

Be Sure To Note The "BOX" On Page Four, Column Four

PREMILLENNIAL . . . BAPTISTIC . . . CALVINISTIC . . . BIBLICAL

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).

WHOLE NO. 225

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WHY I AM A BAPTIST

How The Churches Are In Captivity To The World

The churches are in captivity to the spirit of the World. Worldliness has come in upon the churches like a flood, i. e., world-likeness. As Israel cried out for a King, a King of flesh and blood, to rule over them, like all the other nations about them, so the churches are demanding that plans, methods and schemes, that are essentially of the world, be introduced into the churches, God sent leanness in the lives of His ancient people and then sent them into captivity. The degree to which the leanness has entered into the life of the churches all spiritually minded preachers know too well, and the captivity spoken of above is all too grievously apparent.

Commercialism is much in evidence in the churches today. We must have our local church budgets; the pastor stipulates a certain salary, the success of the Sunday's efforts is largely determined by the monetary receipts; weekly promises are secured from saved and unsaved alike in order that the budget may be underwritten; agitation is persistent both in private and public for increase in ministerial salary; because of the multitudinous and ramified organizations, offices are being created and office seekers are coming to light to such an extent that the bondage of Israel in Egypt will appear a very little thing in comparison. The machinery of the churches is becoming so extensive and ponderous, requiring so many men, and so much time and strength to keep it going, that little time is found for prosecuting the one aim of the churches, i. e., Winning lost

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Classes of Members

A church attendant handed a pastor the following item taken from an English parish magazine:

Church members are a mixed lot. They can be divided into these classes: "Futurists—who are always going to go to church soon, and wish they were not booked up every Sunday."

"Specialists—who come to church only on very special occasions."

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SPEAK OUT FOR JESUS

You talk about your business,
Your bonds and stocks and gold;
And in all worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak for Jesus,
And speak out like a man?

You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street;
You call yourself a Christian,
And like the Gospel plan —
Then why not speak for Jesus
And speak out like a man?

Are you ashamed of Jesus
And the story of the cross,
That you lower His pure banner
And let it suffer loss?
Have you forgot His suffering?
Did He die for you in vain?
If not, then live and speak for Jesus,
And speak out like a man?

DOING WITHOUT THINGS

No new automobiles. No new golf balls. Restrictions on many luxuries. No new tires. The war is affecting our way of life. Americans are all out for victory. Americans are willing to do without things so that they may continue to enjoy life, liberty, and the pursuit of happiness.

Mothers give up their sons to fight on land, sea, or in the air. Hundreds are separated from wives to fill the ever increasing ranks of Uncle Sam's armed forces. In every walk of life Americans are doing without things. We are at war to preserve the ideals which we dearly

cherish and for which our fathers fought.

There are many things in this life which we can do without. We would be much healthier if we did more walking, and less driving. We could cut down on entertainment and spend the time thinking of more serious things. We could give up certain habits and pleasures, and thereby preserve our bodies and our money for lasting joys.

But there is one thing—and it is not money, for it is said that money will buy everything but happiness,

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THE FIRST BAPTIST PULPIT

"THE WORKS OF OUR HANDS"

In the years that I have been pastor in Russell I have had pretty nearly every nasty, mean thing said about me that could be said. I have had men curse me to my face, but I received recently, in a man's place of business, the worst cursing and the vilest word, said to my face of any I have received in the past ten years time. The interesting thing about it is that I stood there and laughed at him, and then came back and prayed for him just like I have every day for four years' time. Nobody could do that apart from the grace of God. Here's the reason why I mention it; when he had finished his cursing, and I had said everything that I could say and had offered every explanation in the world trying to show him that all he had said was

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Preached Long Ago By H. Boyce Taylor, Now With His Lord

I am going to talk to you this morning, on "Why I am a Baptist." In the last chapter of Matthew, verses 18-20, you will find these words: "And Jesus came and spake unto them saying, All power is given unto Me in heaven and in earth. 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. Amen." My text is found in Matthew 28th chapter, and 20th verse, "Teaching them to observe all things whatsoever I have commanded you."

