

Devoted to Evangelism, Missions, and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

Whole No. 138

SATURDAY, AUGUST 24, 1940

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## Geo. Washington's Great Experience With Preacher Desiring Man's Freedom

Two boys were at the same school: George Washington and Peter Miller. Washington became the first President of the United States; and Peter Miller became a preacher of the Gospel. Washington lived at Philadelphia, and Miller at Ephrata, a village seventy miles from the capital. For many years the preacher endured much persecution from a man named Michael Wittman, who did all in his power to distress the servant of God. He even inflicted personal violence, injured the building, and publicly denounced the preacher's testimony.

At length Wittman was involved in treason, was arrested, and sentenced to death. Upon this, the old preacher walked the seventy miles to Philadelphia to plead for the life of his persecutor. "Well, Peter, what can I do for you?"—"For our old acquaintance sake, George, I have come to beg the life of the traitor Wittman."—"No, Peter; this case is too black: I cannot give you the life of your friend."—"My friend! he is the bitterest enemy any man ever had." And then he told the President what he had suffered from this man for over twenty years. "Ah, then, Peter; this puts another aspect upon the matter. I could not give you the life of your friend; but I will freely pardon your enemy."

A favor to a friend is favoritism; but pardon to an enemy on the plea of the offended one is grace. Michael released from prison by Washington for Miller's sake, was a debtor to mercy alone.

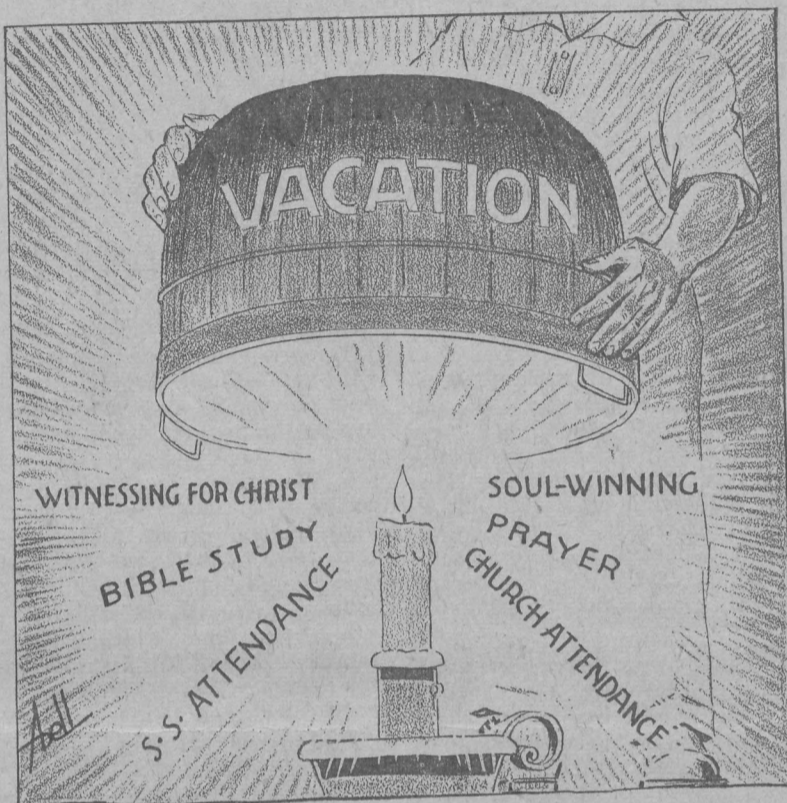
The Judge of all the earth cannot  
(Continued on Page Four)

## The "Four Rats"

Mr. Anderson was a poor workman who often visited the saloon, spending his wages for strong drink. One night he had a very strange dream. Awakening, he said, "Wife, I had a curious dream. I saw coming toward me four rats, one following the other. The first one was very fat; the next two were very lean, and the fourth was blind." "I have been told that to dream of rats denotes calamity," said his wife. The son John heard the conversation and spoke up: "I know the meaning of your dream, papa." "What is it, my lad?" said he. "The fat rat," said the boy, "is the man who keeps the saloon you go to so often; the two lean rats are mother and me; and the blind rat, father, is yourself." The truth dawned upon the man and he gave up strong drink.—Reprinted from The Moody Church Herald, August, 1812.

The influences of a holy life is the greatest contribution we can make to the salvation of men.

