

The Baptist Examiner

The Paper With a National Circulation

"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).

Devoted to Evangelism, Missions and Bible Doctrines.

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

Whole No. 474

RUSSELL, KENTUCKY, SATURDAY, JUNE 7, 1947

Volume 16, No. 19

"But Thou, O Man Of God, Flee These Things"

By Rev. Vance Havner, D. D.
The Apostle Paul in his letters to Timothy, gives us several pictures of evil conditions, present or to come. Then against this background of evil, he warns and exhorts Timothy as to how he should behave himself, and he begins with the two words, "But Thou."

The first peril has to do with things — property, money especially. Declaring that with food and raiment we should be content, Paul goes on to say: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10). Then he turns suddenly to say, "But thou, O man of God, flee these things."

Of course, it is the love of money and not money itself that is the root of all evil. How the Bible illustrates this for us

again and again! One thinks of Achan and his wedge of gold; Gehazi, who tried to collect a rake-off from Naaman and ended a leper; Baruch, who tried to feather his nest in a day of judgment. There was Balaam, that strange genius who tried to collect a forbidden reward and still do his duty, a trick that has been tried often since. And the blackest example of all is that of Judas Iscariot.

How perfectly Paul's statement fits all these cases. "For the love of money is the root of all evil; which while (Balaam) coveted after, (he) erred from the faith, and pierced himself through with many sorrows." That epitaph would fit any of these money-lovers, and thousands since their day.

"But thou, O man of God, flee these things." Money madness rages in the world, but it can get in the pulpit, as the text

indicates. One would hardly expect a preacher to enter that profession for money, but some of them worship mammon before they get out. Not a few prophets have turned racketeer and gone in the way of Balaam.

Surely Christians in general need this warning. In this very passage Paul deals with some who were using a show of godliness as a way of gain and making a lucrative business out of their Christian profession. God does sometimes prosper a Christian with money, but there are professing Christians who use their piety as a cloak of covetousness and advance their worldly interests by being church members. They suppose that gain is godliness and are blind to the real truth that true gain consists of godliness with contentment, satisfaction with food and raiment, since we brought nothing into this world (Continued on page three)

CHRISTIAN is all

For to me to live is Christ.

Philippians 1:21

Can A Person Know Right Now That He Is Saved For Time And Eternity?

Eld. Roy Mason
Tampa, Florida

ly be settled when the judgment books are opened — and not until then. We used to sing a song about, "Is my name written there?" And, "Nothing left but heaven and prayer, Wondering if my name is there."

No certainty here, and how miserable one must be with that sort of a notion of salvation.

Then some think they are saved according as they feel from day to day. Sometimes it is "I think I am" — sometimes, "I think I ain't." Miserable uncertainty here.

When Is One Saved?

Not in eternity. Whatever the Bible teaches about election, it certainly does not teach that one is saved in eternity before they ever hear the gospel or believe. Note the following: Ephes. 1:13, 2 Thess. 2:13, I Peter 1:2. Note that the work of the Holy Spirit and personal belief of the truth is necessary — there you have both the work (Continued on page four)

AN 8-YEAR-OLD'S PRAYER

By Tom M. Olson

The following is quoted from the editorial page of the Boston Evening American:

"The power of prayer is great beyond human comprehension. All churches recognize this fact. Civilized man has always known it.

"In an era of widespread disaster and suffering, prayer and its power are especially important.

The person who asks God's help and guidance does not live alone.

"He is not fated to grope uncertainly in a perilous world of darkness.

"He can be sure that the hand and will of his Saviour (Continued on page four)

Mused Uncle Mose

Sist' Sally Jackson tellin' de pahson 'bout a woman slappin' huh on de cheek, and pahson ax 'er ef'n she toin de odduh. She say, "Yassuh, ah did, but by dat time she wa'n't able to hit me no mo'."

An Interesting Story As To What Became Of Das Kelley Barnett

Do you remember this name — Das Kelley Barnett? Do you recall the storm that brewed among Kentucky Baptists over the modernistic and atheistic utterances of this young fledgling, when those utterances were published in the seminary's magazine? Of course, you remember him! This was "Doc-tuh" Carver's protege, who wrote such beautiful un-Baptistic modernism that un-Baptistic, Modernist, Unionist, Feminist, Arminian Carver published the same.

Kentucky Baptists raised an awful "rumpus" when this came to light, but after much amphibious dodging, the whole thing was hushed up, when "Doc-tuh" Carver took "full responsibility." Naturally, it took more whitewash than usual, but sooner or later all was "forgiven."

