

Where deeds pull down, words can repair no faith.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

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

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## A Message To Those Who Mix Law And Grace

By Roy Mason  
Tampa, Florida

from Grace." Such would have us believe that one is saved by grace, but must retain salvation by works. All such should read Galat. 3:2-3. Other passages that show the foolishness of trying to be saved in whole or in part by "doing" are the following: (Galat. 2:16; 2:21; Rom. 3:20)

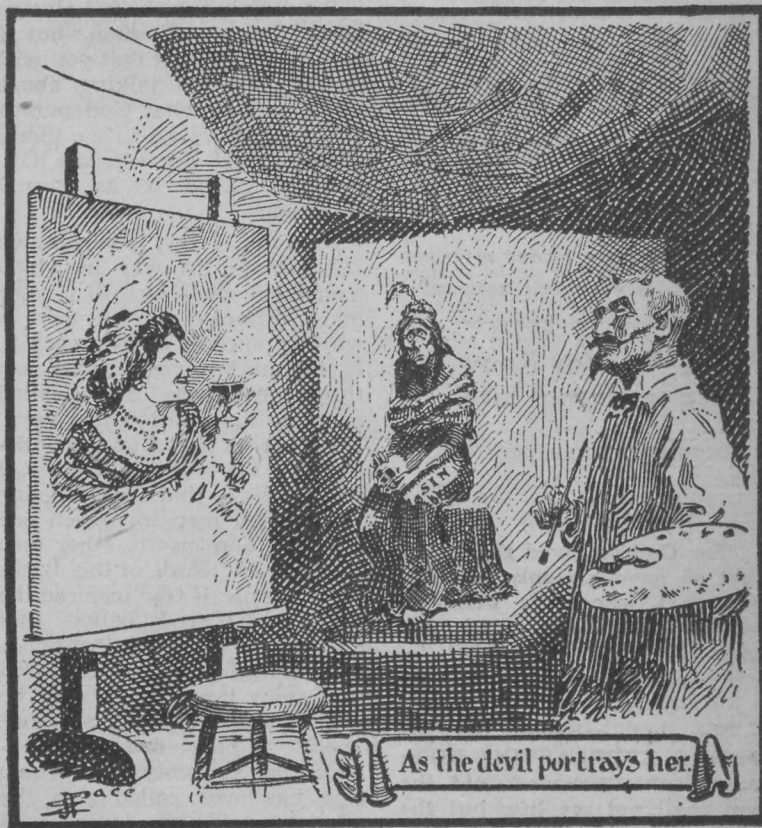
Those who drag in the Sabbath. The Adventists do this. Seeking to keep one point of the law, they become debtor to the law to keep it ALL. (Galat. 5:3)

Romanism—a hopeless mixture of law and grace. In Roman Catholicism there is no re-

cognition of different dispensations—no separating of law from grace. Catholicism is a mixture of law, grace, heathenism and superstition. They take over some of the ceremonialism of the Old Testament, with priesthood, etc. They mix in the rosary, incense, etc., derived from the pagan religions of India. They add some of the regulations of the Old Testament, and they sprinkle in a little grace—but not much.

### HOW BAPTISTS DIFFER RADICALLY

Baptists have been the "by (Continued on page four)



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## The Doctrine Of Man's Depravity

By Jay Green  
493 Bobolink Drive  
Lexington, Kentucky

We are highly pleased to quote this splendid article from the pen of our brother, Jay Green. This is taken from his monthly magazine, "The Way, The Truth, And The Life." This is an unusually fine monthly magazine devoted to studies in the Scriptures. Those who relish the deeper truths of God's Word will appreciate it. Write Bro. Green today for a sample copy, and then send in your subscription to his magazine.

sire to improve His happiness or contentment. Such is the nature of man, that he is NEVER satisfied with any given condition or environment, and must needs be wishing for something else to put the final touch upon it—but God is not a man that He should be dissatisfied nor even feel in need of other companionship. We need to see that God is ALL, all in all. We are told God is as immense as all creat-

ion: "I fill heaven and earth," He says. No man gives place to God, to 'let' God have space, either in his house or in his heart—for God, like the sun, asks no permission to shine forth with power—but His power is such that no shield, no protective device will prevent Him doing His entire will in the world or in man.

