

The Baptist Examiner

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

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OF THIS WE ARE CERTAIN . . . THE DOCTRINES OF GRACE

DO NOT LEAD GOD'S OWN TO SIN

By CHARLES HADDEN
SPURGEON
1834-1892

Delivered August 19, 1883
at Exeter Hall, London, England

"For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."—Rom. 6:14, 15.

Last Sunday morning I tried to show that the substance and essence of the true gospel is the doctrine of God's grace—that, in fact, if you take away the grace of God from the gospel you have extracted from it its very life-blood, and there is nothing left worth preaching, worth believing, or worth contending for. Grace is the soul of the gospel: without it the gospel is dead. Grace is the music of the gospel: without it the gospel is silent as to all comfort.

I endeavoured also to set forth the doctrine of grace in brief terms, teaching that God deals with sinful men upon the foot-

ing of pure mercy; finding them guilty and condemned. He gives free pardons, altogether irrespective of past character, or of any good works which may be foreseen. Moved only by pity He

of His dear Son, an atonement by means of which His mercy can be justly bestowed. He accepts all those who place their trust in this atonement, selecting faith as the way of salvation, that it may be all of grace. In this He acts from a motive found within Himself, and not because of any reason found in the sinner's conduct, past, present, or future.

I tried to show that this grace of God flows towards the sinner from of old, and begins its operations upon him when there is nothing good in him: it works in him that which is good and acceptable, and continues so to work in him till the deed of grace is complete, and the believer is received up into the glory for which he is made meet. Grace commences to save, and it perseveres till all is done. From first to last, from the "A" to the "Z" of the heavenly alphabet, everything in salvation is of grace, and grace alone; all is of free favour, nothing of merit. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

No sooner is this doctrine set forth in a clear light than men begin to cavil at it. It is the target of all carnal logic to shoot at. Unrenewed minds never did like it, and they never will; it is so humbling to human pride, making so light of the nobility of human nature. That men are to be saved by divine charity, that they must be condemned criminals, receive pardon by the exercise of the royal prerogative, or else perish in their sins, is a teaching which they cannot endure. God alone is exalted in the sovereignty of His mercy; and the sinner can do no better than meekly touch the silver sceptre, and accept undeserved favour just because God wills to give it:—this is not pleasant to the great



CHARLES H. SPURGEON

devises a plan for their rescue from sin and its consequences—a plan in which grace is the leading feature. Out of free favour He has provided, in the death

The Heresy Of The Invisible Church Began In 4th Century

By MILBURN COCKRELL
Henleyfield, Mississippi

All of my life I have preached and taught that Martin Luther invented the doctrine of an invisible church when he broke away from the Catholic Church. I have discovered by a study of church history that he was not the first to believe this doctrine. Jovinian in the fourth century believed it long before Luther was born.

Augustus Neander in his CHURCH HISTORY says of Jovinian: "The notion of the invisible church, as a community of believers and redeemed sinners, spiritually united, was by him made far more prominent than the notion of the visible church, derived from outward tradition. The church, founded on hope, faith, and charity, is exalted above every attack. No unripe member is within it—all its members are taught of God. No person can break within its enclosure by violence, nor creep in by fraud. It is plainly evident that Jovinian could only have understood by the church here, the invisible church. So, too, in the following predicates which he applies to the church—the titles bride, sister, mother—and whatever other names you may think of—refer to the community of the one church, which is never without her bridegroom, without her brother, without her son. She has one faith, and within her there arise no schisms by means of erroneous doctrines. She ever remains a virgin to whom the Lamb goes; Him she follows, and she alone knows the Song of Christ. Of course he can under-

stand by the church here only the community of true believers." (Vol. III, pages 389, 390).

Of course, I do not believe in the doctrine of a universal, invisible church. Printed this information to set the record straight. I find no need or place in my Bible for such a doctrine. I agree with Edward T. Hiscox who said: "It represents a conception of the mind, having no real existence in time or place, and is not a historical fact, being only an ideal multitude without organization, without action and without corporate being."

"Thou shalt guide me with thy counsel, and afterward receive me to glory."—Psa. 73:24.

To me, this is one of the most remarkable chapters in the Word of God. It is one of the most remarkable of all the Psalms. The majority of them are ascribed unto Moses or David, but quite a few in this particular section of the Bible are ascribed unto Asaph. In this 73rd Psalm Asaph looks upon life very much as David looked upon life as recorded in the 37th Psalm, for in the 37th Psalm, David was envious of the wicked. He said he couldn't understand why God blessed them, and why they were

allowed to prosper in this world while the saints of God suffered and had trials, problems, and vexatious experiences.

Now Asaph takes just about the same attitude toward life in this 73rd Psalm, for Asaph admits that he was envious of the wicked. He says in the 3rd verse:

"For I was envious at the foolish, when I saw the prosperity of the wicked."

I am sure there is not one of us but what sometime or other in life has had the same experience. Usually, when you pass through a difficulty, or when you are passing through some trouble, some time in your experience,

you contrast your present circumstances with those who are apparently unsaved and ungodly, and yet prosper seemingly and never have a care.

Asaph said that he couldn't understand this until he went into the sanctuary of the Lord, for in the 17th verse he says:

"Until I went into the sanctuary of God; then understood I their end."

Many times we hesitate to go into a sanctuary because we just don't feel like it from a physical or a mental standpoint, but nothing should ever keep us away from the sanctuary of the Lord. (Continued on page 2, column 1)

Each Step I Take

Each step I take my Saviour goes before me,
And with His loving hand, He leads the way,
And with each breath, I whisper, "I Adore Thee;"
Oh, what a joy to walk with Him each day.

Each step I take I know that He will guide me
To higher ground He ever leads me on,
Until someday that last step will be taken
Each step I take just leads me closer home.

At times I feel my faith begin to waver,
When up ahead I see a chasm wide,
It is then I turn and look up to my Saviour
I am strong when He's by my side.

I trust in God, no matter, come what may,
For Life eternal is in His hand;
He holds the key that opens up the way,
That will lead me to the promised land.



BRO. BOBBY OVERTON

On Thanksgiving morning Brother Bobby Overton chose to sing "Each Step I Take." He did not know my text nor did we confer in any manner about the service. The world would say that the song and my sermon, harmonizing as they did, was a coincidence. Let me remind you that there are no "happen so's" with God. I think that all those who were present would say that Bobby's song and my sermon were under the Lord's direction.

minds of our philosophers, and the broad phylacteries of our moralists, and therefore they turn aside, and fight against the empire of grace.

Straightway the unrenewed man seeks out artillery with which to fight against the gospel of the grace of God, and one of the biggest guns he has ever brought to the front is the declaration that the doctrine of the grace of God must lead to licen-

tiousness. If great sinners are freely saved, then men will more readily become great sinners; and if when God's grace regenerates a man it abides with him, then men will infer that they may live as they like, and yet be saved. This is the constantly-repeated objection which I have heard till it wearies me with its vain and false noise. I am almost ashamed to have to refute so rotten an argument. They dare to assert that men will take license to be guilty because God is gracious, and they do not hesitate to say that if men are not to be saved by their works they will come to the conclusion that their conduct is a matter of indifference, and that they may as well sin that grace may abound.

This morning I want to talk a little about this notion; for in part it is a great mistake, and in part it is a great lie. In part it is a mistake because it arises from misconception, and in part it is a lie because men know better, or might know better if they pleased.

I begin by admitting that the charge does appear somewhat probable. It does seem very likely that if we are to go up and down the country, and say, "The very chief of sinners may be forgiven through believing in Jesus Christ, for God is displaying mercy to the very vilest of the vile," then sin will seem to be a cheap thing. If we are everywhere to cry, "Come, ye sinners, come and" (Continued on page 3, column 5)

The Baptist Examiner Pulpi

A Sermon by Pastor John R. Gilpin

"GUIDE ME . . . AND AFTERWARD"

PREACHED ON THANKSGIVING MORNING AT CALVARY BAPTIST CHURCH

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"Guide Me..."

(Continued from page one)

We are more likely to get relief there than any place in all the world. Asaph never understood this problem of life until he went into the sanctuary of the Lord, and there got relief.

I might say that he went into the sanctuary in a storm, but came out in a calm. He went in depressed, and he came out exuberant. He went into the sanctuary of the Lord defeated and cast down; he came out lifted up and encouraged.

