

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

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Why I Believe the Limited Atonement

By BOB L. ROSS

Preached at the 1962 Bible Conference

"I am the good shepherd; the good shepherd giveth his life for the sheep." (John 10:11).

I have not always believed in the limited atonement. As a matter of fact, when I first heard the idea of the "limited" atonement I was somewhat puzzled as to what it meant. I asked the pastor where I went to church what it meant and I received an unsatisfactory answer. I began to pursue the study of it further, and to make a long story short, I'm standing here today preaching it to you as being a doctrine of God's Word.

Now this is **not** the most popular position on the atonement. It's not a very popular doctrine. If we are to judge by the attitude of the world in general, it's very unpopular. But I think it is popular to those who have studied the Bible very closely, and I hope that if you are in an undecided or questioning state of mind, you will give a careful hearing to my message and try it by God's Word.

The limited atonement does not necessarily appeal to a large crowd. In John 6, when the Lord Jesus Christ began to preach the doctrines of election, effectual grace, and eternal security — when He began to talk of the sovereignty of God and depravity of man, His followers diminished considerably. Speaking of depravity, a man once said to me that he believed in "free moral agency." I told him that I believed man is a **bound immoral agent**; that he is bound and he is immoral. Certainly he is an agent, but he is not what is generally called a free moral agent; he is a bound

immoral agent. Christ preached against the same notion in John 6. When He did so, the scripture tells us that His followers began to thin out. He had a large crowd following Him, but from that time, after He preached this sermon exalting the sovereignty of God, many of His disciples went back and walked no more with Him.

Then the Lord Jesus began to be discouraged, didn't He? He began to think how the crowds weren't making the right "decision," didn't He? No, beloved, He turned to His other twelve disciples and said, "Well, this crowd has gone away. Are you going to go with them? Will you also go away?"

Then Peter said, "Lord we can't go anywhere else, you have the words of eternal life. If we were to go away we wouldn't have any place to go, so we might as well stay right here."

Then Jesus said, "I have chosen you disciples. That's why you are here; that's why you stayed and the others went away. They went away because they had not received the grace of God. You have received it, but it wasn't because you chose, but I chose."

The Doctrine Stated

In my text, John 10:11, the Lord Jesus Christ says: "I am the good shepherd: the good shepherd giveth his life for the sheep."

Christ died for the sheep. There are, according to the Bible, some **saved** sheep and some sheep who are **not yet called**. In the 10th chapter of John the Lord Jesus Christ said in verse 16: "Other sheep I have, which are **not of this fold**; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

These were yet lost sheep. There are yet lost sheep in the world today, I believe. Of course, we don't know. We don't know when the number will be filled up. But at least in this particular place the Lord Jesus Christ indicates that there were other sheep who were not yet called. So there are the saved sheep, and there are also the lost sheep not yet called.

Now by the expression "Limited Atonement," I have reference to the doctrine that **Christ came into the world to die for, and thereby redeem, only the elect of God** — those chosen by the grace of God to be the recipients of the everlasting mercy, the everlasting grace, the everlasting salvation that God has eternally purposed. Often we use another term in reference to this doctrine, "particular redemption." It doesn't matter so much what term you use—limited atonement or particular redemption—we simply have reference to the fact that Christ's atonement was specifically for the elect of God, the sheep of God who shall be saved.

As I have already mentioned, not everybody in the world believes this doctrine. While many see it to be the truth, there are many who can see nothing in this doctrine as being truth. They think it is the doctrine of the devil. As a matter of fact, I was once told that this doctrine is worse than the devil. But let us remember that Christ was called a devil. His works were attributed to the devil, and His teaching was regarded by many as being of the devil.

In his debate with Ditzler, J. R. Graves referred to the limited atonement in these words: "Infidels may wrest this hard doctrine, more fully developed (Continued on page four)"

Halliman Describes Amazing Journey In New Guinea Bush

Friends: Meetings to each of you in the name of the Lord Jesus Christ. I write this all the family well, for which we thank the Lord. These days are busy days with us. Mrs. Halliman has the biggest portion of her teaching the two oldest children and I have had to take on a lot of extra chores. The Government has the road completed from our house now and we have been working on a road leading to our house to join up with the other road. This has been a job as we had to cut into the side of a big hill and remove such hundreds of tons of dirt, all this is done by hand. If anyone have been a lot of changes in this area since I first came in here a year ago. One can drive from Koroba to our house and it is expected by the end of the year to have the road to the Papua-New Guinea line. It is perhaps another 5 or 6 miles beyond our house. This will be a great help to us for much of our work lies back in that direction. While the road does not by way of making the journey out this way seem civil, a few feet off the road in any direction will prove just as hard as ever.

HALLIMAN SENDS TAPE RECORDING

In recent date we have received a tape from Bro. Halliman which is most interesting. If you are any of our friends (either churches or individuals) are interested in hearing this we will be most happy to the same to you — with the understanding that it be returned immediately for the benefit of

Did You Forget?



Did you forget the needs of TBE? We hope our Thanksgiving letter was read by all who love this paper and we hope to have your continued support in its behalf. Remember, this ministry goes forward as God leads His people to back it.

The Doctrine Of The Cross Of Jesus Christ

By the late Archibald McCraig
Contemporary of C. H. Spurgeon

Doctrine is a necessity to a thinking man. It is idle to say, "Let us keep to the facts of Christianity, never mind the doctrines." You cannot have an intelligent grasp of the facts without having doctrine. Your doctrine is simply your judgment about a fact. New Testament doctrine is the judgment of inspired men about the facts of Christianity.

You take two marbles, and place them beside two other marbles, these are facts; but when you go on, and say, "Two and

two make four," you announce a doctrine. Arrange three lines in a certain way, and you get the fact of a triangle; but you are not content with seeing that it is a triangle; you go further, if you are a disciple of Euclid, and you formulate the doctrine that any two angles of a triangle are together less than two right angles. When we say, "Christ died," we

"God's Plan With Men"
By T. T. MARTIN
Continues in the next issue.
Subject:
"The New Relation"

announce a fact; but when we add, "for our sins," we declare a doctrine, as we also do when we answer to ourselves the question, "Who was this Christ?" We cannot talk intelligently about Christ's death without stating doctrine. We believe in doctrine, and we hold that, in the noble system of Christian doctrine, the doctrine of the Cross—Atonement (Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

Paul and the Doctrine of Election

NUMBER TWENTY-SEVEN IN "THE LIFE AND MINISTRY OF PAUL"

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness."—Titus 1:1.

May I remind you at the very outset that there is no doctrine that is more thoroughly misunderstood than the doctrine of election. The word "election" is a strange word in the vocabulary of anybody today. As I have often said, the words "election" and "predestination" are so rarely used that when a preacher dares to mention either election or predestination from the pulpit, somebody thinks that he has borrowed an expression from some dead language of antiquity. These words are strange words — so

strange that they are very definitely misunderstood, and if I were to carry an advertisement in the daily paper along about this time of the year, just prior to the annual election, I would be afraid to use the word "election" in an advertisement for fear people would think I was going to talk about the national political scene.

I can recall several years ago that I announced a sermon for a certain Sunday night on the subject, "Who Will Be Elected?" I had not thought that it was in the month of October and the annual Presidential election was soon to come to pass. In fact, it never entered my mind, yet two individuals called me up that Sunday afternoon—one a Metho-

dist and the other a Christian Scientist—to ask me which side of the question I was going to discuss, and who I thought would be elected, a Democrat or a Republican. I learned then that it wasn't wise to talk about election just prior to a national political campaign unless you were very careful to qualify yourself that you weren't going to discuss the political situation.

I say, beloved, this word "election" is a strange word. It is seldom used from the pulpit and is rarely understood by the people at large, to the extent that the majority of folk are entire strangers to the great doctrine of election. I can't understand why it is such, for all the way (Continued on page 5, column 2)

BROTHER BOB TO MAKE TRIP TO TEXAS

Within the near future, Bro. Bob will probably be making a trip to Texas, preaching for various churches located in that state. If you would be interested in having him come to your church, or even visit in your home to discuss mission work, the doctrines of God's Word, or to present THE BAPTIST EXAMINER, we would be most happy to hear from you. It would be a real joy to have him visit with you, and we would be glad if you would write us immediately (today) as to the possibility of his doing so.

"I Should Like to Know"

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

1. Who are the elect?

The elect include all those who have trusted Christ as their Saviour and those who shall yet trust Him. Jesus said in John 6:37 that all those given to Him by the Father would come to Him. In Acts 13:48 we read that those ordained to life believed. Of course, this is not to say faith makes one elect, or that God elects because of faith; the meaning is that all those elected in eternity come to Christ during life, for this is what God appointed them to do (II Thess. 2:13, 14).

2. Does election mean that a person couldn't be saved even if he wanted to?

No. If sinful men were left to themselves, they would never desire salvation. Jesus said men loved darkness rather than light (John 3:19). He said none would come to Him if it were not for Divine grace (John 6:44, 65). Any man who ever wanted to be saved didn't manufacture that "want to" by his old flesh, but the Holy Spirit has convicted him and drawn him to Christ. The door of salvation is wide open to every man who wants to be saved. "Whosoever will, let him take the water of life freely." (Rev. 22:17). Reader, if you want to be saved, then come to Jesus. You are welcome, invited. No one has ever yet been turned away, if he came trusting Christ, not his works, for salvation.

3. How could we preach the Gospel to every creature if all didn't have a chance?

The truth is, if God had not chosen to give grace to some, there would be no use preaching the Gospel. It would only go completely unheeded. But since we are assured that God will bless the Gospel in saving a multitude which no man can number, we are encouraged to preach it. We preach it to every creature because this is the command of Christ (Mark 16:15, 16) and we do not know whom it is that God

will bring to repentance and faith. We should preach the Gospel to every man on earth, inviting them to believe in Christ for salvation, and urging upon them all scriptural commands, warnings, and invitations. We are not afraid one of the non-elect will comply with an invitation and be turned away; no, apart from the drawing power of the grace of God none would come.

Furthermore, salvation is not by "chance." It is by God's own purpose. Jesus didn't come to give men a chance to be saved, but rather "to seek and to save that which was lost" (Luke 19:10, Matt. 1:21).

4. Can a person know he is elect?

Yes. Every believer in Christ may know he is elect of God (John 6:37, Acts 13:48). Paul told

We Covet Your Prayers!

the Thessalonians that they could know their election of God (I Thess. 1:4-10). The evidences of election are the same as the evidences of salvation.

5. Can one know he is non-elect?

No. However, there are certain characteristics of the non-elect: self-righteousness, continued rejection of Christ, belief of false doctrine, unconcern, etc. We do not say these things do not to some degree characterize the uncalled elect, but these are things that the non-elect enjoy and persevere in, never being aroused to forsake them and come to Christ. The reprobate love darkness and never forsake it.

The Cross

(Continued from page one)
—holds the central place.

Election—unpalatable to many, and yet in some form believed even by those who scout the name of Calvinist—is closely connected with the Cross, for God's people are elect unto salvation, "unto obedience and sprinkling of the blood of Jesus Christ."