"As though He needed anything, seeing He giveth to all life, and breath, and all things." (Acts 17:25).

Paul tells us that God needs nothing. How can presumptuous men be so stupid as to make statements like this one—"God needs you!" Haven't you heard the self-styled evangelists make the most idiotic statements and appeals? They say to a sinner, "Let God into your heart." Imagine speaking of letting the eternal God do this or that. Imagine God creating a creature that He must ask permission to come into his created heart. Imagine God as so many today describe Him, standing hat-in-hand, as it were, lonely, defeated, thwarted, baffled, hurt, because a filthy sinner refuses to accept His Precious Son as

a gift. O God, Almighty Father of Our Lord Jesus Christ, forgive us for we know not what we do when we blaspheme the Holy Person with the most utter wickedness in our speech and actions. Let us, O Holy One, be freed from the flesh from which such ungodly thoughts proceed. We can only ask it in Jesus Name, and because we are one of His people. Amen.

"I DWELL IN THE HIGH AND HOLY PLACE."—How often He tells us that He dwells "above all things," in the "highest of heavens." We feel certain that God gave us the type of the "Holy of Holies" to demonstrate this "High and Holy place." And we are equally certain that none ever were permitted, nor by their nature or office COULD have entered into that "Holy of Holies" above until our Great High Priest entered in to sprinkle His own blood, and thus became "the author of eternal salvation unto all them that obey Him." (Heb. 5:9). This is too high for me to write about, and too much for us to comprehend, but it is NOT too much for us to believe with the (Continued on page four)

### SIGNS OF THE LAST DAYS

Automobiles equipped with submachine guns and shotguns are now convoying armored trucks handling large New England money shipments, in what is described as an attempt to forestall any further big-money robberies.

The system was put into effect by armored truck services and the Federal Reserve Bank of Boston. It is the result of the \$881,000 armored car robbery in Danvers, and the \$1,219,000 robbery of Brink's headquarters in 1950.

An official of the United States Trucking Corporation, whose truck was involved in the Danvers robbery said the automobiles carry three men trained in the use of all firearms, par-

(Continued on page four)

### The First Baptist Pulpit

#### How We May Know We Have Eternal Life

"As many as were ordained to eternal life believed."—Acts 13:48.

It is rather conspicuous as to how man talks about his salvation in comparison to the way in which God speaks about it. When man talks about salvation, he talks of it usually in terms of something which he enjoys today, but which he may forfeit and lose tomorrow.

For example, only a few days ago I heard a man say, "Well, I was once saved, too, but I am not now," and I couldn't begin to tell you how many times

in the twenty-three years that I have been your pastor that I have heard people make expressions similar to that. I remember one woman who is sitting here in front of me tonight, that the first time that I saw her, she said, "I was a Christian once, but I am not now."

Now that is the way in which men oftentimes speak about their salvation. They talk about it as something that they may possess today and not possess tomorrow. They speak of it as something they may attain unto now and at some future time

they may have lost sight of, and possession of, entirely.

Now, beloved, in contrast to that, God never at one time in this Bible ever speaks about salvation except with a qualifying adjective—"eternal" or "everlasting." Sometimes the adjective hasn't been translated out of the Greek, but, beloved, in the original language God never one time in the New Testament speaks about the life we have, apart from putting a qualifying adjective there, and speaking of it as eternal life, or everlasting (Continued on page two)

### THREE KINDS OF GIVERS

Some wit once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb." To get anything out of a flint you must hammer it, and then you only get chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get. But the honeycomb overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it. Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver."

—London Christian.



# THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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## "How We May Know We Have Eternal Life"

(Continued from page one)

I will give you a sample of it.

**"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.

Listen again:

**"He that believeth on the Son hath EVERLASTING LIFE; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."**—John 3:36.