Asaph realized when he came out of the sanctuary that he had been wrong in his assumption. He had taken for granted that all men who are unsaved were prospering, but he was wrong in this, for all the wicked do not prosper. If you will look around, you will learn, like Asaph, that while seemingly many times the wicked prosper, at the same time, the wicked have their problems just the same as you and I.

I think Job describes this most carefully when he says:

"Yet man is born unto trouble, as the sparks fly upward."—Job 5:7.

It is true that as we look out on this life many people who are seemingly unsaved have the "Midas Touch," and it looks like everything that these unsaved people do turns to gold. Yet that isn't right. Only when Asaph went into the house of the Lord was his mind cleared and his heart settled, and his soul relieved, so that he saw truly that God was caring for him day by day, whereas the wicked, as he said, in the 18th verse, had their feet set in slippery places.

This reminds me of the story of the rich man and Lazarus, as recorded in Luke 16. It looked like Lazarus had nothing. It looked like the rich man had everything. He had a new suit of clothes for every day. His tables groaned beneath the weight of food that was placed upon them. The Word of God says that he was rich, and the Greek word that is

used for "rich" is the word which means "exceedingly" or "abundantly rich." Here is Lazarus so poor that he can't even provide a napkin suitable for wiping away the corruption from the sores of his body. God had to provide dogs that were hungry enough to come around poor Lazarus, and with their tongues wipe away the corruption that oozed from the sores in his flesh.

Yet after a while the rich man died, and the poor man also died. When the rich man died, the Word of God says that he died and was buried. That is all. There is nothing else to be said. If the reporter for one of the local papers were to write the story of the funeral, he would tell about the number of lodges that were in attendance; he would tell about the number of friends who had arrived from a distance to pay their respects, and the great amount of floral tributes that were there. He might even tell many of the things concerning the life of the individual that were noteworthy, but when God writes the story, He says that he died and was buried. That was all.

Yet when it speaks about the death of Lazarus, who had dogs to accompany him in life, the Word of God says that the angels acted as pallbearers, and carried his soul into Abraham's bosom. All the troubles that he had had — all the sores that he had had — all the sickness that he had known and all the poverty that had been his to experience, are forgotten. The angelic pallbearers came down and lifted this man out of this world and wafted his soul away to the eternal mansions.

As I think of this in connection with the text I have read in this Psalm which describes the experience of Asaph, I am reminded that in the end the unsaved will take nothing but their sins into eternity, whereas a saved man will carry nothing but the grace of God.

Paul said as he wrote to young Timothy:

"SOME MEN'S SINS are open beforehand, GOING BEFORE TO JUDGMENT; and some men they follow after."—I Tim. 5:24.

A saved man has already sent his sins unto judgment. They have already been judged in the person of the Lord Jesus Christ. The penalty for them has been paid, and suffered for, in the person of the Son of God. Yet when every unsaved person comes into eternity, he looks around behind him, and there, following him, is an army, an avalanche, a great horde of sins that are standing there clamoring that they shall be paid for throughout a never-ending eternity.

Whereas it is true that the unsaved man takes nothing but his sins into eternity, the godly man takes nothing but the grace of God. Thus it was in the experience of the rich man and Lazarus, and thus it was that Asaph came face to face with this same teaching. He realized he had been wrong, but he never realized it until he went into the sanctuary of God, and when he went into the sanctuary, and came out, he saw that the wicked were set in slippery places, and he saw that each saved person, who might have suffered for a while, had a wonderful counselor to guide him just now, with a most magnificent prospect afterwards.

As I talk to you about this wonderful lesson that Asaph learned, I trust that you and I might learn afresh, this Thanksgiving morning, some lessons therefrom.

I

WE ARE UNABLE TO GUIDE OURSELVES.

There isn't one of us who is able to direct his own life. The writer of the book of Proverbs says:

"Trust in the Lord with all thine heart; and LEAN NOT UNTO THINE OWN UNDERSTANDING. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord,

and depart from evil."—Prov. 3: 5-7.

Beloved, I say we are unable to guide our paths here in this world. How could Asaph guide himself? He admits in the Psalm that he was grieved, foolish, ignorant, and a beast before he went into the sanctuary. In view of that, how could he guide himself?

Frankly, how could we guide ourselves, anyhow? You and I are but strangers and pilgrims, here in this world. We are living in a foreign land. This isn't our home. We are only here as sojourners for a little while. How could a man guide himself through a foreign land?

There are snares and pits; there are pitfalls and traps all about us. How can we guide our paths through the snares and around the pitfalls that are here within this world? No wonder James said:

"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.

We need to do much of that asking. We can't guide ourselves. You and I in this world are just the same as a man who is lost in an impenetrable jungle — in a jungle that is overgrown — so much overgrown with shrubbery, vines, and vegetation that it is impossible to see one's way ten feet ahead. We are journeying in just such a jungle spiritually. I say, beloved, it is impossible for man to guide himself.

When I think of this, I am reminded of Solomon on the day that he offered 10,000 sacrifices unto God. God looked down and said, "Solomon, I am pleased with what you have done. You can feel free to ask of me anything that your heart may desire."

I wonder what you would ask for if God gave you an invitation like that. One woman would say, "That hat I saw down town in the store window that is beyond my price, just give me that." Or you might say, "If I could have gold in one pocket and silver in another, and folding money on my hip, I will just take that." Or it might be that you would say, "Lord, you know that enemy of mine. I would like to get my hands around his neck, and squeeze it until his Adam's apple chokes him with cider."

But Solomon didn't make such a request. He said, "Lord, I am just a child. You have set me over a great nation — the greatest nation in all the world, and I can't go in and out. I don't know how to go in and out before this people. Lord, above all else, above prosperity, above physical health, above protection from the enemies, I will say one thing — that you will guide me as a child that doesn't know how to go in and out before his people. I need your guidance."

Of course you remember how God granted this, and all the things for which he did not ask, that he might have asked. But I want you to know that Solomon realized his inability. He knew how impossible it was for him to guide himself. Would to God that you, like Asaph — and Solomon, might realize your utter inability in ordering your steps, and in guiding yourself through this world.

II

GOD CAN GUIDE US.

Oh, blessed truth of all truths! While we are so unable to guide ourselves, God undertakes for all His children, and God guides us in this world. Listen:

"I will instruct thee and teach thee in the way which thou shalt go: I will GUIDE THEE with mine eye." — Psa. 32:8.

"For this God is our God for ever and ever: HE WILL BE OUR GUIDE even unto death."—Psa. 48:14.

"And the Lord shall GUIDE THEE CONTINUALLY, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Isa. 58:11.

"Howbeit when he, the Spirit of truth, is come, HE WILL GUIDE YOU into all truth: for he shall not speak of himself; but whatsoever he shall hear, that

Why Baptists Of Griffin, Ga. Are Supporting TBE



ELDER GORDON BUCHANAN

As the pastor of the West Griffin Baptist Church of Griffin, Georgia I believe I can speak for the membership as to why we support TBE on a monthly basis.

Usually when a church wants to spend the Lord's money wisely, they seek out the best in quality, the most in quantity, that which will do the most good and that which will last the longest. We find all of these in TBE.

Truthfully beloved, can you find a better way to support the truth of God's word here at home? I am sure if you will be honest with yourself the answer will be NO. If you are among the group which has been honest with themselves, why don't you include TBE in the church budget for the incoming year. It won't have to be much to mean a lot to so many truth loving people.

GORDON BUCHANAN
Griffin, Georgia

shall he speak: and he will shew you things to come."—John 16:13.

Oh, how thankful we ought to be! Do you want to know truth? Do you want to know how to go? Do you want to know which way to turn? You are unable to guide yourself, but thanks be unto God, He guides us. Asaph learned this, and as he said, "Thou shalt guide me with thy counsel."

I go back to the Old Testament and I read the story of the cloud that hovered over the camp of Israel. As that cloud moved forward, they moved forward. When it stood still, they stood still. The Word of God says that if it stood still for a day, or two days, or a year, they stood still, which would indicate in all probability, that during those forty years of wilderness wandering, they probably camped in one spot for as much as a year's time. If the cloud veered to the right, or if it veered to the left, or whichever way that the cloud went, Israel went. That cloud was their guide for forty years — from the time they left Egypt until they arrived in the land of Canaan.

I thank my God that you and I have the same experience in this world. We have God to guide us to go forward, to stand still, to go to the right, to go to the left. We have a God that guides us.

