

The cross is easier to him who takes it up than to him who drags it along.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

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So You Want To Go To Heaven!

So you want to go to heaven when you die, do you? Far be it from us to blame you for that. So do we. What is more to the point, we are going there when our time comes to shuffle off this mortal coil. It strikes us that practically everyone who has a mind to think with, probably feels the same way about it.

However, a word of caution is quite necessary at this point. There are a lot of people who think they are going to heaven when they die who just are not going to land there, at all. The basic reason for their confusion at this point is that they have

not tried to inform themselves as to the basic requirements for those who would go where they want to go. They think that they are going to go to heaven simply because they want to do so. What a world this would be if people attained to material objectives simply because they had a desire to do so!

The plain truth about the matter is that the average person doesn't stand a chance of arriving within the pearly gates. The Lord Jesus said in this connection, "Narrow is the gate and straight is the way, and few there be that enter in thereat."

The people who are going to

arrive at last in heaven are an exclusive rather than an inclusive group. We say this because we do not want people to get their hopes too high, only to have them dashed to the ground by a consideration of the facts of the case. The number who are going there are probably not over one half of one per cent of the population of this world and possibly not that many. Therefore you will understand what we mean when we say that the average person simply doesn't stand a chance of getting there. The crowd is all going to another place of

(Continued on page three)

THE WAY OUT



OF THE DARK

The Calvinistic Doctrine Of Election And Predestination As Taught In The Entirety Of The Word Of God

By M. F. ENGLE
Gray, Kentucky

To explain a thing as I see it and to explain it as it reveals itself through an intensive study of it is quite a different matter. I might go out into a field, sit down on a rock, and look across the landscape to a mountain in the far hazy distance. I can take out my book and pencil and write a description of that mountain as I see it. Then I can get up, cross the fields, and valleys, and enter into that mountain, spend days, weeks, and perhaps months ex-

ploring it, studying its terrain, its flora, and its animal and vegetable life. If I then return to that same rock and sit down and write a description of the same mountain as I have learned about it from the investigation I made, the chances are a hundred to none that my last description will be far different from the first.

If I plan to explore a wild and rugged country which I have never seen and wish to employ a guide, will I get one who knows the country and can lead me over the best and safest route, or will I get one who has merely looked at a picture of the country? You know the answer. I will want the man who knows how to direct me over the best route as well as to avoid the hidden dangers.

Some seven or eight years ago, if I had been asked what I thought about the doctrine of election and predestination, my answer would have been the same as that of hundreds now who know nothing about the subject. I would have said, "I

believe in it as far as it goes." If I had been further pressed as to whether I believed that God, in eternity, before the foundation of the world, elected or predestinated out of the whole mass of fallen, corrupted, and depraved humanity those whom it was His good pleasure to call and save, leaving the rest to suffer the just consequences of their sins, my answer would have been, "No, that would make God unjust and a respecter of persons." My answer would have been in complete harmony with the situation as I saw it, but would that have made it true? Not by a great big horn full. Through the course of these years I have been lead to enter the mountain of God's Word and dwell there and make an intensive study of the subject. The things I have learned from the plain teaching of this Word impel me to the reverse view.

I am cognizant of the fact that time and space are limited and that in a short discourse, (Continued on page four)

Is Baptism Essential To The Salvation Of Man?

By G. T. LANGLEY
De Quincy, La.

This is a question that is asked by many people. This was asked by one who calls himself an Evangelist. He said it was essential. Well let us look at the Bible; yes, stick with the Word. I notice this preacher gave such Scriptures as Mark 16:16; Acts 2:38; John 3:5; Acts 22:16. Well we know that God does not change His mind about saving people. If we just take one verse or a part of one verse and make a doctrine of it, we will find ourselves confused. I am not taking time and space to follow up this false doctrine. I will just try to show how God said we must be saved, and also explain what water baptism is.

First baptism is a figure (symbol) of death, burial and resurrection. Please read carefully Romans 6:1-10. Notice verses 4 and 5. The believer makes a testimony in an act that he or she has died with Christ, been buried with Him,

raised with Him. Also it is an expression of our Faith in One who loved us and washed us from our sin in His own blood (not water), Rev. 1:5. Now we know that God has only one plan to save man-kind. Every one who knows his Bible knows that God does not save one person one way, and then save another person some other way. So if baptism is essential to one person it is essential to all. So all who are not baptized are lost. If that be so then all the people who lived and died before John the Baptist, (Continued on page four)

UNITARIAN HEAD APPROVES MERGER

Bro. Frederick May Eliot, president of the American Unitarian Association, says he is "wholeheartedly" in favor of the merger of the Unitarian and Universalist churches.

A proposal to have the two denominations form a union is under consideration by the official boards of both churches. Speaking before the 126th annual meeting of the Unitarian Association, Bro. Eliot termed the increase in new churches "a conclusive demonstration that creative energy is growing among us and finding its leadership and wise direction to match the inner driving force."