Peter told us "to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." That is a good reason why every Baptist here today ought to be able to tell you why he is a Baptist. Every Baptist ought to be able at any time to give his reasons for being a Baptist: and contrariwise, since the Master never established but one church, every man, who isn't a Baptist ought to be able to give reasons, good and sufficient to satisfy the Lord Jesus at the judgment, why he is not a Baptist. For if the church that Jesus built was a Baptist church, then no churches but Baptist churches are churches of Christ and every man will have to face the Lord Jesus at the judgment and tell Him why he joined some church founded by an uninspired man, instead of the one founded by the Lord Jesus Himself. There is much

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Courageous & Faithful

It is human to stand with the crowd; it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and to follow the social and religious fashions for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

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DOING WITHOUT THINGS

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and is the passport to every place but Heaven—yes, there is one thing and one person you cannot do without. This is God's salvation extended to all through His Son, the Lord Jesus Christ. Without Him you will never enter Heaven, for He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me. . . Except a man be born again, he cannot see the kingdom of God. . . I am the Door; by Me, if any man enter in he shall be saved" (John 14:6; 3:3; 10:9).

Frances Ridley Havergal has expressed the thought of doing without Him perhaps more beautifully and effectively than mere words can do: "I could not do without Him!

Jesus is more to me

Than all the richest, fairest gifts
Of earth could ever be.

But the more I find Him precious—

And the more I find Him true—

The more I long for you to find

What He can be to you.

"Why will you do without Him?

The Word of God is true!

The word is passing to its doom—

And you are passing too.

It may be no tomorrow

Shall dawn on you or me,

Why will you run the awful risk

Of all eternity?

"Why will you do without Him?

He calls, and calls again—

'Come unto Me! Come unto Me!'

Oh, shall He call in vain?

He wants to have you with Him;

Do you not want Him too?

You cannot do without Him,

And He wants—even you."

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. . . which were born. . . of God." (John 1:12, 13).—Tract

CLASSES OF CHURCH MEMBERS

(Continued from Page One)

"Roadsters—who work so hard they must rest on Sunday, the rest consisting of traveling far and fast all day Sunday, and returning dead tired.

"Drifters—who go around from church to church. They give no church their loyalty, and have no convictions.

"Sermon tasters—who worship the preacher more than the Lord.

"Radio worshippers—who give no collection." —Copied.

HOW THE CHURCHES ARE IN CAPTIVITY TO THE WORLD

(Continued from Page One)

souls.

Organize! Organize! Do great things! Get busy! Hustle! Bring things to past! Number the people! Count up! Boost! Boost! These are the clamant cries in the churches with little recognition of God in prayer.

The churches are in captivity to the worldly spirit because of their departure from their life of holiness and separation unto God.

The churches today are in captivity to men of wealth. The picture drawn by Winston Churchill in "The Inside of the Cup," was somewhat extravagant, but in substance true.

Most magnates crave power and publicity. The churches give these men a rare opportunity of which they take advantage. For the sake of their patronage and support the churches bow down to these men, and those who fail to do so are as conspicuous as Shadrach, Meshach, and Abednego.

These men sway the official boards of our local churches, our annual gatherings, and our large National and international congresses apart altogether from their spiritual fitness.

It is not a question so much of seeking men full of faith and the Holy Ghost as seeking men of wealth. As prophets of the Lord today, we do not say with James. "Go to Now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as if it were fire. Ye have heaped up treasure together for the last days."—James 5:1-3.

The churches today are fast going into captivity to Lodgism. Lodgism has practically honeycombed the churches. It settles the question of the next pastorate from any of our ministers; it sees that many ministers who belong to the craft are recognized, given positions and offices of preferment; it has held out its multiplied arms and hands until most things predestinational are under its control. It is a rare thing to find a minister of any importance, in the eyes of men, who is not a lodge man. Time for the lodge, but no time to visit lost men and win them to God.