As I thought about this word "counsel," I turned through the Scriptures, and I said, "Lord, what kind of counsel is this that you offer us?"

I saw that He said that His counsel is wonderful.

Listen:

"This also cometh forth from the Lord of hosts, which is WONDERFUL IN COUNSEL, and excellent in working."—Isa. 28:29.

God's counsel is wonderful. Isn't it great to know that God can guide you, and He does guide you, and His counsel is so wonderful that you can't even describe it?

I noticed also that God's counsel is absolutely sovereign.

Listen:

"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?"—Dan. 4:35.

Thank God that His counsel is absolutely sovereign!

Some people say that they believe in predestination. Some of

those individuals who say they believe in predestination, say they believe in a conditional predestination. But when I read Daniel 4:35, about God doing according to his will in the army of heaven, I want to tell you that I believe in an absolute predestination. I am convinced the God that guided Asaph with His counsel, that this God guides us with a counsel that is absolutely sovereign, and that He Himself guides us with an absolute predestination.

I don't think anything ever takes God by surprise. He would not be God if it were to take Him by surprise. I don't think God is ever disappointed. A disappointed God would be no God at all. I am thankful this morning that He guides us with a counsel that is absolutely sovereign.

I am thankful, too, that God leads us with a counsel that is enduring.

Listen:

"The counsel of the Lord" (Continued on page 3, column 1)

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PAGE TWO

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"Guide Me..."

(Continued from page two)
STANDETH FOR EVER, the thoughts of his heart to all generations."—Psa. 33:11.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, MY COUNSEL SHALL STAND, and I will do all my pleasure."—Isa. 46:10.

"And now I say unto you, Repent from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But IF IT BE OF GOD, YE CANNOT OVERTHROW IT; lest haply ye be found even to fight against God."—Acts 5:38, 39.

I tell you, beloved, Gamaliel, an unsaved Jewish leader, knew more about the counsel of God than any Arminian that lives within this world today. He knew that you couldn't fight against the counsel of God, because God's counsel will stand.

I find that Paul says:
"Wherein God, willing more abundantly to shew unto the heirs of promise THE IMMUTABILITY OF HIS COUNSEL, confirmed it by an oath."—Heb. 6:17.

I come back and stand along side of Asaph and I say, "Asaph, I am so glad that you tell me that God will guide us with his counsel," and as I turn to the Word of God, I find that His counsel is wonderful, absolutely sovereign, enduring, and also determinate.

Simon Peter said:

"Him, being delivered by the DETERMINATE COUNSEL and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts 2:23.

There wasn't one thing done to Jesus Christ that wasn't according to the determinate counsel of Almighty God.

Notice again:

"For to do whatsoever thy hand and thy counsel DETERMINED BEFORE to be done."—Acts 4:28.

"KNOWN UNTO GOD ARE ALL HIS WORKS from the beginning of the world."—Acts 15:18.

Beloved, we are serving a God who guides us with a determinate counsel.

Looking back across last year, since the time you and I met here one year ago, what has happened to your life? I ask you just to reflect. What has taken place so far as your life is concerned? It makes no matter what — good or bad, I thank God that it is according to the determinate counsel of Almighty God. No wonder Asaph said, "Thou shalt guide me with thy counsel."

III

AFTERWARD, GOD RECEIVES US INTO GLORY.

Asaph said, "And afterward receive me to glory." In other words, he is saying, "When this world is done — when the doubts and fears are over — when the battles are fought, when life comes to a close, blessed afterward, thou wilt receive me to glory."

Isn't that word "afterward" a precious word? Right now, I need guidance, for I can't guide myself. The Lord has to guide me with His counsel. I am so weak that I cannot direct my steps. He does all that for me here, and now, in this world — and afterward, He is going to receive me to Glory."

Oh, the blessedness of the endless ages of eternity! I have no fear of shipwreck in the river of death. I have no fear of loss in the great judgment day fire. I have no doubt concerning the problems of this world as to how they shall be settled. In view of the fact that afterward He is going to receive us unto Glory, I think then, cheerfully we ought to put up with the present when we foresee the future. Why should the present bother us? Worry us? Control us? or cause us agony? I want to look to the afterward, the blessed afterward. We have a matchless terminus out yonder, for we are going to be received into Glory.

I wouldn't be a bit surprised but that when Stephen said, "I see the Son of God standing up," that the Lord Jesus Christ stood up for one purpose — to take hold of Stephen and receive this martyr into Glory.

I am not going to knock on Heaven's doors, and beg to get in, but rather the text tells us that the doors are going to swing wide open, and that we will be received by Him into Glory. What a glorious future then awaits the child of God — to be received into Glory!

Forty years ago, a friend was in England. He left Birmingham about 9 o'clock one morning and traveled through Northern England. One of those fogs for which England is famed, settled down over the land, and he couldn't see anything of the beauty of

Northern England. Occasionally, they could see 40 or 50 feet, but none of the beauty of Northern England was observable to them because of the fog. That afternoon, a guide came through the car, and said they were going to pass through a tunnel, and when they came out of that tunnel, they would be in Scotland. My friend said that they were in that tunnel six minutes — that when they entered the tunnel everything was dark, dreary, dismal, and gloomy. They were six minutes in the dark, but when they came out on the other side, the sky was clear, the sun was shining, and the raindrops glistened like jewels on the heather.

To me, that is the picture of what is in the future for the child of God. As he comes down to the end of the road with the fog about him — the clouds settle about him — old age, the cruellest experience of life has come upon him. As he comes to the end of the way, it seems that there is so little for which to thank the Lord, yet He knows He has guided him with His eye, and afterward, He is going to receive him into Glory.

Isn't it going to be wonderful then? A new body — a body that can't ache, a body that can't feel pain, a body that can't know what the trials of life are. Isn't it going to be wonderful to have a body like that? Paul said:

"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."—Rom. 8:29.

Thank God, we are going to be made like Jesus Christ. We are going to have a body just like Jesus Christ. We are going to be transformed to the image of His Son.

Notice again:

"For our conversation is in

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heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall CHANGE OUR VILE BODY, that it may be FASHIONED LIKE unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

When the Apostle Paul wrote to the church in Corinth, he said:

"And as we have borne the image of the earthy, we shall also BEAR THE IMAGE of the heavenly."—I Cor. 15:49.

John said:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, WE SHALL BE LIKE HIM; for we shall see him as he is." — I John 3:2.

I tell you, beloved, you and I as God's children have a glorious future. The endless ages of eternity will come someday, and all the trials of this life will seem nothing when we come to the end of the way.

I think how wonderful it will be in that day to be forever at home, and at rest with the Lord. As David said:

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." — Psa. 23:6.

Right now, goodness and mercy follow us. After while, I am going to dwell in the house of the Lord forever.

CONCLUSION

I wonder about you. Did you ever come to that place, like Asaph and David, that you were envious of the seeming prosperity of the wicked? Just remember this; their feet are set in slippery places. Just remember this: God is guiding us now, and He is going to continue to guide us with His counsel, and then He is going to take us into everlasting Glory. It is no wonder that the Psalmist Asaph closed this psalm by saying:

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." — Psa. 73:25.

Sometimes we get discouraged, cast down, blue, morose, and we need to remember like Asaph, that God guides us and afterward receives us into Glory.

I often think how over in Scotland one night the light went out just as the preacher closed his sermon, and announced the hymn, and one of the brethren spoke out and said, "Pastor, I don't think we can manage that hymn in the dark, but I think we can sing 'The Lord is my Shepherd.'" Can we do as well? In the dark, when we are compassed about with fear, and when everything seems dreary, I wonder if we can do as well. Can we say that "The Lord is my Shepherd," in the dark?

May it please God this Thanksgiving, in 1968, that you and I may take this text of Scripture, marvelous as it is in its implications and applications — may we take it, and make it a part of our lives, to the extent that, like Asaph, we will say, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

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PAGE THREE

Doctrines Of Grace

(Continued from page one)

welcome, and receive free and immediate pardon through the sovereign grace of God," it does seem probable that some may basely reply, "Let us sin without stint, for we can easily obtain forgiveness." But that which looks to be probable is not, therefore, certain: on the contrary, the improbable and the unexpected full often come to pass. In questions of moral influence nothing is more deceptive than theory. The ways of the human mind are not to be laid down with a pencil and compasses; man is a singular thing. Even that which is logical is not always inevitable, for men's minds are not governed by the rules of the schools.

