

# The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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## Few Sword Thrusts At The Salvation-By-Works Heresy

By C. H. SPURGEON

Not for your sakes do I this, the Lord God, be it known to you; be ashamed and con- demned for your own ways, O house of Israel." (Ezekiel 36:32).

There are two sins of man that are bred in the bone, and that continually come out in the flesh. One is self-dependence and the other is self-exaltation.

It is very hard, even for the best of men, to keep themselves from the first error. The holiest Christians, and those who understand best the gospel of Christ, are in themselves a constant inclination to look to the power of a creature, instead of looking to the power of God and the power of God alone. Over and over again, Holy Scripture has to re- call us of that which we never ought to forget that salvation is not of man, neither by man. But it is, this old error — that we do something in the matter of salvation — always rises up, and we find ourselves continually tempted by it to step aside from the simplicity of our faith in the power of the Lord our God.

Why, even Abraham himself is not free from the great error of relying upon his own strength. He had promised to him that He would give him a son—Isaac, the child of promise. Abraham be-

lieved it, but at last, weary with waiting, he adopted the carnal expedient of taking to himself Hagar, to wife, and he fancied that Ishmael would most certainly be the fulfillment of God's promise; but instead of Ishmael's helping to fulfill the promise, he brought sorrow unto Abraham's heart, for God would not have it that Ishmael should dwell with Isaac. "Cast out," said the Scrip- ture, "the Bondwoman and her son; for the son of the bondwom- (Continued on page 2, column 3)



CHARLES SPURGEON  
As A Young Preacher

## The Bible Essentials Of Bible Baptism

By WILLIAM M. NEVINS  
Lexington, Kentucky

Bro. Nevins is author of *Alien Baptism and the Baptists; The Holy Spirit; and Segregation vs. Integration.*

Any departure from the plain teachings of God's Word is fraught with danger, destruction and death. Whenever we depart from the ancient landmarks of the Bible, we are drifting on tur- bulent and uncharted seas. The specification of any one thing in law, command, or contract, is but a partial prohibition of every- thing. If this were not true, we would be no definiteness in laws, commands, or contracts. When God commanded Noah to build the ark of Gopher Wood, the specification of Gopher Wood, the prohibition of every other wood. It was not necessary for

God to prohibit what He did not want, for the specification of what He did want was itself the pro- hibition of what He did not want. This is always true, or there is no definiteness in language.

When the Lord gave the com- mission to make disciples and baptize them, He specified the ones to be baptized, and also the ones who were to administer the ordinance. The only place in God's Word where we are authorized to baptize anybody is in this commission, and it authorizes the baptism of disciples only. "Bap- tize them," the disciples. The spec- ification of "them," the disciples,

is the prohibition of all others.

However, the subjects of bap- tism are not only specified, but the administrator, as well, is specified. He said, "Go ye, disciple and baptize." Then, He said, "Lo, I am with you unto the end of the world." Jesus was here au- thorizing somebody or something to administer the ordinance of baptism, and He promised to be with this administrator to the end of the world. Jesus was here, evidently, giving His commission to His disciples in their organic capacity, as an *ecclesia*, or assem- bly, and not as individuals. If the (Continued on page 3, column 4)

## Heaven and Hell

By PASTOR RAY E. SCHWART

Temple Baptist Church — Hutchinson, Kansas  
Preached at the 1961 Ashland Bible Conference

I would like to present what I believe is the Bible Doctrine of the sovereignty of God in Heaven and Hell.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."—Luke 10:17.

In the preceding verses of this chapter we find Christ sending out the seventy disciples on a preaching mission. In this preach- ing mission the disciples have great power, and this power has more or less gone to their heads or stirred up their pride, like most preachers have experienced at one time or another.

About twenty-two years ago I preached my first sermon. God was very gracious that day, for three were saved and one of these was a Roman Catholic. Not very long after that my pastor asked me to preach in the Sunday night service. I thought, "Three the first time, I'll have a whole hand- ful the next time." So I preached, and I believe the Lord did like Peter did one day; I think He must have gone fishing because He didn't seem to be anywhere around. We had sung the last hymn, given the invitation, and the folk were leaving the church in ten minutes — that was all the sermon I had, and I struggled for even that length of time.

I believe that the men our Christ sent out were people like you and me. They were subject to the same problems that we are, the same desires that we have, and the same Devil was tempting them, with the same draw of the flesh and the lust of the mind was theirs as well as ours. The disciples came back.

"And he said unto them, I be- held Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwith- standing in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."— Luke 10:18-20.



RAY SCHWART

The thing that we need to watch—as Bible-believing preach- (Cont. on page fifteen, col. one)

TITLES OF OUR LORD, No. 2—

## OWNER

By ALBERT G. LARSON

Psalm 24:1: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Genesis 14:19, 22: "The Lord, the most high God, the possessor of heaven and earth."

There are all kinds of owners, and all kinds of terms to express peculiar or particular ownership; such as partial versus total ownership, municipal versus per- sonal ownership, successional ownership versus perpetual own- ership, etc. And who does not in our age know the social and rival ownership which communism seeks to gain in the world.

Now God is the principal and Eternal owner of all creation. He exercises a continual disposal of this universe by virtue of being its Maker. This universal pos- session is emphasized in our texts. That this is not an occasion- al possession must be stressed. Nor is it a notional interpretation. The name "LORD" is a regal or monarchical title that should not

be ignored. It is not well under- stood in our superficial age.

So in the first place, *what con- stitutes the Lordship of God?* This is the principle title given to God in the Old and New Testa- ment. It is the honor bestowed upon God's Son. It is a title more advanced than any other. This is the way He is elevated in Scrip- ture — Eph. 1:21: "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Phil. 2:9: "Wherefore God also hath highly exalted him, and given him a name which is above every name."

This title is superior to all hu- man titles. It is directly related to Deity, and frequently re- peated thus: "The Lord God." It is also frequently connected with Angels thus: "The Lord of Hosts." The honor of this title is well ex- pressed in Scriptures we have just repeated. Now such a title infers that he is universal gover- nor. Notice this officially recog- nized in Psalm 22:28: "for the kingdom is the Lord's: and he is the governor among the nations."

This Lordship embraces not (Continued on page two, col. two)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE 5-S SPIRITUAL TONIC"

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke 22:32.

This was at the time the Lord Jesus Christ predicted Simon Peter was going to deny Him, and He told him how the Devil had desired, or prayed for, or asked for him, that he might sift him as wheat. However, the Lord Jesus assured Peter that He had been doing some praying for him, too. While the Devil was asking for him, the Lord Jesus assured Simon Peter that He had likewise prayed for him, and His prayer was, for Simon Peter, that his faith fail not. There wasn't any doubt on the part of the Lord Jesus Christ as to the answer to His prayer, nor was there any

doubt on the part of the Lord Jesus as to the outcome. He knew that Simon Peter's faith was not going to fail. He knew that Simon Peter was going to stand firm, although He realized that Simon Peter was going to be shaken around in the sieve of Satan con- siderably, and that Simon Peter was going to deny Him. He knew all that, yet He indicates He knew that Simon Peter was going to come through it to endure despite all the work of Satan, for He says, "When thou art converted," as if to say, "You are going to have a pretty hard time. The Devil is going to put you in his sieve and he is going to shake you up. You are going to be tempted, but when you are con- verted — that is, when you turn

back again, it will be for one purpose and one purpose only — that you shall have strengthened your brethren."

You say, "Brother Gilpin, do you mean to say all that Simon Peter went through by way of temptation and his denial was for one purpose?" Seemingly so. The purpose was that Simon Peter might be used of God to strength- en the brethren.

I might say, beloved, after Si- mon Peter got through this expe- rience he did that very thing. You see him on the day of Pente- cost stand up and preach that sermon and accuse the crowd be- fore him of the crime they were guilty of in the crucifixion of the Lord Jesus Christ. When you (Cont. on page thirteen, col. one)

### STILL FARMS AT 76 AND SUPPORTS TBE

Always when I sell my crop I try to make at least a little of- fering. It was the smallest crop I have ever sold, but I am thank- ful that it was not a complete failure—thankful that at 76 I was able to work, thankful for THE EXAMINER which has been so great a blessing to me over the years. I know any saved man would be helped if he would read and believe the many passages you and all the writers quote in your sermons. Paul was certainly inspired when he wrote, "They will not endure sound doctrine." There is about as much social doctrine preached in the Baptist pulpit as in any others. As we listen we can thank God that as yet there are a few oldsters who still stand firm.—R. G. Patterson, Ohio.

## NOTICE!

JOHN R. GILPIN

WILL BE PREACHING FOR

GRACE BAPTIST CHURCH

SPRINGFIELD, MISSOURI

April 12-13-14

Place and time of meeting, all Max Hawkins—UNiversity 5807 or UN 2-6696, Spring- field, Mo.



# The Place Of The Gospel In The Calling Of The Elect

Many do not understand the position held by Calvinistic Baptists in contrast to the position held by the Hardshells or so-called "Primitive Baptists" with regard to the place of the Gospel. Our understanding of the Calvinistic Baptist position is as follows:

The Gospel itself does not redeem.

The Gospel itself does not regenerate.

The Gospel itself does not save. In short, the Gospel itself does not do anything that must be done and can only be done by the Living God.

But the Gospel is the message of what Christ has done. Christ redeems, Christ saves, Christ gives life. In His work, Christ obtained the salvation of every person for whom He stood as Surety. Not one of them shall perish.

What, then, is the place of the Gospel, or the message of what Christ has done? The Gospel is the medium used by God to give His people the knowledge of their salvation purchased by Christ.

We must always distinguish between salvation obtained by Christ and the actual enjoyment of that salvation by Christ's people. However, we must not separate these so as to teach that any for whom Christ purchased salvation shall ever fail to receive it in this life. Salvation has been purchased by Christ; now it is being applied.

The Hardshell error is that the Gospel is not used in applying to the sinner the salvation of Christ. We believe that the Gospel is used. We do not believe that the Gospel itself regenerates the sinner; that is the work of the Spirit. But remember, the Gospel is the message of Christ's work, and that is what the Spirit opens men's hearts to receive.

The question is often put: "Is the Gospel essential to salvation?" The Hardshells would say, No.

But actually, the question that concerns us is this: "Does God use the message of His Word — the Gospel of Christ's work — to give men the knowledge of the salvation that is by Christ?" We say, Yes.

No one denies that God could save a man apart from all means. In fact, being finite beings without an absolute knowledge of what God can do, we should not positively say that God could not have saved men apart from the work of Christ. But we do know that the Bible reveals to us no other way of salvation but through Christ, and we also do know that the Gospel is used.

"Must the Gospel be preached before one can be saved?" Someone might ask. We answer: The Gospel *MUST* be preached; not because God cannot save without it, nor because the truth of the Gospel could not be directly revealed, but because God has ordained to use the Gospel to give

His people the knowledge of Christ. Thus, because God has ordained the Gospel to be so used, it *MUST* be preached and *SHALL* be preached and *SHALL* accomplish every whit of what God pleases (Isa. 55:11).

The Hardshell's caricature of those who believe in the necessity of preaching the Gospel is entirely beside the point. The Hardshell's caricature is built upon the false idea that we believe God can't save without the preaching of the Gospel. That is not our position. We believe that God can save with or without the preaching of man, but we believe that God has ordained to use "earthen vessels" to send the message of salvation to His people. *God could have written the Bible without human instrumentality—no one denies that. But He didn't do it that way. God is the Author of the Bible, but He sovereignly and infallibly used human instruments. He does the same with regard to the preaching of the Gospel—He uses human instruments.*

We are not to put asunder what God has joined together. If God has joined the preaching of "Christ and Him crucified" to the calling of the elect, we are not to teach otherwise. God "doth devise means, that His banished be not expelled from him."

The Gospel is as a dead letter to the sinner, unless the Spirit empowers and quickens. But when the Spirit empowers and quickens, the Gospel is like unto the preaching of Ezekiel to the dry bones and the words of Christ to Lazarus.—B. L. R.



## Owner

(Continued from page 1)

only authority, but ample resources. By reason of His Deity he is exclusively fitted to be universal proprietor over all created things. Note how this is well stated in Psalm 24:1, and 2; "The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods."

It is thus declared in Gen. 14:19, 22; "The Lord, the most high God, the possessor of heaven and earth."

Again, this Lordship embraces not only the principle title, and ample resources, but it also embraces a simple acknowledgement on the part of the creature. They honor the Lord best who recognize Him as the source of all their manifold blessings. The Lord must ever be the creditor; the one to whom we are indebted. All to Him we owe. The possessor of universal riches makes us all accountable how we regard these riches, of which He is the universal owner and dispenser, and for which we have been allotted some limited degree of stewardship.

In the second place, *what constitutes ownership?* Ownership

involves retention, or rightful possession. Whatever the property may be, to be rightful owner is to have and to hold. It is to be a master of that which one has. Therefore, ownership also involves dominion, or a rightful supervision. A rightful ownership must needs exercise a major as well as a minute disposal of things by the exercise of supervision. The greater the extent of dominion the greater the supervision which is required. Superiority over great things is not for inferior creatures.

Now, ownership is of two kinds. A general and a special ownership. Psalm 50:10, 11, 12: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."

In these foregoing verses, the general, universal ownership of God is well expressed.

John 10:14; "I am the good shepherd, and know my sheep, and am known of mine."

John 10:27, 28; "My sheep hear my voice, and I know them, and they follow me: and I give unto them Eternal Life; and they shall never perish, neither shall any man pluck them out of mine hand."

John 18:36; "My kingdom is not of this world."

These and many similar scriptures put before us the conception of a special ownership of God.

In the third place, *what constitutes God's Absolute Ownership of the universe?* When it comes to ownership of the universe, such ownership is not for inferior creatures; this requires Deity. It requires a superior governmental administration. There is neither predecessor nor successor for such dominion. There can be only one possessor of heaven and earth; he is the Lord, the Most High God. The Lord is the Eternal governor upon whom all his superior administration rests. And since he is the Creator of all this immensity of things, He has the honor of all supervision. And since this is the most major ownership in and of the universe, it stands to reason, that because of the immensity of things, creatures are destitute of such omnipotent ability. The rightful supervisor of such a universe must needs exercise the major, as well as the minute disposal of all things. Such an owner is our Lord God.

(No. 3—Next Week)



## Sword Thrusts

(Continued from page one)

an shall not be heir with the son of the free woman." Now we, in the matter of salvation, are apt to think that God is tarrying long in the fulfillment of His promise, and we set to work ourselves to do something, and what do we do? — sink ourselves deeper in the mire and pile up for ourselves a store of future troubles and trials. Do we not read that it grieved Abraham's heart to send Ishmael away? Ah! and many a Christian has been grieved by those works of nature which he accomplished with the design of helping the God of grace.