Since the Unitarians do not believe in the essential deity of our Lord Jesus Christ, nor in His atoning death upon the Cross, it cannot be the Holy Spirit who is referred to as "the inner driving force" of this contemplated merger.

Since the Universalists believe that everybody shall be saved in spite of the fact that the Lord Jesus Himself said some were to go "into everlasting punishment," are we not driven to the conclusion that this "inner driving force" is the "prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2)?

WRONG DRUG KILLS TWO

One of the saddest incidents, and one that attracted national attention, was that of the two "human guinea pigs" who were killed in a laboratory experiment testing the effects of sedatives as pain controllers. It happened in South Dakota.

The doctor told a coroner's jury how he injected by mistake a drug which killed them. He thought he was using demerol, but found he had used methadon instead. He said the normal dose of demerol is 100 to 150 milligrams. The normal injections of methadon is 10 milligrams. He said he gave the two persons 100 milligrams each of the methadon.

"Were the bottles labeled?" he was asked by Clay County States Attorney, Martin Weeks, Jr.

"Yes," he replied.

"Did you read them?"

"Yes."

"Then how do you account for this mistake?"

"It is one of those things you can't account for," the doctor answered.

"You checked it, and then you just don't know how to account for it."

No one questions the doctor's sincerity. The case goes to prove that an intelligent person (Continued on page three)

The First Baptist Pulpit

"What Salvation Costs"

(Read Mt. 27:26-49).

As you well know, there are a lot of expressions that I use and other preachers use that would indicate that salvation doesn't cost anything at all. As for myself, I have often said that salvation is free, and it is. It is offered as a free gift from Almighty God.

In preaching, I have often preached from Ephesians 2:8, which says, "For by grace are ye saved through faith." I have always said that we are saved by grace, and grace means "something for nothing." In the

light of this definition of grace, then logically you can see that salvation doesn't cost us anything in order that we might be saved.

Then I have used another expression that is of a similar nature. One day in preaching from Isaiah 55:1 where God said, "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price," I made this statement, that the average seller has the trouble of getting the buyer up to his price, but

that my trouble is to get the buyer down to God's price.

There are other statements and expressions of like nature which I might mention which would indicate that salvation doesn't cost one thing.

I

IT DOESN'T COST A SINNER ONE THING TO BE SAVED.

Salvation is free. We are saved by grace. We are redeemed by what Jesus has done for us, and not by anything that we did for Him. God's Word (Continued on page two)

He should not be weary of the cross who is sure of the crown.

BEWARE WHAT YOU PREACH!



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. 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."—II Tim. 4:2-4.

deemed this morning, it is because God has forgiven you, and He has forgiven you on precisely the same basis that He forgave these two. So many people have in mind that by their works and their good deeds and their morality, and by their effort and their human merit, and by their church membership and by partaking of the ordinances, and by all the things that they do that they help work out their own salvation. I want you to see that as these two were forgiven when they had nothing to pay, that the only way that God has ever saved any man in six thousand years of earth's history was on the same basis—when they had nothing to pay. If you are depending upon anything that you have done, you have never yet been saved. God never forgives men as long as they are depending in any wise upon themselves. God never forgives men except whenever they realize that they have nothing wherewith to pay.

The old song rightly expresses it, when it says:
"In my hand no price I bring,
Simply to Thy cross I cling."

In the parable of the Good Samaritan, our Lord Jesus tells us of one who was lying by the wayside, having been wounded, stripped, robbed and left half dead. Certainly that individual represents everyone of Adam's fallen descendants. The Word of God says that this Samaritan came where this individual was. He didn't ask the man to do anything at all. He didn't ask him to help himself one bit. Rather, the good Samaritan did everything for him. He bound up his wounds and put him upon his own beast and took him to an inn and took care of him. He paid for the hotel fare and left money to take care of his future needs. This individual's present needs and his future needs were both taken care of by this good Samaritan.

Beloved, the good Samaritan represents the Lord Jesus Christ. He it is that takes care of both your present needs and your future needs so far as salvation is concerned. He saves you and He keeps you saved. It all depends upon Him. So I can come back to my original position and say that it doesn't cost the sinner one thing in or-

der to be saved.

II

SALVATION IS COSTLY.

1. While it doesn't cost the sinner to be saved, it cost the Lord Jesus Christ plenty in order to save you.

I wonder, beloved, if we can realize just how much it cost Jesus Christ to work out our salvation. I have sat often as we have observed the Lord's Supper and have looked at that broken bread and wine representing the broken body and the spilled blood of the Lord Jesus Christ, and have said to myself that I wish I could feel more deeply what it cost Jesus Christ to make our salvation possible. I know that His body was broken and bruised. I know that His blood was spilled that we might be saved. I tell you, beloved, there are mighty few of God's people that have begun to appreciate how much salvation cost the Lord Jesus Christ.