Since then, Das Kelley Barnett has dropped from the limelight of Kentucky Baptists. What has become of him? Therein hangs a story, — and

what a story!
Down in Chapel Hill, N. C., a monthly magazine was born January 1, 1946. It was given a very expressive name, "Christian Frontiers," and it even purports to be "A Journal of Baptist Life and Thought." It is modernistic and near-infidel to the core. As a sample of its modernism, the April issue (1947), page 132, says:

"The writer of the book of Hebrews exclaimed, 'Jesus Christ, yesterday, today and forever the same.' But he could have said just as truthfully, 'Jesus Christ, yesterday, today and forever different.' There has been a succession of 'Lives of Christ' almost without number, and doubtless this will continue till the end of time, for every generation calls for a Christ of another form." (Continued on page four)

WHY NOT?

At its annual meeting in Detroit, in January, the American Lutheran Council, which represents 3,500,000 Lutherans, created a new mission unit "to bring to the attention of the Jewish people a more realistic and intelligent picture of the Christian believers." The council emphasized, however, that the church is not setting out on a campaign to win Jewish converts.

Why not? In the first place, we should think that the new mission's purpose would be to bring the attention of the Jewish people to the Christian belief rather than to Christian believers, who are, for the most part, too weak to be emulated. But why should the Lutheran Council do other than to try to win Jewish converts? The Gospel is certainly to be preached to the Jew, as well as to the Gentile. It was preached to the Jew first. Jewish people are hopeless and lost apart from Christ, just as Gentiles are. (Continued on page four)

-- The First Baptist Pulpit --

"The Doctrine Of Election"

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." —II Thes. 2:13, 14.

There is hardly a week goes by but what I hear from someone or perhaps from more than one, who thinks I need special instruction concerning some particular doctrine of God's Word. These letters come at random from various localities,

and doubtless come as a result of messages which we carry in THE BAPTIST EXAMINER.

Just recently someone sent me a book entitled, "Calvinism is Fatalism" and inside the book was this inscription: "Sent to you by a friend and a reader of THE BAPTIST EXAMINER. Please read and accept the truth this little book contains." It was signed "An Unknown Friend." Well, beloved, I read it, but there wasn't anything to accept. The man who sent the book to me had said, "Accept the truth which it contains" but there was not anything to accept because there was no truth there.

A little while back I was

down in West Kentucky for a Bible Conference at the White Plains Baptist Church, and after the services one evening, I went over to the home of Brother C. D. Cole, who is pastor at Morton's Gap. In looking through his library in his home, I found another book written contrary to the doctrine of election which was entitled "Sixty-five Errors of Unconditional Election." I looked through it and I was definitely persuaded that the author would have had his book well named if he had left off all the balance of the title, leaving only the first two words — "Sixty-five Errors." Undoubtedly (Continued on page two)

THANK YOU, BELOVED!

THE BAPTIST EXAMINER is a wonderful little paper. Please renew our subscription for one year.

Mr. and Mrs. T. Barnes
Sale City, Ga.

Out of several papers that come to our home, I like THE BAPTIST EXAMINER best of all. It's so plain and to the point and it's BIBLE.

Mrs. Ethel Chaney
Hamilton, Ohio

THE BAPTIST EXAMINER has been a real blessing to me. The Lord is doing a great work through it. I assure you of my prayers and continued support.

H. D. Christian
Brownwood, Texas

I have just read your sermon in THE BAPTIST EXAMINER of April 12th: "The Sin Unto Death." The truth set forth and expounded by you in it is a Holy Spirit scriptural masterpiece. It moves me now to sit down and send another \$25 to you. (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance.....50c
(Domestic and Foreign)

Send Remittances to Russell, Kentucky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"ELECTION"

(Continued from page one)

ly it was sixty-five errors, but the errors were on the part of the author himself.

I mention these two incidents in order that I might say tonight that it is beyond me to understand why so many people are opposed to the doctrine of unconditional election. I think a great deal of it is because of ignorance and the fact that people know so little concerning God's Word.

I held a revival meeting at Richmond, Kentucky, a few years ago and announced that on the closing Friday night I was going to preach on the doctrine of election. One of the brethren in the church, a Godly man who was an insurance agent, in making his rounds about town during the week, invited various people to the services. He said to them, "If you can't come any other night, be sure to come on Friday night because Brother Gilpin is going to preach on election." One fellow said to him, "That preacher ought not to do that. He ought to know that there are Republicans and Democrats both in that church, and he is bound to make somebody mad if he talks about election."

You and I smile at the downright ignorance on the part of that individual, and yet, beloved, it isn't a smiling matter; it isn't a matter for anyone to laugh at. It's a matter, beloved, that ought to cause in everyone of us a sense of solemnity when we realize how ignorant so many people are on the doctrines of God's Word.

I constantly hear from people all over the country who are interested in this great doctrine of election, and because of these experiences here and there, to which I have just referred, and realizing that folk know so little about the doctrine of election, and knowing that there is a general interest in it—in view of these facts, I preach to you tonight on the subject of "Election."