I believe that the inference which would lead men to sin because grace reigns is not logical, but the very reverse; and I venture to assert that, as a matter of fact, ungodly men do not, as a rule, plead the grace of God as an excuse for their sin. As a rule they are too indifferent to care about reasons at all; and if they do offer an excuse it is usually more flimsy and superficial. There may be a few men of perverse minds who have used

(Continued on page 5, column 3)

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The Baptist Examiner FORUM

"I've always believed that the authority for establishing a new church should come through another Baptist Church. Most preachers today argue that all one needs is Baptist baptism and that by a formal meeting of several churches meeting together, the church is established. Believing as I do that one must have authority from a so-called mother church, I ask the following questions:

- 1-How should a new Baptist Church be started?
- 2-Is Baptist baptism all that is needed?
- 3-Should all the members come from one particular Baptist Church?
- 4-Which term is best to use, 'establish,' 'constitute,' 'organize,' or 'institute' a church?"

E. G.
COOK

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BIBLE TEACHER

Philadelphia
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(1) So far as I am concerned there is only one way for a new Baptist Church to be started. In Acts 13:2 the Holy Spirit said to the church at Antioch, "Separate (or set apart) for me Barnabas and Saul for the work whereunto I have called them." Then in verse 3 we are told that they (the church) sent them away." We see here that the Holy Spirit called these brethren to do a specific work, and then He told the church to set them apart and send them out to do this specific work. We know that Paul did what the Holy Spirit called him to do, because at, or near, the end of the way we hear him saying "I have fought a good fight, I have kept the faith." And we know that one of the things that he did was to start new churches. If you do it that way, I know you are right. If you do it some other way, I'm afraid you are wrong.

(2) If baptism was all that was needed, the Holy Spirit would have just told Barnabas and Saul to go out and preach the gospel, baptize the believers and start new churches. Those whom they baptized had Baptist baptism, because at that time there was no Methodist, Presbyterian, or "what-you-may-call it" baptism being dispensed. But Baptist baptism was not enough simply because the authority for doing the things that Paul was doing as a missionary had been vested in the church. So it is still today. Therefore, I repeat, there is only one way for a new Baptist Church to be started. And that way is by the authority of another Baptist Church. The old devil goes to great lengths to belittle our Lord's precious church, and to belittle her God-given authority. But His precious church is still here, and she still has the authority that He has vested in her.

(3) Since a church has no authority, or control, over the members of another church, it seems to me that all the charter members of the new church to be

should be members of the church that is authorizing the new church. If there be members of other churches of like faith and order who desire to be a part of the new church, they should either move their membership to the authorizing church, or else wait until the new church has authority to receive new members, and then join it.

(4) I have no particular quarrel with the use of either one of these words in connection with the starting of a new church. The word "establish" comes from an old French word which means to make firm, or to set up on a firm basis. The word "constitute" is a word of Latin derivation which means to set or place, to set up or establish. The word "institute" is another word of Latin derivation which means to set up or to establish, or to set in operation. As you can see, these three words can very well be used interchangeably since their meaning is, for all practical purposes, the same. Then the word "organize" is of French derivation, and it means to form into a whole consisting of interdependent parts especially for harmonious or united action. It means to combine into an organized company.

So I repeat, I have no quarrel with either of these words, but I feel that the word "organize" fits in better with my conception of what takes place when a new Baptist Church is started.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I certainly think that you are right in your views as to how a church should be established. So many preachers of this day have become careless such that most any old way is satisfactory in their sight. Such an attitude is back behind receiving alien immersion, the observance of Easter, unionizing with other denominations, etc. I Cor. 14:40 says, "Let all things be done decently and in order." Proper order rather than careless slipshoddiness, should be observed. But let us note the questions:

How should a new Baptist Church be started? There should be a sponsoring church to act as a mother church. Since a church and its leadership will need association, and will be exchanging church letters with other churches of like faith and order, it is proper to call together representatives of other Baptist Churches. If a program is prepared for the occasion, it is quite proper to have pastors or members of other Baptist Churches to speak. However, the actual organization of the church should be in the hands of the mother

church.

Is Baptist baptism all that is needed? It is certainly needed, but properly speaking that is not all that is needed. There ought to be a parent church. Leave people alone with the Bible and with the desire to do things in the right way and they will usually take such a position. I recall an illustration of this. I served as a missionary in Brazil years ago. A Bible had gotten loose among some people a long distance from where I lived. As a result of reading it some people were saved. They got others to read, and they in turn were saved. Finally there was quite a group of saved people. They heard from some source that there were some Christians in the city where I was residing, so they sent one of their number down to the city where he contacted our missionaries. They wanted to be baptized and to form a church. A missionary, clothed with the authority of his church went back with the man. He baptized the converts and formed a church.

Should all the members come from one particular Baptist Church? I would say no. Some members of a church where I was pastor started a missionary work in another section of the city. It reached such size that the people of the mission wanted to become a church. Quite a number of people of other Baptist Churches had begun to attend and wanted to become members. The people from our church were organized into a church, after which they immediately received into their fellowship those from other churches who desired to join. I can think of no better way of handling a case like that.

Which term is best to use, "establish," "constitute," "organize," or "institute" a church?

It seems to me that any of these terms are quite good, and that the use of one over another would be merely a matter of personal preference.

JAMES
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In order to answer this question it is necessary to go back to the time of Christ.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18).

I'm sure that most of you know that the Greek word for Peter means a small stone or pebble and the word used for rock means a great stone or ledge. This of course relates to the fact that His church was built on Him and not on a man. For this question I am particularly interested in the last part of the verse. "... the gates of hell shall not prevail against it." Please notice that the word "hell" actually is the word hades which means the place of the departed soul. It is the word that is used with the idea of death. The word "gates" means then the entrance. From this then we learn that Matt. 16:18 is saying that He built His church on Himself and it would never enter the realms of death. If this is true, and it is because God said so, we know that His church as an institution will never die.

Now to go farther in our study of the church we must spend a little time on the meaning of the word church. The word "ekklesia" that is always used when speaking of the church actually means "a gathering of citizens called out from their homes into some public place." When used in reference to a church we must understand that it has the same meaning. It is a local assembly of citizens. When we think of the assembly of citizens, we must

learn what God considers as citizens.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:12, 13).

This then tells us we are citizens of the Kingdom of Christ. Do we have any other lesson relative to the church? Yes, we do. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I Cor. 12:13). Here we see that we must be baptized into this body of Christ—the local church. So then to be an assembly or "ekklesia" we must be saved by the grace of God and baptized into a local assembly.

This is why our Lord gave to His church the great commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19, 20).

We know that this commission was given to the church and not to the individual apostles who were with Him at the time He gave this commission because of the fact that He promised to be with them "alway, even unto the end of the world." Without

a doubt He was speaking to them as His church.

Please note, then, that only His church has the authority to teach all nations (preach the gospel to the lost, Mark 16:15). Again we say that only His church has the authority to baptize, and to teach the saved. This is important. No individual or group of people has the authority to preach, baptize, or teach without the authority of the church.

Thus far we have seen that the church will never enter the realms of death. In other words there will never be a time when there will not be a church of the Lord Jesus. We have also seen that the church alone has the authority to fulfill the commission. If the church will never die, and we see that it is a local assembly; and if the church alone has the authority to fulfill the commission; if the church will never die, and we see that it is a local assembly; and if the church alone has the authority to preach, teach, and baptize; obviously there is no other way for a church to be organized except through a mother church.

Acts 13:1-3 shows us that the Holy Spirit told the church to authorize Paul and Barnabas to go do the work of a missionary. These men went out and baptized with the authority of the church at Antioch.

From the above study we must say positively that a new Baptist Church must be started by another Baptist Church. (Nobody

(Continued on page 5, column 1)

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PAGE FOUR

The Forum

(Continued from page 4)
else has the authority to fulfill the commission of teaching and baptizing).

As for the question on Baptist baptism, remember baptism is the entrance into the church. So if a person has baptism (I do not say Baptist baptism because that is a misnomer, if a person is not baptized by a Baptist Church he is not baptized) he is a member of a church. A church must authorize a person to go out as a missionary and to organize a church.

All the members should come from one church or if they are from different churches should join the mother church by letter. The charter members must be from the mother church only. No church has the authority over people who are not its own members.