If you are saved this morning, aren't you happy because of it? Don't you rejoice just to know that Jesus Christ is your Saviour? Doesn't it thrill your heart to be able to put your hand upon your breast and to say, "I know that my Redeemed lives." But, beloved, what did it cost Jesus Christ for you to have that privilege?

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."—Isa. 50:6.

Can you imagine how my Lord suffered in Pilate's judgment hall when He was whipped and bruised and scourged—scourged, beloved, until life practically had departed from Him. Can you imagine how He suffered when the beard was plucked from His face? Can you imagine how He suffered when the Lord Jesus Christ had men to walk by and spit upon His face? Brother, sister, you and I can't begin to realize how much our salvation cost.

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men."—Isa. 52:14.

Can you imagine what Jesus looked like after He had been abused, with His beard plucked from His face until it was a bloody mass, with His back

smitten until it was lacerated and gory with His own blood, with His forehead pierced and bruised, with the crown of thorns? Can you imagine what Jesus Christ must have looked like with His visage marred more than any man?

Can you imagine some individual who has met with foul play, who has been the victim of someone who has waylaid him and has beaten his body to a pulp, until you can't even recognize the individual? I saw one such person some months ago who had been abused. Though I had known the man intimately in life, as I stood there looking down upon his mutilated, bruised visage, I couldn't recognize one single feature of his face.

Beloved, my Jesus suffered thus—so much so that the prophets said that there would never be a man whose visage was more marred than the visage of the Lord Jesus Christ Himself.

Brother, sister, whenever you are prone to think that salvation doesn't cost anything, just remember it doesn't cost the sinner anything but recall what it cost the Lord Jesus Christ.

Can you see Him when even His own disciples forsook Him, when they turned their backs and fled from Him? Can't you see the Lord Jesus Christ when He was left at Calvary without even a human friend to stand by? Can't you see Him when the angels who had ministered so graciously to Him, now had taken wings and flew away to other worlds? Can't you see Him now when God the Father shut His eyes and refused to look upon so horrible a spectacle of sin, when Jesus cried, "My God, my God, why hast thou forsaken me?" Can't you see Him thus forsaken of God and man and even the angels? Can't you see what it cost for you and me to be saved?

Over in West Virginia there was a man who objected to the theory of salvation by grace, who refused to believe that a man was saved by grace through faith. He objected to it on this basis, that it was entirely too cheap for a man to be saved by grace. One day a friend of his who had been deeply concerned about him for a long period of time stood beside him at an elevator cage in a mine, waiting to go down into the mine. This friend said to him, "When we get into that cage and go down into the mine, aren't you afraid to trust yourself in it?" He said, "Not at all." This friend then said, "It didn't cost you a thing to put that cage in. It doesn't cost you a thing to ride up and down in that elevator every day. It didn't cost you a thing to sink that shaft. It didn't cost you one thing to get up and down to work in that mine every day. Aren't you afraid to trust yourself to it because it didn't cost you anything?" This man replied, "Yes, but while it didn't cost me anything, it cost the company thousands of dollars to sink that shaft and put in that elevator."

Beloved, salvation didn't cost you anything, but it cost my Jesus everything.

2. Salvation is also costly from the standpoint of preachers who are true to the Word of God. It costs the preacher by whom you and I may have gotten salvation through his preaching.

If you turn through the Word of God you will find that there isn't a man in the Bible but what it cost him to stand up for the Word of God. It cost Isaiah to stand for the Word of

God and to prophesy as he did. We have the story of his death. Listen:

"They were stoned, they were SAWN asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

—Heb. 11:37.

Can you imagine what it meant to Isaiah when he came down to the end of life's way to have his body fastened to a log and to have a man above him at one end of a cross-cut saw and another man stand down beneath him and as they sawed that log, they sawed the body of Isaiah asunder. Beloved, it cost.

When Nehemiah, under the leadership of the Lord, desired to rebuild the wall round about the city of Jerusalem, it was a costly thing. Immediately when he arrived upon the scene, there were enemies that opposed him.

"But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews."

—Neh. 4:1.

The first way that it cost Nehemiah was that they made fun of him. A little later Sanballat got some more enemies together, for we read:

"But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth."—Neh. 4:7.

The Word of God tells us that Nehemiah's enemies continued to increase.

"Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gate;) That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief."

—Neh. 6:1,2.

The crowd increased and when Nehemiah continued and persisted in the rebuilding of the wall which was to mean a line of separation between Israel and the enemies of our Lord, then Sanballat said:

"It is reported among the heathen, and Geshem saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words."

—Neh. 6:6.

Notice that the enemies were quoting others as to what they had said contrary to what Nehemiah was doing, still Nehemiah persisted. It cost him to faithfully preach God's Word.

It also cost Jeremiah. On one occasion he was whipped publicly and was put in stocks. Imagine how that old preacher must have felt after he had been abused with a public whipping and after his feet had been put in stocks, to be left in the market place for the public gaze of everybody. I can sympathize with him and can understand why he said, "I am through. I will never preach again."

"Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I could not stay."

—Jer. 20:9.

Many a preacher has had this same experience and has come (Continued on page three)

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"What Salvation Costs"

(Continued from page one) tells us this to be true.

"For by grace are ye saved through faith; and that NOT of yourselves: it is the gift of God."
—Eph. 2:8.

"For God so loved the world, that he GAVE his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

—John 3:16.

"Thanks be unto God for his unspeakable GIFT."

—II Cor. 9:15.

In the light of these verses, we are compelled to realize that it doesn't cost the sinner one thing to be saved. God offers salvation as a gift. Just as when a gift is offered to you, all you have to do is to accept it, so, beloved, salvation is offered to us on the same identical terms. It is a gift from Almighty God, and all that you and I have to do is to accept God's love gift to us.

The apostle Peter expresses it, when he says:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18,19.

This would tell us again that we are not saved by anything that we do, that we are not saved by anything that we pay, that we are not saved by silver nor gold, but rather that our salvation doesn't cost us one thing. It comes as a definite gift from Almighty God through Jesus Christ.

Likewise, in the light of Isa. 55:1, you can easily see that salvation is not something that we acquire by what we do ourselves, but rather salvation is something that comes to us as a gift from God and there isn't one thing that it costs the sinner in order that he might be saved.

We have a good example in the parable which Jesus gave to us when He told the story of the creditor and the two debtors. Listen.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had NOTHING TO PAY, he frankly forgave them both. Tell me therefore, which of them will love him most?"

—Luke 7:41,42.

One of these debtors owed a tremendous debt; the other a debt that was only one-tenth as large as the debt of the first. Of both of them it was said that they had, "nothing to pay," and the creditor frankly forgave them both.

Listen, beloved, if you are re-

"What Salvation Costs"

(Continued from page two)

to the place where he said, "I will never again preach in the name of the Lord Jesus Christ." I suspect, beloved in the twenty-odd years that I have been your pastor that I have quit the ministry twenty-odd times, but as Jeremiah said, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

It cost Jeremiah, so much so that finally they put him down into a dungeon and left him to die. He could have died had not a Negro man who knew the Lord Jesus and who loved God's prophet, helped him to escape. Beloved, it cost him.

The apostle Paul tells his own experience, for we read:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

—II Cor. 11:24-27.

On one occasion there was a plot on the part of forty men that they would neither eat nor drink until they had killed Paul. Another time they left him for dead after they had stoned him outside of a city. In another instance he fought with the lions in an arena at Ephesus. Beloved, salvation is a costly thing. It has cost God's prophets down through the ages to stand for the Word of God. It has cost, it costs today, and it will cost tomorrow for the preacher that dares to stand for God's Word.

3. It not only cost Jesus to make salvation possible and the man of God who faithfully and fearlessly proclaims it, and it costs the man or woman who sits in the pew on Sunday, who dares to live it on Monday. It doesn't cost a thing to be a church member. You can be a church member and it will never cost you a thing, but if you are saved and dare to live what you have felt within your heart the day the Son of God became your Redeemer—if you dare to live on Monday as it is preached to you on Sunday, it will cost.

Our Lord wants you to be a living sacrifice.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a LIVING SACRIFICE, holy, acceptable unto God, which is your reasonable service."

—Rom. 12:1.

You were not saved by good works, but you were saved by grace and unto good works. It doesn't cost you anything to be saved, but, beloved, it costs you after you have been saved.

Listen to Paul as he writes to young Titus:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS."

—Titus 2:14.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain GOOD WORKS. These things are good and profitable unto men."—Titus 3:8.

If you are a child of God, God

expects some good works and good deeds and some good merits. If you are saved, it is going to be a cost if you live to glorify Him.

I say then, beloved, it cost Jesus that salvation might be ours. It costs the preachers that dare to preach it that it might be ours. It costs us after we have received it, if we try to live for Him day by day.

III

WHILE SALVATION COSTS, THERE IS AN ENCOURAGEMENT IN THE WORD OF GOD.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

"... and, lo, I am with you alway, even unto the end of the world."—Mt. 28:20.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

—II Cor. 12:9.

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."—Deut. 33:27.

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:5,6.

I go back and see Daniel walking around in the lion's den. I see him lying down to sleep, perfectly satisfied and at peace. Why, beloved? Because the God of the Bible was walking with the man that was standing by that God.

I see three Jews cast into a fiery furnace, heated seven times hotter than it had ever been heated before. The Word of God tells us that it was so hot the men who cast them in were killed by the flames themselves. Presently, as I look down into that furnace, I don't see them bound. I see them loosed. The only thing that the fire has burned are the cords that bound them and has set them free. As I look I see that there aren't just three of them, but that they have company. Unexpected company has dropped in to see them. Sometimes unexpected company can cause consternation and flurry about a household, but not this unexpected company, for it was the Lord Jesus Christ Himself who walked in the midst of the fiery furnace with them.