I

IT IS A FACT THAT GOD ELECTS MEN UNTO SALVATION. Whether you believe it or not, makes no difference. It is taught within the Word of God. There is no man in all this world who can read the Bible

without a realization that God elected, chose, selected, and predestinated the salvation of a certain number of Adam's race before the foundation of the world, and any man who denies that this is taught in the Word of God, denies some of the plainest teachings in all God's Word. Let me give you a few Scriptures to support this.

"I am sought of them THAT ASKED NOT FOR ME; I am found of them that SOUGHT ME NOT; I said, Behold me, behold me, unto a nation that was not called by my name." —Isa. 65:1.

If that doesn't teach the doctrine of election, you might as well take your pen knife and cut it out of the Bible, for God says, "I am found of them that sought me not." If a man did not seek the Lord and yet he is found of Him, how could it teach anything else except that God had worked on the basis of election and God had done the choosing rather than the man. Listen again:

"And except those days should be shortened, there should no flesh be saved: but for the ELECT'S SAKE those days shall be shortened. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the VERY ELECT. And he shall send his angels with a great sound of trumpet and they shall gather together HIS ELECT from the four winds, from one end of heaven to the other." —Mt. 24:22, 24, 31.

"Ye have not chosen me, BUT I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." —John 15:16.

You say, Brother Gilpin, I remember the time when I chose the Lord. I remember the very hour, the place, and the spot when I made the choice of the Lord Jesus as my Saviour." I grant you that you made a little, feeble, puny choice thereby ratifying God's eternal choice, but long before you had ever been dreamed of, God had already chosen you to salvation, for God's Word says, "YE HAVE NOT CHOSEN ME, BUT I HAVE CHOSEN YOU." God was the one who made the choice. Notice again, beloved, that before you were ever dreamed of, God had made such a choice. Listen:

"According as HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love." —Eph. 1:4.

Before there was ever a rock laid down; before there was ever a grain of sand; before ever a blade of grass had grown out in the earth, God made a choice. Why, beloved, spiritually speaking, I am older than creation. I am older than the hills back of this church building. I am older than the ground you walk upon today. I am older than this world because God made a choice of me and all those who have been saved thus far, and all who shall be saved yet to come — God made a choice before the foundation of the world. Notice another Scripture showing us this great doctrine of election:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also

justified: and whom he justified, them he also glorified." —Rom. 8:29, 30.

Now notice, beloved, here are five steps, — foreknowledge, predestination, calling, justification and glorification. It is God who foreknew us; it is God who chose us, or predestinated our salvation; it is God who calls us; it is God who justifies us; and it is God who some day out yonder in eternity is going to glorify us. Is it any wonder, in the light of that text, that we ascribe all glory, and all praise to God in this church for salvation from beginning to end, for as Jonah said, "Salvation is of the Lord."

I say then, beloved, this doctrine of election is taught from one end of this Word of God to the other. Go back to the very beginning of it and you will find that God passed Cain by and accepted Abel. You will find that God chose Isaac and rejected Ishmael. You will find that Esau was rejected and God chose Jacob. If you want a marvelous example of the doctrine of election, look at that choice. Here was Esau who was tender hearted, kind in his disposition, with the most forgiving spirit of any man you read of in all the Word of God. On the other hand, Jacob was crafty, subtle, dishonest — anything in the world but what a man ought to be even as a gentleman — yet the Word of God says that God passed Esau by and chose Jacob. Any man who reads that experience is brought face to face with the fact that the God whose we are and whom we serve, is a God who deals with us on the basis of election.

IS GOD UNJUST?

I imagine there will be somebody who will say, "If the doctrine of election is so, then God is unjust." A man said to me just a few days ago, "Wouldn't God be unjust to elect one man to salvation and let another go to Hell?" Let me ask you a question in answer to that one: Where did you ever get it in your mind that salvation was a matter of justice anyway? Do you know, beloved, if we got justice, every last one of us would spend eternity in Hell? God doesn't save on the basis of justice — it is on the basis of grace and mercy.

Let's fall back upon an illustration I have used many times in order that I might be able to help you see this truth. We will assume there are two men down at Eddyville in the penitentiary waiting to be executed at the midnight hour. When all hope would seemingly have passed for those two individuals as to this life, the governor steps in and using his own official rights, pardons one of those individuals — sets him free — and allows the other man to go to his death. Now both of those men are guilty; both of them confess that they are guilty; both of them are deserving of death, and yet one dies and the other goes free by the act of the governor himself. Let me ask you a question? Which one got justice? "Why," you say, "the man that died got justice." What about the other fellow? He received mercy at the hands of the governor. If every last one of us tonight were to go to Hell, God would be just and we would get

justice, for our sins merit damnation. There isn't a one of us tonight but what has sinned enough, in God's sight, that if we received our just deserts, we would go to Hell. But God, for some motive best known to Himself, has moved on the basis of election and has made a choice by way of salvation, out from among Adam's sinful race by choosing some unto Himself. I rejoice tonight for the truth that our salvation is not a matter of justice, but it is a matter of grace and mercy.