Regeneration is the work of the Spirit, but the Spirit is given as the purchase of the Cross, and He uses the truth of the Cross

as the instrument to accomplish His regenerating work.

Justification cannot be dissociated from the Cross; we are justified by God as the Author, through grace the source, through Christ the Medium, through the Resurrection the evidence, through faith the instrument, but through His blood, as the ground—the basis of it all.

Sanctification—the Cross is the power to sanctify; we are crucified with Him that the body of sin might be destroyed. In the power of the Cross, as brought

to bear upon us by the Spirit, we are enabled to mortify the deeds of the body. The Spirit of life in Christ Jesus makes us alive, but dead—dead through the Cross.

So we might look at all the other doctrines, and find that they are all bound into one harmonious system by the central Sun of the Cross.

Incarnation and Resurrection are the only two doctrines that can be thought to compete with the Cross in importance. The Incarnation leads to the Cross, and is never in Scripture contemplated in separation from the Cross. The doctrine of the Resurrection might sometimes seem to claim the central position in the apostolic system of doctrine, but it is only seeming. We can hardly over-estimate the importance of the Resurrection. We often speak of it as fundamental, but it is fundamental **evidentially**. It is the great demonstration of the truth of Christianity; if it could not be established, the whole system would fall into ruins. Most emphatically does Paul assert the utter futility of preaching, or of believing, if the Resurrection is not a fact. Preaching is vain, and faith is vain; vain in a three-fold way as the three different Greek words used show. "Unless ye believed in vain," rashly, unreasonably, without sufficient evidence. "Your faith is vain," empty, unsubstantial, a shell without a kernel; again, it is "vain," foolish, resultless.

"If Christ be not raised, our preaching is vain," but what was the "preaching"? Not the preaching specifically of the Resurrection; that is dealt with in the next clause: "We are found false witnesses of God," but the preaching which is vain, if the Resurrection is not true, is the gospel, the story of the Cross, containing first of all the great truth that saves, "that Christ died for our sins."

The Resurrection is like the attestation to a will, without which the will would be void, vain, but with it, the contents are reliable, and bring blessing to those interested. The Resurrection establishes the fact that God has revealed Himself to men, come near to them, then we must emphasize the Incarnation; if we would prove the truth of Christianity, then we must emphasize the Resurrection; but the very heart of the Revelation which the Incarnation brings, and the supreme glory of the truth which the Resurrection establishes, we find in the Cross.

How closely connected with the Cross are **Baptism** and the **Lord's Supper**, whether viewed as ordinances or as doctrines! In Baptism, we certainly do think of the Resurrection, but first and chiefly of the death: "We are buried by baptism unto death." In the Supper, we are pointed forward to the glorious Second Advent; but "till He come," "we shew forth His death." In the bread broken and the wine outpoured, we read afresh in "large letters," the solemn yet joyful story of the Cross.

Michelet, speaking of the fountain at the Coliseum, where the gladiators were wont to wash their wounds, says—"The pillar of this fountain was also the first milestone of the Empire all roads of the Roman world were reckoned from this monument of slavery and death."

May we not say that all the roads in the world of Christian doctrine are reckoned from that, monument of shame and death.

EMINENT QUOTES

On the Bible

Other books may render men learned unto ostentation, but the Bible only can make them really wise unto salvation.—Arrowsmith.

The dust or the finery about your Bibles is a witness now, and will at the last day be a witness, of the enmity of your hearts against Christ as a prophet.—Boston.

Do not you teach the Bible, but let the Bible teach you.—Fanch.

Our Marvelous Universe Reveals Our Marvelous God

The earth's speed in its orbit around the sun is extremely constant. Its rotation on its axis is determined so accurately that a variation of a second in a century would upset astronomical calculations.

Had the bulk of the earth been greater or less, or had its speed been different, it would have been farther from or nearer to the sun, and this different condition would have profoundly affected life of all kinds, including man. So profoundly indeed, that had this earth varied in either respect to any marked degree, life as we know it could not have existed. Of all the planets the earth is, so far as we now know, the only one whose relation to the sun makes our sort of life possible.

The earth rotates on its axis 24 hours or at the rate of about 1,000 miles an hour. Suppose it turned at the rate of 100 miles an hour. Why not? Our days and nights would then be ten times as long as now. The hot sun of summer would then burn up our vegetation each long day and every sprout would freeze in such a night. The sun, the source of all life, has a surface temperature of 12,000 degrees Fahrenheit, and our earth is just far enough away so that this "eternal fire" warms up just enough and not too much.

If the temperature on earth had changed so much as 50 degrees on the average for a single year, all vegetation would be dead and man with it, roasted or frozen. The earth travels around the sun at the rate of 18 miles a second. If the rate of revolution had been, say, six miles or forty miles each second, we would be too far from or too close to the sun for our form of life to exist.

Stars vary in size, as we all know. One is so large that if it were our sun, the orbit of the earth would be millions of miles inside its surface. Stars vary in radiation. If our sun gave off only one-half of its present radiation, we would freeze, and if it gave half as much more, we would have been reduced to dust long ago. So our sun is about right for our life among millions of others which are not.

We seldom realize that all life is confined to the space between the snow of the mountain tops and the heat of the earth's interior. This narrow stratum as compared with the diameter of the earth is but one half the thickness of one leaf of a thousand-page book. The history of all creatures is written on this tissue-thin surface. If all the air was liquefied it would cover the earth to a depth of 35 feet or 1 part in 600,000 of the distance to the earth's center, a close adjustment!

If our moon was, say 50,000 miles away instead of its present respectable distance, our tides

would be so enormous that a day all the lowland of all continents would be submerged by a rush of water so enormous that even the mountains would soon be eroded away, and probably no continent could have existed today. The earth would crack with the turmoil and tides in the air would cause daily hurricanes. — Christian

Today. Realizing all these things, much more do not the words of Genesis 1 come to mean: "God saw all that he had made, and behold, it was very good." That this earth is, by the perfection and wisdom of God, perfectly adapted in every detail to life here staggers the imagination. Surely the believing and humble child of God cannot help but cry out, "O Lord, our Lord, how excellent is thy name in all the earth!" — Standard Bearer.

The Hand Of Man Reveals The Hand Of God

A Witness to Divine Design in Creation

Facts quoted here are from an article in *Today's Health* entitled "MARVELS OF THE HUMAN HAND," By Evan McLeod Wilson.

"One of the most complex instruments of the entire body, the hand is an intricately engineered mechanical device composed of muscle, fat, ligament, tendon, bone and highly sensitive nerve fibers. It is capable of performing thousands of jobs with precision. To make the simple grasping motion, and arrange the way from the shoulder to the fingertips is brought into play, a spoon full of soup involves more than 30 joints and 50 muscles!"

"The hand is packed full of bones, eight in the wrist, five in the palm, 14 in the fingers of the hand. The ligaments, cords, stringy material, hold all the bones together at the joints. Every motion is controlled by tendons, tough fibers which connect the hand and wrist bones and them to the muscles that operate them."

"The thumb, operating independently of the other four fingers, is the busiest and most important of all the digits. Because of the thumb's unique ability to cross over and link up with one of the other fingers, we get along with one thumb as well as one other finger, or even the stump of a finger."

"Human fingers can be trained to perform astonishing feats. Flying fingers of a master pianist can strike 120 notes per second. With two fingers, a skilled geon can tie strands of thread into tight knots inside the human heart. A circus performer who strengthened the index finger of his right hand by years of practice, effort that he can balance himself on its tip."

"Every waking moment we obtain a great deal of information about the things we touch by the 'feel' of them. This is possible because the skin of the hand is not like the skin of any other part of the body. While ordinarily tough, it is also wonderfully elastic and incredibly sensitive."

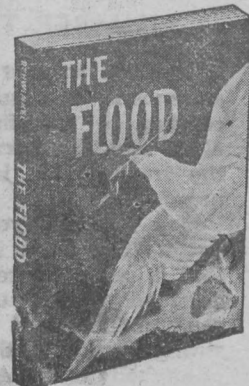
"The skin of the back of the hand actually stretches by most half an inch when you squeeze something; simultaneously, the palm side is stretched. (Continued on page 3, column 1)

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The Baptist Paper for the Baptist People.

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Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Air-Splitters

have a crooked sort of they never can believe any- straight; they must go round I know a friend, whose ation is always of this he were in King William and I were in the Borough, and not come across London have to me, he would find it enough to go at least as far as smith before he crossed th and then he would come ld and me; that is how he al- christians. I sometimes get a red of that style; and I would come to the point

are some minds of that an: "I say to some people, "Be- very good live." they begin scratching per heads a bit, and saying, I to it to believe, and what aginal live? And how can a man believing, and does he help first, or does he live first? Lord, he lives before he believes, in allow does believing make arer."

ld puzzle away like that if I liked; any fool can ols in the way for people ble over. There are some that seem to be made with may call a circumbendibus, not take the truth as God believing Him as a child his father; they must w twist it about, wrest it, it, contort it. Oh, that the would give them another

pt ye be converted, and as little children, ye shall into the kingdom of

wise people, you deep body people, you very engineful folk who cannot think posed means what He says, that a sinner has only to look and live; but imagine ere must be some particular with spectacles to be worn which you are to look, or are to get to some point compass from which to look you are to do something besides look; oh, that you ay aside all this, for you king the work of your sal- needlessly difficult! It is as you that God saith, shall I do for the daughter people?"—Charles H. Spur-

GO TO CHURCH?

go to church to take a go to church to laugh and go there to meet a go there their time to go there to meet a lover, go there a fault to cover, go there for speculation; go there for observation; go there to doze and nod; wise go there to worship

The Hand of Man

continued from page 2) merly half an inch. Beneath the skin of the palm is a buf- fat which protects the vital and blood vessels of the while the outer surface is subjected to the tremend- ous gripping and clenching

palms of the hands, and ularly the fingertips, are ed with special sensory ap- A piece of finger skin than a postage stamp con- several million nerve cells. The surface of the skin are formed by papillae. These endings which detect the ture and texture of any- we touch. (Fingerprint ication is based on the fact the whole patterns created by papillae are never identical people.)

If you are not as close to God as you once were, you needn't guess who it was that moved.

"Our hands deserve careful treatment. As tools of learning, working and communicating, they can be considered the funda- mental vehicle of human thought—partner with the brain in for- ever separating man from the rest of the animal kingdom."

Unfortunately, the author be- lieves in evolution. Bust most of us can see in the Human Hand perfect evidence of *Design in Creation*. God created the hu- man hand; and He created the brain behind the hand; and He created the man to whom He gave both the brain and the hand. — Christian Victory.

Halliman

(Continued from page 2)

had used on occasions before had washed away. The river was fairly deep and swift and so I de- cided to try to find another way of crossing. A short way down a tree had fallen across the river and I decided to cross on the tree. I was about halfway across when I slipped and in the at- tempt to keep from going into the river I wrenched my back. This made hiking unpleasant, but my woes had only begun. No more than twenty minutes from this I was going up the side of a big hill and slipped and fell on my knee. This did not bother me much at the time so we will pass on and comment later.