That doesn't sound like a man talking, does it? Man talks about the time that he was once saved, and how he lost his salvation. Some individuals even talk about the number of times that they have been saved and the number of times that they have lost their salvation. God, beloved, refers to it as everlasting life. Listen:

**"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.

**"Verily, verily, I say unto you, He that believeth on me hath EVERLASTING LIFE."**—John 6:47.

To leave the words of Jesus for just a moment's time, we will see how the apostles used the same expression relative to their salvation.

**"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this LIFE."**—Acts 5:19, 20.

You will notice the words "everlasting" and "eternal" are not there in the English translation, but, beloved, the exact expression is there in the Greek. If that expression were properly translated, we would have here the angel of God telling these preachers to preach everlasting life or eternal salvation.

Notice again:

**"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto LIFE."**—Acts 11:18.

It is the same expression. It is the identical wording in the Greek. God had granted to the Gentiles repentance unto everlasting life.

Come over a little further in the book of Acts and we read:

**"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of EVERLASTING**

**LIFE, lo, we turn to the Gentiles."**—Acts 14:46.

Now, beloved, I don't want to spend my entire evening reading to you verses from the New Testament to show you, that that is the way in which God always speaks about salvation, but I will say in passing that you will never find God talking about salvation but what God puts a qualifying adjective there, whereby that He describes it as everlasting life, or as eternal salvation.

Now that, I say, is very much different to the way in which men often speak of it. It is very much different to the way in which preachers often preach it. I remember several years ago that there was a so-called preacher here within this town. I don't think that God ever called him. I'll say this frankly, I don't believe that God is going to call any man to preach one doctrine, and inspire other men to write the words of this Bible. For example, if God inspired the Bible, and I verily believe that every word of it was inspired—if God inspired the Bible, God isn't going to call any man who will preach a contrary message. Therefore, beloved, I verily believe that the only men whom God has ever called into the ministry, are the men who preach the Word of God, and not the men who deny the teachings of God's Book.

Well, this so-called preacher who used to live here in town, and I were having a conversation one day and the question of the eternal security of the believer arose. You know it is not very hard when you are trying to talk about the Bible to run into the security of the believer. The fact of the matter is, beloved, if you talk about the Word of God at all, you are mighty sure to hit security pretty shortly. As we were in conversation, I made mention of the fact that that was one doctrine that the Word of God is overly plain on. This fellow said, "Well, I guess I can agree with you. I believe in eternal life," and I said, "Well, I am glad to hear you say that, for I certainly didn't anticipate that you would agree with me in the least." He said, "I believe we will have eternal life when we get out yonder in eternity."

My, wasn't he a smart fellow? Wasn't that intelligence on his part, that we would have eternal life when we get out into eternity? Beloved, what other kind of life could you have then but eternal life? I said, "My brother, you don't have to wait until you get to eternity to know whether you have eternal life. You can know right now," and I turned to the Word of God, as I have turned to it to read to you. What is eternal life?

**"And this is LIFE ETERNAL, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."**—John 17:3.

Beloved, you don't have to wait until you get out into eternity to find out whether you have eternal life. You can know right now because the Word of God gives us a definition of eternal life. I don't have to tell you what eternal life is, or you don't have to go to the dictionary to get a definition of eternal. You don't have to take any man's word as to what eternal life is, for the Word of God gives us its own definition—"That they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Listen, beloved, if you believe that there is a God in the skies and that Jesus Christ is the Son of God, and if you believe that Jesus Christ, on Calvary's Cross, died for all of your

sins—past, present and future—including the first sin you ever committed and including the last sin you shall ever commit—if you believe that, beloved, you have eternal life right now. You don't have to wait until you get out into eternity. You have it right now.

As I would pause and carefully scan your face, I ask you a question: Do you in this hour know Jesus Christ as your Saviour? If you know Him, you have eternal life right now.

Now, in order that I might help you to understand this and in order that I might answer the question as to how we may know that we have eternal life, let me give you a few reasons whereby that we can know that we have eternal life.

### I

**WE CAN KNOW THAT WE HAVE ETERNAL LIFE ON THE BASIS OF FAITH.**

**"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have ETERNAL LIFE, and that ye may believe on the name of the Son of God."**—I John 5:1, 13.