WHY PREACH THE GOSPEL?

But I know there is another objection which men often bring against this doctrine of election. Somebody will say, "If God has elected men to salvation, why preach the gospel anyway?" In the first place, beloved, I am to preach this gospel because the Lord Jesus Christ commanded me to do so. That's enough reason why I am to preach it. He said to do it. Listen:

"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 always, even unto the end of the world." —Mt. 28:19, 20.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." —Mark 16:15.

If I did not have any other reason for preaching the Word of God, that is enough. It isn't my business to know who the elect are. God elected, and it's His business to take care of their salvation. It's my business to preach the Word. He said we are to preach it in all the world as a witness to every creature. I have this assurance tonight that if I am faithful in preaching His Word, He is going to be faithful unto His Word and thereby save those who are His elect.

"I CAN'T UNDERSTAND ELECTION"

But somebody will object again and say, "Brother Gilpin, I just don't understand the doctrine of election." I grant you there are many things I don't understand, but I believe them to be true just the same. I don't understand how the stars and the moon and the sun and the planets all revolve about in space and never get mixed up and crash together. Do you understand all that? You surely are smart if you do. You certainly know more than the wisest astronomers in the world if you can understand how that all this universe, made up of millions of suns, stars, moons and planets, move together without ever crashing. It's beyond my comprehension, but I know it's a fact just the same.

There are a few other things that I don't understand. I don't understand how that you can put a cow, a goose, a sheep and a pig in the same field, let them eat pasture out of the same field, and yet, beloved, that grass that is thus eaten will produce something different in each case on the backs thereof. The cow will eat grass and on her back it will produce hair. A sheep will eat grass out of that same field and it will produce wool. The goose will eat grass and produce feathers, and the hog will eat grass and produce bristles. Can you explain how those four eat the same food, and yet it produces something different in each case? I say to you tonight that there are a lot of things I don't un-

derstand, but I know they are true just the same.

I don't understand all the Bible says about the doctrine of election, and I don't believe there is any man in this world that ever understood everything about this doctrine or any other doctrine, and we won't understand it all until we get to glory. However, I do understand enough to know that it is taught here in God's Word. Whether I understand it or not, I know that it is a part of the teaching of God's Book. Listen to your thoughts, neither are your ways my ways, saith the Lord. —Isa. 55:8.

No wonder we can't understand everything there is in God's Book on the doctrine of election. God's ways are so much higher than our ways and our thoughts as to be compared to the heights of the heavens above the earth. No wonder we can't understand these things.

"WHOSOEVER WILL"

But somebody will object again by saying, "Doesn't the Bible say, 'whosoever will'?" I grant you that it does. Listen to the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." —Rev. 22:17.

But now, beloved, who is going to be a "whosoever will"? Will any man, if left to himself, will to repent? Is there any man in this town tonight left to himself, who would turn to the Lord Jesus Christ? The Bible says "whosoever will, and I believe it, but unless God works in him both to will and His good pleasure, that man will go contrary to the teachings of God's Word.

Let me illustrate: I will stand tonight outside a building over the door of that building I read these words: "Whosoever will, may come." I walk in, and when I get on the inside, I turn around and look at the inscription over the inside of the same door, which says, "Elect according to the foreknowledge of God," and then I see it. Who are the "whosoever will"? Those who are the elect according to the foreknowledge of God the Father. The message for every unsaved man is "Whosoever will, let him enter." I preach it from this pulpit tonight, that anyone who will turn to the Lord Jesus Christ will be saved. However, let me tell you that when you come to Him and are saved, you will then realize why you were elected according to the foreknowledge of God the Father.

II
I WANT YOU TO NOTICE FURTHERMORE THAT ELECTION IS THROUGH THE SANCTIFICATION OF THE SPIRIT. That is what my text says. Listen:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation THROUGH SANCTIFICATION OF THE SPIRIT and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." —II Thes. 2:13, 14.

Election, beloved, is sanctification of the Spirit. It is to say, that nobody will be saved unless the Holy Spirit of God works in his heart and draws him to the Lord, for when the Lord elects a man unto sal-

(Continued on page three)

READ THIS IF YOU WOULD BE GRATEFUL

Today, upon a bus, I saw a lovely girl with golden hair,
I envied her, she seemed so gay; and wished I were as fair.
When suddenly she rose to leave, I saw hobble down the aisle;
She had one leg, and wore a crutch; and as she passed—a smile.
O God, forgive me when I whine.
I have two legs; the world is mine.

Later, walking down the street, I saw a child with eyes of blue.
He stood and watched the others play; it seemed he knew not what to do.
I stopped a moment, then I said: "Why don't you join the others, dear?"
He looked ahead without a word, and then I knew—he could not hear.
O God, forgive me when I whine.
I have two ears—the world is mine.