The voice of God falls on deaf ears today, even as in the days of Israel, when He says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among men and be ye separate, saith the Lord." 2 Cor. 6:14-7:1.

"And truly our fellowship is with the Father, and with His Son Jesus Christ. If we walk in the light, as He is in the light, we have fellowship with one another." I John 1:3-7. And that fellowship is all I want. It satisfies me.

The churches have surely lost their pilgrim character today, and while they have increased in numbers and prestige they have lost, beyond all calculation, in purity and power.—Adapted from F. W. Hollinroke, a Canadian Methodist pastor, in Evangelical Christian.

PREACHED LONG AGO

BY H. BOYCE TAYLOR,
NOW WITH HIS LORD.

(Continued from Page One)

talk now-a-days about a community church. Why should not Baptists go in with all others and organize one church in every community? If it were left to us nothing would be more delightful. We like to agree and get along with other people. But it isn't left to us and to our consciences. The Master's plain command to the first church was "to teach them to observe all things whatsoever I have commanded you."

Church-membership is not left to your consciences or your whims or your reasonings; it is a matter of loyalty and obedience to Jesus Christ who bought us and saved us with His own precious blood. Conscience is not a standard of right or wrong for any man, for conscience is a creature of education and needs teaching. The conscience of the ignorant, or uninformed would say one church is right or none, and the conscience of the man who is taught would say another. So you see conscience cannot be a standard by which men are to regulate their church membership. A standard must be that to which all men come, and which when submitted to will make all men do what the Lord, Himself, says do. That is why Jesus said, "teach them to observe all things whatsoever I have commanded you." The Bible is the standard and men's consciences never get right until they get right with the Bible and then they all agree. The fundamental and distinguishing Baptist doctrine and the one underlying all other Baptist doctrines is this: "The Bible, the Bible alone, is our only and all sufficient rule of faith and practice." If you can't find it in the Bible it isn't Baptist doctrine; if it is Baptist doctrine you can find it in the Bible. That is the shibboleth of the message this morning. Our authority for making this our distinguishing teaching is our marching orders, given us by the Lord Jesus, the Head and Founder of the First Baptist church.

The man God sent to make ready a people out of whom the Lord Jesus organized His church was called by God Himself the Baptist. (Mat. 3:1.) Mark you, he was not called the Baptist because he baptized. He was called the Baptist by the Lord before he ever baptized anybody, before he ever preached a sermon. He was called the Baptist because of the work God sent him to do (Jno. 4:1). His

mission was set forth in these words: "Jesus made and baptized more disciples than John." His mission was the same kind of a mission that Baptists have always had. John was a Baptist because his mission was to make and baptize disciples. Baptists are the only folks on earth who are still working at that kind of a mission—who make men disciples, then baptize them and baptize nobody else except disciples or Christians. John the Baptist baptized Christ and all the twelve apostles and Christ's church is built on them, "Jesus Himself being the chief corner stone" (Eph 2:20). Since the material for the church Jesus built was made ready by a Baptist preacher it was Baptist material and the church organized out of it was a Baptist church. The church that Jesus called "My church" was therefore a Baptist church. To that church He gave His marching orders—Matt. 28: 18-20). His marching orders are His program for that church and every other Baptist church until He comes again. His orders are very explicit: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: 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." Baptists are commanded to teach all things the Lord Jesus has commanded: they are not commanded to teach anything He hasn't commanded. That is why I say Baptist doctrine includes all things commanded and taught and practiced by Christ and His apostles and excludes everything else. If it isn't in the Bible it isn't Baptist doctrine: if it is Baptist doctrine you can find it in the Bible. Our orders tell us to go and preach the gospel to every creature: that's why we are Missionary Baptists. A member of this church or any other Baptist church who doesn't believe in missions or who doesn't do something for missions is a hypocrite and disobedient to the last orders of the Head of this and every other Baptist church. The Bible tells us that "Jesus made and baptized disciples"—and His orders to us are to "go, make disciples" and then baptize them. "Disciples were called Christians" at Antioch. A disciple is a Christian. The Oxford Bible in Matthew 18:19 gives these words as the literal translation, "teaching all nations, or making Christians of all nations." Jesus baptized none but disciples or Christians. He commanded us to baptize none but disciples or Christians. For that reason Baptists baptize no infants, no seekers, no sinners, no probationers, nobody except those who claim to be Christians; because Jesus, the founder of the first Baptist church, did not baptize anybody but disciples or Christians. He left us an example and told us to walk in His steps. That is why Baptists are sticklers for regenerated church-membership. Jesus started us that way and told us to "observe all things whatsoever He commanded."