Oh, beloved, we shall find ourselves very frequently attempting the foolish task of assisting Omnipotence and teaching the Omniscent One. Instead of looking to grace alone to sanctify us, we find ourselves adopting philosophic rules and principles which we think will effect the Divine work. We shall but mar it; we shall bring grief into our own spirits.

But if, instead thereof, we in every work look up to the God of our salvation for help, and strength, and grace, and succor, then our work will proceed to our own joy and comfort, and to God's glory. That error, then, I say is in our bone, and will always dwell with us, and hence it is that the words of the text are

# "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 business orders, subscriptions, or some other matter).

1. Regarding testimony, would Ephesians 5:19, Colossians 3:16, I Cor. 14:26 apply in public or private?

Ephesians 5:19: evidently in public; Colossians 3:16: public and private; I Corinthians 14:26: public.

2. Would you please give me the Scriptures that directly or indirectly tell us to tithe?

Proverbs 3:9, Malachi 3:10, Matthew 23:23, I Corinthians 16:2.

There is a common excuse offered by many with regard to several truths. It is this: "That was under the law." We wish to say that men have been under law ever since they were first created and still are, "Under law" means under the governorship and dominion of God. We are His subjects and there has never been a man who was not responsible to God for his actions. As for the Jewish ceremonial law, tithing was not a part of it. Tithing came long before it. Yes, the Jews certainly tithed, but the tithing was not embodied in what is called the ceremonial law, that which included the washings, offerings, feasts, etc. Therefore, the reasoning of some that tithing was "nailed to the cross" is false.

Some others say that since we are "under grace" we "owe" God more than those "under law." But the Jew was saved by grace, too. He was under grace just as we. The only major difference is that he had the ceremonial law which pointed to Christ whereas we do not have that law any more. We are saved by grace, but the Jews were saved by no more or no less than grace. The truth of the matter is this: Everything the Jew had and everything we

put as an antidote against that error.

It is distinctly stated in our text that salvation is of God. "Not for your sakes do I this." He says nothing about what we have done or can do. All the preceding and all the succeeding verses speak of what God does. "I will take you from among the heathen." "I will sprinkle clean water upon you." (Continued on page 3, column 2)

have belongs to God. He redeems, He saves, He gives life, 10 per cent to go into His treasury for the support of it. The 10 per cent is His, too, and we are to use it as the Spirit of God leads. Naturally, much of it goes for our family expense, and the Spirit leads us to take care of such matters. What is left is the tithe and these expenses still the Lord's, and we use it as He leads. If He leads us to give more to the church, let us give it. If not, we should not give it there, wherever He leads. In giving, God loveth the cheerful giver. Let us use every cent as He leads, with a cheerful heart.

3. Explain I Corinthians 14:26.

If you refer to the phrase "the ordinances," this has reference to the doctrines and precepts Paul taught, and, as the text shows, particular reference to the Lord's Supper, which is discussed so fully in this column.

4. Would you please explain Isaiah 4:1 about the seven.

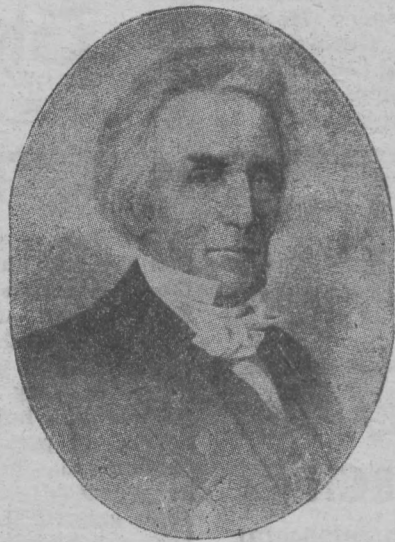
Seven is the number of completion. The word "seven" believe, represent either churches or religions. These churches eat their own "bread" and wear their own "garment" (self-righteousness). They want to wear Christ's name, but they cover up their shame and away their reproach. They want to deceivefully wear Christ's doctrine ("bread") and want to deceivefully wear Christ's name. The Campbellites, Smithites, Eddyites, Rollers and others are good examples of what this verse means. The Campbellites wear the "Church of Christ," but Christ's doctrine and righteousness. The Russellites call themselves "Jehovah's Witnesses." Smithites say they are "Church of Jesus Christ of Latter Day Saints," the Eddyites to be "Christian Scientists" and the Holy Rollers have various names that would indicate they are of the Lord; but all groups only appropriate a part and reject Christ's doctrine of righteousness.

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Its History and Heresies

By BOB L. ROSS



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TY YEARS IN THE CHURCH OF ROME."

## The Author Goes To Romanist School At An Early Age

By CHARLES CHINIQUY  
Selections by L. E. Jarrell,  
Lordsburg, New Mexico)

(Continued)

### CHAPTER TWO

the month of June, 1818, my father sent me to an excellent school at St. Thomas. One of my father's sisters resided there, and she was the wife of an industrialist called Stephen Eschsch. They had no children, and received me as their own son. The beautiful village of St. Thomas had already, at that time, a considerable population. The fine rivers which unite their waters in its very midst brought them fall into the magnificent from which they flow into St. Lawrence, supplied the power for several mills and there was in the village a considerable trade in grain, flour and wool. The fisheries were very profitable, and the game was abundant. Life was really pleasant and easy.

The families of Tachez, Cazeaux, Fournier, Dubord, Frechette, Dupuis, Couillard, Duberger, which were among the most prominent and notable of Canada, were at the head of the intellectual and material movements of the place, and they were a real force to the French Canadian

met there with one of my ancestors on my mother's side whose name was F. Amour des Rives. He was an old and brave soldier, and would sometimes show us the numerous wounds he received in battles in which, though nearly eighty years old, he sang to us the songs of the old times with all the vivacity of a young man.

the school of Mr. Allen Jones, which I had been sent, was the only of its wide-spread reputation. I had never known any other who deserved more, or who enjoyed in a higher degree respect and confidence of his pupils.

was born in England, and belonged to one of the most respectable families there. He had received the best education which England could give to her sons. After having gone through a preliminary course of study at home, he went to Paris, where he had completed an academical course. He was perfectly master of the French and English languages. And it was not without good reasons that he was surrounded by great numbers of scholars from every corner of Canada. The children of the best families of St. Thomas were, with few exceptions, attending the school of Mr. Jones. But as he was a protestant, a priest was much opposed to him, and every effort was made

by that priest to induce my relatives to take me away from that school and send me to one under his care.

The name of the priest was Lorange. He had a swarthy countenance, and in person was lean and tall. His preaching had no attraction, and he was far from being popular among the intelligent part of the people of St. Thomas.

Dr. Tachez, whose high capacity afterwards brought him to the head of the Canadian Government, was the leading man of St. Thomas. Being united by bonds of sincere friendship with his nephew, L. Cazeaux, who was afterwards placed at the head of the University of Laval, in Quebec, I had more opportunities of going to the house of Mr. Tachez, where my young friend was boarding.

In these days Dr. Tachez had no need of the influence of the priests, and he frequently gave vent to his supreme contempt for them. Once a week there was a meeting in his house of the principal citizens of St. Thomas, where the highest questions of history and religion were freely and warmly discussed; but the premises as well as the conclusions of these discussions were invariably adverse to the priests and religion of Rome, and too often in every form of Christianity.

Though these meetings had not entirely the character or exclusiveness of secret societies, they were secret to a great extent. My friend Cazeaux was punctual in telling me the days and hours of the meetings, and I used to go with him to an adjoining room, from which we could hear everything without being suspected. From what I heard and saw in these meetings I most certainly would have been ruined, had not the Word of God, with which my mother had filled my young mind and heart, been my shield and strength. I was often struck with terror and filled with disgust at what I heard in those meetings. But what a strange and deplorable thing! My conscience was condemning me every time I listened to these impious discussions, while there was a strong craving in me to hear them I could not resist.

**EDITOR'S NOTE** — As we begin the second chapter, let me ask all the readers to get the book and read it faster than space here can permit it. It is worth your time and you will not stop until you read it.

### Sword Thrusts

(Continued from page two)  
"I will give you a new heart." "I will put my Spirit within you." It is all of God; therefore, again recall to our recollection this doctrine and give up all dependence upon our own strength and power.

The other error to which man is very prone is that of relying upon his own merit. Though there is no righteousness in any man, yet in every man there is a proneness to trust in some fancied merit. Strange that it should be so, but the most reprobate characters have yet some virtue as they imagine, upon which they rely. You will find the most abandoned drunkard pride himself that he is not a swearer. You will find the blaspheming drunkard pride himself that at least he is honest. You will find men with no other virtue in the world, exalt what they imagine to be a virtue — the fact that they do not profess to have any; and they think themselves to be extremely excellent, because they have honesty or rather impudence enough to confess that they are utterly vile. Somehow the human mind clings to human merit; it always will hold to it, and when you take away everything upon which you think it could rely, in less than a

# Restoration Of The Joy Of Salvation

SALVATION ITSELF CANNOT BE LOST, BUT WE OFTEN LOSE THE JOY OF SALVATION THROUGH SIN

By the late J. M. Pendleton

Restore unto me the joy of thy salvation.—Psalm 51:12.

When David uttered these words he was deeply and sorrowfully conscious of his departure from God. He knew that he had lost the experimental sense of God's gracious presence which he had often enjoyed. He had such a view of his polluted heart as made him feel his need of a pure heart. Hence he prayed, "Create in me a clean heart." Having lost the joy of God's salvation he earnestly desired to recover it. He therefore poured forth his soul in the words of the text. The topic which these words furnish is—

### RESTORATION OF THE JOY OF SALVATION

What I have to say will be under the following divisions:

#### I. There is a Joy of Salvation

It is the joy of the saved; it grows out of the fact that they are saved. They rejoice in the salvation which is of the Lord. There is surely enough in this salvation to inspire joy; for it beneficially affects the past, the present, and the future. Notice—

**The past.** What was the former condition of those now saved? They were enemies of God; but love has taken the place of enmity. They were condemned, but justification has a superceded condemnation; and the thunders of the divine law are hushed into peaceful and eternal silence. Is there not joy in this?

**The present.** "Beloved, now are we the sons of God." Now—in the present state, amid the infirmities of the flesh, and the trials of life. Is there not joy in the con-

moment it fashions some other ground for confidence out of itself.

Human nature with regard to its own merit, is like the spider, it bears its support in its own bowels, and it seems as if it would keep spinning on to all eternity. You may brush down one web, but it soon forms another, you may take the thread from one

Henry Ward Beecher called Spurgeon a camel with one hump — Calvinism. Spurgeon called Beecher a camel without a hump: "He does not know what he believes, and you never know where to find him." — A. H. Strong.

place, and you will find it clinging to your finger, and when you seek to brush it down with one hand you find it clinging to the other. It is hard to get rid of; it is ever ready to spin its web and bind itself to some false ground of trust.

It is against all human merit that I am this morning going to speak, and I feel that I shall offend a great many people here. I am about to preach a doctrine

### O'HAIRISM

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or  
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By W. A. Haggai

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sciousness of sonship with God? There is the assurance, too, that all things are working together for their good.

**The future.** "It doth not yet appear what we shall be." It does not appear what our spirits shall be in their disembodied state. Nor do we know how glorious our resurrection-bodies will be. We can form but a feeble conception of what eternal life is as exemplified in the glorified personality of the saints. But we know that the future will all be blissful. Am I not justified in saying that salvation beneficially affects the past, the present, and the future of the saved? There is, then, a joy of salvation.

#### II. The Joy of Salvation May Be Lost

I do not say the salvation, but the joy. How is the loss of this joy incurred?

**By leaving our first love.** This was the case with the church of Ephesus. (Rev. 2:4). The Christian's first love is ardent, and in union with it is holy joy. The joy is coeval with the love. When the believer leaves his first love, he loses the joy of salvation.

**By neglecting the Bible.** This volume God has given us to teach us what to believe and what to do. They are truly wise who learn the lesson it teaches. The truth of God as contained in His Word is the means of sanctification. Neglect of this truth leads to sin; it is sin; and sin creates distance and darkness between God and the soul. The joy of salvation is lost.

**By losing the spirit of prayer.** When Christians are in a spiritual frame of mind they love to pray. No place is like the throne of

that is gall and vinegar to flesh and blood, one that will make righteous moralists gnash their teeth, and make others go away and declare that I am an Antinomian, and perhaps scarcely fit to live. However, that consequence is one which I shall not greatly deplore, if connected with it there should be in other hearts a yielding to this glorious truth, and a giving up to the power and grace of God, who will never save us, unless we are prepared to let Him have all the glory.

(Introduction in the sermon "Free Grace," from Spurgeon's Sermons on Sovereignty, \$3.50.)

### Baptism

(Continued from page one)  
disciples present as individuals, when the last disciple of those present died, the commission would have been dead.

But to show that He was not speaking to these as individuals, He said: "Lo, I am with you unto the end of the world." Those individual disciples present did not live to the end of the world, and therefore Jesus could not be with them in their teaching and baptizing to the end of the world. Jesus' promise, then, was to something that must be perpetuated to the end of the world, which was His assembly, His church. This promise He has fulfilled, and will ever do so. These and other Scriptures show clearly that Jesus delivered the ordinance of baptism to a specific body, His church, to be administered to a specific class, disciples, in a specific act, immersion, to symbolize specific gospel truths, a burial and a resurrection.

If it takes these four things to constitute a scriptural baptism — scriptural authority, a scriptural subject, a scriptural act, and a scriptural design, could one eliminate any one of them, and still (Continued on page 4, column 5)

grace. There is delight in prayer, and the joy of salvation fills the soul. But when the spirit of prayer is lost, or the duty is performed in a formal manner, the joy of salvation is lost. It cannot be preserved without communion with God in prayer.

**By imbibing the spirit of power.** How difficult to live in the world and not be injured spiritually by its influences! Christians cannot love the world supremely, but they may love it inordinately. This inordinate love withdraws the affections from divine things. The injunction, "Set your affection on things above," is forgotten, and the joy of salvation is lost.

#### III. Restoration of the Joy of Salvation

The loss of the joy of salvation is a great misfortune, and a great fault. It is highly important, therefore, that the joy be restored. It is important—

**For our own comfort.** How wretched are we without the joy of salvation! There is no real happiness for us. There is a vacuum which all below the skies is incompetent to fill.

**For our usefulness.** What can you do as a church member, if you do not enjoy the salvation of God! You cannot perform aright the duties you owe your fellow-members, nor the duties you owe the impenitent.

**For the honor of religion.** Many persons think religion a gloomy, repulsive thing. If those who profess it are not happy, dishonor attaches to it. What will the man of the world say? The joy of salvation is so precious that it clothes religion with a halo of glory, and presents it in its beauteous aspect.