With legs to take me where I go—
With eyes to see the sunset glow—
With ears to hear what I would know—
O God, forgive me when I whine.
I'm blessed indeed—the world is mine.

—Selected

"ELECTION"

III

Notice also that election works not only through sanctification of the Spirit, but ALSO THROUGH A BELIEF OF THE TRUTH. Our text says:

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH."—II Thes. 2:13.

God chose you that you might be saved by believing the truth of His Word. Now here's where the Hardshells and I part company. The Hardshells say that whenever God gets ready to save you, He will save you whether you have ever heard the Word of God or not. I have gone to Hardshell services, and I'm very welcome to them for I have a lot of friends among them—I have gone to those services and heard them say, "If there are any sinners here today, I haven't anything for you—I'm just sent to feed the sheep." They are wrong. Beloved, election is not only through sanctification of the Spirit, but it is through a belief of the truth.

When God elects a man unto salvation, He likewise predestinates that that man is to be saved by believing the truth of the Bible. In fact, the only way he can be saved is by believing the truth of God's Word. Listen:

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

You've got to hear the Word of God to be saved, and the man who doesn't hear the Word of God never will be saved until the Word of God is presented to him that it might bring him unto salvation. Listen to these Scriptures:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the

corruption that is in the world through lust."—II Peter 1:4.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—II Tim. 3:15.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Pet. 1:23.

"Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."—James 1:18.

IV

I want you to notice one thing else about election and that is that ULTIMATELY WE MIGHT BE GLORIFIED THROUGH GOD. Listen to my text:

"Whereunto he called you by our gospel, to the OBTAINING OF THE GLORY OF OUR LORD JESUS CHRIST."—II Thes. 2:14

Isn't it wonderful—God has elected men for one purpose and that is that we might obtain the glory of the Lord Jesus Christ. I am looking out yonder to that day—that glorious wonderful day when I am going to be glorified. Do you know what it means to be glorified? It means that the Lord God is going to transform us so that we will look like Himself. Why did He choose us? He elected us that we should receive the glory of the Lord Jesus Christ. What a wonderful day is in store for us.

"But," you say, "I don't know whether that's going to be wonderful for me or not, for I'm not saved, and I don't know whether I'm one of the elect." Listen, beloved, if the Lord put it in your heart to come into a service that you might hear His Word, I would feel very comfortable in the fact that God was at least beginning to work in my heart. I doubt very seriously if you would come to this church, or that you would be here in the house of God to hear a message from God's Book if God Himself had not begun already to work in your life. I don't know whether you will be saved tonight—it may be years before that glorious experience becomes a reality in your life—but I have this assurance that when God begins once to work in your life, God will never let up until the day you are finally and ultimately saved and thus you shall be glorified in Him.

How I thank God that He is the one who did the choosing, He is the one who does the saving; He is the one who does the keeping; so that salvation from beginning to end is all of God and all of grace.

Is there a man here tonight who says, "I have been doing the best I can." You might just as well have been doing the worst you could for all the good it will do you in the realm of salvation. Is there one who would say, "I've joined the church and been baptized, and my hope is in my church membership." Let me tell you, beloved, salvation is a matter of God—God chooses, God elects, God saves, God keeps, and God is going to glorify us. All that you do means nothing in the realm of salvation. As Jonah said, "Salvation is of the Lord." I thank God for this assurance that He is the one that does the saving and He is the one who does the keeping, and my hope is built on nothing else.

May God bless you!

"BUT THOU"

(Continued from page one)
and can take nothing out.

Never did the church need to take this to heart more than today. Abraham would not let the king of Sodom reward him lest he should say, "I have made Abraham rich." But we behold the sad spectacle of churches and denominations accepting gifts and endowments from the world in spite of the undeniable scriptural principle that God's work is to be supported only by gifts of God's people. Ezra would not accept the help of outsiders in rebuilding the walls of Jerusalem, but today the church has forgotten how to say "No" to the subtle offers of the adversary.

Truly the love of money is the root of untold evils and the Church of God, as well as the man of God, needs to flee these things.

The second warning has to do with the times. "This know also that in the last days perilous times shall come" (II Tim. 3:1). And then Paul almost exhausts his vocabulary of adjectives describing the kind of people who will characterize the last days: "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof." Timothy was to flee the money peril, and now from these people of the last days he is exhorted to turn away.

Any man with his eyes half open can read this chapter and find any one of these types on the front page of the newspaper. We have arrived.

And what is the man of God to do with this peril? "But continue thou in the things which thou hast learned and hast been assured of"—and then follow that classic passage about the believer's mainstay in an hour like this: "All scripture is given by inspiration of God, and is profitable for doctrine, for re-

proof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Timothy had known the scriptures since childhood and in that perfect law of liberty he was to continue. The Book will keep us from sin and sin will keep us from the Book, and if we do not stick to the Book we shall certainly be swept away by the spirit of the age.