Preached Along the Way

I had planned to try to reach a point just this side of the Papua-New Guinea line by night, but since I was going through places where I have established preaching points I decided to stop along the way and preach to the folk. This is the area where the road work is under way and the Government has all the available men working on the road; how- ever, I have permission to re- lease them from their work on the days that I go to hold ser- vices with them.

I have been among these peo- ple now until they appear to be my friends. Many of them I know by name and as I pass through where they live they usually walk with me for a while and many of the small children who once were so shy they would not come near where I was, want to hold my hand as we walk or carry small things for me. It is a blessing to see folk, who less than a year ago were so wild that when they saw me coming would run like wild animals in the opposite direction, now come and join in with us as we walk through their areas.

At the first place we came to where I usually preach, we had quite a large number that assem- bled for services, but at the second place there was hardly any- one there. They were all out working their gardens and we had little success getting a crowd together.

The time spent preaching that day was well spent and enjoyable even though it made us late reaching our destination. By about 3 p.m. my knee had begun to give me some trouble and we had another hour to walk before

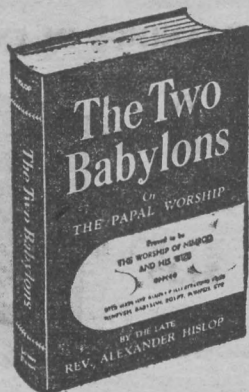
Babylonian background of such traditions as "Easter" and "Christmas" are revealed in—

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Hislop

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

we were to make camp for the night. Shortly after 4 we had reached the place where we were to sleep and frankly I do not be- lieve I could have walked an- other 15 minutes. My carriers were just about as tired as I and all of us made haste for an early sleep.

I got very little sleep that night due to tired, aching leg muscles plus a very sore knee. I thought and prayed much all through the night as to whether I should try to continue on, stay there until I got better, or try to make it back home the next day. By morning my knee seemed to be quite a bit better and I thought with a little walking it would be all right, so I decided to continue on as I had planned.

Sick for Three Days in the Heart of a Jungle, and in the Midst of a Wild Tribe.

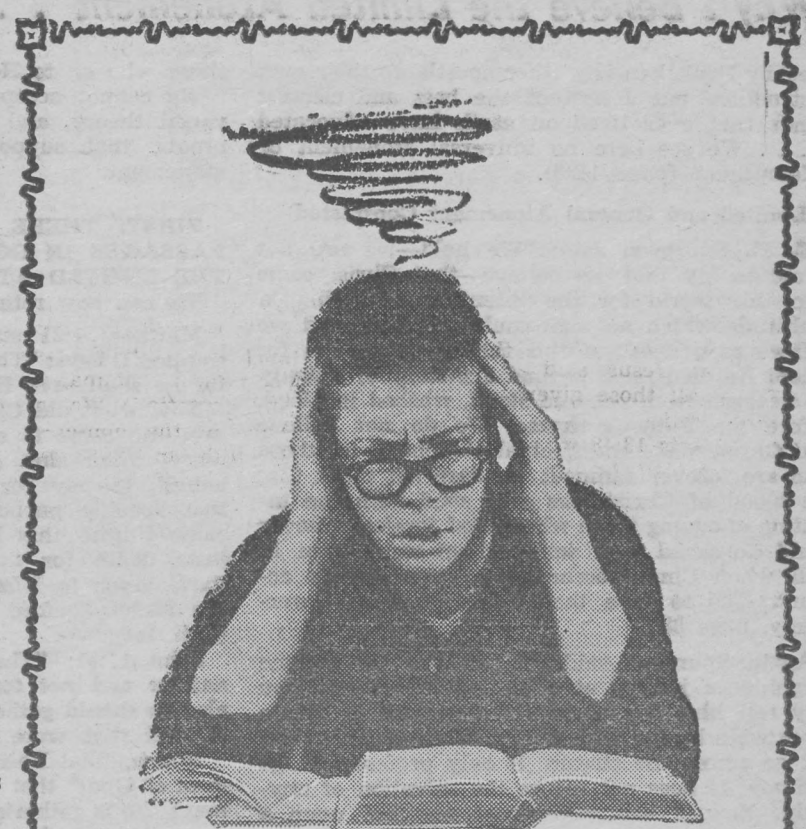
On this second morning I arose early and walked around some before deciding whether I should try to continue on or not. I knew that one-half hour from this camp site would put me into terri- tory and among people that I had never seen before, and for that part, no missionary had ever been there. After more consider- ation and prayer I felt sure that, while I didn't know what the outcome was to be, I was to con- tinue on.

We broke camp early and were soon entering into very rough country with high mountains and jungle valleys and among peo- ple that would come close enough to get a look and then run off into the bush. Many we could hear talking but could not see them. After about 3 hours walk- ing in this kind of country my knee began to give me trouble again and it was not long before it began to get stiff. I wondered if I had not been mistaken in discerning the will of the Lord about continuing on, but no, I was sure that somewhere and somehow I would find the an- swer to all this.

With much difficulty and the pain growing worse steadily, we walked until the morning hours were absorbed into the afternoon and further and further we were penetrating into unmapped and uncontrolled territory; and even though we were still among Duna people, I could note a marked change in the appearances and actions of them. In all the areas that I have visited in Papua-New Guinea, never had I seen people so primitive as I was finding my- self among now.

About mid-afternoon my guide came to me and said he no longer knew how to find his way through this country and I sud- denly realized that our situation was no pleasant one; however, our anxiety was short-lived for soon we came upon a small group of men and after a little persua- sion we secured one of them as a guide. Soon after this I told my interpreter that I could not go much longer and to find a place suitable for a camp as soon as possible. Standing on top of a large mountain, I could see a clear spot in the midst of the jungle below and I told them we would try to make it to that spot. To get to it we had, not only the mountain to descend, but about a mile of thick jungle to walk through and a large river to cross. They told me there was some kind of improvised bridge across the river so we set out for our camp site.

The mountain side was so steep we descended to the floor of the valley and were walking along side of the river in a very short time but the next hour was as miserable as I have ever spent. A good portion of the time I was in a half crouched and crawling position trying to get through the jungle growth and by now I was virtually dragging one leg. I could no longer keep up with the carriers and guide and had it not been for one little boy I would have become lost. Before I came to the spot where the bridge was located, some of the natives came back and said the bridge was broken and was not safe to cross. The water was so



"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

swift, and especially in my con- dition, I was afraid to try to swim across. The bridge was a cane suspension construction and though done by primitive hands it was a masterpiece in this re- mote jungle. The trouble was it had just been there too long.

It was finally decided that an attempt would be made to try to repair the bridge and so off went the natives to bring cane and vines to begin the repair work. A young man, strong and aware of the dangers of the river, was chosen to repair the break, almost near the center of the bridge. With all the vines that he could hold in his mouth and drag behind him, he slowly began the approach to the center of the bridge. He managed to get to the point of repair and had fastened some of the vines when slowly the bridge began to give way, he quickly looked both ways and saw that he would never make it back to either side, so with fast and nimble hands he began to weave and tie together the re- maining vines and when the bridge had reached a point with- in about a foot from the water he had it to where it would hold up his weight. He soon had the bridge strong enough that we all crossed on it. It was not until later that I learned that this lad could not swim!

A short while after we had crossed the river we were in the spot we had looked down upon from the mountain top, a spot about two or three acres in size, completely clear of all under- growth except grass; a beautiful spot for a camp site. The rain was soon to come and the natives set about to get our camp set up. When there is plenty of material available — and there usually is — it does not take long for a dozen men to make ready a couple of bush houses. By now I was unable to be on my leg more

than was absolutely necessary and I lay in the tall grass while the natives were making ready my house and I could see that I would not be likely to move from that location for a day or two. It turned out that I was here for three days before I was able to move again.

Directed in the Providence of God to Preach to Cave Men

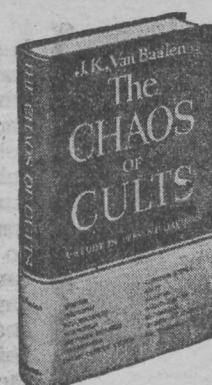
When I retired, that night I began to ponder my situation. I did not know where I was, ex- cept that I was two hard days walk from home and among a strange looking and acting peo- ple, and now the knee that I had injured almost two days before was beyond use in its present condition. One thing that I noted before lying down was that while the people looked and acted strange, extremely primitive and wild to the point that they would run away when I would make an attempt to sit up, they showed no signs of being hostile and for this I was thankful.

I wondered why the Lord had brought me to this place and now had allowed me to become im- mobile, but even though we may be the strongest of Christians and attempt above all things to know and do His will, it is not always that our thoughts are His thoughts and our ways His ways. It was not until the next day that I was to begin to understand why God had brought me here and allowed me to become vir- tually helpless in so doing. You see, my plans were to move on the next day and probably for the next two or three days, but God's plans were for me to stay there, as He had a people there for me to preach to.

The night was spent almost sleepless and I made no attempt to get out of bed until about 11:00 a.m. Before I arose I sensed there had been some change in the people since I had gone to bed the night before. I could hear the voices of many people in the midst of our camp, and when I finally got out of bed, made it to the door and removed the bunch of bushes that served as my door, several natives began to run in various directions. But this time they did not go so far and eventually they began to move back towards the camp. I managed to get a bucket of cof- fee boiled and ate some food. I asked the interpreter to tell the folk to come back and I would treat their sores and doctor their sick. (I always carry a medical kit with me on trips like this).

At first they were reluctant to come, but after a while one or two came that had bad tropical ulcers and by the time I had treated these two, several more began to come in. This went on (Continued on page 4, col. 3)

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Why I Believe the Limited Atonement . . . (Continued)

oped by Paul than any other apostle, to their own destruction, but a host of the best and clearest minds that ever lived on earth have advocated it . . . We see here no universal atonement or redemption." (page 1138).

Limited and General Atonement Contrasted

C. H. Spurgeon said: "We hold—we are not afraid to say that we believe—that Christ came into this world for the intention of saving 'a multitude which no man could number,' and we believe as a result of this that every person for whom He died must beyond a shadow of a doubt be cleansed from sin, and stand, washed in blood, before the Father's throne. We do not believe that Christ made an effectual atonement for those who are forever damned; we dare not think that the blood of Christ was ever shed with the intention of saving those whom God foreknew never could be saved, and some whom were even in Hell when Christ, according to some men's account, died to save them." (Sermons on Sovereignty, page 83).

Again Spurgeon said: "When you see anyone laughing or jeering at a limited atonement, you may tell him this. General atonement is like a great wide bridge with only half an arch; it does not go across the stream: it only professes to go halfway. It does not secure the salvation of anybody. Now, I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream." (page 91).

Yes, there's quite a contrast between the limited atonement and the view of a general or universal atonement. While the limited atonement proclaims a full, complete redemption for all those for whom Christ Jesus died, the universal view involves the following:

- An atonement that does not truly atone.
- A satisfaction that does not really satisfy.
- A redemption that does not really redeem.
- A propitiation that does not propitiate.
- A reconciliation that does not reconcile.
- An expiation that does not expiate.
- A substitution that is really for no one.