Beloved, if you have believed on Jesus Christ, you have eternal life. Now I can know whether or not you are a church member. I can know whether or not you have been baptized. I can know pretty well as to how you live, but, beloved, these things are not determining criteria. Instead, the one criterion that determines whether or not you are saved is this, are you a believer in the Lord Jesus Christ? It isn't a question of whether you joined a church. It isn't a question of whether you have been baptized. It isn't a question of how you are living day by day. It isn't a question of what your doctrinal creed may be. The question is, have you believed in Jesus Christ as your Saviour?

Let's pause tonight at Calvary and let's look up and see Him who on the Cross gave Himself to be a ransom for our sins. See the blood as it poured from His hands, His feet, His mangled brow, His back that had been

**"WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER" MATT. 19:16,**



lacerated by the whip. See Him as His side is riven open with a spear until the blood and water poured forth, and His heart was pierced thereby. When you look at Him, beloved, I ask this question, why did Jesus Christ die? Listen:

**"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."**—I Cor. 15:3.

Beloved, He died for our sins. Do you believe He died for your sins? Do you believe that Jesus Christ on the Cross suffered for your sins exactly what you would have to suffer if you went to Hell? My brother, the man who sees the truth that at Calvary Christ suffered to pay for our sins just like a sinner will have to pay for his sins in Hell—the man who sees that truth is saved. That is faith.

As I often say, "Seeing is believing, or believing is seeing." Whenever you see the truth that Jesus Christ actually died to keep you out of Hell, that He actually, literally, suffered for your sins, and that Jesus Christ on Calvary's Cross paid for every last one of your sins—when you see that truth, my brother, right then you are a saved person. You are a child of God. You are on the road to Heaven.

I ask you, have you believed? Have you seen the truth that Jesus Christ died to pay for all your sins—past, present and future? There isn't anybody else that I can offer to you. There isn't any other plan that I can offer to you. There isn't any other philosophy or scheme of salvation that I can present but this.

One day Jesus fed a tremendous multitude of 5,000 men, not counting women and children. After feeding this tremendous crowd the Word of God tells us that He turned to preach to them the greatest sermon perhaps that He ever preached during His earthly ministry. In that sermon, which is recorded in the sixth chapter of the Gospel of John, He talked about that great doctrine of election—that God chose men unto salvation. He talked about the doctrine of depravity, for He declared that nobody could come unto Himself except the Father draw him. Likewise, He spoke

about everlasting life—that man who would come to Him would be a possessor of everlasting life. He talked about men were to be saved by faith. When He finished His sermon He looked around, and, beloved, all He could see going in every direction was that crowd of men that He had just finished feeding in a miraculous and supernatural manner. They were leaving Him. They were turning their backs upon His ministry. They liked the loaves of the fish, but they didn't like the message that followed. He turned away and Jesus said to the twelve apostles, "Will ye go away?" Simon Peter said, "To whom shall we go? Thou hast the words of eternal life." Listen, beloved, He is the one that I can offer to any man as a Saviour, and the only of salvation that I can present to any individual is Jesus Christ who died for your sins. If you, have you believed, death was sufficient to satisfy God? If you have believed, you have everlasting life.

### II

**WE CAN KNOW THAT WE HAVE ETERNAL LIFE BY FREEDOM FROM SIN WITH OUR LIVES.**

You may say, "Brother Gilpin, are you going to say that a man is saved, he isn't going to sin any more?" No, no, no. I would like to pause long enough to say that any man who says that after he is saved he never has a temptation, that he never has a sin, that he never comes a bad thought to his mind, and that he never does wrong—the man who says that needs to be psychoanalyzed. Tell you the truth, beloved, I wouldn't believe him if he were swearing for me or against me.