I am amazed at the way many good Christians are letting down their standards these days. Many are worn out physically and mentally through the strain of the war years, and Satan had added to that a physical and moral stupor. Iniquity abounds and the love of many waxes cold.

Some are so confused that they decide, "Oh, well, nobody knows what is right; there is nothing we can do about it; everybody is partly right and partly wrong; there is so much bad in the best of us and so much good in the worst of us, that it doesn't become any of us to say anything about the rest of us."

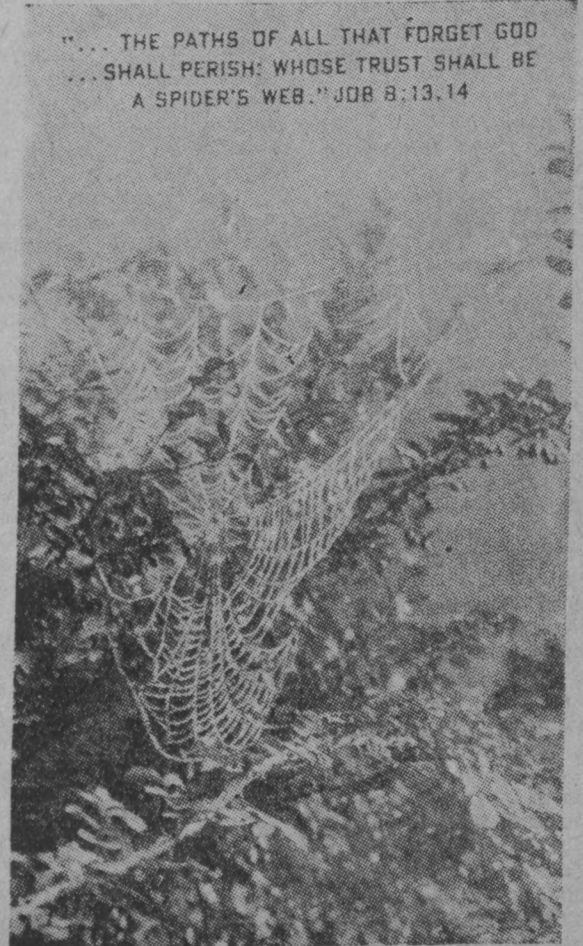
And so they relax their watching and praying and fall into temptation. Bibles are neglected and so is the house of God. Some slip back to their cards and movies and cigarettes. Others send their children to ungodly schools and get them back with faith destroyed.

Churches that started out with high standards of consecration decide that perhaps that they have been too strict in their standards: "After all, people are not perfect and we are losing a lot of good prospects by setting our standards too high. Let them come in and bring all their sins with them. Give them a class to teach and maybe they will improve."

When Timothy failed to continue in the Book he soon lost his sensitivity to sin. I am afraid that we Christians have been soaked and saturated so long in this modern atmosphere of profanity, divorce, drunkenness and infidelity that sin no longer shocks us.

Jeremiah lamented that his
(Continued on page four)

"... THE PATHS OF ALL THAT FORGET GOD
... SHALL PERISH: WHOSE TRUST SHALL BE
A SPIDER'S WEB." JOB 8:13,14



BUT THOU

(Continued from page three)
generation could not blush; they had a whore's forehead and refused to be ashamed. We do not blush today, either, for our sins or for the sins of others. People used to blush when they were ashamed; now they are ashamed if they blush.

I remember how shocked I was when first I heard a woman swear or saw one smoke a cigarette. But we see and hear so much ungodliness nowadays that we accept it as a matter of course, and that can be a first step toward engaging in evil ourselves. He who tolerates the devil soon endorses the devil.

The only way for a man of God, any child of God, to deal with these times is to continue in the Word of God and humbly accept the doctrine, reproof, correction and instruction in righteousness, that he may be perfect, thoroughly furnished unto all good works. He must watch that he may pray, and pray that he may watch. He must be sober and walk circumspectly and grid up the lions of his mind and keep himself alert and refuse to be lulled into indifference by the wiles of the devil.

No Christian has any business accepting and tolerating the spirit of this age. He is not here to accept it but to condemn it, and as far as possible to correct it. Of course, he will be laughed at by those who have already been chloroformed by the temper of the times until they have ceased to abhor evil and hate sin. But the fear of the Lord is to hate evil, and a true Christian may be identified by how much he hates sin as well as by how much he loves God.

Part of the devil's devices in this age is to make it appear very unkind and very unloving for any Christian to size up any issue or man or government. The very instant any faithful preacher warns against false teachings or evil doctrines, he is reminded that we are not to judge lest we be judged. What is politely overlooked is that we are to prove all things and try the spirits, and that the New Testament abounds in instruction to have no fellowship with the unfruitful works of darkness but rather reprove them.