Charles G. Finney. I suppose, was the most consistent free-willer and general atonement advocate that ever lived. Finney flatly said that he did not believe that Christ actually died for the sins of any man; that He only died to make the salvation of all men a "possibility." In his autobiography (page 50), Finney says he debated with a Universalist and contended that the atonement "did not consist in the literal payment of the debt of sinners . . . that it simply rendered the salvation of all men possible . . . I maintained that Christ, in his atonement, merely did that which was necessary as a condition of a forgiveness of sin; and not that which cancelled sin, in the sense of literally paying the indebtedness of sinners."

That's the position you are driven to if you take the universal atonement theory. Follow it out to its logical conclusion, Christ really didn't pay for the sins of any man so as to really save him. The universal theory suspends the whole result of the atonement upon the will of man, for those in Hell are said to have been as much included in the death of Christ as those who are saved. You can hear those who preach a universal atonement proclaim the idea that those who go to Hell received as much, so far as the representative work of Christ is concerned, as

those who go to Heaven.

We cannot accept the absurdities of the universal theory, and we have positive reasons, or proofs, that support the limited or particular atonement.

I

FIRST, THERE ARE MANY INDIVIDUAL PASSAGES IN GOD'S WORD WHICH TEACH THE LIMITED ATONEMENT.

We can now refer to but a few of them.

Matthew 1:21 states the purpose for Christ's coming. It says: "Thou shalt call his name JESUS: for he shall save HIS PEOPLE from their sins."

Now what did Christ come to do? He came to save. He came to save whom? His people. From what? Their sins. And how? By death in their behalf, to pay for their sins. Christ came for that specific purpose. He said, "For this cause came I unto this hour." Why? That He might taste death for these. For whom? His people, those given to Him, according to John 6:37, by the Father, before the foundation of the world (Eph. 1:4).

John 11:51: "That Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

Notice, "that He might gather together the children of God;" that was the purpose of His atonement. He is gathering them today. He is gathering them through the ministry of the gospel and the calling of the Holy Spirit.

Revelation 5:9: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Now notice, "thou hast redeemed us to God out of every kindred, and tongue, and people, and nation." God's people are redeemed out of the nations of the world. A limited atonement.

In the book of First Peter 1:2, 3, Peter is writing "to the elect according to the foreknowledge of God the Father." Then in verse 3 he says, "Blessed be the God and Father of our Lord Jesus Christ, which according to this abundant mercy hath begotten US again unto a lively hope by the resurrection of Jesus Christ from the dead."

To whom did Peter write? The "elect." What did God do for them? He "hath begotten us again" by the resurrection of Jesus Christ. The work of Christ is one: death, resurrection, intercession—all for the same people.

Now in Romans 8, one of the great classics of the Bible on the doctrine of the sovereignty of God and related truths, beginning in verse 29:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for US, who can be against us? He that spared not his own Son, but delivered him up for US ALL, how shall he not with him also freely give US all things? Who shall lay anything to the charge of God's ELECT? It is God that justifieth."

Paul here goes back into eternity: He begins with the purpose and foreknowledge of God; he brings us into and through time as the elect are called, justified and glorified; then he says, "Who can lay anything to the charge of God's elect?" In view of these great blessings that God has poured out upon them, in view of the great work that Christ has performed in their behalf, what

(Continued on page six)

apart from the gospel. Why else would God have me walk through country like this in pain, almost unbearable at times, for two days and then change the attitude of a primitive people over night to where they would gather around me to hear the gospel, if His elect could and would be saved without it?

"But we are bound to give thanks to God always for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth," (II Thes. 2:13).

"For this cause also thank we God without ceasing, because, when ye receive the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe," (I Thes. 2:13).

For two days I was hardly out of bed except long enough to treat those that came for medical aid and to preach. On the third day I felt some better and walked around a little. In less than ten minutes from where our camp was I came upon a sight that I had not seen before. Here was an old man living in the cave of a huge rock. I visited with him for quite a while and made a number of pictures and while the conditions were poor for filming I hope some of them will turn out well enough to send to TBE. While laid up here, I sent some of the natives that were with me farther afield to investigate the population and prospects of mission work. They came back and reported of finding many more people but thought it unadvisable for me to go further in as yet. My food supplies were getting very low by this time and since I had been without food for 4 days at one time before, I decided that I had better start back for home; besides, I felt that I had accomplished exactly what God had intended for me to on this trip.

On the sixth day since I had left home, I started back and figured that it would take me at least two days to get back. At half past seven we were on our way and while my leg was still sore it was not stiff and I found that with some difficulty I could walk about as fast as ever. By mid-day we were nearly half way home; we had found a track somewhat better and shorter than when we went up, and so I thought we would try to make it to the next camp site at least. This was Aienda, one of my preaching points.

By the time we got there I was way ahead of most of my carriers; those that had kept up said they could go no farther. I felt that I could make it on home, though it would be after dark when I got there. My leg was getting very sore again and I thought I would be better off at home, so I left word with the carriers that had arrived for them all to sleep there and I would go on. I was two and a half hours from home now and the last hour was walked in darkness and drenching rain, but about 12 hours from the time that I had set out that morning, I had covered about 35 miles and was back home with my family.

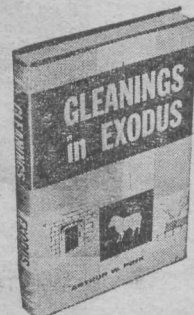
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YOUNG MAN FROM THE WEST VISITS US



DOUGLAS DOLLY

From Seattle, Washington came Bro. Douglas Dolly to our Bible Conference in September and enjoying his stay with us he prolonged his visit for approximately six weeks, and needless to say it was a real joy to have had him as our guest. On Sunday night before he left, he said publicly in our church:

"Our church in Seattle stands for the doctrines of grace and the church as you do. We only have 28 members, and it is really an encouragement to have come to a place like this and see that there are other people who believe as we do. Calvary Baptist Church of Ashland isn't a big church, although it's a bigger one than I am a member of in Seattle. To me it is amazing amount of work you do—carry on THE BAPTIST EXAMINER, have the Bible Conference each year, and have mission work going in different places. It has really been a blessing to me to be here, and especially to see an encouragement to see how much a small church like Calvary Baptist Church can do."

Beloved, I tell you these mission experiences not because I think it will only make good reading, but because I feel that you would like to share in the things that your missionary are experiencing. Few missionaries in this 20th Century have had their doors opened to them as they have been opened to me to preach to so many primitive people for the first time. For reasons known only to God, He has thrust me into the midst of a people 5000 years behind the Western World and He is giving me the privilege, in most instances, to preach to them for the first time.

Beloved, I thank God, for you all always for it is you that have chosen to share with me. This ministry by supplying the material needs for us to stay in this place. Where else could you find a mission work where the people are just as primitive as those whom Noah preached? We believe this work is God's work and God honoring; the gospel is not being perverted and the Lord's Church being robbed. Her rightful place, by such made institutions as mission boards, in sending out missionaries.

Beloved, this work could use your support and if you desire to have a part in a real New Testament work, send your offerings to the Macedonia Baptist Church, 2501 N. Maplewood Avenue, Chicago 47, Illinois, and thank you for that every field. If it reaches the mission field there is no expense account for this work except the expense of the mission field. Some mission boards have spent hours and many dollars of the money sent to support missionaries, making long distant calls all over the U.S.A. trying to run down the missionary and this work, but "If God be for you, who can be against you?" AMEN.

Sincerely
Fred T. Halliman

God Is In Every Tomorrow

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

God is in every tomorrow.
Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see,
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.

God is in every tomorrow,
Life with its changes may come,
He is behind and before me,
While in the distance shines home!
Home—where no thought of tomorrow
Ever can shadow my brow,
Home—in the presence of Jesus,
Through all eternity—now!

—Author Not Known
Christlife Magazine

Halliman

(Continued from page 3)

for nearly two hours and by that time the people seemed to have no fear of me. I noted that I had quite a large crowd of people, both men and women, and thought this would be a wonderful time for a preaching service. I propped myself upon one leg and a stick and preached to this group of primitive folk the Lord Jesus Christ.

Never before had they heard of God and of His Christ. Most of them stood in awe as they heard for the first time how they came to exist upon the earth and why that all people upon the earth, none excepted, are evil, hell-deserving and hell-bound, beloved, the scene was most touching when I observed that some of the folk in my midst—no doubt the most primitive on earth, their ways belonging to the days of the so-called stone age and their hearts just as hard—being brought to tears as I told them of a Christ that loved and died for His elect. My friends, I tell you this scene would have melted even the heart of the hardest hardshell and without a biased mind made him to realize that God's elect are not saved

Southern Baptist Professor Is Dismissed By Midwestern Seminary, A Convention School Located At Kansas City, Mo.

From the "Baptist Record," state paper of the Convention Baptists in Mississippi.

KANSAS CITY, Mo.—Trustees of the Midwestern Baptist Theological Seminary here voted 24 to 5 to dismiss professor Ralph H. Elliott effective immediately. The dismissal was "reluctantly and regretfully" recommended by Professor Elliott refused a request that he not offer for publication his controversial book, "The Message of Genesis." The seminary will continue his salary and fringe benefits for 12 months.

A special committee of trustees, appointed a few weeks ago to look into the matter further, made a dismissal recommendation. The committee, President Millard Berquist, and Elliott were reported in agreement on nine out of 10 desired points of agreement.

The nine dealt with historical studies of scripture and seminary teaching. The tenth, on which Elliott declined to agree, was that Elliott withhold his book from further publication at this time.

BSSB Declined
Originally published by Broadman Press at Nashville, the Baptist Sunday School Board—which operates Broadman—declined this summer to order a second printing of the Genesis book despite a request out of the first printing and in stock order for the next.

Elliott offered the republication rights to Elliott, Midwestern's professor of Old Testament and Hebrew.

At the trustee meeting, which placed at 1:30 A. M. after six hours, the board voted to eat the post of academic dean of the seminary. The academic dean, not yet appointed would supervise the instructional program of the seminary and be responsible directly to the president.

All trustees were present for the meeting. The vote of the chairman, who was present, was not required because of the vote of Berquist, Elliott, some others from the seminary administration, and a representative of the student body at Midwestern appeared before the trustees during the meeting.

Students Signed Document
The students brought in a document allegedly signed by 159 students, or about 70 per cent of the enrollment. It declared the seminary students had been ignored considering the issue in question. The document said the students stood by Baptists' position of freedom to interpret the Bible and did not specifically ask the trustees to retain Elliott.

Elliott, engaged in a revival in Virginia, was called back to Kansas City for the special meeting of trustees. He did not offer an immediate statement on his dismissal, nor on his future plans.