Personally I prefer the term "organize" although I don't suppose it matters.

AUSTIN FIELDS

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Cool Grove, Ohio

PASTOR,

Arabia Baptist Church

Arabia, Ohio



In order to answer this question it will be necessary for us to establish first of all what a New Testament church is: "Now ye are the body of Christ, and members in particular." I Cor. 12:27.

This verse reveals that a church is the body of Christ and therefore a living institution which is capable of performing certain acts and obeying certain commands. A church is not inanimate; rather she is a powerful living institution created and given life by Him whose name she bears (Christ). Read Luke 24:49; Acts 1:8.

Since a church is a living institution, then she can only start

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by being conceived, and brought to the place of birth, as all other living things are. If there is life, there must be a Mother in whom that life was conceived and after gestation a baby born. This rule God gave back in the time of creation, and it is that life can only come by means of procreation.

A church is started by another church conceiving within her a group of baptized believers to whom is given the Holy Spirit, which Spirit (Comforter) is the life of the church. The first church was given this life (Comforter) at Pentecost, and she in turn conceived and brought forth other bodies like herself.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost." Acts 8:14-15.

No man regardless of whom he may be can start a church. Though he may be an ordained minister, he still does not have power to give life (Spirit as Comforter) to a group of people. I will agree that a man may gather together a group of baptized but he cannot give them life without a mother. A man may gather a physical body together and place every organ, gland and muscle in their proper position, but he cannot cause that body to live. Scientists have tried, but have failed. The only way a physical body has life is by being conceived and then developed in the mother until time of birth (separation). The same is true of the body of Christ (Baptist Church).

I have read of men who argued that any man could start a church. Men may call out an assembly, but it would only be a dead assembly—not a live one. Protestantism and Catholicism are but organizations of men. They were not conceived nor born with the life (Comforter) with which every true church must be started.

Only God can give life, and he has ordained that life can only come through conception. As we all (physically) started in Adam and are connected to him by means of blood, which is the life of our flesh, the church was started by Christ and empowered by Him at Pentecost. All true churches are descendants of this one church and are connected to this first church by means of the Spirit (Comforter).

A church is started by being conceived in a mother church. After a period of gestation, she is separated from her mother as a separate body, and empowered with life (Spirit) to carry out the commands given to her by Christ the head of the true church.

Is Baptist Baptism all that is needed?

Baptist baptism is definitely one of the many pre-requisites that must be met ere a church can be born or brought forth. Baptist baptism is needed, but it is not the only thing that is needful. To illustrate what I mean: Let us suppose a person was baptized by a true Baptist Church, but because of insubordination, he was cast out of the mother church as a heretic; could such a person be considered a part of the new body separated by birth from the mother church? The answer is No, for we are commanded to withdraw and separate from him.

"A man that is an heretic after the first and second admonition reject: knowing that he that is such is subverted, and sinneth, being condemned of himself." Titus 3:10-11. Therefore, one must be baptized by a Baptist Church, and also a member in good standing in the mother church, before I would consider making him a part of a new body of Christ.

The Spirit through John the Apostle tells us of some others who had Baptist baptism, but who are to be rejected when starting a new church.

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." I John 2:19.

This group includes those who journey with the church for a season then suddenly leave. The Spirit tells us that these who are guilty of leaving were really never a part of us (church), though they had received Baptist baptism. He reasons that had they been one of us (true members of the true church) they would still be with us. Their leaving is evidence to us that they are not to be trusted nor considered a part of the body, and not to be considered in anything the church may do. Therefore, it would be impossible for such to be a part of a new body, when they are not in the mother church.

The pre-requisites for starting a new body of Christ is Baptist baptism, which makes one a member of the mother church, and he must be one who is in fellowship with the church before he could be separated from the mother church as a part of the new body.

I realize that many argue that all that is needed is for one to be spiritually baptized. If that were true, there would not be any churches in this age, for the truth of the matter is, that there is no one alive who has been baptized by the spirit. There has been only one spiritual baptism, and that came on the day of Pentecost, when the room in which the first church was assembled was filled (immersed) with the Spirit (Comforter). Pentecost is never to be repeated. I am also aware that some will take exception to this view, by arguing that Cornelius was baptized with the Spirit. Brethren, if you will read closely, the account as given in Acts 10, you will find that the gifts of the Spirit were poured out upon Cornelius' household. Now, baptism does not come by pouring, but by immersion.

Thus, we must rule out spiritual baptism as one of the needs for starting a church. Rather, baptism (water) by the authority of a true church is needed, and it is only one of the many things it takes to start a church.

Should all members come from one particular Baptist Church?

Believing that a church must be born of a mother church, to be consistent I must contend that the new church (new body) must come from one mother. It is humanly impossible for two or more women to bring forth one physical body, so, the same rule applies to a new body of Christ—only one church can be the mother, therefore those who make up the new church must all come from the same body.

Which term is best to use, "constitute," "organize," or "institute" a church?

These four terms are essentially the same; therefore I could not argue against the usage of either of them. I realize there are many different meanings that can be applied to these four words, but in the different meanings there is a basic meaning that includes all four. Thus I see no reason why I should object to using any of these four terms.

Doctrines Of Grace

(Continued from page 3)
this argument, but there is no accounting for the freaks of the fallen understanding. I shrewdly suspect that in any cases in which such reasoning has been put forward it was a mere pretence, and by no means a plea which satisfied the sinner's own conscience.

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If men do thus excuse themselves, it is generally in some veiled manner, for the most of them would be utterly ashamed to state the argument in plain terms. I question whether the devil himself would be found reasoning thus — "God is merciful, therefore let us be more sinful." It is so diabolical an inference, that I do not like to charge my fellow-men with it, though our moralist opposers do not hesitate thus to degrade them. Surely, no intelligent being can really persuade itself that the goodness of God is a reason for offending Him more than ever. Moral insanity produces strange

reasonings, but it is my solemn conviction that very rarely do men practically consider the grace of God to be a motive for sin. That which seems so probable at the first blush, is not so when we come to consider it.

I have admitted that a few human beings have turned the grace of God into lasciviousness; but I trust no one will ever argue against any doctrine on account of the perverse use made of it by the baser sort. Cannot every truth be perverted? Is there a single doctrine of Scripture which graceless hands have not twisted into mischief? Is there not an

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Doctrines Of Grace

(Continued from page five)
almost infinite ingenuity in wicked men for making evil out of good? If we are to condemn a truth because of the misbehaviour of individuals who profess to believe it, we should be found condemning our Lord Himself for what Judas did, and our holy faith would die at the hands of apostates and hypocrites. Let us act like rational men. We do not find fault with ropes because poor insane creatures have hanged themselves therewith; nor do we ask that the wares of Sheffield may be destroyed because edged tools are the murder's instruments.

It may appear probable that the doctrine of free grace will be made into a license for sin, but a better acquaintance with the curious working of the human mind corrects the notion. Fallen as human nature is, it is still human, and therefore does not take kindly to certain forms of evil—such, for instance, as inhuman ingratitude. It is hardly human to multiply injuries upon those who return us continued benefits. The case reminds me of the story of half-a-dozen boys who had severe fathers, accustomed to flog them within an inch of their lives. Another boy was with them who was tenderly beloved by his parents, and known to be so. These young gentlemen met together to hold a council of war about robbing an orchard. They were all of them anxious to get about it except the favored youth, who did not enjoy the proposal. One of them cried out, "You need not be afraid: if our fathers catch us at this work, we shall be half-killed, but your father

won't lay a hand upon you." The little boy answered, "And do you think because my father is kind to me, that therefore I will do wrong and grieve him? I will do nothing of the sort to my dear father. He is so good to me that I cannot vex him."

It would appear that the argument of the many boys was not overpoweringly convincing to their companion: the opposite conclusion was quite as logical, and evidently carried weight with it. If God is good to the undeserving, some men will go into sin, but there are others of a nobler order whom the goodness of God leadeth to repentance. They scorn the beast-like argument—that the more loving God is, the more rebellious we may be; and they felt that against a God of goodness it is an evil thing to rebel.

By-the-way, I cannot help observing that I have known persons object to the evil influence of the doctrines of grace who were by no means qualified by their own morality to be judges of the subject. Morals must be in a poor way when immoral persons become their guardians. The doctrine of justification by faith is frequently objected to as injurious to morals. A newspaper some time ago quoted a verse from one of our popular hymns—

"Weary, working, plodding one,
Why toil you so?
Cease your doing; all was done
Long, long ago.