**For the glory of God.** When his people serve him as if they thought it a hardship, he is dishonored. When they serve him with joy and gladness, he is glorified. For these and other reasons the restoration of the joy of salvation is important.

#### IV. Means of Restoring the Joy of Salvation. What Are They?

**Thorough self-examination.** Without this we cannot know what has caused the loss of the joy of salvation, nor can we know what to do.

**Confession of the sins which have caused the loss of the joy.** (See I John 1:9; 2:2,3).

**Repentance on account of these sins.** God forgives only those who repent.

**Abandonment of the sins that are confessed and repented of.**

**Earnest prayer.** The text is a prayer, "Restore."

#### REMARKS

Has the joy of salvation ever been yours? It is your privilege to rejoice in the Lord evermore. The joy of salvation on earth is a foretaste of the joy of heaven. Sinners know nothing of this joy, and never will, unless they repent.

### GLEANINGS IN EXODUS

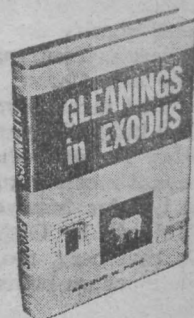
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# The Meaning Of "World" In John 3:16

By ARTHUR W. PINK  
(From "The Sovereignty Of God")

It may appear to some of our readers that the exposition we have given of John 3:16 in the chapter on "Difficulties and Objections" is a forced and unnatural one, inasmuch as our definition of the term "world" seems to be out of harmony with the meaning and scope of this word in other passages, where, to supply the world of believers (God's elect) as a definition of "world" would make no sense. Many have said to us, "Surely, 'world' means world, that is, you, me, and everybody." In reply we would say: We know from experience how difficult it is to set aside the "traditions of men" and come to a passage which we have heard explained in a certain way scores of times, and study it carefully for ourselves without bias. Nevertheless, this is essential if we would learn the mind of God.

Many people suppose they already know the simple meaning of John 3:16, and therefore they conclude that no diligent study is required of them to discover the precise teaching of this verse. Needless to say, such an attitude shuts out any further light which they otherwise might obtain on the passage. Yet, if anyone will take a Concordance and read carefully the various passages in which the term "world" (as a translation of "kosmos") occurs, he will quickly perceive that to ascertain the precise meaning of the word "world" in any given passage is not nearly so easy as is popularly supposed. The word "kosmos" and its English equivalent "world," is not used with a uniform significance in the New Testament. Very far from it. It is used in quite a number of different ways.

Below we will refer to a few passages where this term occurs, suggesting a definition in each case:

1. "Kosmos" is used of the Universe as a whole: Acts 17:24—  
"God that made the world, and all things therein, seeing that He is Lord of heaven and earth."
2. "Kosmos" is used of the earth: John 13:1; Eph. 1:4, etc., etc.—  
"When Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world He loved them unto the end." "Depart out of this world" signifies, leave this earth.
3. "Kosmos" is used of the world-system: John 12:31, etc.—  
"Now is the judgment of this world: now shall the Prince of this world be cast out"—compare Matt. 4:8 and I John 5:19, R.V.
4. "Kosmos" is used of the whole human race: Rom. 3:19, etc.—  
"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."
5. "Kosmos" is used of humanity minus believers: John 15:18; Rom. 3:6—  
"If the world hate you, ye know that it hated Me before it hated you." Believers do not "hate" Christ, so that "the world" here must signify the world of unbelievers in contrast from believers who love Christ.
6. "Kosmos" is used of Gentiles in contrast from Jews. Rom. 11:12, etc.—  
"God forbid: for then how shall God judge the world." Here is another passage where "the world" cannot mean 'you, me, and everybody,' for believers will not be "judged" by God, see John 5:24. So that here, too, it must be the world of un-believers which is in view.
7. "Kosmos" is used of Gentiles in contrast from Jews. Rom. 11:12, etc.—  
"Now if the fall of them (Israel) be the riches of the world,

and the diminishing of them (Israel) the riches of the Gentiles; how much more their (Israel's) fulness." Note how the first clause in bold face is defined by the latter clause placed in bold face. Here, again, "the world" cannot signify all humanity for it excludes Israel!

7. "Kosmos" is used of believers only: John 1:29; 3:16,17; 6:33; 12:47; I Cor. 4:9; II Cor. 5:19. We leave our readers to turn to these passages, asking them to note, carefully, exactly what is said and predicated of "the world" in each place.

Thus it will be seen that "kosmos" has at least seven clearly defined different meanings in the New Testament. It may be asked, Has then God used a word thus to confuse and confound those who read the Scriptures? We answer, No! nor has He written His Word for lazy people who are too dilatory, or too busy with the things of this world, or, like Martha, so much occupied with "serving," that they have no time and no heart to "search" and "study" Holy Writ! Should it be asked further, But how is a searcher of the Scriptures to know which of the above meanings the term "world" has in any given passage? The answer is—This may be ascertained by a careful study of the context, by diligently noting what is predicated of "the world" in each passage, and by prayerfully consulting other parallel passages to the one being studied.

The principal subject of John 3:16 is Christ as the Gift of God. The first clause tells us what moved God to "give" His only begotten Son, and that was His great "love;" the second clause informs us for whom God "gave" His Son, and that is for, "whosoever (or, better, 'every one') believeth;" while the last clause makes known why God "gave" His Son (His purpose), and that is, that everyone that believeth "should not perish but have everlasting life."

That "the world" in John 3:16 refers to the world of believers (God's elect), in contradistinction



A. W. PINK

from "the world of the ungodly" (2 Pet. 2:5), is established, unequivocally established, by a comparison of the other passages which speak of God's "love." "God commendeth His love toward US" — the saints, Rom. 5:8. "Whom the Lord loveth He chasteneth" — every son, Heb. 12:6. "We love Him, because He first loved US" — believers, I John 4:19. The wicked God "pities" (see Matt. 18:33). Unto the unthankful and evil God is "kind" (see Luke 6:35). The vessels of wrath He endures "with much long-suffering" (see Rom. 9:22). But "His own" God "loves"!

## A GOOD FRIEND FROM THE FAR WEST WRITES

We sincerely believe that TBE is worthy of our support, and by God's grace we will continue to contribute to the support of it. It would not be possible to tell you of the many, many blessings we receive from it from week to week. I believe that those of us who are more or less alone, with very little fellowship with those of like faith, perhaps have grown to love it and look for it more than those who have fellowship in true New Testament churches. I know that it has been the means of bringing the truth to many of us, concerning the many great doctrinal truths contained in the Word of God.—Jim Blair, Wash.

# JESUS CHRIST MAKES THE DIFFERENCE

Romans 3:22b-24

Verse 22b,23: "For there is no difference: for all have sinned and come short of the glory of God."

There is no real difference or distinction to be found among sinful men. Whenever or wherever any actual difference occurs, it must be regarded as the selective work of the Holy Spirit. But "there is no respect of persons with God" (2 Chronicles 19:7, Romans 2:11, Ephesians 6:9, Colossians 3:25)! Absolutely right! And that is precisely why God chooses men indiscriminately (that is, apart from human standards): all ages, sizes, shapes, and colors; stupid, brilliant; primitive, cultured; poor, rich — and mostly from the less-esteemed and inferior elements that through such He may more evidently display His marvelous power and His condescending grace.

"For all have sinned and come short of the glory of God."

The Greek here is in two tenses, **past** and **present**. All sinned in Adam and thereby fell, incurring God's righteous sentence of corruption, carnality, and death. But that is not all, for the rotten root produces rancid fruit, and men go astray at once to vent that inherent wickedness in their temporal lives.

Because of our corrupt nature and willful acts of sin, it is inevitable that, as a spent arrow, we fall far short of the target God has set before us, to say nothing of the **blinding bullseye** of His righteousness! The language here pictures the self-righteous man as a skillful archer who places the arrow of good works deftly upon the bowstring, pulls back the feathered shaft until the mighty bow is bent to its limit, then lets fly the speeding arrow **across the sea of depravity**. Have you ever shot an arrow across an ocean? "No," one replies, "and none of us ever shall." Exactly! "For all have sinned, and are even now falling short of the glory of God."

Verse 24: "Being justified freely by His grace through the redemp-

tion that is in Christ Jesus

The word "freely" signifies **without cost** and **without payment**. Justification cannot be purchased for its infinite price was paid at the Cross. And there is no cause in us that prompts us to declare and treat us as righteous. The cause must be elsewhere. But where is it? Justification is declared **without cause**? Plainly it is **out cause** because it is **by God's free, abounding, and flowing grace** to His people and through the precious blood of the crucified, resurrected, ascended, and living Saviour. Is He your Saviour?

"Now then we are ambassadors for Christ, as though God were pleading with us: we pray for Christ's stead, be ye reconciled to God"—2 Corinthians 5:20

ED. NOTE—We regret that some misplaced the name of the author of this excellent article.



## Baptism

(Continued from page 3) have a scriptural baptism? could eliminate one of the elements, and still have a scriptural baptism, why not two, or three, or say, all four? And this is what such whittling on authority leads to. When one decides he can eliminate one element, or that element of baptism, and still have all that is necessary for baptism, he soon finds that none of it is necessary. This is the logical consequence of his premise.

Just this thing is happening in many churches today. Some already given up baptism altogether as a prerequisite to membership. Of course, if it makes no difference about that authority makes no difference about subject, and if it makes no difference about the subject, it makes no difference about the act, it makes no difference about the design. This leads to the old statement, "One church is just as good as another, one baptism is just as good as another." Therefore, error is just as good as truth.

My brethren, in the name of our Lord, and in the name of the Holy Spirit, is there anything left to do? If so, what? It might be well to stop and stock, and see what we have that is worth contending for.

## NEVINS' BOOK COMMENDED

Mr. W. M. Nevins  
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Dear Mr. Nevins:

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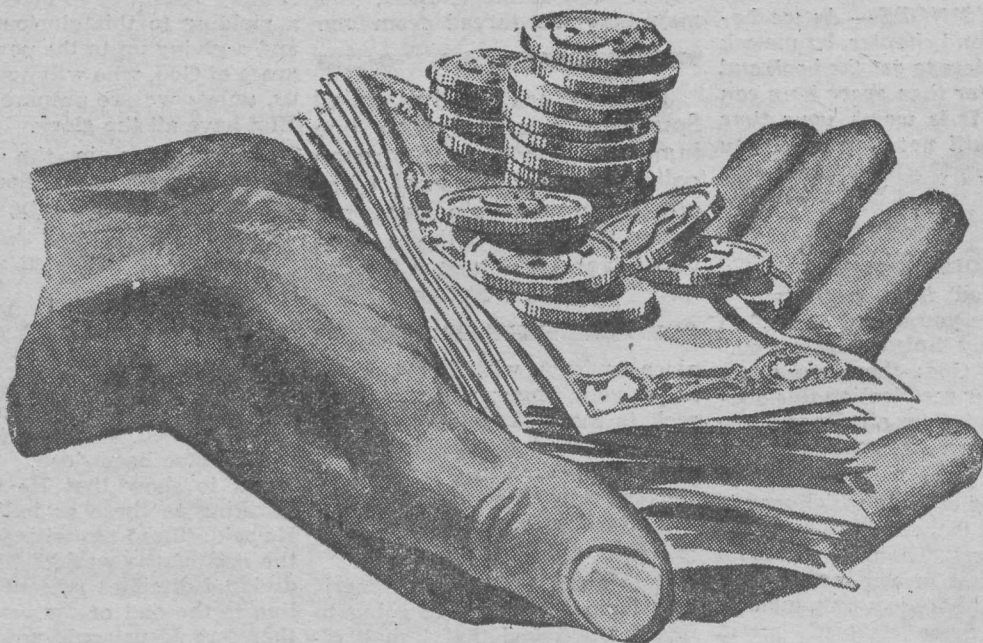
You prove beyond a doubt in a very forthright and understandable way, that the segregationist viewpoint is upheld by Holy Scripture. You also prove any mind that has the capacity to add two and two together the Black Monday Edict is a violation of the rights of the States, and especially a violation of the 10th Article of Bill of Rights. Your defense of the position is excellent.

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"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: **THESE OUGHT YE TO HAVE DONE**, and not to leave the other undone." — Mt. 23:23.

"Thou art a **PRIEST FOR EVER** after the order (Melchisedec was a tithe-receiving priest. Read Gen. 14:20) of Melchisedec." — Heb. 5:6.



# The European Common Market In The Light Of Biblical Prophecy

from ETERNITY Magazine) Washington columnist, Roscoe Drummond recently predicted: "Within nine years we will witness a coherent, full-functioning United States of Europe." Robert Feilbroner, noted authority on economic history, speaks of the European Common Market as the first stage in the building of a genuine United States of Europe.

Europe is not a new notion. The large-scale concept of unity and oneness by conquest which prevailed in the era of the Caesars continued on through the Middle Ages into the Holy Roman Empire of history. And although the official end of the Roman Empire is fixed at A. D. 476, in reality the Roman Empire never did come to an end. It simply ceased to function as a unit. The countries and territories which once comprised the Empire at its zenith have continued through the centuries as separate entities or otherwise-

political cooperation. Thus, a pilot project was suggested — a coal and steel community of nations, particularly those in Europe. The plan, suggested by France's Robert Schuman, met with immediate enthusiastic response and within two years, six nations had determined to participate in a commercial European Community venture: France, West Germany, Italy, Belgium, Luxembourg and The Netherlands. Since then, Great Britain has also applied for membership.

A complex organizational structure includes the executive body or High Authority; an Assembly, empowered to act as the collective voice of European people; a Court of Justice, including seven judges to sit in judgment over individuals, firms, national governments or the Community's executives; and a Council of Ministers. Architect for the Common Market project was Jean Monnet, known around the world as a French economic trouble-shooter. Monnet has predicted that "once a Common Market interest has been created, then political union will come naturally." The Common Market is now here and thriving; and, as Roscoe Drummond has said, "the dream of a flesh-and-blood United States of Europe has literally become 'the substance of things hoped for, the evidence of things not seen.' The fact is that European federation is already well advanced and its full attainment is coming into sight."

But why should ETERNITY concern itself with a European economic program? Of what in-

## Evolution Still Remains Unproven And Unfounded

By J. P. McALLIE

Naturalistic Evolution is a theory devised to help men try to explain creation without resort to a Creator. It is pagan in origin, having been accepted in its major premise by Democritus of Greece,

by Confucius before him, and by almost all pagan philosophers who tried to rule God out of His universe. It might be summed up in one sentence: "Everything has happened by chance."

(Continued on page six, col. three)

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affiliated groups. Consequently, the contemporary emphasis on a united force of nations or a United States of Europe has a long history.

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Enclosed is a check to be used toward expenses in publishing THE BAPTIST EXAMINER. We realize we are overtime in sending this, but we hope it will help a little. We cannot tell you how much the paper has helped us. May God bless you all.