## DOES THIS REPRESENT YOU?



"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."—Matt. 5:16.  
(Reprinted From Moody Monthly.)

## "A NICKEL FOR THE LORD"

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid in the fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves

and cane were beside it, and the nickel was on the plate—a whole nickel!

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he  
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## The First Baptist Pulpit

### "HOW MAY I KNOW THAT I AM SAVED"

"For whosoever shall call upon the name of the Lord shall be saved."—Romans 10:13.

In the early days of immigration to the West, a man wished to cross the Mississippi River at a point where there was no bridge within a hundred miles. The river itself was covered with ice, but he did not know how thick it was. Fearful lest that it might break, and that he might be drowned, he crept along on all-fours hoping to thus distribute his weight over as much of the ice as possible. Trembling at every step he made, he crept out on the ice, and by the time that he was half way over, dusk had overtaken him. He was startled by hearing a sound of singing back of him. When he looked about, he found that it was a colored man driving a wagon load of coal pulled by a team of four horses, and that the noise which he had heard was the driver singing.

"It's the old time religion  
And it's good enough for me."

Many a Christian goes trembling out on God's promises, while others, stronger in the faith, go singing, upheld by the same word of God. I love  
(Continued on Page Three)

## C.W.D. Rejoices Over The Prospects In Brazil. God Now Blessing Tract Work

Belem, Para, Aug. 10, 1940.

Dear Brother Gilpin: Please accept acknowledgment of the receipt of the two checks—one for \$11.00 and the other for \$111.16. Many thanks.

We enjoyed your letter, and rejoiced to learn of the folk being saved and baptized. The Lord our God is yet able to save, and He does when it pleases Him. I was especially glad to read of the Methodist who formerly fought the truth, being converted to the truth. I long to see things similar brought to pass here.

Things seem to be shaping up to begin services here at my house soon. Please continue to remember us often and fervently in prayer. I long to see an awakening in this city. We are getting the truth into the hands of many people. We have distributed to date, more than 33,000 tracts, and have three requests unfulfilled, each of which is able to use an indefinite amount.

For two weeks my heart has given me a lot of trouble, but I am some better. We rejoice in your good health. The rest are all well.

Recently I learned that the island we may see straight across from Belem three miles or more, which I had been told was the main island that divides in two in the mouth of the Amazon—is only a small one—and that the bay at this point is thirty-two miles. This is the smaller of the two main mouths of the river. Yours for Truth.—C. W. Dickerson.

## Things That Never Happen

Ushers calling for help in carrying the offering.

Ministers insisting that the people attend only one service each Sunday in order to make room for others.

A dozen people asking the minister for some really definite work to do during the week.

A dozen families asking the usher to place them on the front seats.

Everyone in the audience reaching for a hymn book when the number is announced and then singing heartily.

Every head reverently bowed during prayer.

A choir that does not find a single thing to whisper about during the service.

No whispering nor reading during services.

The "old-timers" graciously giving away to new-comers, confident that the new-comers will be able to do much better work than they have done.

The middle of the pews filled first.

(Continued on Page Four)

## The Baptist Examiner

JOHN R. GILPIN, Editor

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### MISSION REPORTS

#### Brazilian Missions

Amount previously reported.....	\$ 7.00
Mrs. and Mrs. L. R. Spurlock, Huntington, W. Va.....	15.00
A Friend, Coalgrove, Ohio.....	1.00
A Friend, West Virginia.....	5.50
Mrs. Gabe Felty, Samaria, Ky.....	1.00
Julian Milligan, Russell, Ky.....	1.00
Mrs. Allen Ross, Buchanan, Ky.....	1.00
J. W. Schmidt, Boron, Calif.....	5.00
J. W. Schmidt's Children, Boron, Calif.....	.50
E. T. White, Russell, Ky.....	.50
Edward Milligan, Russell, Ky.....	1.00
Philathea Class (First Bapt. Ch.), Russell, Ky.....	1.00
William Milligan, Russell, Ky.....	1.00
Total.....	\$40.50

#### Radio Fund

Amount previously reported.....	\$22.34
A Friend, Coalgrove, Ohio.....	1.00
A Friend, West Virginia.....	5.50
Mrs. Clarrisa Connelly, Hellier, Ky.....	.50
J. W. Schmidt, Boron, Calif.....	1.00
E. T. White, Russell, Ky.....	.50
Edward Milligan, Russell, Ky.....	1.00
Anonymously.....	2.44
William Milligan, Russell, Ky.....	1.00
Total.....	\$35.28

After reading these reports, look now to the cartoon on page one of this issue and ask yourself a question: "Is my light for missions being hidden under the vacation bushel?"