"Till to Jesus' work you cling
By a simple faith,
'Doing' is a deadly thing,
'Doing' ends in death."

This is styled mischievous teaching. When I read the article I felt a deep interest in this corrector of Luther and Paul, and I wondered how much he had drunk in order to elevate his mind to such a pitch of theological knowledge. I have found men pleading against the doctrines of grace on the ground that they did not promote morality, to whom I could have justly replied, "What has morality to do with you, or you with it." These sticklers for good works are not often the doers of them. Let legalists look to their own hands and tongues, and leave the gospel of grace and its advocates to answer for themselves.

Looking back in history, I see upon its pages a refutation of the oft-repeated calumny. Who dares to suggest that the men who believed in the grace of God have been sinners above other sinners? With all their faults, those who throw stones at them will be few if they first prove themselves to be their superiors in character. When have they been the patrons of vice, or the defenders of injustice? Pitch upon the point in English history when this doctrine was very strong in the land; who were the men that held these doctrines most firmly? Men like Owen, Charnock, Mantoon, Höwe, and I hesitate not to add Oliver Cromwell. What kind of men were these? Did they pander to the licentiousness of a court? Did they invent a Book of Sports for Sabbath diversion? Did they haunt ale-houses and places of revelry? Every historian will tell you, the greatest fault of these men in the eyes of their enemies was that they were too precise for the generation in which they lived, so that they called them Puritans, and condemned them as holding a gloomy theology.

Sirs, if there was iniquity in the land in that day, it was to be found with the theological party which preached up salvation by works. The gentlemen with their womanish looks and essenced hair, whose speech savoured of profanity, were the advocates of

salvation by works, and all be-dabbled with lust they pleaded for human merit; but the men who believed in grace alone were of another style. They were not in the chambers of rioting and wantonness; where were they? They might be found on their knees crying to God for help in temptation; and in persecuting times they might be found in prison, cheerfully suffering the loss of all things for the truth's sake. The Puritans were the godliest men on the face of the earth. Are men so inconsistent as to nickname them for their purity, and yet say that their doctrines lead to sin?

Nor is this a solitary instance—this instance of Puritanism; all history confirms the rule: and when it is said that these doctrines will create sin, I appeal to facts, and leave the oracle to answer as it may. If we are ever to see a pure and godly England we must have a gospelized England: if we are to put down drunkenness and the social evil it must be by the proclamation of the grace of God. Men must be forgiven by grace, renewed by grace, transformed by grace,

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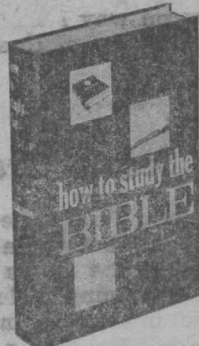
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sanctified by grace, preserved by grace; and when that comes to pass the golden age will dawn; but while they are merely taught their duty, and left to do it of themselves in their own strength, it is labour in vain. You may flog a dead horse a long while before it will stir: you need to put life into it, for else all your flogging will fail. To teach men to walk who have no feet is poor work, and such is instruction in morals before grace gives a heart to love holiness. The gospel alone supplies men with motive and strength, and therefore it is to the gospel that we must look as the real reformer of men.

I shall fight this morning with the objection before us as I shall find strength. The doctrine of grace, the whole plan of salvation by grace, is most promotive of holiness. Wherever it comes it helps us to say, "God forbid," to the question, "Shall we sin, because we are not under the law, but under grace?" This I

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would set out in the clear sunlight.

I wish to call your attention to some six or seven points.

I. First, you will see that the gospel of the grace of God promotes real holiness in men by remembering that **THE SALVATION WHICH IT BRINGS IS SALVATION FROM THE POWER OF SIN.**

When we preach salvation to the vilest of men, some suppose we mean by that a mere deliverance from Hell and an entrance into Heaven. It includes all that, and results in that, but that is not what we mean. What we mean by salvation is this—deliverance from the love of sin, rescue from the habit of sin, setting free from the desire to sin. Now listen. If it be so, that that boon of deliverance from sin is the gift of divine grace, in what way will that gift, or the free distribution of it, produce sin? I fail to see any such danger. On the contrary, I say to the men who proclaim a gracious promise of victory over sin. "Make all speed: go up and down throughout the world, and tell the vilest of mankind that God is willing by His grace to set them free from the love of sin and to make new creatures of them."

Suppose the salvation we preach be this—you that have lived ungodly and wicked lives may enjoy your sins, and yet escape the penalty—that would be mischievous indeed; but if it be this,—you that live the most ungodly and wicked lives may yet by believing in the Lord Jesus be enabled to change those lives, so that you shall live unto God instead of serving sin and Satan,—what harm can come to the most prudish morals? Why, I say spread such a gospel, and let it circulate through every part of our vast empire, and let all men hear it, whether they rule in the House of Lords or suffer in the house of bondage. Tell them everywhere that God freely and of infinite grace is willing to renew men, and make them new creatures in Christ Jesus.

Can any evil consequences come of the freest proclamation of this news? The worse men are, the more gladly would we see them embracing this truth, for these are they who most need it. I say to every one of you, whoever you may be, whatever your past condition, God can renew you according to the power of His grace; so that you who are to Him like dead, dry bones, can be made to live by His Spirit. That renewal will be seen in holy thoughts, and pure words, and righteous acts to the glory of God. In great love He is prepared to work all these things in all who believe. Why should any man be angry at such a statement? What possible harm can come of it? I defy the most cunning adversary to object, upon the ground of morals, to God's giving men new hearts and right spirits even as He pleases.

II. Secondly, let it not be forgotten as a matter of fact that **THE PRINCIPLE OF LOVE HAS BEEN FOUND TO POSSESS VERY GREAT POWER OVER MEN.**

In the infancy of history nations dream that crime can be put down by severity, and they rely upon fierce punishment; but experience corrects the error. Our forefathers dreamed of a crime which is a troublesome fraud, and interferes with the confidence which should exist between man and man. To put it down they made forgery a capital offence. Alas for the murders committed by that law! Yet the constant use of the gallows was never sufficient to stamp out the crime. Many offences have been created and multiplied by the penalty which was meant to suppress them. Some offences have almost ceased when the penalty against them has been lightened.

It is a notable fact as to men, that if they are forbidden to do

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a thing they straightway pine to do it, though they had never thought of doing it before. Law commands obedience, but does not promote it; it often creates disobedience, and an over-weighted penalty has been known to provoke an offence. Law fails, but love wins.

Love in any case makes sin infamous. If one should rob another it would be sufficiently bad; but suppose a man robbed his friend, who had helped him often when he was in need, everyone would say that his crime was most disgraceful. Love brands sin on the forehead with a red-hot iron. If a man should kill an enemy, the offence would be grievous; but if he slew his father, to whom he owes his life, or his mother, on whose breasts he was nursed in infancy, then all would cry out against the monster. In the light of love sin is seen to be exceedingly sinful.

Nor is this all. Love has a great constraining power towards the highest form of virtue. Deeds to which a man could not be compelled on the ground of law, men have cheerfully done because of love. Would our brave seamen man the life-boat to obey an Act of Parliament? No, they would indignantly revolt against an Act of Parliament? No, they would indignantly revolt against being forced to risk their lives; but they will do it freely to save their fellow-men. Remember that text of the apostle, "Scarcely for a righteous (or merely just) man will one die: yet per-

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Doctrines Of Grace

(Continued from page 6)

adventure," says he, "for a good (benevolent) man some would even dare to die." Goodness wins the hearts, and one is ready to die for the kind and generous.

Look how men have thrown away their lives for great leaders. That was an immortal saying of the wounded French soldier. When searching for the bullet the surgeon cut deeply, and the patient cried out, "A little lower and you will touch the Emperor," meaning that the Emperor's name was written on his heart. In several notable instances men have thrown themselves into the jaws of death to save a leader whom they loved. Duty holds the fort, but love casts its body in the way of the deadly bullet. Who would think of sacrificing his life on the ground of law? Love alone counts not life so dear as the service of the beloved. Love to Jesus creates a heroism of which law knows nothing. All the history of the church of Christ, when it has been true to its Lord, is a proof of this.