"THE WORKS OF OUR HANDS"

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wrong, when all this had transpired, I said to him, "I want to tell you a little secret. You have been on my prayer list for almost four years' time. There hasn't a day gone by but what we have called your name to a throne of grace that the Lord might save you." That wilted him just a little bit, and he turned to me and said, "I'll just tell you now that as far as I'm concerned, that my salvation all depends upon the works of my hands." When I walked out of his office I said, "That's just exactly like the majority of the people of the world, for the majority of this world think today salvation depends upon the works of their hands." I imagine if I were to come to you and ask you one by one, that every unsaved person listening tonight would say in like fashion. "My salvation depends upon the works of my hands." And whether you would admit it or not, that's exactly what's in your mind tonight—that if you are ever saved you are going to have to save yourself,—that it all depends on you. But what I have to say to you this evening will be a message to show you that salvation is not a matter of what you do, but it is a matter of the finished work of the Lord Jesus Christ, and that the works of our hands have absolutely nothing to do with our soul's salvation and the eternal destiny of our undying spirits.

I

That leads me to say to you first of all that the works of our hands would give room for pride in the realm of salvation. We have a good illustration of that in the Old Testament, in the book of Judges. "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." (Judges 7:2). God realized that if 32,000 Jews won the victory against 135,000 midianites, that those Jews would say, "We have gotten the victory through our hands." So God reduced the army from 32,000 to 300 and then wrought a special miracle. The 300 won the battle so that the glory went to God, and Israel could not say "Mine own hands have saved me." And brethren, the plan of salvation is something similar to that. If we could save ourselves by the works of our hands, then beloved, we would say, "Mine own hands have saved me." There would be room for pride and boasting and the glorification of our flesh if we could save ourselves by the works of our hands. Paul wrote to the church at Ephesus and said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8, 9). God saves men by grace through faith, and not by the works of our hands in order that we shall not boast, and in order that there shall be no pride come into our lives. For brethren, when we consider salvation as a matter of grace apart from the works of our hands, then beloved,

there is no room for boasting and no room for pride. All that I have to boast of tonight is a Saviour who died on the cross. The only room for pride today is justifiable pride that He should love me enough to die for me on the cross of Calvary. When I look at the works of my hands and the deeds of my life and what I have done myself, there is nothing in me whereby that I might find to boast of or to be proud of. Beloved, the works of our hands can't save us simply because God doesn't want the flesh to have anything to boast of nor to be proud of.

II

In the second place beloved, the works of our hands cannot justify us. Job asked a long time ago in Job 9:2: "How should a man be just with God?" There never was a man in all the Old Testament that could answer his question; but the Lord Jesus came one day and told of two men who went to church. He said the first man who went to church was a good man, and the second man was a bad man. The good man stood off by himself and said, "Now, Lord you know how often I fast every week; you know that I give tithes of all that I possess; you know all the good works in my life." And he looked over and saw the publican—the old sinner and he said, "Lord, I thank thee that I'm not like that man." The Lord looked and saw the two standing there. The Lord heard the publican pray as he smote upon his breast and said, "God be merciful to me a sinner." And when God told Luke what to say, He said, "You tell the people down there in Russell that this first man went down to his house condemned, and the second man justified." Now what's the difference? I'll tell you, the works of our hands can never justify our souls. You must be justified and forgiven through Jesus' blood.