Listen to God's Word:

**"If we say that we have no sin, we deceive ourselves, and the truth is not in us."**—I John 1:8.

The man who says he doesn't have any sin, God says he is a liar. However, we can know that we have eternal life by freedom from sin. There will never come a time when we will have an absolute freedom from sin, but I do say that you are a saved person, and won't habitually and perpetually sin. (Continued on page three)



## How We May Know We Have Eternal Life

(Continued from page two)

mentally and continually live a life of sin. A Christian sins, beloved, but his sin is not with the full consent of his will. Sin is a ruling principle in the life of the unregenerated man, but sin is not a ruling principle in the life of a regenerated person.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—I John 3:9.

You say, "Brother Gilpin, it says in plain language that if a man is saved, he doesn't commit sin." Beloved, that is what the English says, but it wasn't written in the English language originally. It was written in the Greek. Any man who knows anything about the Greek language knows what Jesus meant. The verb that is used there implies continuous action, and the Lord Jesus said, "Whosoever is born of God doth not commit sin." What He meant in the Greek was that the man who says he is saved does not live a life of continuous sin.

I say the same thing to you tonight—any man who claims to be saved and who lives a life of continuous, permanent sinning every day, that man shows thereby that he is not a possessor of eternal life.

I am trying to say to you tonight, beloved friends, that a freedom from sin is one way whereby that you can know that you have everlasting life—not a freedom from all sin, for sin is going to come into your life as long as you have a body. The best man or woman in this house tonight knows that he has unholy thoughts pass through his mind every day, that he wishes to God, that he could get rid of. The best person in this house has thoughts that are vicious and vile and sinful, and you know it. I don't say that the man who is saved is going to have complete victory over his flesh and get rid of all the sin of his flesh, but I do say to you, in the light of I John 3:9, the person who is saved can know that he is saved in that he has a freedom from sin. That is to say, beloved, his life is not given over without consent to sin day by day. An unregenerate man sins willfully and sins gladly, and an unregenerate man sins and rejoices that he can sin. A child of God, beloved, doesn't do that. A child of God does not rejoice, and he does not sin with the consent of his will.

### III

WE CAN KNOW THAT WE HAVE ETERNAL LIFE BY OUR OBEDIENCE.

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."—I John 2:3-5.

No man will absolutely keep the commandments of God. That individual doesn't live who lives perfectly in the light of all the commandments of God's Word. On the contrary, if a man has believed on Jesus Christ as his Saviour, the one, all supreme, the might live up to the commandments of God. He doesn't want to live up to those commands in order to be saved, but he lives up to those commandments because he has been saved, and as a believer in Jesus

Christ, he wants to do everything he can to glorify Christ. Beloved, his life will be lived in the light of the commandments of God to the best of his physical ability.

Now I ask you who claim to be saved, do the commandments of God mean anything to you? Take the Ten Commandments—do they mean anything to you? Take that commandment relative to tithing—does that mean anything to you? Take His commandment that you are to love your neighbor as yourself—does that mean anything to you? Take His commandment in the New Testament when He says, "A new commandment I give unto you, that ye love one another"—does that mean anything to you? I tell you, beloved, if you are a saved person, you have a reverence for the Word of God that you never had before you were saved.

You ask, "How can a man know he is saved?" Listen, beloved, it isn't by living perfectly, because you don't live perfectly. It isn't by keeping perfectly all the commandments of God, but I will tell you, beloved, what it is. The general trend of your life will be to keep the commandments of God.

God holds up the unsaved person as being disobedient, for He says:

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of DISOBEDIENCE."—Eph. 2:2.

God gives another description of the unsaved, for He says:

"For we ourselves also were sometime foolish, DISOBEDIENT, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."—Titus 3:3.

The unsaved man is disobedient. He doesn't have any desire to obey God's commandments.

I want to ask you a simple question: Since the day you made a profession of faith, do you have a different attitude toward this Bible to what you used to have? Do you hold this Word of God in reverence in a different way to what you used to hold it? Do God's commandments mean more to you now than they used to? Listen, beloved, if that be true, that is pretty good evidence in itself that you are a saved person.

I think tonight of one man who used to be a member of this church, who, from the time that I became pastor of this church, fought me on the basis of tithing, continually. If I made mention of tithing in a message or in a service in any wise at all, he would sit out here in the audience and probably make a face at me. He would sit here in the audience and show his contempt at what I was saying.