Kindness, also, working by the law of love, has often changed the most unworthy, and therein proved that it is not a factor of evil. We have often heard the story of the soldier who had been degraded to the ranks, and flogged and imprisoned, and yet for all that he would get drunk and misbehave himself. The commanding officer said one day, "I

have tried almost everything with this man, and can do nothing with him. I will try one thing more." When he was brought in, the officers addressed him, and said, "You seem incorrigible: we have tried everything with you; there seems to be no hope of a change in your wicked conduct. I am determined to try if another plan will have any effect. Though you deserve flogging and long imprisonment, I shall freely forgive you." The man was greatly moved by the unexpected and undeserved pardon, and became a good soldier. The story wears truth on its brow: we all see that it would probably end so.

That anecdote is such good argument that I will give you another. A drunkard woke up one morning from his drunken sleep, with his clothes on him just as he had rolled down the night before. He saw his only child, his daughter Millie, getting his breakfast. Coming to his senses he said to her, "Millie, why do you stay with me?" She answered, "Because you are my father, and because I love you." He looked at himself, and saw what a sordid, ragged, good-for-nothing creature he was, and he answered her, "Millie, do you really love me?" The child cried, "Yes, father, I do, and I will never leave you, because when mother died she said, 'Millie, stick to your father, and always pray for him, and one of these days he will give up drink, and be a good father to you,' so I will never leave you."

Is it wonderful when I add that, as the story has it, Millie's father cast away his drink, and became a Christian man? It would have been more remarkable if he had not. Millie was trying free grace, was she not? According to our moralists she should have said, "Father, you are a horrible wretch! I have stuck to you long enough: I must now leave you, or else I shall be encouraging other fathers to get drunk." Under such proper dealing I fear Millie's father would have continued a drunkard till he drank himself into perdition. But the power of love made a better man of him. Do not these instances prove that undeserved love has a great influence for good?

Hear another story: In the old persecuting times there lived in Cheapside one who feared God and attended the secret meetings of the saints; and near him there dwelt a poor cobbler, whose wants were often relieved by the merchant; but the poor man was a cross-grained being, and, most ungratefully, from hope of reward, laid an information against his kind friend on the score of religion. This accusation would have brought the merchant to death by burning if he had not found a means of escape. Returning to his house, the injured man did not change his generous behaviour to the malignant cobbler, but, on the contrary, was more liberal than ever. The cobbler was, however, in an ill mood, and avoided the good man with all his might, running away at his approach. One day he was obliged to meet him face to face, and the Christian man asked him gently, "Why do you shun me? I am not your enemy. I know all that you did to injure me, but I never had an angry thought against you. I have helped you, and I am willing to do so as long as I live, only let us be friends."

Do you marvel that they clasped hands? Would you wonder if ere long the poor man was found at the Lollards' meeting? All such anecdotes rest upon the assured fact that grace has a strange subduing power, and leads to goodness, drawing them with cords of love, and bands of a man. The Lord knows that bad as men are the key of their hearts hangs on the nail of love. He knows that His almighty goodness, though often baffled, will triumph in the end. I believe my point is proved. To myself it is so. However, we must pass on.

III. There is no fear that the

doctrine of the grace of God will lead men to sin, because ITS OPERATIONS ARE CONNECTED WITH A SPECIAL REVELATION OF THE EVIL OF SIN.

Iniquity is made to be exceeding bitter before it is forgiven or when it is forgiven. When God begins to deal with a man with a view of blotting out his sins and making him His child, He usually causes him to see his vile ways in all their heinousness; He makes him look on sin with fixed eyes, till he cries with David, "My sin is ever before me." In my own case, when under conviction of sin, no cheering object met my mental eye, my soul saw only darkness and a horrible tempest. It seemed as though a horrible spot were painted on my eyeballs. Guilt, like a grim chamberlain, drew the curtains of my bed, so that I rested not, but in my slumbers anticipated the wrath to come. I felt that I had offended God, and that this was the most awful thing a human being could do. I was out of order with my Creator, out of order with the universe; I had damned myself for ever, and I wondered that I did not immediately feel the gnawing of the undying worm. Even to this hour a sight of sin causes the most dreadful emotions in my heart.

Any man or woman here who has passed through that experience, or anything like it, will henceforth feel a deep horror of sin. A burnt child dreads the fire. "No," says the sinner to his tempter, "you once deceived me, and I so smarted in consequence, that I will not again be deluded. I have been delivered like a brand from the burning, and I cannot go back to the fire." By the operations of grace we are made weary of sin; we loathe both it and its imaginary pleasures. We would utterly exterminate it from the soil of our nature. It is a thing accursed, even as Amalek was to Israel. If you, my friend, do not detest every sinful thing, I fear you are still in the gall of bitterness; for one of the sure fruits of the Spirit is a love of holiness, and a loathing of every false way. A deep inward experience forbids the child of God to sin: he has known within himself its judgment and its condemnation, and henceforth it is a thing abhorrent to him. An enmity both fierce and endless exists between the chosen seed and the serpent brood of evil; hence the fear that grace will be abused is abundantly safeguarded.

IV. Remember also that not only is the forgiven man thus set against sin by the process of conviction, but EVERY MAN WHO TASTES OF THE SAVING GRACE OF GOD IS MADE A NEW CREATURE IN CHRIST JESUS.

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Now if the doctrine of grace in the hands of an ordinary man might be dangerous, yet it would cease to be so in the hands of one who is quickened by the Spirit, and created anew in the image of God. The Holy Spirit comes upon the chosen one, and transforms him: his ignorance is removed, his affections are changed, his understanding is enlightened, his will is subdued, his desires are refined, his life is changed — in fact, he is as one new-born, to whom all things have become new. This change is compared in Scripture to the resurrection from the dead, to a creation, and to a new birth. This takes place in every man who becomes a partaker of the free grace of God. "Ye must be born again," said Christ to Nicodemus; and gracious men are born again.

One said the other day, "If I believed that I was eternally saved, I should live in sin." Perhaps you would; but if you were renewed in heart you would not. "But," says one, "If I believed God loved me from before the foundation of the world, and that therefore I should be saved, I would take a full swing of sin." Perhaps you and the devil would; but God's regenerate children are not of so base a nature. To them the abounding grace of the Father is a bond to righteousness which they never think of breaking: they feel the sweet constraints of sacred gratitude, and desire to perfect holiness in the fear of the Lord.

All beings live according to their nature, and the regenerated man works out the holy instincts of his renewed mind: crying after holiness, warring against sin, labouring to be pure in all things, the regenerate man puts forth all his strength towards that which is pure and perfect. A new heart makes all the difference. Given a new nature, and then all the propensities run in a different way, and the blessings of almighty love no longer involve peril, but suggest the loftiest aspirations.

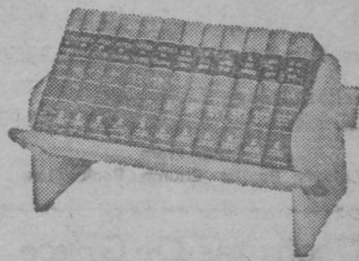
V. One of the chief securities for the holiness of the pardoned is found in the way of CLEANSING THROUGH ATONEMENT.

The blood of Jesus sanctifies as well as pardons. The sinner learns that his free pardon cost the life of his best Friend; that in order to his salvation the Son of God Himself agonized even to a bloody sweat, and died forsaken of His God. This causes a sacred mourning for sin, as he looks upon the Lord whom he pierced. Love to Jesus burns within the pardoned sinner's breast, for the Lord is his Redeemer; and therefore he feels a burning indignation against the murderous evil of sin. To him all manner of evil is detestable, since it is stained with the Saviour's heart's blood. As the penitent sinner hears the cry of, "Eloi, sabachthani!" he is horrified to think that one so pure and good should be forsaken of Heaven because of the sin which He bore in His people's stead.

From the death of Jesus the mind draws the conclusion that sin is exceedingly sinful in the sight of the Lord; for if eternal justice would not spare even the well-beloved Jesus when imputed sin was upon Him, how much less will it spare guilty men? It must be a thing unutterably full of poison which could make even the immaculate Jesus suffer so terribly. Nothing can be imagined which can have greater power over gracious minds than the vision of a crucified Saviour denouncing sin by all His wounds, and by every falling drop of blood. What! live in the sin which slew Jesus? Find pleasure in that which wrought His death? Trifle with that which laid His glory in the dust? Impossible! Thus you see that the gifts of free grace, when handed down by a

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pierced hand, are never likely to suggest self-indulgence in sin, but the very reverse.