III

But, I go further tonight, and I remind you that the works of our hands could never change our natures. You may not admit it, but you have a nature today that is wrong inside. "Because the carnal mind is enmity against God." (Rom. 8:7). That shows what your nature is. You are at enmity against God. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14). I am saying to you, there is something wrong with your nature, and the works of our hands cannot change that which is wrong. Do you want to know what's wrong? Then listen: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15:19). Do you see beloved what kind of a nature you have? You have an old sinful, depraved, carnal nature that is opposed to the things of God, and the works of our hands could never change this sinful nature that we possess. The Lord Jesus realized this when Nicodemus came to Him one day. Nicodemus was as fine a specimen, — as high type moral man as

this world ever saw. He had climbed to the top of the moral and social ladder. He came wanting to talk to Jesus about religious matters, but Jesus said to him, "Ye must be born again." (Jn. 3:7). That is to say beloved, the works of Nicodemus' hands could never change his nature; he had to be born again to have a different kind of nature. I tell you tonight, in the name of my God, you can never change your nature by the works of your hands; you must be born again. I remember reading many months ago of a sheriff who went into a man's cell in Canada to offer him a pardon. The man looked at it. It meant nothing to him. The sheriff said, "Man, the queen has given you a pardon, doesn't that mean anything to you?" Finally the man pulled his shirt open and showed the sheriff a cancer on the inside, and said, "Unless the queen can give me a pardon from this, the other one means nothing to me." Beloved, what you need tonight is not just a pardon of sins, you need a new nature; and you can't have it by the works of your hands; you have to be born again.

IV

I say to you likewise that the works of our hands are purely filthy. "But we are all as an unclean thing and all our righteousnesses are as filthy rags." (Isa. 64:6). Now how righteous are you? "Oh," you say, "I come to church once on Sunday." Surely! you don't mean to tell me! The Devil does better than that, he goes twice on Sunday. Why, you're not as good as the Devil, and you talk about being righteous. How righteous are you? "Why every time I meet a fellow that is poor, I give him a dime." You are righteous aren't you. How righteous are you? "I live up to the law to the best of my ability." Well, how good is your ability? Beloved, the best that you and I do, God says, is but filthy rags, "For all our righteousnesses are as filthy rags." Well, beloved if the best you and I do looks like filthy rags to God, then what does the worst you and I do look like? When you get drunk, what does that look like to God? When you lie, steal, and do things you shouldn't do, what do they look like to God? If your best looks like old dirty filthy rags, —if your best looks like that to God, what do your sins look like? I tell you the works of our hands are but impure filth in the sight of God.

V

But I go further, and tell you that the works of our hands cannot atone for the past. Suppose tonight you were to start in living a different life to what you have lived thus far in your earthly career. Maybe you would not sin another time. Perhaps you might be able to live in such a way that there would never be a sinful thought cross your mind. Suppose you were able to live an absolute life of perfection. What are you going to do about the sins from here back to the time you were born? Oh, does God require what's in the past? Exactly. Listen: "That which hath been is now; and that which is to be hath already been;

and God requireth that which is past." (Ecc. 3:15). And beloved, you are going to have to answer for every sin of your life. Some of you could go back forty years in your life and could remember sins. You could remember times when you got drunk; you could remember lies and thefts that crept into your life forty years ago. How about these sins? "If I started living for God today, wouldn't that blot out the past?" you ask. I tell you, nay. The works of our hands could not even blot out any of our future sins, but even if they could, we would still have our past sins to answer for.

VI

I say to you again beloved, that the works of one's hands could not save the Jews in the days of the Lord Jesus Christ, and if the works of the Jews' hands could not save them, then surely the works of our hands could not save us today. Listen: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:1-4). The beloved Jews counted over 600 precepts that were binding upon them. Many of the precepts were things they were not supposed to do; and about half were things they were supposed to do. They counted these 600 precepts that were binding upon them, and they lived up to them. They tithed,— they even brought a second and a third tithe; they observed the Sabbath; they abstained from dozens of things that you and I don't abstain from today; yet, God said, "I bear them record that they have a zeal of God, but not according to knowledge." I tell you, if the works of their hands could not save them, then why should man hope today to be saved by the works of his hands.