Nine Points Listed
The nine points at which the committee and the dismissed professor were said to be in agreement were:

1. The literary, critical and historical approach is valid in biblical Testament studies.
2. There are differences of opinion on interpreting Bible passages.
3. The seminary teacher is to approach his work from the viewpoint of a firm belief in the Bible as God's word.
4. We believe the Bible and its parts thereof to be inspired.
5. The task of the teacher is to proclaim what he doesn't know about the Bible nor to seek shock methods to startle the students with a negative approach to the Bible. His task is to strengthen the faith of students and help them prepare to present

in the scripture, Behold, I lay in Zion a chief corner stone, ELECT, precious; and he that believeth on him shall not be confounded."—I Peter 2:6.

The cornerstone is the Lord Jesus Christ, and God the Father refers to Christ as "elect." In other words, He was chosen of God to be the chief cornerstone.

Not only is Christ spoken of as "elect," but the church at Babylon is called an elect church. Listen:

"The church that is at Babylon, ELECTED together with you, saluteth you; and so doth Marcus my son."—I Peter 5:13.

The word "elected" means that it was chosen for a particular purpose, and this church at Babylon is referred to as an elect church.

We also read how some of the angels are referred to as elect angels, for we read:

"I charge thee before God, and the Lord Jesus Christ, and the ELECT angels."—I Tim. 5:21.

I'll go further and say that Paul himself was definitely elected, or chosen of God, for when God was telling Ananias to go to Paul, He said:

"Go thy way: for he is a CHOSEN vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15.

Notice, God refers to Paul as a chosen vessel.

We see immediately from these four Scriptures that Paul is spoken of as being chosen of God to suffer for His namesake, Christ is spoken of as being chosen as the chief cornerstone, the church at Babylon is spoken of as elect or having been chosen of God to represent Him in that particular locality, and some of the angels are spoken of as elect angels. Now how is it that people can read of elect angels, Christ elect, the church at Babylon elect, and Paul chosen to suffer for the name of Christ, yet people will bypass the doctrine of election. I can't understand how it is that people will read the Bible and then leave out all that it says about the doctrine of election, in view of these Scriptures that I have read to you.

I.

ELECTION IS A SOVEREIGN ACT OF GOD.

Beloved, I want to emphasize the fact that election is a sovereign act of Almighty God. We read:

"For he saith to Moses, I WILL have mercy on whom I WILL have mercy, and I WILL have compassion on whom I WILL have compassion. So then it is not of him that willeth, nor of him that runneth, BUT OF GOD that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew MY POWER in thee, and that MY NAME might be declared throughout all the earth. Therefore hath he mercy on whom HE WILL have mercy, and whom HE WILL he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the POTTER POWER OVER THE CLAY, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."—Rom. 9:15-23.

Whenever I think of this I go back to the book of Jeremiah, and with Jeremiah I like to take a visit down to the house of the potter. I like to see that vessel the potter was working on his wheel. I like to see it as that vessel was marred in the potter's hand. The Word of God says the same potter that saw the vessel marred in his hands likewise

Examiner Editorials

Professor Elliott's Only Error

The Midwestern Seminary trustees have dismissed Professor Ralph Elliott for only one reason: Professor Elliott insists upon keeping his book, "The Message of Genesis," in print "at this time." The state paper for Florida Southern Baptists, *The Florida Baptist*, says that Elliott was twice asked "not to seek republication of the book at this time."

But for Elliott's insistence upon having the book remain in print "at this time," he would probably still be on the faculty of Midwestern Seminary. The only error in the man, then, is that he won't conceal from the Baptist public what he has for years taught in the classroom to his seminary students.

The resolution of the Midwestern trustees said that "we do affirm our confidence in him as a consecrated Christian, a promising scholar, a loyal servant of Southern Baptists, and a dedicated and warmly evangelistic preacher of the Gospel."

All of this about the man who thinks Genesis (and who knows how much more of the Bible) is a myth. So far as the trustees are concerned, Professor Elliott could stay and teach all of his "mythical" notions in the classroom, but he must not put them before the Baptist public. "At this time" the Baptist public is not "ready," not "prepared" for this "advanced thinking." To disturb the Baptist public from the deep sleep presently cast over it by Convention

propaganda and brain-washing technique would mean the Cooperative Program might lose some support; the "peace" of the churches might be shattered; the "common front" in the Convention would be divided.

But Professor Elliott, not content to broach his mythology only in the classroom, would not acquiesce to the gentle overtures of the trustees who had the overall "good" of the denomination at heart.

If there is anything worse about this affair than Professor Elliott's modernism, it is the spineless hypocritical manner in which the trustees handled the matter. If Elliott is being dismissed simply because he refuses to be dishonest with the Baptist public, then he might as well remain. In fact, the only bright spot — if it can be called that — of the whole affair is Professor Elliott's willingness to give up his job rather than conceal his belief that Genesis is a myth.

With such sleepy-eyed "watch-dogs" on guard as trustees of Southern Baptist institutions it is no marvel that they are filled with modernists and neo-orthodoxists who are just as bad (or worse) in their approach to the Bible as Professor Elliott. Just so long as the wolves keep on their sheep's clothing and do not come out openly and reveal themselves as wolves, these watch-dogs won't open their mouths to bark.—B.L.R.

made it over again. The potter was sovereign over the pottery. The potter was sovereign over the clay.

I insist, beloved, that God is sovereign so far as His will is concerned in your life and mine. Just as the potter is sovereign over the clay to the extent that he can take clay and mold it into a thing of beauty on the one hand, or into a grotesque, hideous image on the other—in like measure, God, motivated by His sovereign will, can take clay in one family and can make an individual who will stand four-square and stalwart for the things of the Lord, and likewise from that same family will perhaps come a gangster or a hoodlum that is entirely bereft of the saving grace of Almighty

God.

Yes, beloved, I would insist that election is a sovereign act of God, for that is what the Lord Jesus Christ taught us when He said:

"If ye were of the world, the world would love his own: but because ye are not of the world, but I HAVE CHOSEN YOU OUT OF THE WORLD, therefore the world hateth you."—John 15:19.

This would tell us that God has chosen us out of the world. In other words, you didn't choose the Lord. You are not a saved man or woman because you made a choice in yourself. You are not saved because somehow you were a little more intelligent than somebody else and you were able to understand what the other individual couldn't understand. No, no, beloved, you are saved because the Lord Jesus Christ chose you out of the world. I tell you, election is a sovereign act of Almighty God.

II.

ELECTION PROCEEDS FROM DIVINE VOLITION.

God not only acts in a sovereign way, but it is His own volition whereby that you were chosen before Him. Listen:

"Ye have not chosen me, but I have chosen you."—John 15:16.

I ask you, who acted first? Who made the choice? Who took the first step? This text says, "You didn't choose me, but I have chosen you."

I remember several years ago that I attended a service one night that was conducted by an Arminian preacher. When he came to the invitation, though the balance of his message had not been too bad, his invitation was something like this: "Now if you will take the first step, God will take the next one. You move out and God will move toward you."

Beloved, that is not the language of the Bible. The language of the Bible is: "You haven't chosen me, but I have chosen you." I insist that election proceeds from divine volition. If God hadn't chosen us, not one of us would have been saved. If God hadn't made the first step—if (Continued on page 6, column 1)

"Life and Ministry of Paul"

(Continued from page 1)

through the Bible, we read of "the elect" and of "election," and of those who are chosen of God. Therefore, I can't understand why it is that people are so dense in their understanding of the Bible to the extent they seemingly can't grasp the truth of God's sovereign election.

The Bible speaks of Christ as being elect, for we read:

"Wherefore also it is contained

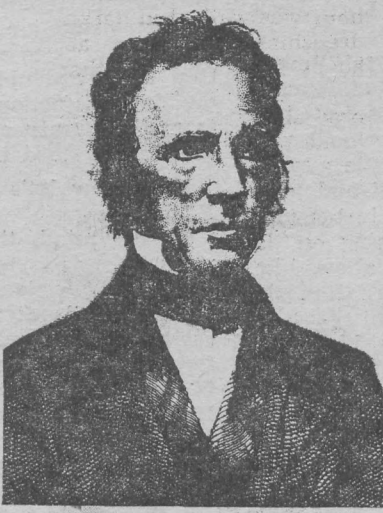
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Rome And Free-Willism

The Council of Trent met in 1545 and closed in 1563. During those eighteen years, five popes occupied the Roman chair—Paul III, Julius III, Marcellus II, Paul IV and Pius IV. Among the decrees of the council are the following:

"If any one shall affirm that man's freewill, moved and excited by God, does not by consenting co-operate with God the mover and exciter so as to prepare and dispose itself for the attainment of justification; if, moreover, any one shall say that the human will cannot refuse complying, if it pleases, but that it is unactive, and merely passive, let such an one be accursed."

"If any one shall affirm that since the fall of Adam man's freewill is lost and extinguished, or that it is a thing merely titular, yea, a name without a thing, and a fiction introduced by Satan into the Church, let such an one be accursed."

This same Council passed decrees "cursing" eternal security, predestination and other doctrines relating to free and sovereign grace.

Sad as it is, there are many today who claim to be Protestants and Baptists who every day "amen" the curses of this Council. And we would say to them as a Christian once said to Arminian John Wesley, "Haste thee to Rome, thy proper place."—B.L.R.

"Life And Ministry Of Paul"

(Continued from page five)

God hadn't taken the initiative—if God hadn't, but His own volition, worked in your behalf, you would still be a lost sinner, condemned before God, and doomed for a Christless eternity.

III.

ELECTION IS AN ANCIENT ACT OF GOD.

By this I mean that election isn't something that God hurriedly got together in our behalf.

When I was but a boy I remember hearing Billy Sunday tell how the Lord looked down from the battlements of glory and saw this world steeped in sin and going to Hell; how God walked into the garden and chose there the lily of the valley and twined with it the sweetest and best of all the roses that He could gather together, and then dropped it down in Bethlehem and that became the babe Christ Jesus; and that God sent him for one purpose—that men might make a choice as to whether they would take Jesus and go to Heaven, or reject Jesus and go to Hell.

Beloved, there is not a word of truth in it. God never waited until man sinned. He never waited until He looked down from the battlements of glory and saw the whole human family on the road to Hell. God never waited until sin became a reality, but rather, long before this world was, long before man was, and long before sin became a reality in this world, God had already planned our salvation, before the foundation of the world. Listen:

"According as he hath chosen US IN HIM BEFORE THE FOUNDATION of the world."—Eph. 1:4.

Somehow the majority of preachers make it appear that salvation is sort of a panacea, or a remedy, or a hurried-up first aid that the Lord brought into existence after man had sinned. In fact, the majority of preachers make it appear that salvation is more of a first aid remedy than anything else—that man sinned and God saw that something had to be done, and therefore God got Jesus Christ ready in a hurry to become the sin bearer. It is not true, beloved. There is not a word of truth in it. Instead, elec-

tion is an ancient act of God—so ancient that you and I were chosen of God before the foundation of the world.

You ask me as to how old this world is, I couldn't say. Lots of folk will tell you that this world is six thousand years old. Lots of folk will tell you that this world is millions of years old. Some will even tell you that it is billions of years of age. I don't know exactly how old it is, beloved, but I know one thing, before our God laid down the foundation on which the world was built, those who are saved to-night and those that shall be saved to the end of the age, were already chosen of God in Christ Jesus.