Beloved, it isn't pleasant for a child of God to walk in a fiery furnace, but it is a whole lot better to walk in the fiery furnace with the Lord Jesus Christ than it is to walk on the outside alone.

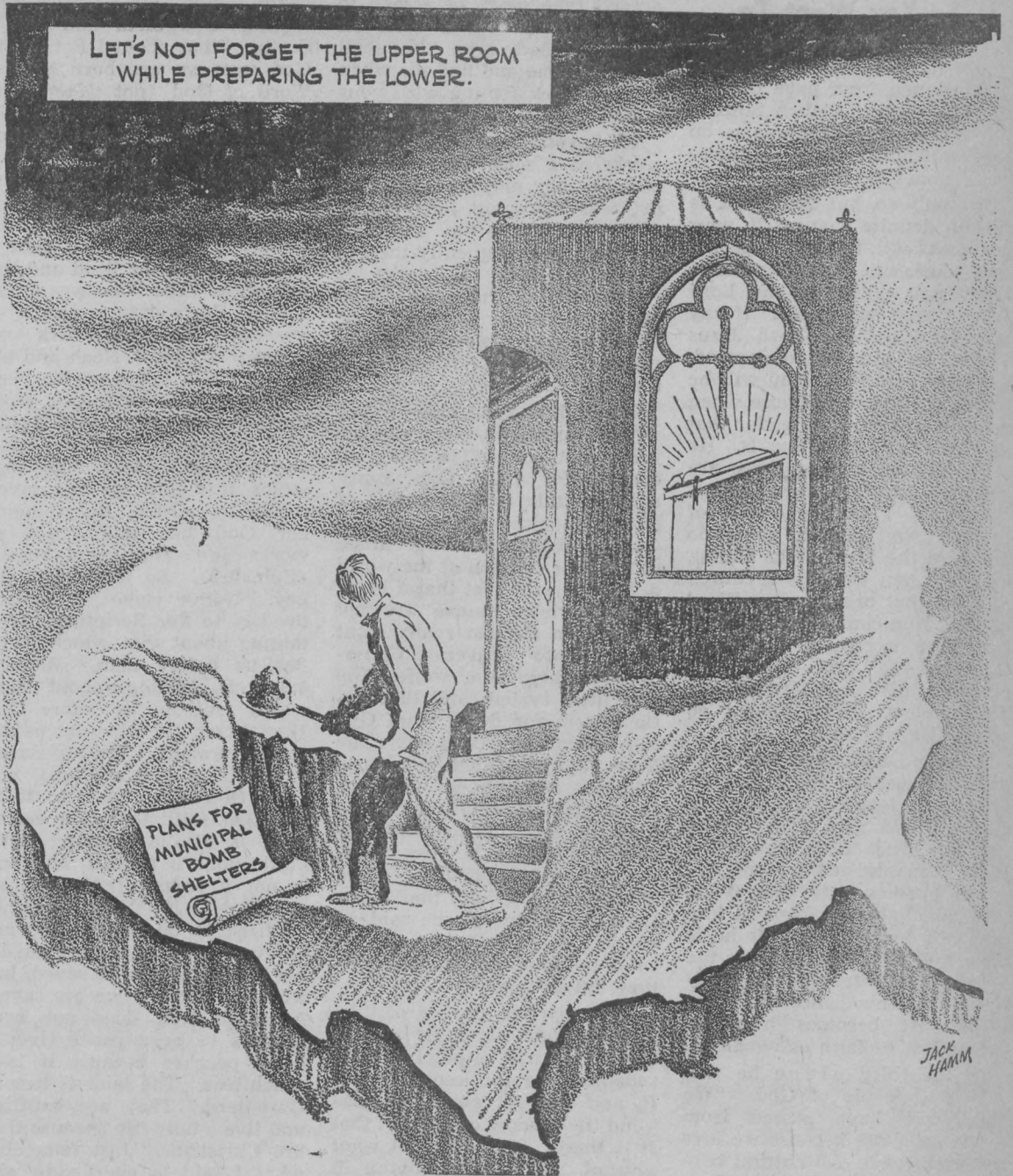
I say again, salvation doesn't cost a sinner anything to be saved. It cost Jesus to make it possible; it costs the preacher who preaches it to you; it costs you after you have received it to live it and to show it forth in your life everyday. But, thank God, there is an encouragement, a promise that He has given, that He will be with you and will stay beside you, and though all else forsake you, He will go with you, even to the end of the age. Thank God for such a promise!



Wrong Drug Kills Two

(Continued from page one)
can be sincerely mistaken. Tragic as that is in matters

LET'S NOT FORGET THE UPPER ROOM WHILE PREPARING THE LOWER.



"They went up into an upper room . . . These all continued with one accord in prayer." —Acts 1:13,14.

pertaining to this life, it is even more so, in matters pertaining to eternity!