—Mr. and Mrs. William Kalafus, Mich.

Words can't express how much I enjoy your paper. Here is my

renewal for one year. God bless each and every one of you.

—Mrs. E. V. Coker, Tex.

Again I would like to share a portion of the Lord's money that He has entrusted with me for your good work in giving out the Gospel message that the lost may be reached for Christ — and the faith of believers built up and edified. Truly God's children need the teaching ministry badly. So few want the deep things (the meat) from His precious Word. My own heart was blessed when I read the good things from God's Word found

in THE BAPTIST EXAMINER, and praise fills my heart when I try in my small way to think of His love and faithfulness to me. I can only say of my God, "How Great Thou Art."

—Mrs. Robert Kennedy, Ohio

I believe THE BAPTIST EXAMINER to be the greatest paper printed today or that was ever printed. I would rather do without my breakfast and cup of coffee any morning or all mornings than do without THE BAPTIST EXAMINER. Breakfast only feeds the body: THE BAPTIST EXAMINER feeds the soul. John R. and Bob, editors of THE BAPTIST EXAMINER, somewhere along the road that they are traveling met Jesus Christ and became well acquainted with Him, formed a partnership with Him and have been working for Him since that day, and working under His name. Long live TBE and long live the editors of TBE.

— D. G. Diamond, Pa.

I am still reading and enjoying THE BAPTIST EXAMINER. Think it is the best paper I've read—that is, it teaches more doctrine, exposes more heresy than any Baptist paper I know of. I am sending \$3.00 to renew my subscription which will expire in March. Hope I'm not too late and won't miss any issues. Use the dollar over your subscription price any way you want to.

—Mrs. Luna Manasco, Ala.

Here is a little offering to help you continue the ministry of TBE. This is not in keeping with the many blessings I have personally received from each issue, but I think I might be able to make another offering soon. I know it is used to carry on this ministry, and I do want to have some part. Bro. Gilpin, you will never know just how much your ministry has meant to me. I know we do have other people who are just as sincere as you are, but you have a way of getting real close to me. I thank God each day for making it possible for me to get to know you and the staff there at the church and for TBE.

—Thomas G. Moore, Texas

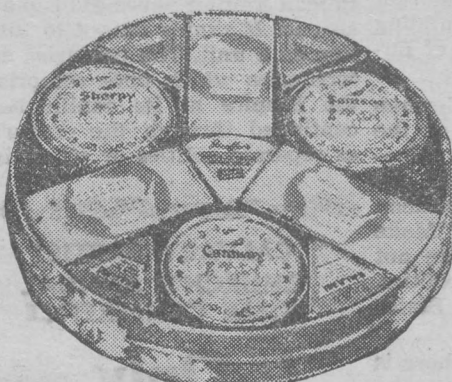
## Evolution

(Continued from page five)  
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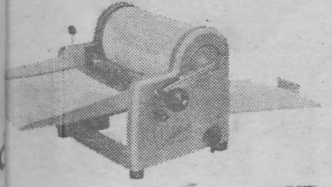
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**Evolution**

(Continued from page 6)

Evolution never was the  
of anything."

r. Leavitt, once President of  
gh University said: "All the  
s of the past cycles of the  
h are against Darwinism.  
toplasm evolving a universe  
superstition more pitiable  
the paganism which wor-  
ped the image of Diana as  
mother of creation."

r. Ethridge, custodian of the  
ish Museum, one of England's  
famous experts on fossils,  
said: "In all this great museum  
is not a particle of evidence  
the transmutation of species.  
e-tenths of the talk of evo-  
nists is sheer nonsense, not  
aded on observation and  
olly unsupported by fact."

rof. Tyndall, the follower of  
win, once said: "If asked  
ether science has solved or is  
ly to solve the problem of  
universe, I shake my head  
doubt."

ven Prof. Huxley, evolution's  
atest advocate, said of it, "It  
not proven and not provable."

n the N. Y. Museum of Na-  
al History, attempts to illus-  
the evolution of the horse  
arwin a small three-toed prede-  
oor to the modern horse walk-  
on its middle toe are to be  
en with a grain of salt. These  
onstructions from the imagina-  
n of men may be better un-  
stood if we remember what

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happened to the world-famous Prof. Haeckel, who in his old age was convicted by the faculty of his own university of doctoring certain animal illustrations designed to sustain his evolutionary theories. In replying to these charges he made the following statement:

"I should feel utterly condemn-  
ed and annihilated by the ad-  
mission, were it not that hun-  
dreds of the best observers and  
biologists lie under the same  
charge. The great majority of all  
morphological, anatomical, his-  
tological, and embryological dia-  
grams are not true to nature, but  
are more or less doctored and re-  
constructed."

3. Evolutionists have not proven  
by a single authentic example  
that any species has ever been  
changed into another species. The  
Bible says each is "after its kind,"  
that is, they do not change from  
one to the other. You cannot have  
evolution without such change.

Evolution suggests four meth-  
ods by which transmutation of  
species may be accomplished:  
(1) Natural selection; (2) Trans-  
mission of acquired characteris-  
tics; (3) Method of hybrids; (4)  
Appearance of mutations or  
sports.

As to the first, Darwin's na-

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tural selection, Henry Fairfield Osborn, President of the Amer-  
ican Museum of Natural History,  
said before the British Associa-  
tion: "We may as well face the  
facts that the cause of the origin  
of species may never be known.  
Research seems to be fatal to the  
speculations of Lamarck and  
Darwin. If living today Darwin

would be the foremost in modi-  
fying his theory, Darwin was  
brave but wrong."

By natural selection Darwin  
meant variation, heredity, and the  
struggle for existence which  
caused an organism to acquire  
new characteristics that in time  
would change it from one species  
to another. This change, so sought

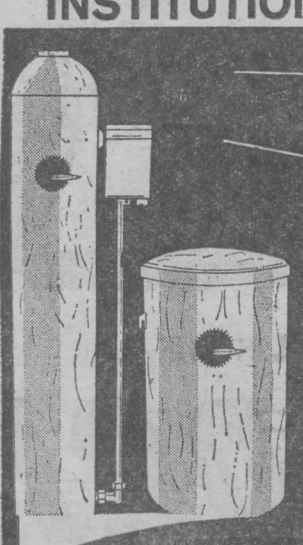
after by evolutionists, has never  
been seen actually to take place  
in nature. Darwin himself said:  
"If it could be demonstrated that  
any complex organ existed, which  
could not possibly have been  
formed by numerous successive,  
slight modifications, my theory  
would absolutely break down."  
(Continued on page 8, column 1)

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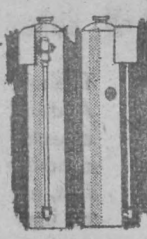
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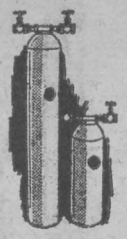
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### Evolution

(Continued from page seven)  
That is a fatal admission. The human eye is such an organ. It has in its retinal coat no less than 12 layers, each of microscopic breadth. There are, in one of these layers, some 3,000,000 rods and even more cones. The optic nerve has some 500,000 strands which receive the impressions which come from the

layer of rods and cones and transmit them to the brain for interpretation and appreciation. Can you believe that such an organ gradually grew through the ages by "numerous, successive, slight, modifications," and that, too, from skin spots that were more sensitive to light than other parts, as a writer in the Encyclopedia Britannica suggests, or does it show all the design of a Designer, the exact planning of

a great Planner?

As to the transmission of acquired characteristics which theory Lamarck originated and Darwin seized upon, many years of experimentation have turned up no evidence whatever. Circumcision of one parent after 3000 years has not left baby boys circumcised. Binding the feet of Chinese girls for thousands of years did not cause girl babies to be born with their toes turned under.

As to hybrids, the laws of hybridization discovered by Gregor Mendel in his experiments in cross-fertilizing peas in the garden of his Moravian Monastery about 1860 (Darwin's time)

would have completely disproven Darwin's theory had he known them. While these laws are what complicated they show nature reproduces parent characteristics according to a

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precise mathematical propor-  
tion for dominant and recessive  
characters.

For instance, if a red snap-  
dragon and a white snapdragon  
cross-fertilized the first gen-  
eration of hybrids will be pink  
snapdragons. If these are fertil-  
ized by each other the second  
generation will have 1 white, 2  
pink and 1 red. The white will  
breed pure white, the red will  
breed red, but the pink are hy-  
brids and will continue to re-  
duce in the ratio of 1 white  
pink, and 1 red and so on.  
These limitations put a quietus  
on evolutionary changes from one  
species to another by cross-fertil-  
ization. Moreover in the animal  
kingdom nearly all hybrids are  
sterile, as for instance the mule,  
which does not reproduce mules.  
The mule, a sterile hybrid, hav-  
ing neither pride of ancestry nor  
hope of posterity, stands in stub-  
born protest against the theory  
of evolution. "Each after its own  
kind" still holds the fort.

The Recapitulation Theory of  
embryology no longer can be  
used in support of evolution as  
it has in the past. This theory  
simply this: The human em-  
bryo from the time of its fertili-  
zation until maturity, recapitu-  
lates the history of the race from  
that of a one-celled organism,  
through the various stages of  
protozoa, fish, reptile, and various  
other animals, and especially the  
chimpanzee, orangoutang and  
monkey, till it finds its comple-  
tion in the highest form—man.  
This is very interesting, and to

some, even fascinating. The only  
trouble about it is that it is not  
true. Such resemblances are su-  
perficial and transient.

The great anatomist Dr. Keith  
in his book on the human body  
says: "Now that the appearances  
of the embryo at all stages are  
known, the general feeling is one  
of disappointment. The human  
embryo at no stage is anthropoid  
in its appearance."

5. Prof. T. H. Morgan says:  
"The direct evidence furnished  
by fossil remains is by all odds  
the strongest evidence that we  
have in favor of organic evolu-

tion."

Well, if that is the strongest  
evidence they have of evolution,  
listen to what Sir Roderick Mur-  
chison, a great scholar, says: "I  
know as much of nature in her  
geologic records as any living  
man and I fearlessly say that the  
geological record does not afford  
one syllable of evidence of the  
evolution of man."

Sir Jas. W. Dawson says the  
same thing also and Prof. Le  
Conte when he states, "The evi-  
dence of geology today is that  
species came into existence sud-  
denly and in full perfection."

If evolution had been in pro-  
cess then geology would have  
shown the links between species,  
but missing links are still miss-  
ing. Says Philip Mauro: "The  
evolutionist examines the great  
mass of facts accumulated by  
geological research and finds  
nothing that supports his theory,  
but much to the contrary. His  
only comment on the situation  
is that nature has with invidious  
discrimination destroyed the great  
bulk of the evidence, including  
every trace of the operation of  
evolution and every one of the  
thousand billion variant forms  
that must have existed; and has  
preserved only such evidences  
and these in great abundance as  
oppose his theory."

The evolutionists claim to have  
found at least 3 missing links.  
(Cont. on page ten, col. one)

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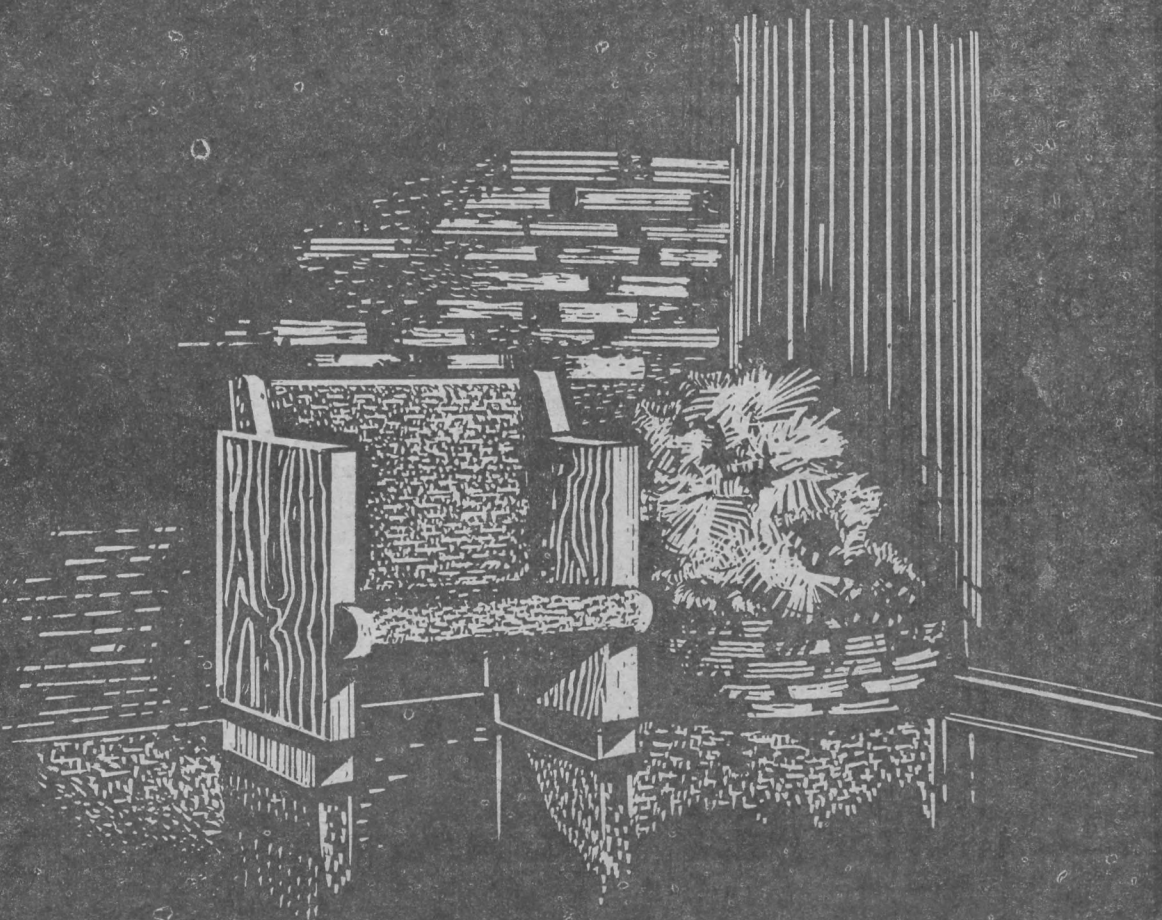
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## Evolution

(Continued from page 9)

They are such weak links that their chain of evidence breaks down completely.

First is the *Java Ape Man*. Prof. Dubois, a French scientist, found on Java the upper part of a cranium, two teeth, and a left thigh bone. The last was not found with the cranium, but 60 feet away and a year later. The evolutionists say they belong to one of the first men who lived from 3 to 5 hundred thousand years ago. The opinions of others who have been permitted to examine these bones or casts of them show the utmost variance.