### PICKED UP HERE AND THERE

"Mrs. Clarence Carpenter of Wilkesburg, Kentucky, writes: 'I think THE BAPTIST EXAMINER is a wonderful paper. It is music to my ears.'"

We have just had a letter from one of the members of the church at Hellier, (Pike County), Kentucky, telling about a good meeting recently conducted by Brother Ralph Webb of Fullerton. By the time this reaches our readers, we trust that Brother Webb will be assisting us in a meeting here in Russell.

The Editor has just closed two of the best meetings he has ever been in. The first was at the old historic Salem Baptist Church on Lost Creek in Greenup County. This meeting resulted in six conversions. The second was a tent campaign in Coalgrove, Ohio, resulting in twenty conversions, and the organization of a new church.

At our office we have recently been blessed with visits from many of our brethren. Everett Branham of Williamson, West Virginia; L. A. Music of Raceland, Ky.; W. T. Pelphrey of Belfry, Ky.; Sherman Woods of Ashland, Ky., have each encouraged our hearts within the last few days.

Mrs. Clarrisa Connelley says, "I like THE BAPTIST EXAMINER because the editor is not afraid to preach the truth. I only wish all

Missionary Baptists would take a similar stand for the truth."

Greenup Association of Baptists meets on August 28, 29, with the Louisa Baptist Church. The editor has been selected to preach the doctrinal sermon on Thursday evening, and will preach on "Spiritual Adultery" (DV).

"The Baptist Standard" of Texas, in the July 11 issue, says: "During the debate in Baltimore when the Southern Baptist Convention was considering the report of the committee appointed on the invitation to join the World Council of Churches, one young preacher gave warning to Dr. George W. Truett, Dr. A. J. Barton, Dr. John R. Sampey, Dr. W. W. Hamilton, and all the others of advanced years in the following language: 'There is another day coming. The younger men are coming into leadership and then things will change in the Southern Baptist Convention.' The sad thing is we are afraid that this defiant statement is a bold prophecy of future heterodoxy. Yet in it all, we are not to be surprised—we are to expect it to come to pass. 2 Timothy 3:1-5, 13.

A few days ago the editor conducted a funeral at Beckley, West Virginia, and on the way to and from Beckley, passed the new church building which is being constructed at Racine under the competent leadership of Brother T. P. Simmons. It was a joy on the way home to stop by for a few minutes for a short chat with Brother and Sister Simmons. God's blessings on them.

Brother James Walters of Salyersville, Kentucky, is getting ready for a tent campaign in his town during the month of September. May our readers remember him in prayer. Brother Walters is a princely gentleman. May God give them a great meeting.

When the Central Kentucky Pastors' Conference meets in Lexington on September 17, the editor will preach on the subject of "Angels."

Brother Sam Sloan, formerly of Paintsville, but now located in Catlettsburg, recently went back to his old church at Denver, Kentucky, for a service on Sunday afternoon, and to the South Side Mission at Paintsville for service on Friday evening. Each of these visits resulted in conversions. It speaks mighty well for a preacher when he can have these experiences in old pastorates.

The following poem was received several weeks ago from Mrs. Phyllis Looney of Van Sant, Virginia. We are sure that it will bring a heart-throb to many who read it.

"Dear children, gather closer  
And give to me your hand,  
And promise me you will prepare  
To meet me in that land.

Where sunshine always cheers the way  
Where roses never fade  
Where love eternal fills the day  
Where children never age.

Your dad and I will meet you there  
Don't tarry long, I pray;  
I'll keep a vigil ere you come,  
Don't linger on the way.

Oh! death is hard, I know my child,  
I feel it on my brow  
But weep not, when I am gone;  
But promise me just now.

That you will follow down life's way  
The road that's steep and hard  
And God will call you later on  
When you are worn and tired.

I hear the angels singing now  
I feel His hand upon my brow  
So tender that all fears depart  
And I can cross with joyous heart."

## I Should Like to Know—

1. What is meant in the statement of the Lord that Job was a perfect and upright man in view of the teaching that none of us are sinless and perfect?