Listen to me, beloved, I say that any man, I don't care who he is, who shows contempt for any of the commandments of the Word of God, proves thereby that he is a lost man, for a saved man is going to be respectful to the commandments of the Word of God.

### IV

WE CAN KNOW THAT WE HAVE ETERNAL LIFE ON THE BASIS OF RIGHTEOUSNESS.

"To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and

## THE TERMS SEEM SPECIFIC ENOUGH

HE SAID TO THE MULTITUDES... "WHOEVER OF YOU DOES NOT RENOUNCE ALL THAT HE HAS CANNOT BE MY DISCIPLE"—LUKE 14:33 (RSV)



RIGHTEOUSNESS before him, all the days of our life."—Luke 1:72-75.

Here is a text, beloved, that says that if God saves you, He will dwell with you, that you might serve Him out of righteousness all the days of your life.

That is not true of the unsaved. The unsaved man does not serve God out of righteousness. The unsaved man doesn't have any righteousness in his life. Listen:

"As it is written, There is none righteous, no, not one."—Rom. 3:10.

I don't expect an unsaved man to do righteously. I don't expect an unsaved person to live a righteous life. I don't expect an unsaved person to love righteous living.

I remember that dear sister who, fifteen years ago, came to me very troubled about her son. She said, "Brother Gilpin, I just don't understand it. I come to church all the time. I love to come, and my husband—you know how he loves the Lord and how he always comes to church. But my boy—I just can't get him to come at all. He just doesn't want to come to church." I said, "Sister, has your boy been saved?" She said, "No, he isn't saved; that is why I would like to get him out to church so that he might be saved." I said, "Sister, don't expect him to want to come. Don't expect righteousness in the life of an unrighteous person."

I tell you, my brother, an unsaved man just doesn't have any righteousness about him but God tells us that when He saves a person, that he saves him for the purpose that he might have righteousness in his life.

"And that ye put on the new man, which after God is CREATED IN RIGHTEOUSNESS and true holiness."—Eph. 4:24.

If God saves you, He puts a new man in you. He wants that new nature that you have to be characterized by righteousness.

Here is an individual who makes a profession of faith. You haven't noticed any righteousness in his life heretofore. You haven't noticed any righteousness acts on his part. After he is saved he lives the same kind of life that he did in the past, and you still don't see any evidence of righteousness in his life. But you say, "He is a believer; he is a Baptist." Beloved, I don't care how much of a Baptist he is, if there isn't some righteousness in his life, God says he is lost. He doesn't have eternal life.

I don't say that a saved person is going to be righteous in every particular, but I do say that so far as his life is concerned, the thing that is going to be paramount and predominant in his life will be acts of righteousness. He is not going to be perfect. He is not going to do everything in a righteous manner, but the thing that is going to characterize his life will be righteousness.

### V

WE CAN KNOW THAT WE HAVE ETERNAL LIFE ON THE BASIS OF LOVE.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—I John 3:14.

Where would you rather be right now than any place else? Just be honest with yourself and with God—not with me. Somebody may say, "I wish the

preacher would hurry up and get through. I would rather be some place else than here in God's house." Beloved, if you would rather be in a pool room than in a prayer meeting, if you would rather be in a poker party than in the house of God, if you would rather be in a dance hall than to be in a worship service, it is mighty good evidence that you have never passed from death unto life. God's child loves to be with God's people.

That doesn't mean, beloved, that you have to have a silly, sickly, sentimental feeling toward everybody that you know is a member of the church, but it does mean that when this house of God is open, when God's people come together, that you would rather come here and have fellowship with God's people than anything else in all the world.

Do you have eternal life? Would you rather be in God's house, with God's people, and would you rather have the fellowship of God's people than to have the fellowship of everybody else in all this world on the outside?

Listen again:

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—I John 4:7, 8.