So many persons say that as long as they are sincere in what they believe they will fare all right. But the fact of the matter is that if what they believe is not the truth of the Gospel, they are sincerely mistaken.

There need be no fatal mistake in this important matter for the Lord Jesus said: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." (John 14:6).

Check and double check yourself on this vitally important point. "What is Christ to you?"

So You Want To Go To Heaven!

(Continued from page one)

which the Lord Jesus spoke, when He said, "Broad is the way that leadeth to destruction and many there be that enter in thereat."

The list of people who are going to heaven was made up a good many years before we (or anyone else) ever saw the light of day. We did not therefore make up the lists. God says of these people, "According as he hath chosen us in him before the foundation of the world." In another place He says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." It is evident from such statements that the list of people who are going to heaven was made up by God before He even made the world. That is, of course, incomprehensible to us, but God Himself is incomprehensible to us. We can believe Him but we

cannot understand Him. We simply know that His infinite wisdom encompasses a knowledge of everything that happens in the past, present and future. God knows what is going to happen a hundred years from now far better than we know what happened yesterday. It is this superintelligence that made up the lists.

It follows that this list has never been changed and never will be changed. God who knew the future, made that list up in the light of all that ever would happen. Nothing can ever occur that will make Him change His mind about who should be on that list. We make plans and find that we have to change them to meet unexpected circumstances. Not so with God. Nothing ever happens that is unexpected with Him. He knew it was going to happen from the beginning. At the end of time God will bring out that list and it will be found to have been unchanged from the hour that it was made.

Now if you are on that list there is no power in heaven, earth or hell that can take you off. If you are not on that list, there is no power in heaven, earth or hell can get you on. God did not wait for the events of your life and mine to make up that list. Of course, you will bear in mind that God knew the events of your life beforehand far better than you know them now. God makes no mistakes for that reason. I have had a number of names that I would have liked to have added to that list, but I never got them on. If your name and mine are not on that list that was made in the beginning there is no hope of your ever getting in to heaven—that's all there is to it. We're terribly sorry—but

we did not make up the list.

About all we can tell you is this; that you can find out whether or not your name is there. There is a sure fire method and we have given it to a good many people without having it fail once. The God who made up the list also wrote the Bible. By the Bible therefore we can find out whether or not our names have been written down on the lists. Study that Bible. Study especially the story of the Cross where Jesus Christ died for the sins of men. "The preaching of the cross is to them that perish foolishness, but unto us who are saved it is the power of God unto salvation." He says, "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." It follows as a matter of course, that as a man becomes a son of God he will be eligible to enter Father's house on high.

How does your heart react to the Bible? If you respond to it by accepting Jesus Christ as your Saviour you can know that your name is written there. However, may I urge upon you the necessity of getting your receipt for that acceptance? If you really receive Jesus Christ as your Saviour you will be born again. The new birth is God's response. Also when anyone is born again he knows it. It is an unforgettable experience. When you have it you know that your name is written down in glory beyond a question of a doubt. You will

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So You Want To Go To Heaven!

(Continued from page three) then have an unshaken faith in the fact that your name is on the list. There will be no guesswork about it.

Not only so, but there will be certain definite changes in your life that will tell other people that your name is written there. First, you will love the Lord Jesus Christ supremely, "If any man love not the Lord Jesus Christ, let him be condemned, the Lord cometh." You will be found in the Lord's house when services are held there, for that is where the Lord Jesus is. He said, "Where two or three are gathered together in my name, there am I in the midst of them." Non church goers do not love the Lord Jesus Christ, that is when there is a church at hand that preaches the Word of God. Non church goers therefore have no right to claim that they love the Lord. There is no evidence that will substantiate their claims. They do not go where He promises to be.

A second indication that your name is written there will be found in a love for the Word of God. David said, "Oh how I love thy law." Such love of the Word is manifested in a life lived in obedience to that Book. "He that hath this hope in him purifieth himself even as he is pure." The one who loves the Word manifests that love by living in obedience to that Word. It becomes his supreme law of faith and conduct.

In the third place he will love the people of God. "We know we have passed from death unto life because we love the brethren." All natural barriers are brushed aside. People whom they could not naturally love at all come to have a warm spot in their affections, simply because they love our Lord.

Now we do not always do these things perfectly, but they become the aim of our lives. We do not do these things in order that our names will be written there, but because we know they are. A number of people spend their lives drifting along without any knowledge as to whether their names are written there or not. When the knowledge dawns upon their soul they are filled with such thankfulness that they can never get enough of the church, the Word, or the people of God.