As I drive about, I often look off in the distance and I see the rocks and the hills and I wonder how old those rocks and those hills are. I don't know, beloved, but I know this, before God ever made those rocks or those hills, God chose me in Christ Jesus, and so far as my salvation is concerned, I am older than creation. Actually, from an experimental standpoint, I was saved when I was sixteen years old or thereabout, and from the standpoint of the death of Jesus Christ I was redeemed nineteen hundred years ago when the Son of God died on the Cross, but from the standpoint of the eternal God, I was chosen of God before the foundation of the world. Therefore I am older than creation.

Oh, how long ago did God think about us? Go back to the time when God laid down the first rock. See the Almighty as He sprinkled the earth upon top of that rock. See the grass as it begins to spring from that soil. I wonder how long ago it was when the first sprig of green grass came out of the soil that was placed upon the rock that God laid down. I don't know, but I know one thing, before that rock was ever laid down—before the earth was ever sprinkled on top of it—before that grass ever began to grow—before ever there had been the slightest sign of life within this universe, I was already chosen of God in Christ Jesus. I say, beloved, election is an ancient act on the part of God.

IV.

ELECTION IS UNTO SALVATION.

Election is unto salvation through the means appointed of God. Listen:

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

Herein do we differ violently with the Hardshell Baptists. The Hardshells say that election is salvation. That is not so. Rather, election is unto salvation. As this text says, "He hath chosen you unto salvation." You will notice it says that God uses means to bring salvation to pass, for Paul declares, "God hath from the beginning chosen you to salvation (Continued on page 7, column 1)

Why I Believe the Limited Atonement . . . (Continued)

can hurt God's people?

Isaiah 53:8: "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

God says, "My people." Then verse 10: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see HIS SEED, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

"His seed," you'll notice. The work of Christ was in their behalf. Then in verse 11: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify MANY; for he shall bear THEIR iniquities."

As I say, there are many individual passages that justify or teach the limited atonement. But having noticed these few, let's go on now and consider another matter:

II

THE LIMITED ATONEMENT IS CONSISTENT WITH THE WHOLE OF GOD'S TRUTH.

I don't put much stock in a doctrine that people build upon fragments of scripture which are interpreted so as to be inconsistent with the whole of God's Word. I've run into a lot of people who believe certain heretical doctrines, and if you were to take a phrase of Scripture or a particular verse and separate it from the whole of God's Word, their particular notion or tangent might appear to be justified; but then when you have a knowledge of the Bible as a whole, of the attributes of God, of prophesy, of the general teachings of God's Word, you know that there are many verses you must consider in the light of the whole, and you must not separate them and come up with false notions and inconsistent tangents.

Well, the limited atonement is a doctrine that is consistent with the whole truth of God; not just a few fragments and verses, but great foundational doctrines. This truth is consistent with them.

Let's notice first of all the great truth of God's ETERNAL PURPOSE.

God has an everlasting purpose, and beloved, this purpose is not so divided that we cannot see the unity of it. I Peter 1:20, referring to Christ, says: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

The purpose of God centers in the Lord Jesus Christ from eternity. In the book of Ephesians (3:11), you read about His "eternal purpose which He purposed in Christ Jesus" before the world began. God has a purpose and He is moving the history of the world, the people and creatures of the world, and the events of this world to bring to pass His purpose.

The Father's election, the Son's redemption, and the Spirit's calling are all according to God's eternal purpose. God did not elect some for whom Christ did not die. Neither did Christ die for some whom the Father did not elect. Neither does the Spirit call some that the Father did not elect and for whom Christ did not die. Neither does the Spirit fail to call all for whom the Son died and all those the Father elected. God is a Trinity, His mind is one. The Father, the Son and the Holy Spirit, the Triune God, works according to the same one eternal purpose.

Now you take this notion of a general atonement; it's as inconsistent as could be when we think of the Father's election, the Son's redemption and the Spirit's calling. There are free-willers who say there are some who go to Hell that God wants to save. Christ died for them, God wants to save them, yet they go to Hell. Beloved, God is not one to let those go to Hell if He wants to save them. If God wills their salvation, God Almighty is going to apply the gospel to them, they're going to hear it, they're going to believe it, they're going to be drawn to the Lord Jesus Christ.

God's purpose is infallible as to fulfillment. God's purpose is infallible because God Himself is all powerful, and God cannot be defeated in what He wills. I know today that the god who is preached in most pulpits is like a little puppet. He can act if man takes his free will and pulls the string. But other than that, god just cannot raise a hand in your behalf. He's sitting on the sidelines. He can do it if you will allow him, if you will let him, if you will give him the opportunity or the chance.

I remember when I was in the Methodist church that they distributed some little stickers, to go on cars, saying "Give God a Chance." That's the idea that the natural man has in his mind, that God is a little puppet and he can control God by the efforts of his will. Beloved, this makes God's purpose certainly defeated. This makes God weaker than a worm. Man is called a worm in the Bible, and if man can defeat God, that makes God weaker than the worm, man.

God's purpose is infallible because we read in Eph. 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Daniel 4:35: "And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and

among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

There is no disappointed God in this Bible. Since God's purpose is infallible, the atonement of Christ which was purposed by God shall have its full reward. It must therefore be limited, because from experience and from scripture we see that it is not applied to all. Only those who believe are saved by the atonement. Hence it was purposed for these alone.

Arminians won't admit that the atonement was purposed for only some. They'll limit, however, its efficacy to believers. Well, I'll say that much, too. But the whole thing comes back to this: Who is responsible for a person's being a believer? Who pulls the final cord? Who makes the final choice in the matter? And that's where it comes back to a denial of depravity by the Arminian. He makes man such a creature that he can bring himself to life.

I have a little tract at home—I save a lot of this Arminian stuff that comes to me for "evidence" because a lot of times people say, "I just don't believe a man would say that"—I have a little tract at home that ends by saying that you can "choose to be born;" you have the power in your will to choose the new birth.

Beloved, I know this: I never would have come to Christ if it were left to depraved me. You would never have come to Jesus Christ if it had been left to your carnal mind. The apostle Paul never would have left his mission to Damascus if it had been left to his carnal mind. Peter and none of the other disciples would have ever come to the Lord Jesus Christ if it were left to their carnal minds. Jesus said, "No man can come to me except it be given unto him." Paul said in I Cor. 4:7, "What hast thou that thou didst not receive?" He said in I Cor. 3:5, "Ye believed, even as the Lord gave to every man."

The purpose of God is also immutable. God's work in time is what God eternally decreed. God does not change His purpose as man changes his actions, wishes and desires. Man changes. We are continually changing in our minds, our bodies, our lives, but God is immutable. If the atonement only benefits some in time, then we can look back into eternity and say it was purposed for only some.

Now, let's consider the JUSTICE of God.

Sin is not remitted apart from the satisfaction of God's divine justice. When satisfaction is rendered to God's justice, then sin must be remitted. God would not have provided satisfaction to His own law if He did not intend to remit sins; and when this satisfaction is made, He does remit those sins. If Christ died to remit a man's sins, that man's sins are remitted forever. If Christ's death is a true satisfaction for sins, then justice must release all those for whom the Son of God died.

Augustus Toplady, a great Calvinistic preacher and writer, wrote this stanza in a poem:

"Payment God cannot twice demand
First at my bleeding surety's hand
And then again at mine."

God does not punish sin two times—once in Christ and again in the sinner in Hell. It is as consistent with justice for one to be saved apart from a satisfaction of God's law as it is for one to be condemned after satisfaction has been made to God's law for him.

William Symington, in defending the doctrine that Christ died only for those who are or shall be saved and not for those who finally perish, said this:

"If this doctrine is denied, the monstrous impossibility must be maintained that the infallible judge refuses to remit the punishment of those for whose offences He has received a full compensation; that He finally condemns some, the price of whose deliverance from condemnation has been paid to Him; that with regard to the sins of some of mankind, He seeks satisfaction to their personal punishment after having obtained satisfaction for them in the sufferings of Christ; that is to say, that an infinitely righteous God takes a double payment for the same debt, double satisfaction for the same offence, first from the Surety and then from those for whom the Surety stood bound." (Atonement, p. 256).

Well, now let's consider God's FOREKNOWLEDGE.

To my mind, this makes the universal atonement theory a complete absurdity. One of the first doctrinal questions that began to roll around in my mind after I was saved was, "Do you reckon God foreknows everything?" Yes, God foreknew everything. God knows everything that is going to come to pass in this world. (Acts 15:18, Isa. 46:10). He knows it because He has decreed the things that come to pass. He could not foreknow them otherwise, because things just don't happen by luck or chance or by some fatalistic force bringing them to pass.

He knows all things including who will and who will not be saved. He has already told us in Revelation 20 that there is going to be a judgment for those who are lost. He has already told us that they will be judged according to their works, so there's no sense in our trying to say that God does not as yet know these things.

Yet the Arminians would have us believe that though God has prepared Hell and knows that

(Continued on page seven)

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2. The Mandate of Evangelism
Given by Christ Himself, Matt. 28:19, 20; Mk. 16:15, 16.
3. The Message of the Evangelist
That Christ died for lost sinners, and saves those who repent and believe on Him, 1 Cor. 2:2, 15:3, 4; John 3:16, etc.
4. The Motives that lead to Evangelism
Men are lost without Christ, Luke 19:10; 2 Cor. 5:14
5. The Messengers who are to be Evangelists
Pastors, and gifted evangelists, 2 Tim. 4:1-5, especially v. 5. All Christians are to be evangelists, Acts 8:4 (these were the people who "went everywhere preaching the Word," not only the preachers.
6. The Means of Evangelism
God gets out His Message through preaching (Mark 16:15) preach the Gospel, and through personal work, personal witnessing, John 1:41, 42.
7. The Methods of Successful Evangelism
Not only in church, but from house to house, Acts 20:31 (every one) Acts 5:42, "daily in the temple, and in every house" —
—Christian Victory

"Life and Ministry Of Paul"

(Continued from page six)

through sanctification of the Spirit and belief of the truth." Herein we differ again with the Hardshell Baptists. They say that God does not use means, but that whenever God gets ready, he will just quicken a fellow, and knock him down, and that is it; that is his salvation. They say that you don't need a Sunday School, you don't need to preach the Word of God to lost people, you don't need to send a missionary, you don't need to ever give an unsaved man the Word of God, but all you need to do is just wait, and in God's time, God will move — He will strike that individual, and he will be saved.

Beloved, that is not God Almighty's way of working. God has chosen us unto salvation through sanctification of the Spirit and belief of the truth. In other words, God uses the means of the work of the Holy Spirit and the preaching of the Word of God. I tell you, beloved, there will never be a man saved in this world apart from the hearing of the Word of God, for God does not save except through the agency of the preached Word. Listen:

"So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:17.

God uses means. God uses the means of the Holy Spirit and the Word of God in order to work out and bring to pass salvation, which was predestinated in our behalf before the foundation of the world.