There hardly is a point of agreement and indeed there are no less than 32 divergent opinions by prominent scientists in regard to these few bones. Many do not believe the bones belong even to the same animal.

The *Pitdown Man* was reconstructed from four small fragments, a nasal bone, a tooth, and a fragment of a jaw. The Smithsonian report for 1913 says the jaw and the tooth belong to a fossil chimpanzee. Today this *Pitdown Man* is generally recognized to be a well-executed hoax.

The *Neanderthal Man* presents no more ground for confidence in evolution than do the other

fossil remains. Even Alfred Russell Wallace says: "Man possesses intellectual and moral faculties which could not have been developed under the law of natural selection but must have had an origin and for this origin we can only find adequate cause in the unseen universe of spirit,"—another name he gives to God.

6. Did you ever hear of "vestigial remains"? There are anywhere from 6 to as many as 180. The best known are: the appendix; the thyroid; the parathyroid; the suprarenals; the pineal gland; the muscles of the ear; the inferior extremity of the spine known as the coccyx. Evolutionists once said these organs have ceased to be useful as they are vestiges of organs necessary when man's predecessors were here on earth. He is now gradually shed-

ding useless organs. But now they know better.

Sir Arthur Keith, anatomist and evolutionist, says: "Our list of useless structures decreases as our stock of knowledge increases . . . An organ which increases in length until the 20th year or even until the 50th year, does not merit the name vestigial. The evidence, such as it is, leads us to believe that when the appendix breaks down under the conditions of modern civilization, it does so not because it is vestigial but because of its inability to withstand the conditions to which it is exposed."

There are no greater evidences of design in a watch or in a telescope than in the ear or in the eye or in any organ of the (Cont. on page eleven, col. one)

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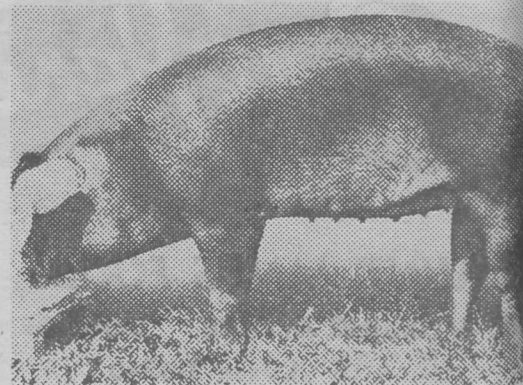
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### Evolution

Continued from page ten)  
Such for instance is the  
evident evidence of design in  
construction of a bee. It is  
said that evolution is broken  
bee's knees! The bee secretes  
with which it lines its hive  
the reception of honey. The  
is at one stage exceedingly  
and would prove the un-  
doubtless even the death  
bee. It would be "gummed  
path." It needs a comb to  
its antennae and this was  
ded by its Creator by the  
on the knees of the bee!  
n was first? It is certain  
the comb did not wait ages  
icipation of the wax, nor  
the wax have been present  
gle day without the needed  
to cleanse the antennae.  
only rational explanation is  
these were both the result  
perfect plan and a marvel-

ous device to attain a definite  
end.

I need go no further. I cannot  
believe in evolution because:

(1) Evolution fails to explain  
the existence of the material  
universe.

(2) Evolution fails to explain  
the origin of mechanical and  
chemical energy.

(3) Evolution fails to prove  
spontaneous generation of life  
from dead matter.

(4) Evolution fails to prove  
that the one-celled protozoa ever  
changed into the many-celled  
animals.

(5) Evolution fails to prove the  
transmutation of species.

(6) Evolution fails to prove  
that any one species has funda-  
mentally changed throughout the  
centuries of life.

(7) Evolution fails to prove  
that "natural selection" and "the  
survival of the fittest" have evol-  
ved species, or that acquired  
characteristics are hereditary.

(8) Evolution fails to prove  
that one cell can produce cells  
different from itself in function.

(9) Evolution fails to bridge  
the gap between cold-blooded  
reptiles and warm-blooded ani-  
mals.

(10) Evolution fails to produce  
one missing link between man  
and apes or between any two  
distinct species.

(11) Evolution fails to explain  
the existence of some form of  
mentality in all animal life.

(12) Evolution fails to explain  
the existence of intelligence, ra-  
tional power, and spiritual in-  
clination in man.

Thus evolution has failed from  
beginning to end: I am shut up  
to the explanation of the Bible—  
"In the beginning God created."  
—Presbyterian Journal

### Common Market

(Continued from page 5)  
terest is this to evangelical Chris-  
tians?

The interest lies in the prophetic  
significance that many see in the  
European Common Market. Many  
centuries ago, the Babylonian  
king, Nebuchadnezzar, had a  
dream. In his dream, he saw a  
huge image with a head of gold,  
chest and arms of silver, trunk  
and thighs of bronze, legs of iron  
and feet partly of iron and partly  
of clay. He puzzled over the dream  
until Daniel, God's messenger,  
gave him the interpretation (Dan-  
iel 2). The dream revealed that  
there would be a succession of  
world kingdoms culminating in  
the final crushing of human gov-  
ernment and the initiating of di-  
vine rule over the earth.

Nebuchadnezzar and Babylon  
were represented by the golden  
head of the image. This much is  
stated in the text. But what king-  
doms were predicted to follow  
Babylon? The traditional interpre-  
tation of Christian and even by  
pre-Christian Jews has been that  
the Babylon kingdom would be  
followed by Medo-Persia (silver  
chest and arms), Greece (trunk  
and thighs of bronze) and Rome  
(legs of iron), in that order.

History tells us that after the  
"fall" of the Roman Empire in  
A.D. 476, it actually continued in  
the divided kingdoms of the East  
and West, and finally was perpet-  
uated in the several nations, king-  
doms and empires of the territory  
once occupied by the Empire at  
its zenith.

The image of Daniel 2 ended  
in ten toes, representative of ten  
kingdoms (Dan. 2:4-44). Prophet-

ically, therefore, it would seem  
that the Roman Empire would  
eventually result in some sort of  
a federation of ten kingdoms. A  
parallel dream in Daniel 7 ap-  
pears to confirm this. Only, there,  
the symbolism had changed to a  
beast with ten horns (Dan. 7.7 ff).  
From these ten horns, another  
"little horn" appeared with "eyes  
like the eyes of a man, and a  
mouth speaking great things."  
Daniel received the following in-  
terpretation: "As for the ten  
horns, out of this kingdom ten  
kings shall arise, and another  
shall arise after them; he shall  
be different from the former ones  
and . . . he shall speak words  
against the Most High . . ." (Dan.  
7:24,25).

According to many Bible schol-  
ars, these two chapters in Daniel  
teach four things about the future:  
(1) the Roman Empire will revive  
in a federation of powers, a sort

of United States of Europe; (2)  
this united Europe will be a ten-  
kingdom federation with ten kings  
pooling their resources, and join-  
ing forces against a common en-  
emy — "the king of the north"  
(Dan. 11:40); (3) in addition to,  
and from the midst of, these ten  
kings, one person shall arise who  
will seek and obtain allegiance  
from the others and eventually  
step into the driver's seat as dic-  
tator or chief-ruler; (4) this leader  
will be the personage the Bible  
calls Antichrist, Man of Sin, Son  
of Perdition, and he will claim  
to be God (II Thess. 2:3,4).

This prophetic interpretation  
has been set forth for many years  
by many Bible teachers. In fact,  
in the very first issue of REVE-  
LATION, predecessor to ETER-  
NITY, in 1931, Donald Grey Barn-  
house wrote that he believed the  
United States of Europe was "an  
(Cont. on page twelve, col. one)

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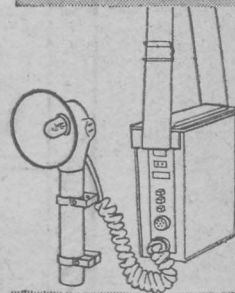
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**Common Market**

(Continued from page eleven)  
 absolute certainty" because of  
 Bible prophecy.

Many have scoffed at such a  
 literalistic view of Bible prophecy,  
 and many others were skeptical  
 that prophecy can be interpreted  
 so precisely. The devotees of this  
 view of prophetic interpretation  
 have been accused of reading into  
 Biblical passages future aspects  
 which simply were not there, or  
 superimposing a pre-determined  
 human prophetic pattern upon  
 divine truth.

And the critics can make a  
 strong case for themselves. Some  
 extreme prophetic interpreters  
 have labeled almost every world  
 leader as "the Anti-christ," and  
 every forthcoming battle as "Ar-  
 mageddon." One might well be  
 skeptical of a prophetic system  
 that breeds crackpots.

Yet — and here's the strange  
 part of it — while critics point  
 out the flaws of the hermeneu-  
 tical system, world events continue  
 to strangely move in the general  
 direction described by the expo-  
 nents of this prophetic school of  
 thought. Russia has emerged from

relative obscurity to become one  
 of the two major powers on earth.  
 The ancient people of God, the  
 Jews, so long without a govern-  
 ment of their own, in 1948 be-  
 came a sovereign state. The spirit  
 of lawlessness and anarchy, seen  
 by Paul (II Thess. 2:7), has in-  
 creasingly manifested itself and  
 is coming into full bloom. There  
 have continued to be wars and  
 rumors of wars with nation ris-  
 ing against nation, as Christ pre-  
 dicted.

**The Deepening Outline**

And now comes the deepening  
 outline of a coming United States  
 of Europe. Never before have  
 world events so perfectly fallen  
 into the pattern suggested by  
 Scripture.

The European Common Market  
 with its cooperative association of  
 six nations furnishes a nucleus  
 about which other nations may  
 yet be added in days to come.  
 Great Britain's assured entrance  
 into the European Community  
 will raise the number of partici-  
 pants to seven. Denmark and Nor-  
 way seem on the verge of joining,  
 too. No, it would not be difficult  
 to imagine a ten-kingdom federa-  
 tion composing a United States  
 of Europe. And the fact that the  
 European Economic Community  
 came into being as a result of  
 the Treaty of Rome is, in itself,  
 significant with a view to a re-  
 vived Roman empire.

True, the European Common  
 Market is basically economic in  
 its present concerns. But, as we  
 have seen, this is just a starting  
 point. Once the ten nations have  
 joined forces in a United Europe,  
 "another king shall arise after  
 them . . . different from the for-  
 mer ones . . ." (Dan. 7:24). This  
 principle of consolidation of  
 strength is always present and  
 workable. In world political af-  
 fairs, it is a standard conviction  
 that things run far more smooth-

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ly when one person is at the helm,  
 rather than a *troika*, or five or  
 ten leaders, each with conflicting  
 ideas, goals and motivations.

In this connection, it is interest-  
 ing to discover that even the Eu-  
 ropean Community is planning to  
 merge its three executive offices  
 — High Authority, Atomic En-  
 ergy and Common Market Com-  
 missions — into one on the same  
 basic principle of consolidation for  
 efficiency. So it will be relatively  
 easy for a particularly clever, sub-  
 tle political figure to persuade  
 the ten-king federation to place  
 its power with him.

And so today the prophecy of  
 a revived Roman Empire seems  
 intensely more plausible than ever  
 before. After the ten-kingdom  
 federation is headed by the "Anti-  
 christ," according to the same  
 prophetic interpretation, it will  
 war against Russia and her allies  
 of the Orient in the final battle  
 of time—at Armageddon.

Is the present line-up of nations  
 under the European Community  
 the prelude to Armageddon? That  
 is the big question. But no one  
 knows the answer. And the truth  
 of the matter is that no one can  
 say for sure that such a prophetic

interpretation is entirely  
 correct. However, from the  
 point of human history, the  
 seems to be set with the  
 all taking their appointed  
 How soon is curtain-time?  
 the Lord knows that.

But one thing we all know  
 is moving inexorably  
 its God-arranged denouement  
 climax, and God is still in  
 of the drama, even in its  
 pensful final acts.

Let us recall the solemn  
 of our Lord: "Therefore, you  
 must be ready; for the Son of  
 man is coming at an hour  
 do not expect" (Matt. 24:42).

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## With And Election

ustine, in his book of Re-  
ns, ingeniously acknowl-  
his error in having once  
t that faith foreseen was a  
on of election. He owns  
hat opinion is equally im-  
and absurd, and proves that  
s one of the fruits of elec-  
and consequently could not  
any sense, a cause of it. "I  
never have asserted," says  
hat God, in choosing men  
t, had any respect to their  
had I duly considered that  
itself is His own gift." And  
ther treatise of his, he has  
words: "Since Christ says,  
ive not chosen me, etc., I  
fain ask whether it be  
ural to say we must have  
before we are elected, and  
ther that we are elected in  
to our having faith?"—Top-

long as I am in this tabernacle,  
to STIR YOU UP by putting you  
in remembrance; Knowing that  
shortly I must put off this my  
tabernacle, even as our Lord Jesus  
Christ hath shewed me. More-  
over I will endeavor that ye may  
be able after my decease to have  
these things always IN REMEM-  
BRANCE."—II Pet. 1:10-15.

I go back and hear our Lord  
Jesus Christ as He says, "Peter,  
when you get out of the sieve  
and over on the other side of this  
sifting experience, just remember  
you are to strengthen the breth-  
ren." Thirty years later Simon  
Peter is still at the job, and he  
says, "I know I am going to die  
pretty soon, but as long as I am  
in this tabernacle (referring to  
the tabernacle of his flesh) I want  
to keep at the task of putting you  
in remembrance of these things.  
Furthermore, after by decease, I  
hope that you'll recall these things  
and remember what I have writ-  
ten unto you."

Beloved, you can't read these  
Scriptures without realizing that  
Simon Peter's ministry after his  
sifting was a ministry of strength-  
ening, enthusing, inspiring, and  
encouraging the brethren. I am  
wondering if it might not be well  
for us tonight, to think in terms  
of encouragement and strength-  
ening, and if it might not be in  
season and in keeping to think in  
terms of a spiritual tonic.

A few days ago I saw an old  
favorite advertised in one of the  
farm journals, 3-S tonic. I don't  
know whether it will do for you  
what sulphur and molasses used  
to do for me in the springtime  
when I was a boy. When I was  
a boy, when springtime came, it  
was sulphur and molasses time,  
and we had to take our spring  
tonic. I don't know what it was  
supposed to do, but I know I got  
a terrible expression on my face  
and an awful taste in my mouth  
when I took it.

In fact, I never did know what  
asafoetida was supposed to do, but  
I wore enough of it around my  
neck. All I know was that it  
smelled badly. If the odor of it  
would keep germs away, then I  
should have been the most heal-  
thy lad in all the world. And if  
sulphur and molasses were good  
for a human being, then every  
spring I should have been the  
healthiest lad in our community.