VI. Sixthly, a man who becomes a partaker of divine grace, and receives the holy nature, is ever afterwards A PARTAKER OF DAILY HELPS FROM GOD'S HOLY SPIRIT.

God the Holy Ghost begins to dwell in the bosom of every man whom God has saved by His grace. Is not that a wonderful means of sanctifying? By what process can men be better kept from sin than by having the Holy Spirit Himself to dwell as Vicegerent within their hearts? The Ever-blessed Spirit leads believers to be much in prayer, and what a power for holiness is found in the child of grace speaking to the Heavenly Father! The tempted man flies to his chamber, unbosoms his grief to God, looks to the flowing wounds of his Redeemer, and comes down strong to resist temptation. The divine Word also, with its precepts and promises, is a never-failing source of sanctification. Were it not that we every day bathe in the sacred fountain of eternal strength we might soon be weak and irresolute; but fellowship with God renews us in our vigorous warfare with sin.

How is it possible that the doctrines of grace should suggest sin to men who constantly draw near to God? The renewed man is also by God's Spirit frequent— (Continued on page 8, column 1)

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Doctrines Of Grace

(Continued from page seven)
ly quickened in conscience; so that things which heretofore did not strike him as sinful are seen in a clearer light, and are consequently condemned. I know that certain matters are sinful to me today which did not appear so ten years ago: my judgment has, I trust, been more and more cleared of the blindness of sin. The natural conscience is callous and hard; but the gracious conscience grows more and more tender till at last it becomes as sensitive as a raw wound. He who has most grace is most conscious of his need of more grace. The gracious are often afraid to put one foot before another for fear of doing wrong. Have you not felt this holy fear, this sacred caution? It is by this means that the

Holy Spirit prevents your ever turning your Christian liberty into licentiousness, or daring to make the grace of God an argument for folly.

Then, in addition to this, the good Spirit leads us into high and hallowed intercourse with God, and I defy a man to live upon the mount with God, and then come down to transgress like men of the world. If thou hast walked the palace floor of glory, and seen the King in His beauty, till the light of His countenance has been thy Heaven, thou canst not be content with the gloom and murkiness of the tents of wickedness. To lie, to deceive, to feign, as the men of the world do, will no longer become thee. Thou art of another race, and thy conversation is above them: "Thy speech betrayeth thee." If thou dost indeed dwell with God, the perfume of the ivory palaces will be about thee, and men will know that thou hast been in other haunts than theirs. If the child of God goes wrong in any degree, he loses to some extent the sweetness of his communion, and only as he walks carefully with God does he enjoy full fellowship; so that this rising or falling in communion becomes a sort of parental discipline in the house of the Lord. We have no court with a judge, but we have home with its fatherhood, its smile and its

rod. We lack not for order in the family of love, for our Father dealeth with us as with sons. Thus, in a thousand ways, all danger of our presuming upon the grace of God is effectually removed.

VII. THE ENTIRE ELEVATION OF THE MAN WHO IS MADE A PARTAKER OF THE GRACE OF GOD is also a special preservative against sin.

I venture to say, though it may be controverted, that the man who believes the glorious doctrines of grace is usually a much higher style of man than the person who has no opinion upon the matter. What do most men think about? Bread-and-butter, house-rent, and clothes. But the men who consider the doctrines of the gospel muse upon the everlasting covenant, predestination, immutable love, effectual calling, God in Christ Jesus, the work of the Spirit, justification, sanctification, adoption, and such like noble themes. Why, it is a refreshment merely to look over the catalogue of these grand truths! Others are as children playing with little sand-heaps on the seashore; but the believer in free grace walks among hills and mountains. The themes of thought around him tower upwards, Alps on Alps; the man's mental stature rises with his surroundings, and he becomes a thoughtful being, communing with sublimities.

No small matter this, for a thing so apt to grovel as the average human intellect. So far as deliverance from mean vices and degrading lusts must in this way be promoted, I say, it is no small thing. Thoughtlessness is the prolific mother of iniquity. It is a hopeful sign when minds begin to roam among lofty truths. The man who has been taught of God to think will not so readily sin as the being whose mind is buried beneath his flesh. The man has now obtained a different view of himself from that which led him to trifle away his time with the idea that there was nothing better for him than to be merry while he could. He says, "I am one of God's chosen, ordained to be His son, His heir, joint-heir with Jesus Christ. I am set apart to be a king and priest unto God, and as such I cannot be godless, nor live for the common objects of life."

He rises in the object of his pursuit: he cannot henceforth live unto himself for he is not his own, he is bought with a price. Now he dwells in the presence of God, and life to him is real, earnest, and sublime. He cares not to scrape together gold with the muck-rake of the covetous, for he is immortal, and must needs seek eternal gains. He feels that he is born for divine purposes, and enquires, "Lord, what wouldst thou have me to do?" He feels that God has loved him that His love may flow forth to others. God's choice of any one man has a bearing upon all the rest: He elects a Joseph that a whole family, a whole nation, nay, the whole world, may be preserved alive when famine had broken the staff of bread. We are each one as a lamp kindled that we may shine in the dark, and light up other lamps.

New hope comes crowding on the man who is saved by grace. His immortal spirit enjoys glimpses of the endless. As God has loved him in time, he believes that the like love will bless him in eternity. He knows that his Redeemer lives, and that in the latter days he shall behold Him: and therefore he has no fears for the future. Even while here below he begins to sing the songs of the angels, for his spirit spies from afar the dawn of the glory which is yet to be revealed. Thus with joyous heart and light footsteps he goes forward to the unknown future as merrily as to a wedding feast.

Is there a sinner here, a guilty sinner, one who has no merit, no claim to mercy whatever; is there one willing to be saved by God's free grace through believing in Jesus Christ? Then let me tell thee, sinner, there is not a word in God's Book against thee, not a line or syllable, but everything is in thy favour. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," even the chief. Jesus came into the world to save thee. Only do thou trust Him, and rest in Him.

I will tell thee what ought to fetch thee to Christ at once, it is the thought of His amazing love. A profligate son had been a great grief to his father; he had robbed him and disgraced him, and at last he ended by bringing his grey hairs with sorrow to the grave. He was a horrible wretch of a son; no one could have been more graceless. However, he attended his father's funeral, and he stayed to hear the will read: perhaps it was the chief reason why he was there. He had fully made up his mind that his father would cut him off with a shilling, and he meant to make it very unpleasant for the rest of the family. To his great astonishment, as the will was read it ran something like this: "As for my son Richard, though he has fearfully wasted my substance, and though he has often grieved my heart, I would have him know that I consider him still to be my own dear child, and therefore, in token of my undying love, I leave him the same share as the rest of his brothers." He left the room; he could not stand it, the surprising love of his father had mastered him. He came down to the executor the next morning, and said, "You surely did not read correctly?" "Yes, I did; there it stands." "Then," he said, "I feel ready to curse myself that I ever grieved my dear old father. Oh, that I could fetch him back again!"

Love was born in that base heart by an unexpected display of love. May not your case be similar?

Our Lord Jesus Christ is dead, but He has left it in His will that the chief of sinners are objects of His choicest mercy. Dying He prayed, "Father, forgive them." Risen He pleads for transgressors. Sinners are ever on His mind: their salvation is His great object. His blood is for them. Come, O ye guilty ones, and receive your legacy. Put out the hand of faith and grasp your portion. Trust Jesus with your souls, and He will save you. God bless you. Amen.

(Taken from *The Metropolitan Tabernacle Pulpit*, Volume 23, pages 445-456.)

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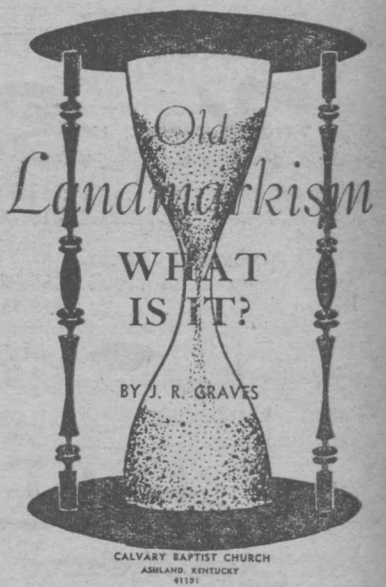
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