Isn't it wonderful how God has worked? Before the world was, He elected, or chose, or predestinated our salvation; and then God went further and prepared the means whereby it would be guaranteed that I would believe; for He sent a preacher, and through the preaching of the Word and the application of the Holy Spirit, I came to a saving knowledge of the Lord Jesus Christ. Beloved, whenever you read II Thessalonians 2:13, you can't do anything but say, "Thanks be unto God, for our salvation is wholly, totally, and entirely dependent upon the work of God."

V.

ELECTION IS WHOLLY OF GRACE, APART FROM WORKS.

We read:

"For the children being not yet

If you worked for your employer like you serve God — how long would you hold your job?

born, neither having done any good or evil, that the purpose of God according to election might stand, NOT OF WORKS, but of him that calleth."—Rom. 9:11.

Notice, this is a reference primarily to the children of Isaac. It speaks about Jacob and Esau, and it says before they were born—before they had a chance to do any good or evil—before there were any works at all on the part of Esau and Jacob, God had already chosen; the purpose of God according to election was already complete, not according to the works of Esau and Jacob, but according to Him that does the calling.

Beloved, I say to you, no man is ever saved because of anything good that he does. Someone may say, "God looked down and saw that you were going to do good; therefore God just accommodated Himself and chose you, and that is all there is to election." Beloved, this Scripture would tell us that election is wholly of grace, apart from works. Actually the election in the case of Jacob and Esau was before the children were born, before they had an opportunity to do any good or any evil. I tell you, whenever you think about this, it certainly does take you off of your pedestal, and puts you down at the feet of a sovereign God. God didn't save you, and make you an heir of salvation, and subject of salvation, because He saw any good in you, but God saved you wholly of grace, apart from any works on your part.

Notice again:

"Even so then at this present time also there is a remnant ACCORDING TO THE ELECTION OF GRACE. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."—Rom. 11:5, 6.

You will notice Paul says we are saved either by grace or by works. He says you can't have a mixture. That is, you are not saved by grace and works, but you are saved either by grace on the one hand, or by works on the other. His conclusion is that there is a remnant according to the election of grace.

Brother, you were not saved because you were a good boy. Sister, you were not saved because you were a good girl. Rather, your salvation is because of the grace of God.

When I think of this, my mind goes back to that great expositor of the Bible of a few years ago, Arthur Pink. Pink was a great expositor of the Word of God. Arthur Pink had a good background. His father was a great and devout Bible student. When (Continued on page 8, column 2)

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Why I Believe the Limited Atonement (Continued)

certain people are going to Hell, yet He nevertheless, they say, punishes Christ for their sins in a vain effort to save them from Hell.

If God knows a man is going to Hell, why should He punish His Son and do other things that will not benefit the man? Someone says, "Oh, well, the man might change." No we are talking now about something that is definite, something God certainly knows. Take Judas, for instance. Christ said Judas was going to his own place. He knew that. Did Christ pay for the sins of Judas? If so, for what purpose? What good would it accomplish?

Let's just think for a moment: Did Christ die for the sins of those who were already in Hell at the time He hung on the cross, dying for sins? Here are these that have already died: they are bound in torment, they are certain for everlasting destruction; did Christ suffer for their sins? If so, why? Could they be redeemed? Could He bring them out of Hell? If not, why die for their sins?

If Christ had waited until the very end of this world to come and die, until the last one believed on Him, for how many people would it have been necessary for Christ to die? I'll tell you—only those that believe. He wouldn't have had to die for any others. He wouldn't have to pay for their sins in any wise at all, because they already are bound over for Hell, already in Hell. Well, if that be true, why can't we look at this doctrine from God's eternal purpose, foreknowledge and justice and conclude that the Lord Jesus Christ died only for those who believe throughout the ages?

Beloved, we dare not teach that our God, who knew from eternity what persons He would save, poured out His punishment upon His Son for the sins of those who go to Hell, even though He knew from all eternity that this would be of no benefit to those people. Do you think that the Father would punish His Son when He knew very well that it would be no benefit to those who go to Hell? Surely, God would not take pleasure in punishing Christ for the sins of those who were certain for Hell.

It's an insult to God's justice and wisdom to teach the notion of a general or universal atonement. It leads to a denial of God's foreknowledge and wisdom. Somebody said the Lord "didn't want to know" who was going to Hell, as if God could deny Himself the attribute of knowledge. But then I thought of this question: Why wouldn't the Lord want to know? If He knew future possibilities then He could prevent what He did not want to take place, and then I thought of this: **Any doctrine that necessitates the ignorance of God for its justification must be an ignorant doctrine.** It must be an ignorant doctrine if it necessitates God's being ignorant in order for it to "consistently" exist in the thinking of a man's mind.

Now let's consider a fourth thing:

The limited atonement is certainly consistent with the **WHOLE WORK OF CHRIST.**

In His life, in His death, in His resurrection, in His ascension, in His present intercession before the Father, the limited atonement is consistent with the whole of Christ's work. Those for whom Christ lived and fulfilled the law were those for whom Christ went to Calvary and died for their sins. Those for whom He died and rose again, He ascended into Heaven as an intercessor, as a mediator between them and the Father, and He's there for them now. The throne of grace is open to them.

Christ represented the same people in eternity, on earth, in His resurrection and in glory.

The universal theory is that Christ died for some for whom He did not rise again, for whom He does not intercede, and to whom He does not apply His blood. They say Christ died for every man, but then men must apply the atonement. The universal atonement theory must support the free-will notion, which is contrary to the teaching of God's Word. Man's will is not free but is bound to his carnal nature. The reason we as Christians desire any good is because we have another force within beside the old nature. That force is God's Spirit. He applies that atonement.

Now a fifth great general doctrine is **SALVATION BY GRACE.**

Any position that teaches that Christ died for every man without exception, yet says that some of those perish in Hell, must deny the doctrine of salvation being **completely** by the grace of God. If Christ fully redeemed one by His work on the cross, for what could the person be condemned in Hell? Christ did the whole job: there's nothing left that can condemn the sinner.

If sinners did go to Hell, it could only be because of some failure on their part, and not Christ's part and such a view would place the salvation of the sinner in the hands of man and must deny salvation by grace, must deny that Christ's work completely saves. It doesn't matter how little the work may be. It may be like Arminius put it, just "yielding." Arminius brought his theology down to this, that God gives you everything, including repentance and faith, but you must yield and let Him do it. There are others who say God will do everything but you must do the believing. Others add baptism. Various "conditions" are taught. It doesn't matter what you condition salvation upon, it is not by grace if man is the one who performs the deciding act.

The doctrine of grace teaches that Christ has purchased all that is necessary for our salvation and the enjoyment thereof. The righteousness required by Law, bearing the penalty against sin, the new birth, sanctification, the resurrection, glorification—all these blessings are purchased by Christ and given to those for whom He purchased them.

There is not one Universal atonement preacher in the world that can, does, or will preach salvation purely by the grace of God. They all invariably will make the so-called free-will of man the deciding factor in the sinner's salvation.

III. There Are Objections

1. Arminians, or general atonement theorists, offer verses which contain the words **world, all, and all men** as objections to the limited atonement view. But they falsely assume that these terms necessarily and always cover every man that ever lived on the face of the earth. Just try using the Arminian definition of **world** in every passage where the word appears and you'll come up with all kinds of preposterous doctrines. Actually, each text and context must determine the extent of these terms, viewed in the light of the rest of the Bible. The weakest argument in existence is to simply rattle off **world** and **all** as if the extent of the terms are always the same in every text. The orthodox approach is to demonstrate what the terms cover, taking the text, context and the Bible as a whole into consideration.

At present, I don't have the time to take note of every verse in which these terms appear. Suffice it say, however, that no text referring to the death of Christ, using any of these terms, teaches that every man that ever lived is included in the reference. Whoever says so simply reads that into the verse without one iota of justification.

2. It has been said, "Christ had to die for every man in order to give all a chance to be saved." This objection is based upon the false premise that God is obligated to hell-deserving sinners. It also leaves the salvation of the sinner in his own hands, to take advantage of his "chance." Salvation is by grace, on purpose, not by "chance."

3. Another says, "Christ died for every sin but unbelief. This alone condemns." If Christ died not for that sin, then we shall all perish, for we all have been—and to some extent, still are—guilty of not believing. But this very objection is contrary to the notion which it seeks to defend, for it **LIMITS** the atonement, saying that it does not cover **ALL** sin! Here are some more absurdities of this idea:

(a) Thousands have never heard the gospel, thus have not had the opportunity to believe it. Will they be condemned for not believing what they never heard?

(b) This idea pre-supposes that man is fully capable of faith and indeed must of himself produce the faith. But faith is said to be the gift or creation of God (Eph. 2:8, 9; I Cor. 3:5; Rom. 12:3).

(c) It also involves the notion that Christ's finished work is conditioned for its efficacy upon puny man. Its success thus depends upon man, not upon God. In other words, if man did not apply the atonement, it could have been a complete failure!

(d) But faith is the effect, not the cause, of the efficacy of Christ's death. Because He died for us, His Spirit comes and makes this known by powerfully applying the Gospel message (I Thes. 1:4, 5).

(e) The objection disregards the work of the Holy Spirit who is here to apply the atonement. To teach that man applies it is to deny the office work of the Spirit, which is exactly what all free-willers do. They may allow Him to do a part, but not all. The old notion of sinning away your day of grace, crossing the deadline, effectually resisting the Spirit, etc., is what many teach.

4. We also hear, "The universal atonement is necessary to the preaching of the Gospel." However, we find nothing in the Gospel that says Christ died for the sins of every person that ever lived on earth. The Gospel says that Christ died for sinners and describes the kind of sinners—those who will believe on Him as Saviour. It never says Christ died for those who reject Him and go to Hell.

The general invitations and commands relating to the Gospel always carry limitations, regardless of how universally they may be proclaimed. For example, "Whoever will" extends no blessing to any man but the one who will come. "Whoever believeth" has nothing for anyone except the person who will believe. Regardless to how many people you might say "whoever will," the blessing is limited to the willing; there is no blessing for whosoever won't.

If you are a lost man, you might be saying, "But what if I trust Him and find out in eternity that He didn't die for me?" That is an absolute impossibility. If you can believe, it is not because of your will, but because God has blessed your heart with spiritual understanding. He has done this because Christ purchased your salvation and it is applied to you through faith. Believing is a blessing granted by the Lord to all the helpless, depraved sinners for whom Christ died!

If you desire salvation, cast everything on Christ!

This message, with some additions, will soon be printed in booklet form and will sell of 15c.

MOUNTAIN MUSINGS

By SIMON MUSE



I. B. Apaininthenek sed thar wuz too much religion in Coon Holler to soot him. But if'n ye wants my o-pinyun, if'n th' lack uf religion wood kill a feller, thar woodn't be enuf fokes 'round Coon Holler to milk all th' cows tomarr mornin'.

Well, I wint down to th' poles yistarday an' cast my vote. Thar wuz sevrul critters standin' 'round with jugs uf mountain dew an' they wuz tryin' to buy votes. I sed to them, "Ye all ort to have to live in Rushay. Then maybe ye woodn't be so konfound'd honary." I've heerd that they has two ballut boxes in Rushay — one box to put yore vote in if'n ye is vote'n fer what th' Kommonists wants, an' another box that they puts ye in if'n ye don't vote fer what th' Kommonists wants.