As a say, a few days ago I was  
thumbing through a farm maga-  
zine and I saw an advertisement  
for 3-S tonic, and I got to think-  
ing: this is springtime, and the  
time for spring tonic. Then I got  
to thinking about the Apostle  
Peter, how he had a commission,  
and that commission was to  
strengthen the brethren — give  
them a new tonic, or give them  
a "shot in the arm," so to speak.  
I am wondering if we might not  
pause to think in terms of tonics  
— something to encourage us, and  
something to give us a shot in  
the arm spiritually. The only  
thing is, instead of speaking of  
3-S tonic, I'd like to give to you  
some thoughts relative to 5-S  
spiritual tonic.

### SIN.

I'd like to remind you of an  
old, old fact — a fact that you  
and I recognize, and yet I am  
afraid we forget, and that is the  
fact of sin. If I were to ask if  
you believed that you are a sin-  
ner and everybody else is a sin-  
ner, you would say "yes." The  
emphasis, of course, would be  
particularly on everybody else,  
and not so much on yourself. I  
would to God that I could im-  
press it upon you that every in-  
dividual in this world is a sin-  
ner — a dead, depraved, debauch-  
ed sinner. We read:

"For ALL HAVE SINNED, and  
come short of the glory of God."  
—Rom. 3:23.

The underlying picture in this  
text is that of a man shooting  
at a target with an arrow. He  
stands off, we'll say, a hundred  
yards from the target and shoots.  
Some of the arrows go up almost  
to the target, while some of them  
fall near to the feet of the archer.  
Some of the arrows fall in be-  
tween. Not a one of them hits  
the bull's eye, and not a one of

them over-shoots the target. All  
the arrows fall short of the mark.

The Apostle Paul says that we  
are shooting at the glory of God.  
However, we have all sinned and  
come short of the glory of God.  
There isn't a one of us that has  
hit the mark. There isn't a one of  
us who have attained to the glory  
of God. There isn't a one of us  
who has overshot it. Rather, we  
have all fallen far short. We have  
all sinned and come short of the  
glory of God.

Notice again:

"But the scripture hath con-  
cluded ALL UNDER SIN."—Gal.  
3:22.

How many of us? All of us are  
under sin.

You say, "Brother Gilpin, that  
is a strange tonic — reminding  
an individual of the fact that he  
is a sinner." Yes, but I'll say this  
to you, you'll never realize your  
need of a Saviour until you first  
of all realize that you are a sin-  
ner, and you who are Christians  
will never appreciate your Sa-  
viour and never grow as a child  
of God until you realize what a  
sinner you were, and what you  
have been saved from.

Listen again:

"ALL WE like sheep have  
GONE ASTRAY; we have turned  
every one to his own way; and the  
Lord hath laid on him the iniqui-  
ty of us all."—Isa. 53:6.

Notice this — before our iniqui-  
ties were laid on Jesus Christ,  
Isaiah says that we have all gone  
astray. We have all gone astray  
just like a sheep.

You know, there is nothing that  
is quite as senseless as a sheep.  
An old goose has plenty of sense.  
When wintertime comes she  
doesn't dare stay north, but she  
takes off for the south and eats  
up the rice in Louisiana. When  
springtime comes, she heads back  
north where she can enjoy the  
quiet and cool of the northern cli-  
mate. She has plenty of sense.

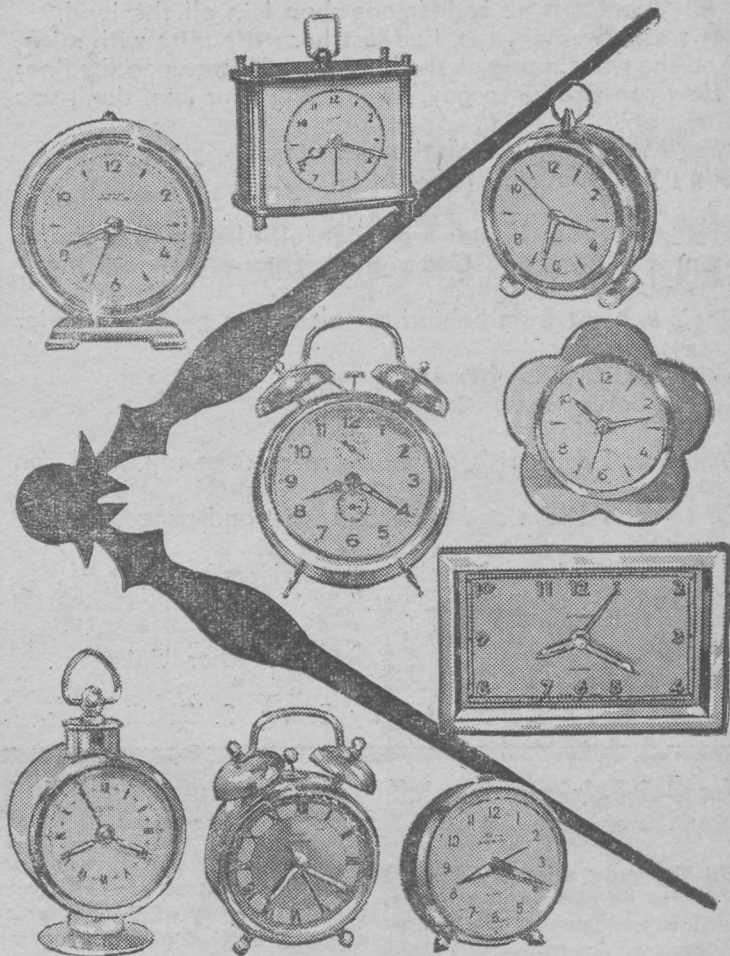
An old cat has plenty of sense.  
You take one that you want to  
get rid of about ten miles from  
home and drop it on some unsus-  
pecting neighbor and I'll guaran-  
tee you that in all probability that  
cat will be back on your front  
porch within two or three days.

A dog has enough sense to get  
back home. A Baptist preacher  
in this town lost a bird dog a few  
years ago hunting in North Caro-  
lina. Three months passed and he  
thought surely he would never  
see his dog again. He went out  
one afternoon and heard some-  
thing whining, and there was his  
dog scratching at his gate. His  
dog had come all the way from  
North Carolina to Ashland. He  
had found his way home.

A horse will find his way home.  
I know, because I lived in the  
days when we went courting in a  
buggy. You know, beloved, you  
don't have to watch the lines  
when you are courting with horse  
and buggy not nearly as much  
as you have to with a steering  
wheel. You can just lay the lines  
down, and the old horse will  
take you home. He has sense  
enough to make the turns in the  
road without any trouble at all.

But, beloved, a sheep is the  
most senseless animal in the  
world. Put a sheep in the pasture,  
turn him around three times and  
he is lost. He couldn't find his  
way out. Unlike the goose or the  
cat or the dog or horse, the sheep  
is senseless, and when God want-  
ed to tell us how bad off we are  
as sinners, He didn't liken us to

## WHAT TIME IS IT?



"And he went out about the **THIRD HOUR**, and saw  
others standing idle in the marketplace, And said unto  
them; Go ye also into the vineyard, and whatsoever is right  
I will give you. And they went their way. Again he went  
out about the **SIXTH and NINTH HOUR**, and did likewise.  
And about the **ELEVENTH HOUR** he went out, and found  
others standing idle, and saith unto them, Why stand ye  
here all the day idle? They say unto him, Because no man  
hired us. He saith unto them, Go ye also into the vine-  
yard; and whatsoever is right, that shall ye receive."  
—Mt. 20:3-7.

"It is time to seek the Lord."  
—Hosea 10:12.

cats or dogs or geese or horses. sage of this dispensation. The an-  
Rather, He likened us unto a gel had a peculiar audience —  
sheep, for He said, "All we like not kings, and not princes, and  
sheep have gone astray." If left not the crowned heads of the  
to ourselves, we would never world, but the angel came to the  
come back to God. You who are shepherds saying to the lowly  
saved, if it hadn't been for the of this world — "Fear not: for, be-  
grace of God, you would still be hold, I bring you good tidings of  
in your sins, enjoying them just great joy, which shall be to all  
as you were before the Lord people."  
Jesus Christ saved you.

As Simon Peter was to strength-  
en the brethren, I think I like-  
wise am to strengthen you, and  
to give you a little tonic, and the  
first S of the tonic I am offering  
you is the S that has to do with  
sin.

### II

#### SAVIOUR.

My second S I want you to  
notice is the Saviour. I am afraid  
sometimes that we don't empha-  
size the Saviour as we should.  
We talk about salvation, but too  
many times we talk only in terms  
of salvation without talking in  
the terminology of the Saviour  
Himself. I say to you, there can  
be nothing that will establish you  
and strengthen you and encour-  
age you like the thought of Jesus  
Christ as your Saviour.

We read:

"But while he thought on these  
things, behold, the angel of the  
Lord appeared unto him in a  
dream, saying, Joseph, thou son  
of David, fear not to take unto  
thee Mary thy wife: for that  
which is conceived in her is of the  
Holy Ghost. And she shall bring  
forth a son, and thou shalt call  
his name JESUS: for he shall  
SAVE HIS PEOPLE from their  
sins."—Mt. 1:20,21.

"And the angel said unto them,  
Fear not: for, behold, I bring you  
good tidings of great joy, which  
shall be to all people. For unto  
you is born this day in the city  
of David a SAVIOUR, which is  
CHRIST the Lord."—Luke 2:10,11.

We find in this instance an an-  
gel bringing the first gospel mes-

Notice again:  
"Not purloining, but shewing  
all good fidelity; that they may  
adorn the doctrine of GOD our  
SAVIOUR in all things."—Titus  
2:10.

This is a compound expression  
which speaks of God our Saviour.  
Literally, it means our Saviour  
God. I tell you, beloved, we have  
a Saviour. That Saviour is not the  
baptistry. When you come to the  
Lord's table and observe the or-  
dinance of the Lord's Supper, the  
elements of that memorial sup-  
per are not the Saviour. Instead,  
"our Saviour God" is the word  
that Paul uses as he writes in  
Titus.

Beloved, I would to God that  
I could give you a shot in the  
arm spiritually — a tonic that  
would help you. I'd like you to  
see that the only Saviour there  
is in this world is the Lord Jesus  
Christ Himself.

Do you remember how Jude  
closed the book that bears his  
name with a simple prayer, he  
(Cont. on page fourteen, col. one)

## 5-S Spiritual Tonic

(continued from page one)

him now facing this crowd  
accusing them of what they  
one and compare him with  
an who had denied his Lord  
times just a little while be-  
you know there is something  
has taken place. You know  
there has been a change in  
of Peter. You can't read  
is experience on the day of  
most when he preached and  
thousand souls were saved  
ut realizing that Simon  
is a different man now. All  
he does now is for the pur-  
of strengthening the breth-  
encouraging, inspiring, en-  
g, and establishing the  
ren in the faith.

he thirty years pass by and  
he Peter is still at it. He is  
in the business of strength-  
the brethren, for when you  
down to the end of his min-  
you find his saying:

efore the rather, breth-  
GIVE DILIGENCE to make  
calling and election sure: for  
do these things, ye shall  
fall: For so an entrance  
be ministered unto you  
stantly into the everlasting  
om of our Lord and Saviour  
Christ. Wherefore I will not  
egligent to put you always  
membrance of these things,  
th ye know them, and be  
BLISHED in the present  
Yea, I think it meet, as

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## "God's Bank Ain't Busted Yet"

The bank had closed: my earthly store had vanished from my hand,  
I felt there was no sadder one than I in all the land.  
My washerwoman, too, had lost her little mite with mine,  
And she was singing as she hung the clothes upon the line;  
"How can you be so gay," I asked, "Your loss, don't you regret?"  
"Yes Ma'am but what's the use to fret?  
God's bank ain't busted yet."

I felt my burden lighter grow, her faith I seemed to share;  
In prayer I went to God's great Throne and laid my troubles there.  
The sun burst from behind the clouds, in golden splendor set;  
I thanked God for her simple words:  
"God's bank ain't busted yet."

And now I draw rich dividends more than my hand can hold,  
Of faith and love and hope and trust and peace of mind untold,  
I thank the giver of it all, but still I can't forget,  
"God's bank ain't busted yet."

Author Unknown.

Contributed by Evang. S. David Sikes

## "The 5-S Spiritual Tonic"

(Cont. from page thirteen)

said:  
"To the only wise GOD OUR SAVIOUR, be glory and majesty, dominion and power, both now and forever. Amen."—Jude 1:25.

Notice how he addresses that prayer — to the only wise God our Saviour.

Beloved friends, our Saviour is God. When I speak of God, I speak of Jesus Christ. The God of the Old Testament and the God of the New Testament are inseparable. Jesus Christ is God in the flesh. I hold Him up to you, and point to Him as John the Baptist pointed to Him long ago and said, "Behold the Lamb of God, which taketh away the sin of the world." I hold Him up and I point to Him and say, "Our Saviour, Jesus Christ."

Beloved, you didn't save yourself, the church didn't save you, the preacher nor the priest didn't save you, you weren't saved in the ordinance of baptism, nor were you saved at a mourner's bench. You are not saved by any thing you do, nor through that which the church does for you, nor by what the preacher does in your behalf, but by our Saviour Jesus Christ.

### III

#### SALVATION.

The third S of this spiritual tonic is salvation. Since our Saviour is Jesus Christ, then Jesus Christ is the one who brought salvation.

I like to think how that Jonah long, long ago as a disobedient prophet was cast overboard into the water, and in the providence of God that big fish was right there with his mouth open just in time to take Jonah in. I look at it, beloved, and I say that only a God of sovereignty could arrange such. Why wasn't that fish a small fish? Why had not that fish already had his dinner, or that he wasn't hungry? Why was

it that Jonah didn't stick in his gullet, and fail to go down, and thus drown in the water? Beloved, you don't have to ask questions like that if you believe in the sovereignty of God. The sovereignty of God covers every one of those questions. As Jonah hit the water, that old fish spread his mouth and Jonah went down the hatch. I often say he fulfilled one Scripture right then — "I was a stranger and you took me in."

It is strange how Jonah reacted when he got in the belly of that fish. He got religion mighty quick. He was a whole lot more religious in the belly of the fish than he was on the ship. When he took passage on the boat he wanted to get away from God. When he took passage on the boat he wanted to leave God behind and forget about the commission that God had given him to go to Ninevah. When Jonah got on that ship he wanted to say, "Goodbye, God," but now when he gets in the belly of the fish, he says, "Let's have a prayer meeting."

Isn't that peculiar? He is running away from God, but when he gets in trouble he calls on God. Isn't that like most people do? Isn't that the way you do? I can see Jonah now as he starts to pray, and as he prays, he says, "Salvation is of the Lord." If Jonah ever gets out of the belly of that whale, it is going to be the Lord that brings him out. God is going to have to work a miracle, for "salvation is of the Lord."