Sunday night we had a family from Ceredo to worship with us. One of the brethren is a deacon in the Calvary Baptist Church at Ceredo, W. Va. He

(Continued on page four)



## "How We May Know We Have Eternal Life"

(Continued from page three)

opposed a revival meeting that they had in that church a short time ago. It was Rolfe Barnard who was preaching over there, and he opposed him coming. He told the pastor that he thought it was a mistake to invite Rolfe Barnard for a revival, and when Barnard got on the scene, the first night he talked about "the old ugly deacon, the contrariest man in W. Va., who tried to block the revival meeting." Every night for the two weeks of that revival, he prayed publicly that God would kill that man and send his soul to Hell. Now just keep this in mind.

Over in Greenup, Kentucky, following the revival meeting at Ceredo, this same Rolfe Barnard came to preach. Brother Clyde Everman is a member of that church and is a deacon. I don't believe of all of my acquaintances that I know of any man that is more godly. I know some that I think are as godly, but I don't know of any layman that is more godly than Brother Clyde Everman. Brother Clyde did not believe that Rolfe Barnard was preaching the truth. He told the pastor so and voted against the revival meeting. The majority carried, and he went along with the meeting. Every night for two weeks Barnard would look out into the audience and talk about the old deacon standing back there like a wart on your nose, and he prayed that God would kill the old Pharisee and let him go to Hell.

Now link these things together—the experience at Ceredo and the experience at Greenup. I ask you, in the light of this Scripture, could Rolfe Barnard say himself that he is a saved man? Beloved, a saved man doesn't want to see anybody go to Hell.

I don't believe there is any preacher in the world who has more enemies than I, or more friends, and I thank God for both. You will never make a friend until you make an enemy. The thing that will make one man mad enough to kill you, will make another love you enough to die for you. There are homes by the thousands over America where I could go, and where they would welcome me, and gladly receive me, and I have enemies by the thousands who would throw their hats in the air and shout if they heard I had dropped dead before this service came to a close.

Beloved, listen, I haven't an enemy in America tonight but what I want to meet him in Heaven. There are some of them I don't want to meet here in the First Baptist Church of Russell, because I couldn't have any fellowship with them. We won't be able to have any fellowship until the whole thing is settled around the judgment bar of God, but, beloved, the worst enemy I have in this world I want to see him come to know Jesus Christ. If he does not know Him already. I tell you, beloved, it is the desire of my soul to see every man, I don't care who he is, kept out of Hell. I want to see him go to Heaven.

The Word of God says, "He that loveth not, knoweth not God." I just don't believe that a saved person wants to see people go to Hell. I just don't believe that a man who will pray for God to kill people and send them to Hell, knows the

first thing about the plan of salvation. A saved man wants to see people saved.

VI

### WE CAN KNOW THAT WE HAVE ETERNAL LIFE BY OUR CONSCIOUSNESS OF SIN.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."—I John 1:8-10.

I ask you tonight, do you have a consciousness as a believer that you are a sinner in the sight of God? I don't believe that a man is saved who doesn't have a consciousness of his own guilt and imperfections and the sin of his own life. You meet someone who tells you how good he is and how he hasn't sinned in so many years and that he never has even a sinful thought pass through his mind. Do you know what God says about him? He says that if a man says he does not sin, that he makes God a liar and the Word is not in him. The Holy Roller who says he lives above sin is calling God a liar, and worse than that, God tells us that the Word is not in him. The Bible says that the Word isn't even in the man who says that he doesn't sin.

I tell you, if a man has a consciousness that he is mighty imperfect, if he has a consciousness that he is far from what he ought to be, if he has a definite conscious experience day by day that he is not the man he ought to be, that he is not the man he would like to be, that he is not at all as good as he ought to be—if he has that kind of a conscious experience, that is evidence that he is a saved man. I have no use for, and no hope for, that man who says he is perfect, for I know, beloved, that that man isn't saved. The man who every day feels his guilt, who is a believer in Jesus Christ, who knows he sins, who knows that he wants to be more righteous than he is, who knows that every day there is a lot of sin within his life—the man who has that consciousness of sin has evidence that he is a child of God.