It is an evident fact that Job was not sinlessly perfect. None of us are. Cf. Eccl. 7:20; Prov. 9:24; Rom. 7:18-25; 1 Jn. 1:8-10. In fact, Job himself admitted that he wasn't sinlessly perfect. Cf. Job 9:20; Job 40:4. The words "perfect and upright" in Job 1:1, actually means "sincere and consistent." It is the same word as is used in Gen. 17:1. It is used elsewhere, and always with the meaning of uprightness, sincerity and consistency.

2. Was Job a saved man in chapter one and two?

I am sure that he was a saved man even in chapters one and two. I have never heard any one offer a suggestion that he was not, and I see no reason from the Scriptures to doubt the fact of his salvation.

3. Please explain Luke 14:26.

We are to love Jesus supremely. Our natural affection for our parents, brothers, and sisters, should appear to be hate when compared with the believer's devotion to Jesus. We are to love our parents, etc., but the manner of our love for Jesus should be so much greater that actually our love for earthly ones should appear hate in comparison.

4. After the rapture of the saints, there will be many left here who have heard the gospel but have rejected it. Can they be saved?

I think not. If they have heard the truth before the Rapture and rejected it, these cannot be saved afterwards. 2 Thess. 2:9-12.

5. Will anyone be saved during the Tribulation period?

Yes, multiplied thousands. 144,000 Jews will be saved. Rev. 7:4.

### A LETTER THAT WE GLADLY SHARE WITH OUR READERS

Bowling Green, Kentucky.  
August 2, 1940.

Dear Brother Gilpin: I am being held back in my missionary work by not having a car. I have had so much sickness and expense in the last five years I had to sell my car to help on debts, and yet I am under a great load of hospital and operations and other sickness debts.

I felt led to write you about asking through your paper if some one would have a used car they would be glad to give to be used only for the Lord's work. I have many needy fields needing work, and there are many other places I could do much good if I could get around faster than I can walking. The field is ripe and many are dying and going into eternity without Jesus.

I have labored over much of Kentucky in my life, and have been blessed in my work, and I would like so much to be able to reach as many people as I can in the last years of my life.

I hope you will ask through your paper if there is anyone who is willing to give a used car that will be used for His glory, that they will write me. I could buy one, but I do not want to go in debt any more.

I certainly enjoy your paper, and wish every Baptist in Kentucky received it. Also others besides Bap-

A great numberless multitude of Gentiles will be saved. Rev. 7:9. When Armageddon is fought at the end of the Tribulation period, one-third of all Jews in the world will be saved. Zech. 13:8, 9.

6. Will there be any witnesses during the first 3½ years of the Tribulation?

So far as I know, the Scriptures do not specifically state an answer.

7. Will the children of those who are caught away in the Rapture be taken up also?

Yes, all young children who have not yet become accountable will be caught away. Not only the children of the believing parents, but the children of unbelievers as well will go up with the Lord. Little children are safe in Him during their infancy and until they become accountable.

8. Is foot-washing a church ordinance?

If so, what does it set forth? Baptism pictures the death and resurrection of Christ; the Lord's Supper pictures the death of Christ on the cross; but what does footwashing symbolize? Someone said it sets forth humility; but we must not "advertise" our humility, for it then becomes pride. No, foot-washing is not a church ordinance. It is listed under the head of good works. 1 Tim. 5:10.

9. The following was taken from a prominent Baptist paper: "Deity did not die on the cross. It could not die. Deity is from everlasting to everlasting, and knows no cessation. What then became of the Deity of Christ on the cross? He had laid it aside. He had divested Himself. He had become a servant. Deity was absent from the cross, but humanity was present. The human Christ was forsaken."

What do you think of that! We have no Savior if that were so.

tists, as it would soon lead them to be Baptists.

I wish I could send an offering on your radio and also for missions, but I cannot at the present time, but hope I can before long.

Do pray for the work in this section of Kentucky as so many are cold. Many have turned back, and many of our churches are allowing any kind of preaching in them. I wish you would give me the address of the young man from Tompkinsville who united with you, as I am anxious to see him and encourage him in his work, as that is a county that needs some sound gospel preaching. I hope to spend some time in that section before long.

May the Lord greatly bless you in your work. A fellow worker for the Lord.—W. S. Scantland.

He who falls into sin is a man. He who grieves at it is a saint. He who boasts of it is a devil.