For your encouragement, let me say that the fact that you are interested in knowing whether or not your name is written there MAY indicate that it is. It may not, but it is usually a good sign. Jesus said, "All that the Father giveth me shall come unto me; and him that cometh unto me I will in no wise cast out." It may be that your interest in this matter is evidence that the Father is drawing you to the Son. It is true that most people whose names are NOT written there are never much interested in the fact. They just don't seem to care a thing about it. At the same time one cannot count upon this too much. It is understandable that a person MIGHT be interested in knowing whether or not his name is written there, and still not be among those who are included in the list. A lot of people have been interested in this question but their love of the world drew them at last away from their search for the knowledge. It

doesn't take much of a man to be a Christian but it takes all of him. God says, "Ye shall search for me and find me when ye shall seek for me with your whole heart."

We haven't said a thing about works as a means of salvation because they play no part. This list was made up long before anyone had done any works of any kind. Consequently the Bible says, "Not by works of righteousness that we have done, but according to his mercy he saved us by washing of regeneration and the renewing of the Holy Ghost."

If you find your name is not written there, we are sorry for you, but there isn't a thing we can do for you. Our ability only extends to the matter of letting you know how you can find out about this thing. Much of the false religion of the world arises from the fact that a lot of people whose names are not written on the list really want to get into heaven. Consequently they have worked up this little system and that little system for doing what God tells them they can't do. The Lord Jesus called all such "Thieves and robbers" who try to climb up some other way than the way that has been ordained of God. They can climb, but never high enough. There is only one Way and that is the Lord Jesus Christ, who said, "I am the Way, the Truth, and the Life, no cometh unto the Father but by me."

You may rest assured of this; that if your name is written there, God will respond to your searching for the knowledge of it, and will let you know beyond the shadow of a doubt that it is there. God does not want any of His children living in doubt of what He has prepared for them that love Him.

—The Tabernacle Trumpet

Is Baptism Essential

(Continued from page one) died in their sins. If water washes away sin, Abraham died in his sins; since we do not have any record of him or any of the Old Testament saints being baptized with water. If water is essential to salvation, they are all lost.

Such a doctrine came from the very heart of the old devil. If water baptism is essential to salvation, all the little babies and children are lost who die without it. What does God say about salvation? In Eph. 2:5-8, God says we are saved by grace (not by water). In verse 9 He said, not of works. Well, if we are saved partly by water baptism, this Scripture is untrue. The Bible says let God be true but every man a liar (Rom. 3:4). God also said that salvation is a gift of God. Eph. 2:8; Rom. 6:23. Well, if water baptism is essential, salvation is not a gift, but earned by the act of baptism. How was Abraham saved? God said in Rom. 4:3 that Abraham believed God and it was counted unto him for righteousness. Verse 5 says, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Please read Rom. 3:27-28. But some may say baptism is not works. Well it is sure not grace, and it is not faith. Any one knows that it takes the efforts of man to be baptized. God says it is not of efforts (works) lest any man should boast. Eph. 2:9. Some may say, what about John 3:5. Christ could not have been talking of water baptism, since water baptism is a symbol of

death. Rom. 6:4. Christ was talking of a birth and not a death. What about I Pet. 1:23? God says we are born by the Word of God (not water baptism). We see that water in John 3:5 is a figure. Notice Rom. 10:13-17. Some will say what about I Pet. 3:21? Just get the key to it and unlock it and you will not be confused. Notice that little word figure, that was what the flood and the Ark were. The flood was a figure of God's future wrath to come, Rev. 6:17. The Ark was a figure of Christ. Noah and his family are a figure of the people who will be saved from God's wrath in Christ Jesus. Well, still some may say, what about James 2:14-26? Yes that seems just like we are saved partly by works. But remember God has said, "Not of works lest any man boast." (Eph. 2:9). So let us get the key. Notice verse 18, that is the key to this Scripture. It is talking about that which justifies us before man. Romans 4:1-8 is talking about that which justifies us before God (key, verse 2). Now let us get things straight. We are saved by faith in Christ Jesus, our Lord, God's Son. Acts 16:30,31. But that faith that is a saving faith is also a working faith. Faith alone is a dead faith and is not a saving faith. Notice gain Eph. 2:10. Yes we are not baptized to be saved. We are baptized because we are saved. We don't work to be saved, but we work because we are saved. A peach tree does not bear peaches to be a peach tree; it bears peaches because it is a peach tree. The same is true of Christians. They are baptized and live a holy life because they are Christians. Just remember what I said — everybody who knows his Bible, knows that God has only one plan to save mankind. If baptism is essential for one, it is essential for all. So all who are not baptized are lost. I thank God that I know I am saved by grace through faith. I don't have anything to boast of. I can give all the credit to my dear Lord. Yes, He loved me and washed me from my sin in His Own Blood, and made me a king and priest to God and His Father. Rev. 1:5,6. All praises go to Him.

May God add His blessing to this message. Dear readers stick with the Word and the God of the Word will be with you. Many false preachers and teachers are in the world today. They are trying to take the credit away from my Lord. They use the Bible, but they pervert the truth. God warns us of them, see II Cor. 11:13-15. They are of their father the devil (John 8:4). Do you want to be saved? Well why don't you do what God says? Read for yourself the following Scriptures. John 1:11-13; 3:14-18; 14:18; 5:24; Acts 16:30-31; Romans 10:9,10.