Tolerance is the biggest stock in trade of those who would benumb us to the temper of the times and the spirit of this age. Some of us seriously need to learn again that old hymn, "My Soul, be on Thy Guard," for truly ten thousand foes arise, and the hosts of sin are preparing hard to draw us from the skies. Certainly ten thousand is a conservative number of the foes of faith in these perilous times. The handmaiden of apostasy is apathy, and there is no more fertile soil for the weeds of infidelity and no more suitable climate for heresy than that pleasant, good natured, amiable acceptance of the ungodly age.

The third warning, closely connected with the second, has to do with the truth: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Paul wrote in a day when

Christianity was making great strides and he would have expected him to write that the day would come when men would welcome sound doctrine. But exactly the reverse is true and we have arrived at that day. Of course, the world is living in darkness and resents the light. It is not merely un-Christian but anti-Christian. It turns from truth to fable, and because its ears itch for the sensational and entertaining, it gathers to itself teachers who will please; it runs after every faker, every fortune teller, every ventriloquist with a dummy, every false prophet who will soothe its sinful conscience. The ear-tickling business is at an all-time high.

The churches are filled with men and women who cannot endure sound doctrine. They resent the old emphasis on sin and salvation; they do not like to be called sinners; they do not believe in hell and judgment; the blood of Christ is too crude for their refined tastes.

So they heap to themselves liberal teachers who will compliment instead of convict. Any book of modern "best sermons" is ample commentary on the fulfillment of this scripture. If a text is taken it is used almost apologetically. If the word "saved" is used, it is pointed out immediately that what is meant is not "saved from sin" or "saved from hell" but perhaps "saved from selfishness." If the devil is referred to the preacher hastens to explain that no "being with hoofs and horns" is in mind (as if any intelligent Christian did not understand that the Bible teaches no such devil.) Great pains are taken to make it clear that under no circumstances is the preacher to be thought stupid enough to mean what preachers used to mean when they preached the gospel!

But it is not only the old phrases that are lacking. The money has been thrown away with the pocketbook. One liberal minister was honest enough to declare: "Our gospel is not the old gospel, or even the modified version of the old gospel, which is now proclaimed in conservative pulpits. Ours, we confess, is a new gospel." So it is and Paul said, "If any man preach any other gospel, let him be accused."

But even fundamentalists cannot endure sound doctrines these days in that they sometimes will not accept the application of it. They will fight for the theory, but resent the practical preaching of the doctrine. So they sometimes heap to themselves teachers who will entertain them with abstract truth, but will not make the personal application. They will not endure on the sins of the saints. It is a hard saying and they cannot hear it.

What is the man of God to do? Watch, be sober in all things, endure afflictions, fulfill his ministry. He will keep a level head and not be swept off his feet by every passing enthusiasm. He will not be misled by these modern ear-tricklers who talk about "no creed but Christ." A creed is what one believes, and no one can believe in Christ, the whom, without believing the what's, the doctrines about Christ, and that is a creed.

Strangely enough, when Protestants are trying to get away from dogma, men and women are turning to Roman Catholicism because it has dogma.

It is not easy to take a stand for sound doctrine these days. It certainly means "enduring

afflictions." It is a heart-breaking experience. But Spurgeon found that out in his day. But if some men through the ages had not done it, Christianity would have died of dry rot. Of course it will cause commotion. Remember that a chip floating downstream causes not upheaval. It is around the sturdy rock in the midst of the current that the water boils. We are called to be steadfast, unmovable rocks and are drifting chips.

There is the peril of things — but thou flee these things. There is the peril of the times — but thou continue in the Word. There is the peril concerning the truth — but thou watch in all things. It is the only course for a man of God.

WHAT HAS BECOME OF DAS KELLEY BARNETT?

(Continued from page one)

Then on page 109, in speaking of the World Baptist Alliance, it says:

"It is a time when most of the historic branches of Protestantism are moving toward a deeper fellowship, and the World Council of Churches, which will include the ancient Greek Orthodox Church, is striving to be a dynamic reality. Everywhere the old order is changing, and men are thinking politically, economically, socially, and (except Roman Catholics) ecclesiastically of "one world." If Baptists who gather in Copenhagen assert a sectarian spirit, if their pronouncements decry the ecumenical or church federation movements, if in an isolationist spirit the tremendous effort of Christendom to realize the 'one Lord, one faith, one baptism' inherent in our gospel is simply ignored, then here is an empire within an empire. To put it in language we can all understand, it will be like a Norris-inspired convention meeting in the same city with a Southern Baptist Convention."

These two will suffice to show the spirit of Christian Frontiers. And would you like to know the editor of this modernistic magazine — Das Kelley Barnett? He used to write modernism for the seminary's paper — now he is editor-in-chief of his own paper, which savors of modernism in every issue.

And look at the names on the masthead of the paper appearing under the name of Das Kelley Barnett — William M. Poteat, J. M. Dawson, and W. O. Carver.