That man is of most use to the world who gives himself most freely to God for God's use.

Reckon him a Christian indeed who is not ashamed of the Gospel nor a shame to it.

Tarry at a promise until God meets you there. He always returns by that road.

## "HOW MAY I KNOW THAT I AM SAVED?"

(Continued from Page One)

to meet one who says, "I know that I am saved; I know the hour and the place when Jesus came into my heart and saved my soul."

What I have to say this evening, is to strengthen the weak believer that he might know that he is saved, and at the same time to give encouragement to others as they walk the pilgrim highway. In view of this fact, I ask the question, "How can I know that I am saved?"

I

I can know that I am saved by the testimony of God's Word. The Bible makes clear our standing in Christ. Notice these Scriptures: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18.) You know whether you have believed; therefore, you can know whether you are saved. In like measure note John 3:36, "He that believeth on the Son, hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Listen again: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, have everlasting life: and I will raise him up at the last day." (John 6:40.)

Many a preacher preaches a "guess-so" religion, and the result is, that his people have a "hope-so" salvation. This wasn't true with the Apostle Paul; rather, he preached that one may know that he is saved. Hear him as he writes to the church at Rome, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not later after the flesh, but after the Spirit" (Rom. 8:1). He declares in this verse, that right now, there is no condemnation for the believer. To that individual who might doubt his security, in Christ, Paul would say, "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). Note his words, "more than conquerors." The believer is not just a conqueror of Satan through Jesus, he is more than a conqueror.

I repeat that the Bible makes clear our standing in Christ. "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." (I Cor. 3:21-23). In the light of these verses, then you are either Christ's or else you are not Christ's." The believer is not left to doubt.

A little later the Apostle Paul declares the same truth to the churches of Galatia, "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). When he wrote to the church at Colosse, he gave them the same truth. "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). We are either delivered from Satan to Christ, or else we have not been delivered.

However, perhaps the greatest verse which declares our standing in Christ, was given by the Apostle John. "Beloved, now are we the sons of God, and it doth not yet ap-

pear 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). Right now, each believing one is a child of God. We do not fully know what we shall be in the hereafter, but we do know what we are today: "Now are we the sons of God."

There are those who handle the truth very economically; that is, they do not use it, except when they have to. If one of the persons who is noted for his lying, were to tell you something, you would be under no obligation to believe him. However, suppose sixty-six persons, each of whom were noted for the truth, were to tell you the same incident, then you would be under strong obligation to give it credence and to believe it. The Devil, who is noted for his lying, tells you that you are not saved, and that no one can know that he is saved until he gets to Heaven. The writers of the sixty-six books of the Bible tell you now that you are saved if you have believed in the Lord Jesus Christ. Which one will you believe?

In the New Testament, there are twenty-seven books containing 260 chapters, and in these chapters there are dozens of references which make clear our standing in Jesus. If I were to travel through 27 counties of this state, and were to travel 260 miles, and every few miles I would see a sign saying, "This is the road to Louisville," I would feel reasonably sure that I was going in the right direction. We travel through the state of God's holy and inspired Word, and over and over again, He declares our security. Truly the testimony of God's Word should be enough to cause anyone to know whether or not he is saved.

II

The testimony of the Holy Spirit likewise enables one to know that he is saved. "The Spirit Himself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.) "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (I John 5:10). And what is this witness to which John refers? If you let Scripture interpret Scripture, you will find that it is the Holy Spirit. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I John 4:13).

A lad who had eaten a number of green apples declared that the apples of a certain tree were no good. When asked as to how he knew, he said, "I have inside information." This is precisely the experience of every child of God. He has inside information for within him he has the testimony of the Holy Spirit that he is a child of God. He may even be a back-slider and may be cold and indifferent to the cause of Christ, but if he ever were saved, he still knows of that experience. Whenever one says, "I was once saved, but I fell away, and I am lost now," you can know that he was never saved, for if he had been saved, the Holy Spirit would still bear witness to him.

A minister one day saw a lad running along the road holding a string in his hand, and looking up into the blank ethereal spaces. When asked what he was doing, he said, "I am flying my kite." When the minister said, "I don't see it," the lad replied, "Neither do I but I can feel its pull." This is my experience and the experience of every

child of God. We can feel the pull of the Holy Spirit, and thereby we know that we are saved.