VII

But the works of the hands could not save the Apostle Paul. Paul said: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." (Phil. 3:4-6). Paul enumerates the works of his hands, then he says he looked up and saw Jesus, and he laid aside all the works of his hands; they were all just loss to him now that he had found Jesus. If the works of Paul's hands couldn't save him, then brethren there's no need of a man trying to be saved today by the works of his hands.

VIII

Again, the works of our hands cannot fulfill the law's demands. As the poet has said:

"Not the labor of my hands
Could fulfill Thy law's demands;
Could by zeal no respite know,
Could my tears forever flow,
These for sin could not atone;
Thou must save, and Thou alone."

I tell you beloved, the works of our hands cannot satisfy the demands of the law. Now let's see what the law says: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not take the name of the Lord thy God in vain. Remember the sabbath day, to keep it holy. Honour thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet." Now, beloved, these are the demands of the law; have you lived up to them? Have you fulfilled every one of those Ten Commandments perfectly and completely? I tell you tonight, the works of your hands could never satisfy the law's demands. If you can't fulfill the law, then you are doomed tonight. The law says do this or don't do it, and if you don't fulfill the law, then you are lost today. So you see, the works of our hands could never fulfill the law's demands.

IX

I go further and remind you that the works of our hands are condemned by Jesus. I'd be mighty careful and cautious about depending upon anything that Jesus had condemned, and He has condemned the works of our hands. Listen: "Then said they unto him, what shall we do, that we might work the works of God? Jesus answered and said unto them. This is the work of God that ye believe on him whom he hath sent." (Jn. 6:28, 29). It isn't a question of works; there is just one work, and that is the work of faith to believe on Him whom God hath sent. Jesus Christ thus in those words, condemned the works of our hands just like He did one day when a man came to him and said, "What shall I do that I may inherit eternal life?" Jesus said, "Don't you know what the law says?" And he said, "Yes, I know what it says; I have kept it all from my youth up." When Jesus told him to give all to the poor, he turned and went away; and beloved, he turned and went out into eternal darkness and everlasting night. Jesus condemned the works of our hands, when He condemned the works of this man's hands. This rich young ruler had all the works a man could ask for, but Jesus condemned them when he said, "One thing thou lackest." You can have all the works of your hands you please, but one thing you lack today, and that is the Lord Jesus Christ as your Saviour.

X

I say to you again that the works of our hands are condemned by the Apostle Paul as well. Listen: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no

flesh be justified." (Gal. 12:16). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." (Titus 3:5). Beloved, Paul condemned the works of our hands. Why should a man work for salvation when the Word of God has spoken and said that it is not by works that we have done, but by His mercy He saved us. Sometime ago I visited a kennel, a large commercial kennel where they raised many dogs. In that kennel, they had to have a means of exercising various dogs, and they had a tread mill and certain dogs that required a great deal of exercise they would put in this for a few minutes each day. I saw these dogs going round and round in this mill, but never getting any place. I stood there and looked at it, I thought of the lost and I said, "Poor old sinner, you are trying to walk the tread mill of man's efforts, and the duties of the flesh, but you are no closer to God; you are just as far away from God at the end as you were when you began." The works of our hands are condemned by the Apostle Paul.

XI

I go further and remind you that the works of our hands cannot give peace of conscience. Show me a man that is depending upon what he does and see if he is ready to die. You know beloved, it makes a lot of difference whether you are up walking in good health or in bed, as to how you feel toward God. When you have an ice cap on your head and a hot water bottle to your feet, it's surprising how much better God can talk to you then. A woman who was a member of an unscriptural church organization here in Russell went to the hospital many months ago. When one of the ladies of our church visited her, she said, "I don't know whether I've done enough or not; I've baked lots of cakes for sales; I've fed the preachers; I've gone to church; I've worked for my church the best I could; but I don't have the peace of conscience I'd like to have." I tell you that the works of our hands can never bring peace to our conscience, and if you are depending upon your own works tonight, you know there isn't any peace in your conscience; you know that your conscience is troubled; you know that you are not ready to die and meet God.