What a quartet of modernists — Barnett, Poteat, Dawson and Carver. Do you recall the old adage: "Birds of a feather flock together." Well, there you have four birds all right, but they're not canaries nor blue birds.

A buzzard will feed off a carcass, fly around in the air above it, and "puke" back on the carcass from which it has fed. Of course, the carcass can't help itself; it's just dead.

Baptists have fed these four modernists for years and the only return has been worse than "buzzard puke." If Baptists weren't deader than a carcass, they would arise enmasse and clean house starting with the Seminary.

This world is round and funny. The hierarchy will call Gilpin everything but a gentleman and a milk cow when they see this in print, yet the facts remain. Remember, if you don't want it told, don't do it. "Them that sin, rebuke before all, that others also may fear." — I Tim.

5:20.

P. S. Do Southern Baptists want Carver to continue as professor of the Seminary or as chairman of the Advisory Council of Christian Frontiers? He ought to resign one or the other. I personally think he ought to be kicked out of the Seminary.

AN 8-YEAR-OLD'S PRAYER

(Continued from page one)

"And no matter what happens, he is confident that divine justice and mercy will in the end prevail.

"The past week gave us a convincing illustration of the efficaciousness of prayer.

"Richard Deming, a twenty-three-year-old fighter pilot from Ilion, New York, had been reported as missing in action in the Pacific on April 26th.

"Richard's eight-year-old brother, Robert, resolved to help in the only way he knew. He prayed. Each night he knelt by his bed and asked:

"Please God, let us have a letter from Richard dated April 29.

"Robert reasoned that a communication written three days after Richard's officially recorded disappearance would be proof that his brother was still alive.

"At eleven o'clock on the morning of May 11 the postman stopped at the Deming home and tucked a letter under the door.

The letter was from Richard and it was dated April 29!

"Richard wrote that he was in a base hospital somewhere in China, after suffering a fractured left arm in a crash landing."

The editor goes on to say:

"Millions of parents, wives and friends of the servicemen engaged in battle can and should derive hope from young Richard Deming's inspiring experience.

"He did not seek his brother's whereabouts through the ouija board.

"He did not place his trust in tea leaves, playing cards, palmistry, crystal gazing or trances.

"He knew that he could speak to God without elaborate devices. And thus he spoke with indescribably happy results.

Let all believers be reminded that the Scriptures exhort us to pray:

"Always," — Luke 18:1; Eph. 6:18.

"Everywhere," — I Tim. 2:8.

"For all men," — I Tim. 2:1.

"For everything," — Philippians 4:6.

CAN A PERSON KNOW HE IS SAVED?

(Continued from page one)
of God and the response of faith on the part of man.

Some fight against the doctrine of election, yet when asked if any will be converted unless the Holy Spirit assumes the initiative in bringing conviction they answer "no." When they admit that God must take the initiative, they admit election or its equivalent.

When is one saved then? The moment they receive Christ.

Proof: John 5:24. Note that it says, "HATH" — that means now. And "shall not come into judgment" which refers to the future. So we learn two things:

1. The one who believes (trusts) receives eternal life immediately.

2. The one who believes (trusts) is forever free of condemnation. Saved — and saved forever.

Proof: I John 5:12. This says that if you have the Son — meaning have Him as Savior in heart and life — you HAVE life. Not going to have — but NOW HAVE.

What Happens When One Believes?

By "believe" we mean in the sense of "trust." Saving faith consists in these three elements:

KNOWLEDGE — you must know of Christ, before you can believe on Him.

BELIEF — you must believe that He is the Savior and can save.

TRUST — knowing and believing ABOUT Him, the next thing is to personally TRUST IN HIM.

The moment one believes on Christ, the following happens:

One is justified. That means "acquitted." Pronounced out guilt, on the basis of Christ assuming that guilt.

The war with God is over. (Roman 5:1). No antagonism with God left, for the sin that brought it, is settled for by the blood of Jesus.

Sins are forgiven. (Acts 13:38). Forgiven on the basis of the settlement for them by Christ. Note Acts 13:39 also and what it says about justification.

One is sanctified. (Heb. 10:10; Acts 20:32). That means one is forever set apart from the world and from the unsaved, and is numbered among the people of God.

Salvation In Its Consummation
The believer is as certain of a future life with Christ as that He lives, but our present salvation shall culminate in salvation from the very presence and annoyance of sin, when we enter His presence.

WHY NOT?

(Continued from page one)
They are going to a Christless grave, to eternal judgment. God will hold this Council responsible for such a decision and attitude.—Our Hope

THANK YOU, BELOVED!

(Continued from page one)
you.

Carey E. Witt
Franklin, Ky.

I thank the Lord for the work you are doing. We are praying for you.

Tilden Garner
Dublin, Ky.

We enjoy THE BAPTIST EXAMINER — surely it's the outstanding Baptist paper in circulation.

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Tampa, Fla.

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