Speak'n uf th' Kommonists, I red in th' county paper whar some Russhun got ten years in Sybeery. Th' story sed he call'd one uf the Kommonists leaders a fool. They gave'm five years fer slander an' five more fer reveelin' a givermint secret.

Some uf our ladyfokes in th' Coon Holler Baptist Church are not too kareful 'bout obey'n th' Scriptures. You take Sister Pearly Hankins fer xample. We had a vizitin' preacher come in an' preach an' he wuz a goin' purty strong whin all uf a suddent Sister Pearly begin to "aman" th' preachin'. Finely th' preacher sed, "An' th' Bible sez fer th' womin to keep silence in th' church." Ye know what Sister Pearly did? Why, she "aman'd" that louder'n ever.

I wuz liss'n to th' radio this moanin' an' some church fokes wuz sangin' that song "Ye Must Be Born Again." Only they wuz sayin' "Ye must be born again, again, again, again," an' on like that. That's th' way lots uf preachin' is, too. They sez ye is saved today, but watch out er ye'll be a'gonner tomarr. Ye know, if some uf these fokes whats been saved an' lost again

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three er four times wuz to keep a spiritual berth-sirtifikate, they'd rub a hole klean thro it chang'n th' berth date so off'n.

I heerd a womun preacher on radio say that nobody could tell her that she ain't bin called by th' Spirit to preach. I jest sed to myself, "Well, shes rite. She woodn't sit still fer a minit if'n ye try'd to tell her th' truth. Then, too, I woodn't tell her th' spirit didn't call her, but I has an idy 'bout what kind uf spirit it wuz."

Ye know, lots uf unscriptural thangs goes on round th' moanur's banch an' mos' uf it is jest rank konfewshun. Ye tek what happint down at Possum Trot, fer instance. Jed Barlow is a big bare-foot boy an' he wuz at th' altur try'n to pray hissef thro. All uf th' peeple wuz round Jed beet'n on his back an' tryin' to git'm thro. Archibald Pikklesimmer, who can't see 5 feet in frunt uf hissef, came up an' he mistook Jed's feet as being 2 yung'uns. So he laid his hands on Jed's 2 big feet an' sed, "Lord, pleez bless these h'ar 2 yung'uns an' hep'm git thro to ole-tim salvation."

(More Musings Next Week)

"Life and Ministry of Paul"

(Continued from page 7)

Mr. Pink visited his father over in England a little while before his father died, his father said, "Now, Arthur, while you are here visiting, any time you want a verse of Scripture, you just ask me to quote it. If I fail to quote it, I'll give you a crown." That, as you probaly know, is an English piece of money. Arthur Pink said he was in England for six months, and tried to trap his father on some exceedingly difficult verses, but he never collected a single crown from his father in the six months.

Now you would think with a father like that, who knew the Bible from memory, and a son who knew the Word of God like Arthur Pink, that surely all the balance of the family would be the same type. But would you believe me when I tell you that Arthur Pink had a brother who hobnobbed with H. G. Wells, the infidel historian of England—that this brother was a rank modernist who despised everything that Arthur Pink ever taught? Would you believe me when I tell you that Arthur Pink had a sister who is a rank Roman Catholic? Now how do you account for the difference? Here is a father who knew the Word of God to the extent that he could quote it from memory, and from that father comes one son who is an outstanding Bible student, a daughter who is married to a Catholic and who is a rank Catholic herself, and another son that is an out-and-out atheistic modernist? Beloved, there is just one way that it can be accounted for—Arthur Pink was chosen of God unto salvation, whereas his brother and sister were not.

I say to you, election is wholly of the grace of God, apart from any works on your part or mine.

VI.

THE ELECT ARE EXPECTED TO LIVE DIFFERENTLY FROM THE WORLD.

We read:

"PUT ON therefore, AS THE ELECT of God, holy and beloved, BOWELS of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. 3:12, 13.

If you are one of God's elect you ought to live differently from this world. You don't find any kindness in the world. You don't find any bowels of mercies on the part of the world. You don't find any humbleness of mind, or

meekness, or longsuffering in the world. Instead, the people of the world are all just trying to get ahead of the other fellow. Where you work, the people of the world are trying to get ahead of you. They are trying to by-pass you. They are trying in life just to accomplish something for themselves. Paul says that is not the way God's people are to be. If you are one of the elect, you are to forbear one another, and you are to forgive one another; and if anybody has a quarrel against any, just like Christ forgave you, so also do you.

Beloved, I am saying that the elect are expected to live differently from the world. I don't say that you are going to live perfectly. I am sure that there isn't a person here tonight that lives perfectly. I am sure that there is not one of us that ever will live perfectly so far as this flesh is concerned. But I'll tell you, beloved, God expects you, if you are one of the elect, to live a lot differently to the way in which this world lives.

VII.

WE SHOULD SEEK TO BRING IN THE ELECT.

Our business, as God's children, is to seek to bring in the elect of the Lord. Listen:

"Therefore I ENDURE ALL THINGS FOR THE ELECT'S SALES, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—II Tim. 2:10.

I ask you, why was it the Apostle Paul went through all the sufferings through which he passed? Why was it the Apostle

NEXT WEEK

Watch for an announcement in the next issue concerning the publication of a new monthly paper. This paper will be solely of an evangelistic nature, printed as a missionary endeavor in the interest of spreading the Gospel to lost souls.

Paul didn't quit the ministry a long time before death overtook him? Why was it the Apostle Paul stood up for the things of God to the extent that he was publicly whipped five times—almost 200 lashes to his bare back? I ask you, why did he endure all that? Why was it that they tried to kill him and Paul kept right on preaching? Beloved, he did it for one purpose, "that they may also obtain the salvation which is in Christ Jesus with eternal glory."

Beloved, your business and my business is to seek to bring in the elect of God. I have no knowledge as to whom the elect are, but my business is to give out the Word of God to the best of my ability, and to witness to every man with whom I come in contact, and it is God's business to bring in the elect. I am to endure all things, not for the world's sake, but for the elect.

I hear some sinner say, "Now, Brother Gilpin, doesn't the Bible say, 'Whosoever will may enter'?" Yes, it says something like that. In fact, I'll stand back and look up here on a door into this room and I see that there is written over the

top of this door these words, "Whosoever will may enter." The door is standing open, and the invitation is "Whosoever will may enter." Being a sinner and needing the salvation which is on the inside, I enter. I walk in and when I get on the other side I turn around and look up, and I find written over that door, on the inside, "Elect according to the foreknowledge of God the Father." I see the truth, beloved. As a sinner, the message to me was "Whosoever will may enter," but when I got on the inside, I realized that the reason I entered was because I was elected according to the foreknowledge of God.

Brother, sister, listen to me, my business is to keep at the task, making the message clear, giving to the world that message of the Word of God, and showing sinners the Lord Jesus Christ. Everyone that will enter, will be saved, and will find when he is saved, having entered through the door of the Lord Jesus Christ, the reason why he entered was because he was elected according to the foreknowledge of God the Father.

VIII.

THE ELECT ARE SECURE.

Every one of God's elect are secure and are going to Heaven when they die. In fact, the only person who has any security is the elect. Listen:

"For whom he did FOREKNOW, he also did PREDESTINATE to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate them he also CALLED: and whom he called, them he also JUSTIFIED: and whom he justified, them he also GLORIFIED."—Rom. 8:29, 30.

Here is a chain of five links—foreknowledge, predestination, calling, justification, and glorification. Back yonder in eternity past is the first link of that chain—God's foreknowledge. Out yonder in eternity to come is the last link in that chain—that of glorification. What does it say? "For whom he did foreknow, he also did predestinate . . . whom he did predestinate, them he also called . . . and whom he called, them he also justified . . . and whom he justified, them he also glorified."

Beloved, the same crowd He starts with in eternity past God ends up with out yonder in eternity to come. It doesn't say that God foreknew a crowd, and predestinated them, and called them and some of them didn't come. Rather, it says that whom He called, them he also justified. God never calls a man without ultimately He justifies him. Likewise, whom He justifies, He also glorifies. Every one who is justified is going to ultimately be glorified.

Don't tell me that the Devil is going to get some of us. Don't tell me that the Devil is going to get a small number or a big number. Don't tell me that the Devil is going to get any of God's elect. Beloved, every one that God started with before the foundation of the world, God is going to have out yonder in eternity to come. As Paul said:

"Who shall lay anything to the charge of God's elect? It is God that justifieth."—Rom. 8:33.

If you are saved, do you realize that you are justified, and when you are justified your sins are all pardoned. You are no sinner on probation, but you are a sinner who has been justified.

A man goes to court charged with some crime. He is convicted for the crime and maybe the judge will probate him. That means that if he lives rightly and correctly and doesn't get into any more trouble, he will be all right; but if he gets into trouble, he will have to go back and serve out that old sentence that the judge has probated, or holds in abeyance against him.

Beloved, the majority of people have in mind that salvation is something like that—that when the Lord saves a man He puts him on probation, and it de-

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pends on how he walks, and how he works, and what he does from then on whether he goes to Heaven.

No, no, beloved, I am not a sinner on probation; I am a sinner that has been completely justified by the Lord Jesus Christ. Doesn't it make you happy to know that you are so secure, and that as a justified sinner you can't go to Hell? I don't say you are going to live perfectly. I don't say that you are going to do everything you ought to do. I don't say that your life is going to be absolutely a life that will please God. But I do say this, if you are a justified sinner, some of these days you are going to be a glorified sinner yonder with the Lord.

CONCLUSION

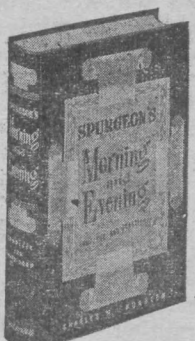
What a wonderful doctrine this doctrine of election is! I am glad for it. I thank God because of it, and I rejoice that I can present it as it is in the Book. I pray God's blessings upon you who are here that you will go out tomorrow and say, "God helping me, I want to live a little better; I want to live a little closer; I want to live more like the Master. If He has done all that for me without anything on my part—if He has chosen me strictly on the basis of grace, how much I owe to Him!"

I tell you, beloved, I don't understand how anybody can be saved and stay out of a Baptist church. I don't understand how a person could be saved and not want to follow the Lord Jesus Christ in baptism. I tell you, beloved, if you realize that God has done so much for us, that He has saved us after having us in eternity past, I would and has saved us not on the basis of our works, but on the basis of His grace—if you realize this, may God help you to take your stand for the Lord Jesus in His church tonight and let your life count for Him tonight, tomorrow, and all the tomorrows to come, because of what He has done for you.

May God bless you!

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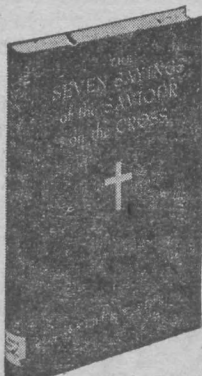
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