XII

Again, the works of our hands will not suffice when you come to the judgment. Some day beloved, you are going to stand in the presence of a Judge. It isn't going to be a circuit judge nor a county judge, nor a police judge either. You are going to stand before the God that made this world, and made you, and made me, and made everything and everyone in the world; and when you stand in His presence, you are going to give an account of the life you have lived, and why you lived it thus. When you stand in His presence, the works of your hands will not suffice. The Word of God gives a picture or a forecast of the judgment that is to come. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22, 23). Beloved, when you stand in the presence of God and tell Him of all your righteousness, He is going to say, "Depart from me."

XIII

I remind you also that the works of our hands have absolutely nothing to do with our salvation. You say, "I believe that I need the Lord, but after the Lord saves me, I need to keep working in order to keep myself saved; I have to keep working or I will lose out." Listen: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." (Rom. 11:6). You see, it is either all of works or all of grace, and God declares that it is all of grace. "Even so then at this present time also there is a remnant according to the election of grace." (Rom. 11:5). There is no room for human effort at all. I heard a man say, "I believe the plan of salvation is just like a row boat. You get in a row boat and you pull on one oar only and you don't get any place, but you pull on both oars and you get some where. You need two oars. That's the plan of salvation. You have to have two oars, one oar is works and one oar is grace; and you pull on both of them in order to be saved." I listened until he finished, and then I said, "That might be all right if you are going to Heaven in a row boat, but I'm going to Heaven by the amazing grace of the Lord Jesus Christ. I'm going to Heaven because Jesus died for my sins on the cross." There is no room for the works of our hands, it is all of God or else you are condemned before God.

Now let me give you a simple story out of the Bible. In the early chapters of Genesis, two individuals are spoken of who sinned. One was named Adam, and the second was named Eve. When they sinned, they did exactly what every sinner tries to do, they tried to cover over their sin. They tried to hid themselves, and they made garments out of fig leaves. When the Lord came to the garden in the cool of the day, and searched them out, He looked at Adam and saw him with the fig leaf garment he had on, and He saw Eve in the same kind of clothes. He said, "Where did you get your new clothes?" "Why, Lord, we realized we were naked a little while ago, and we felt like we should cover our nakedness." "Who told you that you were naked?" "Lord, we ate of the tree of knowledge. It was then we realized that we were naked; we received knowledge."

They did the best they could to cloth themselves, but the Lord said, "Adam, Eve, these clothes will not do." And I can see the Almighty now as He killed an animal and took the skin of the animal and gave it to Adam and Eve for a covering. Now do you see, an animal had to die

that Adam and Eve might have his skin for a covering. There wasn't any connection between the sin of Adam and Eve and the lamb of God killed. The lamb wasn't responsible for it, but God killed it and took the skin and made a dress for Eve, and a coat for Adam; and they were clothed because an innocent lamb died in their place, and all that they had done went for naught; and beloved, all that we do goes for naught in the realm of salvation. But thank God, God gave us a Lamb, the Lamb of God, who poured out His blood that we might be clothed in His righteousness. How I thank God that all the work of my hands is all of no avail, but that the work of Jesus Christ at Calvary saves my soul; and that while the works of my hands fail to procure a peace of conscience, the work of Christ's hands gives me a peace, a joy, a happiness, that knows no bounds. I beg you then to discard that which is condemned of God; and to cast aside that which has no value; forget about your works that are worthless; that are valueless; that are meaningless; that are nothing in the sight of God; and look up to the cross of Calvary and depend on the Lord Jesus Christ, who alone is able to save you.

COURAGEOUS AND FAITHFUL

(Continued from Page One)

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman World.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed fashion, and fed the fames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jesus loved and died alone.

And of the lonely way His disciple should walk He said: "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:11.

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." — Ex.

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