I come down to that day when Jesus Christ died and they put Him in the grave. I stand beside his tomb to realize if the Son of God gets out of that grave it is going to be of the Lord. God is going to have to work a miracle. Well, the same God that worked a miracle and brought Jesus Christ out of the grave is the God that worked a miracle and brought Jonah out of the belly of the fish. Jonah said, "Salvation is of the Lord." I say to you, the only salvation we have is the salvation that is ours in the Lord.

In the New Testament we read the story of the old man called Simeon who came into the temple when Jesus was being presented as a babe. As Jesus' mother and foster father came into the temple came in and took Him up into His arms and said:

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen by salvation."—Luke 2:29,30.

Notice, "mine eyes have seen thy salvation." What is salvation? It is the person of Jesus Christ. Salvation is not a creed. Salvation is not an ordinance. Salvation is not something that we do. Salvation is not something that is done in our behalf by the church or by the preacher. Rather, salvation is a person — the

Lord Jesus Christ Himself.

A little later on we find Simon Peter preaching. The crowd gathered around him thought surely he was a strange man. A little while ago he had denied his Lord and ran off and hid, but now he stands up and accuses them of the crime of the killing of Jesus. They gave him the privilege of making his defense, and as he did so, he turned his defense into a sermon and said:

"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.

Beloved, I say to you, salvation is in Jesus. When Peter preached to the Sanhedrin and made his defense unto them he said, There is no salvation other than in Jesus. When the Apostle Paul, a little later on, wrote to the church at Rome, he made a similar statement as to his experience, for he said:

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto SALVATION to every one that believeth: to the Jew first, and also to the Greek."—Rom. 1:15,16.

Thank God for our Saviour, Jesus Christ, and for the salvation that He came to work out in our behalf at Calvary.

### IV

#### SECURITY.

The fourth S of this spiritual tonic is security. I am glad for our security in Christ. I tell you, there isn't anything that thrills my heart like preaching security. All through my ministry I have rejoiced in it. A tract on Security was one of the first tracts I ever printed. It just blesses my soul to know when God saves a man he is secure, and all Hell can't take a saved man out of the hand of God.

During my first year in college I had to go to the Baptist church on Sunday morning, because the college I attended was a Baptist college. On Sunday night I could do as I pleased. I usually tossed a coin whether to go to a show or to go to a Holiness church, and I nearly always went to the Holiness church because I could have a better time there. I look back on some of the things I did in those days and I say, "Lord, can a man be that low and mean and ornery, and devilish and selfish and yet you would use him in the ministry?" I think of some of those poor individuals that I used to mock and mimic and make fun of. They would stand up and tell how they were saved and then had been lost, and how they had been saved again and lost again, and that they didn't have any peace or assurance. I remember one poor soul that said: "I'd give anything if I could just feel that I'd never fall again." Beloved, I tell you frankly, a man that has that kind of a religion has a religion that couldn't in the least make any appeal to me. A man that has that kind of religion hasn't anything that is going to support him in the hour of trial. I thank God for the security that is mine in Jesus Christ.

Paul said:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to SEPARATE us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,39.

If this text could just get hold of some of those poor folk who have no assurance and nothing to guarantee them that they weren't going to fall again, what a blessing it would be to their lives!

Aren't you happy that you are secure in the Lord Jesus Christ? Doesn't it make you happy to know you have security—a security that will hold you? Jesus said:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck

them out of my Father's hand."—John 10:28,29.

What a hand God has! A hand big enough that you can't be plucked therefrom! I have seen some people that had mighty big hands. Sometimes I think of the size of the hands of some of my friends. When you shake hands with them, you feel like you are taking hold of a ham on a hog. Beloved, there isn't a man that I know who has a hand like God, for God has a hand that is big enough He can hold all the saints in the world in it, and all the devils in Hell can't take one of them out of His hand.

As the song writer says:

"I've found a Friend, oh, such a Friend!  
He loved me ere I knew Him;  
He drew me with the cords of love,  
And thus He bound me to Him,  
And 'round my heart still closely twined  
Those ties which naught can sever,  
For I am His, and He is mine,  
Forever and forever."

Yes, beloved, if you are saved, you are secure in Him.

### V

#### STEWARDSHIP.

Let's notice the fifth S of this spiritual tonic — stewardship.

I turn to God's Word and I find that this same God that has saved us, calls us to be stewards. Listen: "Let a man so account of us, as of the ministers of Christ, and STEWARDS of the mysteries of God."—I Cor. 4:1.

What is a steward? He is an individual who looks after something that belongs to someone else. He is an individual who has charge of that which belongs to another person. Paul says that we are stewards of the mysteries of God, and he goes on to say that it is required of a steward that a man be found faithful. Beloved, you and I who were sinners, you and I also have a Saviour, you and I who have a salvation in Jesus Christ, you and I who are secure in Him, are called upon now to be stewards of the Lord Jesus. Paul said that the one requirement is that we be found faithful.

I am a steward of my time, and I have no business wasting my time. I say to you frankly, I think the majority of Christians are guilty right here of a heinous, great sin. We waste a lot of time that belongs to God.

I don't think there is anybody who enjoys baseball more than I do. I played it when I was in college, and a contract was offered to me once to play big league baseball. If I would allow myself to do it, I could get so interested in baseball during the summer that I would spend two or three hours every afternoon either watching a ball game on television or else listening to it over the radio. I just won't let myself do it. I can't afford to spend my time in that manner. I am a steward of my time, and I haven't time to spend in that manner. I am a steward of my time for God.

Brother, sister, I say to you, we are stewards of our time. The next time you sit down and waste three or four hours in front of the television, or listening to a radio, or catering to your flesh, remember this, that you are a steward first of all of your time. Paul said that it is required of a steward that he be found faithful.

Not only are we stewards of our time, but we are stewards of our talents. Whatever talent you have, you are a steward of it.

We are stewards not only of our time and our talents, but we are stewards of the doctrines of God. We ought to stand for them. We ought to do everything to be faithful to the doctrine.

We ought to be mighty, mighty careful that the works of our lives show forth the fact that we have been saved, for we read:

"For we are his workmanship, CREATED IN CHRIST JESUS UNTO GOOD WORKS."—Eph. 2:10.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which

## Appreciated Comments



We are sending a small amount of money to be used as you need. We enjoy TBE so much we would not want to be without it. May the Lord bless every one you put forth to keep this going.—The James Dorseys felt this way.

★ ★ ★

A word of thanks for the paper that I have ever read. BAPTIST EXAMINER. This dear God for men like you, that's Bob who stand for the truth of God. Wish I lived near enough to fellowship with your church. May God grant and your staff your ever. —Hoyet Howell, Ky.

★ ★ ★

I am a traveling man whom God has seen fit to His salvation, every day in contact with the people of the world, yet I am taking many of His elect have had their eyes opened can comprehend and apply THE BAPTIST EXAMINER. Your paper was sent to me a dear friend in Christ, a "meat" that it gives to a Christian is so soul-satisfying that I must share it with those who appreciate it and who upon it. May God bless this wonderful media of His Word, spreading His Word. T. Hopkins, Ala.

have believed in God CAREFUL TO MAINTAIN WORKS."—Titus 3:8.

Beloved, you are a steward of your time, your talents, your money, and the works of your hands. You ought to be careful to maintain good works.

Every once in a while I believe in salvation like you, I'd just take my sin and I wouldn't sell my Lord." You know, beloved, I listen to a person like you say, "Man, you are ignorant of the grace of God, for the grace of God teaches a man the opposite." They just don't stand what I mean when I say that the grace of God teaches a man to live in just exactly an opposite manner.

We read:

"For the GRACE OF GOD BRINGETH SALVATION to all men, TEACHING us that, DENYING ungodliness and worldly lusts, we LIVE SOBERLY, RIGHTEOUSLY, and GODLY, in this world."—Titus 2:11,12.

Beloved, we should live as unto ourselves, righteously unto our fellowmen, and as unto Him who lives and reigns within the skies. If we have received the grace of God, let us use our time, our talents, and everything we have for the glory of God, and we are to stand up for His truth.

### CONCLUSION

Now, beloved, these things you took as a child did, and very good, but perhaps they were posed to anyway. What I said to you in this message to do you good if you will. (Continued on page 15, of He)



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SUNDAY MORNING

# The Two Natures

Well-known missionary tells a poor African woman who said to him, groaning heavily that she had two hearts, a small and an old, and they were constantly contending, the one saying, "Come to Jesus," and the other bidding her to do evil, that he knew not what to do. He read even the seventh chapter of the epistle and showed that the woman felt the same things. When he came to the verse, "Deliver me from the body of death," she said, "Ah, that's me, and me know what to do."

When he afterwards added words, "I thank God through Christ," and explained she burst into tears of joy. What comforted her well comfort all similarly and sorrowing ones.

—Robert MacDonald.

## 5-S Spiritual Tonic

(continued from page fourteen)

Don't say it tastes good. It makes me happy to tell you I'm a sinner; and it doesn't make me feel good to tell a man he is a sinner and that he needs to be saved in the light of God's Word and for him to do. But, beloved, the tonic that we need. It is 5-S spiritual tonic — sin, salvation, security and ship.

God help you as you leave this place to go out saying, "Lord, thankful I came to God's tonight. I have had my tonic. I want to live for you in the light thereof."

God bless you!

## Heaven And Hell

(continued from page one)

Those who are willing to sacrifice money, prestige, and financial gain could be ours if we went with the conventional program of today — is it? We who believe these things are not gloating over and are not boasting because of it, but give all the glory to God and say we appreciate rendering to us light on the path, still have to be careful not to become egotistical in our knowledge of truth that has been freely given to us.

That hour Jesus rejoiced in and said, "I thank thee, O Father, Lord of heaven and earth, thou hast hid these things from the wise and prudent, and revealed them unto babes: so, Father, for it seemed good in thy sight. All things are made to me of my Father: no man knoweth who the Father is, but the Father; and who the Son is, but the Son, and whom the Son will reveal." And he turned him unto his disciples, and said privately, "Behold, the eyes which see these things that ye see: For I tell you, many prophets and kings desired to see those things that ye see, and have not seen them, and to hear those things that ye hear, and have not heard them."—Luke 10:21-24.

I would like to bring three aspects of Heaven. Let us examine the sovereignty of God in the creation of the world. Daniel tells us that He does His work in the armies of Heaven and the inhabitants of the earth, and none can stay His hand. The saints were to rejoice, because they had power by which the demons were subjected to their ministry, not that they had power to see souls brought to God's glorious salvation, but rejoicing was to be that they themselves had been chosen and had their names writ-

ten in Heaven, and that they were God's chosen vessels to proclaim the Word, to be witnesses of God unto the uttermost parts of the earth.

When were the names of the saints written in this Book of Life? You all know, according to the book of Revelation, that they were written in the Lamb's Book of Life before the foundation of the world. So we find that Heaven is a place where the Sovereign God reigns and there He is preparing for a people who through His sovereign choice He has purposed to have with Him.

Now the age-old argument comes to us in this form: "You know I belong to such-and-such a church. I believe this, and I believe that, and there is no use of us quarreling. We are all working for the same place, which is Heaven." Beloved, it is one of the greatest lies that Satan has ever spewed thru the lips of human beings. It is a lie that Satan has brought forth to confuse the general public into believing that they are God's children and that we will all go to Heaven.

There is a Heaven. There has to be a Heaven. Not very long ago a man who is a golfing companion at the club where I play, sat down with me at a cup of coffee and said, "Ray, I don't believe in Hell."

I said, "Well, do you believe in Heaven?"

He said, "Sure, I believe in Heaven."

I said, "Then if you believe in Heaven, why can't you believe in Hell?"

He said, "I think that all the Hell that man has is right here on earth."

Well, it is foolish for one to conceive that Hell is on earth. The little child that is born with a deformed body, having done nothing good or bad—why should he deserve all of the misery and suffering that he has on earth, if that is Hell? He has done nothing. How about the one that is born in extreme poverty? He has done nothing to deserve it, or to deserve anything else. You see, their thinking is not consistent. There is a Heaven, and the people that God has prepared for this place are the people who are called the saints of God, or the children of God, or the elect of God, or the born-again ones.

Now the names were written in the Lamb's Book of Life before the foundation of the world, for we read:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13:8.

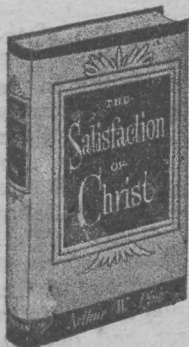
Actually, the Greek would render it, "written in the Book of Life before the foundation of the world." In other words, the name of every one of God's elect was placed in this book. So we find that Heaven is a place for the chosen people of God.

Next I want us to consider, who has the authority of Heaven?