If I can help you with any more Scriptures please write me.

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Election

(Continued from page one) such as this I can't enter into the discussion as extensively as I would like, but I would like to take up a passage or two of Scripture and go into them as briefly as possible. But before I mention a Scripture, let me say that God has seen fit to reveal His mind to us through a medium called language. So if

we are to understand God's Word, we must understand language and its proper usage.

Keeping these things in mind we will now give our first Scripture: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. 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. 8:28-30.

Now let us look into these Scriptures and analyze them a bit and see what we find. First we note that Paul says that the working of things for good are to the called according to God's purpose. Behind every act there was, is, and ever will be a purpose. So we see that with God, those He calls, He has a purpose for calling them. Then we note that he says, "Whom he did foreknow, he also did predestinate." The Arminian dodges this statement as much as possible, but when pressed for an answer as to whether the Bible teaches predestination, he says, "God predestinated a PLAN then left it up to man to accept or reject it." Is that so? Is that the teaching of the Word, or is it "as he sees it?" Well let us see about it. We note that it says, "WHOM he foreknew." When I was a lad going to school, I was taught that the pronouns WHO and WHOM referred to persons and WHICH and WHAT to things. Now I know that since my school days a lot of changes have been made, but if the laws of language have been changed I have not known about it. If the grammatical rules still hold, then these predestinated objects to which Paul refers must have been PERSONS and not a PLAN. Then again he says this predestinating was for a purpose, and that purpose was that those persons should be conformed to the image of His Son. And the purpose for that, he said, was that He (His Son) might be the first born among many brethren. Now I want to pause here to ask, did you ever hear of a finite object or PLAN ever being a brother to anyone, especially Jesus Christ? If you did, then I will be willing to stop right here.

Now note again he says, "Whom he did predestinate, them he also called," not merely the ones he foresaw would come, but everyone he predestinated. Also, "whom he called he also justified," not the whole human race, but the ones he predestinated and called. Then he said, "Whom he justified, them he also glorified" — and what sort of a state is a glorified person in? Now if God in His mind and purpose takes everyone whom he predestinates through the other stages and ultimately glorifies them, what place has the doctrine of rejecting and thwarting His will in the sovereign purpose of God.

The next Scripture we will use deals with election. Let me say before giving this Scripture that the word ELECT itself, if given its proper grammatical rendering, is proof positive of the correctness of the doctrine. Did you ever hear of an election being held where several were running for the same office, and all the voters just went up and voted for every man on the ticket? You know you didn't for that would not be legal and the judges would throw the whole thing

away and declare that no election had been held. The word ELECT or ELECTION plainly implies that a choice is to be made, and you can't possibly make a choice from a group and embrace in that choice the entire group. There must be some taken and the others left. In the natural realm this is readily conceded by all, but when it comes to dealing with spiritual thought there are some who seem to think that language is made to be twisted and perverted in any manner they choose to fit their own whims.

Now for the Scripture: "This is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca had also conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth; it was said unto her, The elder shall serve the younger."—Rom. 9:9-12.

In this Scripture Paul is making clear beyond the shadow of a doubt God's sovereignty in dealing with His creatures. Here He uses the case of two boys whom God assigned to their future destinies and relation to each other before they were born, and therefore had no possible chance to do either good or evil. And He did this, He said, in order that He might establish His purpose according to election. If the boys had had opportunity to fix upon themselves either merit or demerit before God declared their destinies, then future generations could have reasoned that their destinies were fixed by their own acts and choices.

In closing we would like to say just a few words about the total depravity of man. You will perhaps ask, "What do you mean by the total depravity of man?" The doctrine of total depravity, as taught in Scripture and believed by all true Baptists, affirms that every faculty of man is tainted with sin, and therefore, is unclean and unholy. We are taught that faith is essential to salvation. Now can faith, a clean thing, proceed from the natural heart, an unclean thing? We reply that it cannot, and that for two reasons; viz. (1) The inexorable law that like begets like. This is a universal law. It operates in every realm. It is an axiom. This law is expressed figuratively in the saying that water cannot rise above its level. To say that because a man has ability to love, he therefore has ability to love God is about as possible as to say that because water has ability to flow, it therefore has ability to flow up hill. (2). That one who is accustomed to do evil cannot, in himself, turn and do good. The sinner, or man in his natural state is accustomed to do evil. Faith is a good thing. Then can the sinner exercise faith as long as he is in his natural state? Jeremiah strongly affirms the impossibility of his doing this. He says, "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil." (Jer. 13:23). Thus Jeremiah says that it is as impossible for the natural man to do good and, therefore, to exercise faith, as it is for the Negro to make himself white or for the leopard to divest himself of his spotted robe.

May God bless you and lead you, not only to read your Bible, but to study it to show yourself approved, rightly dividing the word of truth.