III

The love which the believer has for others of God's children enables him to know that he is saved. "We know that we have passed from death unto life, because we love the brethren." (John 3:14). And what is the meaning of this much misunderstood passage? Does it mean that I must have a silly, sentimental, sickly, emotional feeling toward each one who is a supposed believer in Christ? Not at all. Let me illustrate: Go out onto the street and into some den of sin, and bring from thence ten men into this church service. Do you know who will be the most miserable persons in all the service, and who will be the least at home, and the most desirous of leaving the building? It will be those ten men. And why? Simply because their nature is the nature of the world. They do not know the Lord Jesus Christ, and therefore they will be unhappy in a spiritual service. In like measure, take ten honest to goodness Christians, who are out and out for Jesus, and place them in the den of iniquity or drinking house from whence you have secured the ten men of the world, and cause these ten Christians to witness obscenity, filth and moral putridity, and they will be the most miserable ones there. The reason is, that these ten have the nature of Jesus, and they are not at home amidst the surroundings of filth. Therefore, when the Scripture declares that the believer loves the brethren, it simply means that he loves to associate with and have fellowship with God's people.

I led a man to Christ several years ago, who said afterwards, "I used to think that the people of the church were the meanest people of all the world, and since I have been saved I have come to find out that they are the best people in all the world. No better testimony as to his conversion could be given."

I went to Peach Creek, W. Va., several years ago and held a revival meeting, whereby a number of souls were saved. One of these who was saved, visited his kinfolk in Russell quite often. When I left Peach Creek, he said, "The next time I come to Russell I will come to see you." The very fact that he would be interested in looking up a preacher, and of fellowshiping with that preacher, indicated the change which had come about in his heart.

IV

The fact that the believer has a changed attitude toward the world is likewise a way whereby one may know that he is saved. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" (I Thess. 1:9). This verse declares that the converts of Thessalonica had turned from idols to serve God. There was a turning "from" and a turning "to." Each believer in Christ has this experience. Like the folk at Thessalonica, he will turn from sin to serve God. He will have a different attitude altogether toward the world. That attitude will be changed entirely from what he held formerly.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). How wonderful it is that the

believer is a new creature or a new creation. Since he is new, we would thus expect that he would have a changed attitude toward the world. On the morning after his conversion, a man said to his wife, "Did you ever see the grass and trees look so beautiful?" To this his wife replied, "They look to me just as they did yesterday." The change was in the man himself.

Old things pass away. The world which held such a tremendous appeal now loses its charm. The things a sinner loves, he comes to hate when he is saved, and the things he hates before he is saved, he will come to love. A believer no longer lives a life of continuous outbroken sin. If a church member does live such a life, then it is positive proof that he is still unsaved. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). The believer's changed attitude toward the world makes him know that he is a child of God.

V

Again, the believer's obedience to God is positive proof that one has had an experience with Jesus. Listen: "If ye love me, keep my commandments" (John 14:15). "And hereby we do know that we know him, if we keep his commandments" (I John 2:3). "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I John 2:29). "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10).

In the light of these verses, we are compelled to believe that every saved believer will be obedient to God, since God has saved him. In view of the fact that one has been saved, how could he refuse obedience to the commandments of the one who has paid for his sins at the cruel price of Calvary's suffering. If one rebels at the teachings of Scriptures and refuses to be obedient to God's Word, it is good evidence that that one is not saved, irrespective of his church membership, and regardless of how or who has baptized him.

Take the question of tithing as an example. There is no teaching in the Bible more clearly taught than this. Jesus said, "If ye love me, keep my commandments." Can one who knows that tithing is taught in the Scriptures refuse to bring his tithe, and then say he loves Him? Can one refuse to be baptized, or refuse to attend church services, or refuse to abstain from the world, and yet claim to be a Christian? One may know that he is saved on the basis of his obedience to God. I do not mean to say that one will be obedient in every respect, nor am I teaching sinless perfection; I am saying simply that the general trend of one's life will either be obedience or disobedience, depending upon his salvation. As the song has said:

"Trust and obey,  
For there's no other way  
To be happy in Jesus,  
But to trust and obey."

If a believer has a desire for the salvation of others, then this is an indication that he is now saved himself. As soon as the sinful woman of Samaria who had had five husbands, and who was then living with a man who was not her hus-

(Continued on Page Four)

**"HOW MAY I KNOW THAT I AM SAVED?"***(Continued from Page Three)*

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