I have a Jewish friend who has asked me to preach in his synagogue in Hutchinson, Kansas. I told him I would come down and preach sometime, but I have never found the time to

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ON THE ATONEMENT



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A. W. Pink

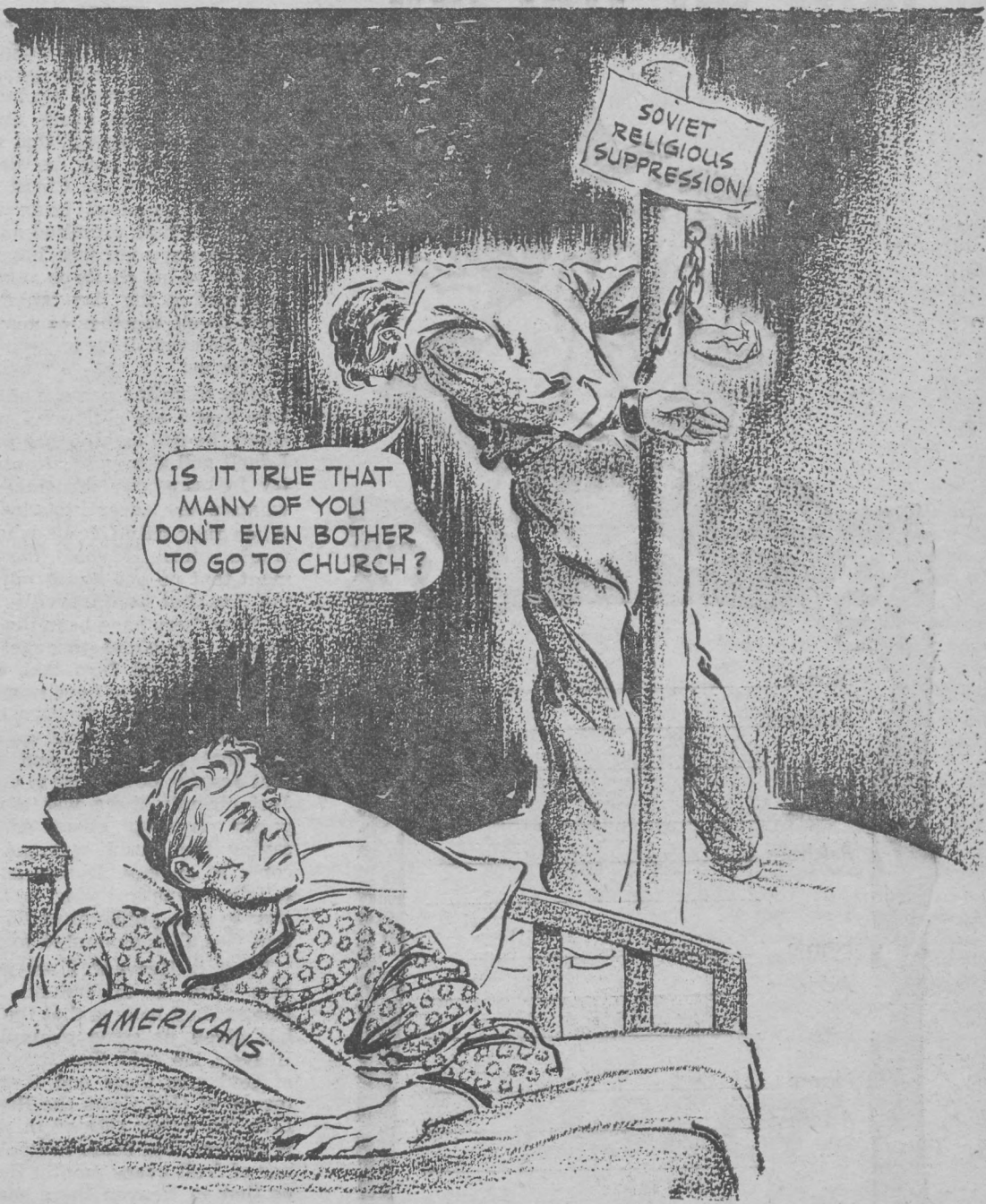
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do so. I don't know what to preach because he won't let me preach concerning Jesus Christ. He wants me to tell them what I saw when I was over in Palestine. Well, all I saw was a bunch of half-breed Jews who hate the Jewish people. They are the sons of Abraham, but they are not the sons of promise, and they hate the Jews. All I have to tell them is that I saw some of their half brothers and that they still hate them as much today as they did back yonder when Ishmael and Isaac fathered their nations.

In the day in which we live if you are friendly with people and show a real human love for them as a human being, they think you more or less want to go along with the program. Now I like to joke, as some of you know, and I like to have fun, but I also have convictions. I believe that God's Word is the inspired sovereign Word of God and that nothing else will suffice. The Scripture says to live peaceably with all men. Well, we try it and they think we are trying to join them and get into their worldly way, which is erroneous.

Now the one who has authority in Heaven is none other than Jesus Christ. The Jew says that he expects to go to Heaven. He believes in Heaven. He has a high hope of Heaven. After this life he expects to spend his eternal days in the presence of God. The Scripture tells us:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Mt. 28:18.

There is no high-brow land or slum area in Heaven. It is one continuous street of gold. Most people call it "streets of gold," but it is a "street of gold." I am satisfied to picture it as the Bible states it as a "street of gold." Furthermore, the gates are of pearl and the foundation is of precious stone. We call that the city of God.

I believe that Heaven is a place where Jesus Christ, who is man as well as God, is in authority, and has the authority given to Him by His heavenly Father to do according to His own will. But as He said, "Not my will, but thine be done." The will of the

Son is the will of the Father. Jesus Christ then is the sole authority in this present age in Heaven and in earth.

Thirdly, Heaven is being prepared for a particular people.

One of the apostles tells us that not only is Heaven prepared for a particular people, but he says that they are peculiar people. It doesn't mean that they are "odd-balls." It doesn't mean that they are different from anyone else in the respect that some people try to be different. Some like to wear long ties just to be different. Others wear bow-ties to be different. Some wear no ties at all just to be different. Really, folk are always trying to be different; they are always searching for something different.

The evangelistic field today is flooded with men who send you an advertisement about their meeting. It is not, "I preach the Word of God," but "I can play a hymn on a saw," or "I can twang out a tune on a broomstick with a wire on it." We receive all sorts of things at our desk every week from men who have some new money-raising campaign plan or "How to make a financial program a success in the church." And then they want 10 per cent of it.

Heaven then is being prepared by God for people who are peculiar in the sense that they are a chosen people, who have become as babes, who have surrendered submissively to the will of God, who have yielded to Him and to Him only, and who are willing to suffer with Christ. We read:

"If so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

I am convinced of one thing, that a child of God, who has been genuinely born again and is one of God's elect, will suffer for Christ. I do not believe that anyone who has no suffering for Christ has ever been saved, if he goes on any length of time at all.

The thief on the cross perhaps did not have long to suffer. I presume it was suffering for him when the other thief had a few remarks concerning him and his faith in Jesus. But had he lived,

I am confident that this thief who Jesus said would meet Him in Paradise, or Heaven, that afternoon, was a man who would have suffered greatly for Christ.

Those for whom Heaven is being prepared are found in John 14. There is not a pastor here who has not taken this chapter and at the funeral service of one of the loved ones in the church, or one of the loved ones of a member of the church, or just a friend whom you have known to have received Christ, and poured your soul into the message trying to bring comfort unto the people to whom you are speaking. Jesus said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3.

The Word of God tells us that Heaven is a place being prepared for God's people. I don't know what God is doing in Heaven. I don't know what our Christ is preparing in Heaven. Why didn't God complete it when He made the heavens and the earth? Is that what it means? It could mean that, but I more or less have this formulated in my mind — He is not making it, but He is readying the place to receive His bride. Just as the man who has already built the house and has seen the girl of his dream and has asked her to be his bride — he goes home and gets the place ready for the marriage — it is not being built, but it is being set in order. I believe that is exactly what (Continued on page 16, col. 3)

## Institutes Of The Christian Religion

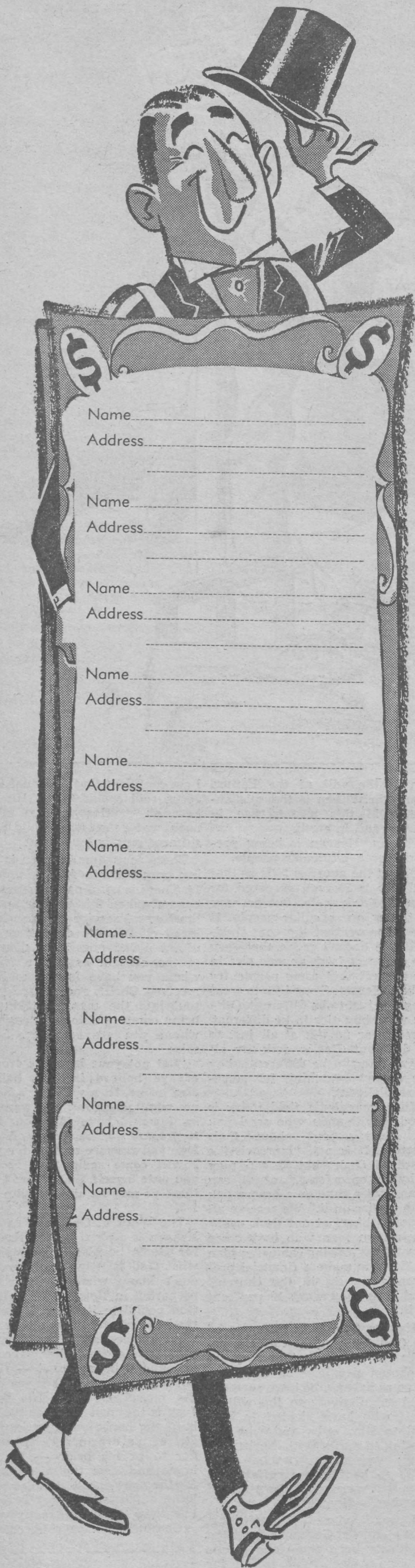
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## Heaven And Hell

(Continued from page fifteen)  
Jesus meant when He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." It is the desire of our Christ to be with His promised bride whom the Father hath promised, just the same as any man who has found the girl of his choice is anxiously anticipating the day when they shall dwell together as man and wife. Beloved, Jesus today is waiting for us.

Now there is a passage of Scripture that I am not sure I understand the full significance of, and I don't call it to your attention to try to bring any doctrinal truth whatsoever, except to say this: When they asked Jesus when He would return, He made the statement that no one knew, not even the Son, but the Heavenly Father. Now there have been the date-setters throughout the ages who have appointed days that Christ would appear. We have numerous cults today who have been building their organizations on these lies that have been sent forth, that Jesus is now going to appear. Just recently there was a newspaper write-up about someone saying the world was going to come to an end. It was another religious fanatic trying to find a way to gain public attention, and that was all it amounted to.

What is Heaven? I am not so sure that I understand what Heaven is. I believe that the Lord has given us some examples of Heaven. He said that the throne of God was there and from the throne of God flows the River of Life. On either side of this river is the tree that bears twelve manner of fruit every month. He tells us that in Heaven there shall be no weeping, no sorrow, no tears, no death, no diseased bodies for which we have to take pills, shots, chiropractic treatments, and, have our limbs wrapped in bandages and put into casts in order to manipulate. Heaven is a place where the Father is. Heaven is a place where Jesus is. Heaven is a place where the saints are going to meet and we are going to see the saints in glory assembled, singing praises. It is going to be a place that will far supercede this. It is going to be a place of comfort. Everything will be in perfect condition. We'll have voices singing with freedom, not strained vocal chords, but the voices of the redeemed shall come forth as they come from a perfect resurrected body, singing praises unto the Christ who is there, the Bridegroom in all His splendor and all His glory.

I tell you, Heaven to me is not somewhere I expect to go to sit down and do nothing, but Heaven is a place where I will do the things that I want to do now but can't. The body will be rejuvenated. The body will have life that it does not have now. I am living in a body, in a temple or tabernacle of sin and corruption, and every day it dies.

This past year Mrs. Schwart laid her father away. Just six months later her stepfather called and said, "Your mother has just died with a heart attack," and we laid her away. We have no assurance that within the next few minutes we may not be called out of this old tabernacle into the land of Heaven.

Heaven is a place where Jesus is now. Heaven is a place where the souls of the saints are, awaiting the resurrection of the body. Heaven is a reality. It is not just a dream. If Heaven were just a dream or if Heaven were just a state of mind, I do not believe it would be worth the suffering and the toil and agony and the heartache that we have as God's dear children. Rather, Heaven is a place where these bodies shall one day, in their glorified form, walk with Jesus down the street that is paved with gold, enter through a gate that is made of solid pearl, into a city that is based not upon a cement foundation, but upon a foundation that is made of the

most precious stones that have ever come to the knowledge of man. Heaven is a place where love shall reign supreme.

I like to think of Heaven, as I have witnessed its likeness in my home when the boys were little and they would come running to Mother and she would pick them up and would squeeze them and would rock them, and then they would come running over to Dad and hug his neck and kiss him. My, those days are precious. I am reliving them now in my granddaughter. I love children. I tell you, Heaven to me is a place where love is reigning supreme, with a supreme God who is a God of all love, sovereign, and having His will performed to the fullest degree, with His perfect love without any deviation.

I am glad that I am saved. I can't boast about salvation because it was God's gift unto me. I appreciate it, and I am thankful for it. I love to give back unto God that which He has reclaimed from such a depraved condition. My prayer daily is, "Oh, God, may I be what You want me to be, and may I do what You want me to do. Give me the wisdom to give You the glory, and let me hide behind the cross." I have just as much natural egotism in me as the next man, but I pray daily that God will give me the grace to keep it subdued.

### II

I not only believe that there is a Heaven, but I am convinced that there is a Hell. Heaven is a reality, and people like to face the reality of Heaven. They like to think about their loved ones and their friends and their families going to that place where all is peace and love and joy; but then, like the proverbial ostrich, they like to stick their heads into the sand and deny there is a Hell. But, beloved, that will not do away with Hell.

One day, as I was talking to a man about Hell, he asked this question: "Do you think that God could be called a God of love if He sent a human being to Hell?"

I said, "I am going to let you answer that yourself." I said, "Do you believe that God is just in letting a little baby come in this world and grow into manhood without ever being able to walk and run and frolic with the other children?"

He paused for a minute and said, "Well, I can't answer it, but I see what you mean."

I believe that Hell is on the same wise. If God had so willed it, there would have been no sin in the world. Nothing could have brought sin into the world had God so willed it, because He is sovereign. If you don't believe that, you don't believe much of anything, because your god is a little pygmy that can be pushed and tossed around, and that makes God pretty small.

Who is sovereign over Hell? This is trite to many of you, but perhaps there is one who is here who would like this cleared up. Satan is not in Hell. We find that Satan is going to and fro on the earth, and goes before Heaven as an accuser of the brethren. We find that God has given us His Word, and in His Word has made a statement concerning His Son, in which He tells us that Jesus is the sovereign keeper of Hell.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18.

When Christ made the statement that He had the keys of Hell and of death, He made this to the Apostle John. He was literally saying, "I am the sovereign ruler of Hell." Hell was prepared for Satan and his angels, and all that have followed the way of Satan shall have an inheritance in Hell unless they have been redeemed by the grace of God through faith.

The Scripture tells us that faith cometh by hearing, and hearing by the Word of God. If God's Word does not penetrate you, it is only because God has not let the revelation be known unto you, and you are not a chosen vessel unto salvation. Paul wrote to the

church of Rome:

"Make one vessel unto dishonor, and another unto dishonor of glory."—Rom. 9:21,23.

So as we examine the of Heaven and Hell, we the God who is sovereign the sovereign God of H can go there unless the opened by Christ Himself authority both in Heaven earth, and He has the Hell and of death.

Let's not rejoice in that someone has been cause we have witnessed them. I don't like to use "soul-winning" because it confuses people. Jesus told anyone that He was soul winner, but He said me and I will make you of men." He told the Matthew 28, "Ye shall be es unto me unto the parts of the earth." I be our calling is to be a the grace of God. Them whom God is preparing will receive the message will receive the under They will do like the the well when she Christ and knew who She said, "I perceive." in the Greek means "I understanding." When ceive and understand th was prepared for you Christ died for the rem your sins, then Heaven home.

Beloved, if Heaven is then let's walk with our not down, because the says that Heaven is up cended up into Heaven Isaiah we find that Hea the northern parts. I do just where in the north is what the Word says. know all about this Bo study the Bible, trying more about it.

I thank God for the that we have had, and that we will have throughout ference, and for what have when we go to He



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