Christ is the propitiation (I John 2:2); or Christopher Ness' argument may be better: John wrote to the Jews, and ministered unto the circumcision (see Gal. 2:9), and he says unto them, 'Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,' that is, not for the Jews only, but for the Gentiles also" (*Ibid.*, p. 65). Wm. G. T. Shedd thinks the Gentile world of believers is also meant in contrast to the Jews in John 3:16 (*Ibid.*, p. 480). Notice that Christ is not merely offered as Saviour and propitiation, He is such (I John 2:2; 4:14). He giveth life to this world (John 6:33). This is the world of the godly in contrast to the "world of the ungodly" (II Peter 2:5).

(4) What about the Scriptures saying that Christ died for all men? Answer: I Tim. 2:6, Christ gave Himself a "ransom for all," cannot mean all men without exception, for all men would then be ransomed! Rather it means, all men without distinction, all classes of men (as in verse 1-2). If "all" must mean every man on

the earth, how could Timothy fer prayers for every individual man ("for all men," v. 1)? word must be limited.

(5) Hebrews 2:9 is also against a limited atonement. Christ tasted death for "man." The world "man" is in the Greek, but just read in context: In verses 10 to 17 will see that the writer is describing every man of God's (v. 10); Christ's "brethren" (v. 11); God's "children" (v. 13); "the of Abraham" (v. 16). If Christ tasted death for anyone else would be saved and be in number.

What good news all this is to the true believer, lover, and lower of Jesus Christ! Christ take our sins away on the cross. He did save us by His death. grant that you may be able say: "The Son of God loved me and gave Himself for me" (2:20).

If God has caused an ungodly person to read this article, it is sad and tragic, if you have a Saviour who died on the cross for your many sins. It is the same as if Christ never came and hung on the cross for sinners. This is true of you, unless you prove yourself not to belong to the unbelievers, and by God's grace turn to Christ crucified, risen for you. Oh, that this may be the means of the salvation of some soul for whom Christ died and died. Amen.

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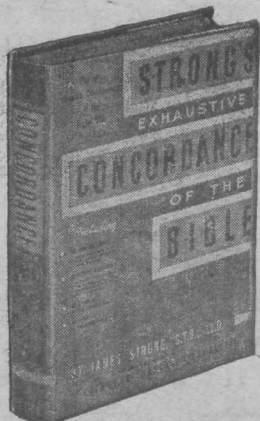
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