Isaiah stood in the temple and he saw the seraphim, the burning ones. So holy were the seraphim that they burned in their own holiness, yet when those seraphim stood in the presence of God, they cried, as they covered their faces, "Holy, holy, holy." When Isaiah saw these seraphim standing there in the presence of a thrice-holy God to cover their own faces at the thought of their own unholiness, Isaiah cried:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."—Isa. 6:5.

Let me tell you, beloved, the man who comes close to God is going to feel mighty badly and mighty deeply his lack of grace within his own life. The man who comes close to the Lord Jesus is going to feel how bad he is, how vicious, how unrighteous, and how unholy he is in the sight of God. I tell you, beloved, the consciousness of sin is a good evidence that a man is a child of God.

### CONCLUSION

My text says, "As many as were ordained to eternal life believed." Every one that God ordained to eternal life before the foundation of the world is going to believe. Preachers talk

about the life you can have and can lose, and people talk about the life that they have had and did lose. God, beloved, talks only about eternal life.

Oh, may it please God tonight that He would have here within this house someone of His elect—someone who was ordained to eternal life before the foundation of the world. May He grant that that one shall believe on the Lord Jesus Christ and shall be saved and shall go out from this place rejoicing, not that you have life for today, but rejoicing that you have eternal life.

May God bless you!



### Last Days

(Continued from page one)  
ticularly the submachine gun.

The world is becoming so much better equipped for wickedness that even armed guards in armored cars must be followed and surrounded with what can be called "rolling arsenals."

It is a sign of the times. The Scriptures predict that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce — (2 Timothy 3:1-3).

The F. B. I. reports that on an average day of 1951, 34 murders were committed, 46 women were raped, 540 autos were stolen, and 1258 burglaries or robberies were committed.

The Apostle did not set a date for the Lord's return; but he did describe conditions that would prevail in "the last day." Certainly those conditions are manifest today! It is wisdom on our part to be ready for that which may occur at any moment.

The only satisfactory preparation is a personal knowledge and confession of Jesus Christ as Lord and Saviour. "Believe on the Lord Jesus Christ, and thou shalt be saved."—(Acts 16:31)



### Depravity OF Man

(Continued from page one)

eye of faith. Yes, let us arise and go with Jesus, seeing Him as being both God and man, go into this "Holy place" and take up His position at the right hand of God—having angels, and authorities, and powers made subject to Him, they being said to be under His feet (Eph. 1:21-22). Note also it is said there in Hebrews 7:2. He is "made higher than the heavens." Do not lose sight, my friends, of the fact that it is the MAN Christ Jesus that is thus MADE "higher than the heavens." We hear Him speak to the High and Lofty One "Thou art holy; but I am a worm, and no man." Yet the Great Example which we must follow if we are to enter into our Rest, teaches us here as in all things—and His lesson is for us to say unto God, "Thou art holy; but I am a worm." He is ascended "far above all heavens" (Eph. 4:10); "He that descended is the same also that ascended up far above all heavens, that He might fill all things," and we went with Him, having been made one with Him. Yet we are bodily here in this vale of sin and tears, and have great need to keep the eye of faith fixed firmly and unswervingly upon Him as He is there in the "Holy of Holies" making intercession WITHOUT CEASING for us who are "partakers of the Divine nature," through belief of the truth and the power of the Holy Ghost.

### "WHOSE NAME IS HOLY."

It is a name proper only to God, as Christ spoke, "There is none good but God," and of course none holy but Him. He is separate and alone in His holiness. Rev. 15:4 says "Who only is holy," and many times we see God described as the "Holy One." Of all things that could have been said or attributed to God, this sets Him up as the highest, and as the most sovereign God. And this lays us low as creatures, for where He is Holy, we are unholy. He is "high above all people," because of His holiness, and they should praise His "great and terrible name; for it is holy." (Ps. 99:2-3). We need to get this contrast between His being the ONLY Holy One, and therefore leaving us nothing but ungodliness of which to boast.

Secondly, this holiness denotes a separation from us creatures; for holiness always brings about a separation from unholiness. In so far as we are conformed to the image of Christ Jesus, we are holy, and certainly all saints will testify that the closer they are drawn to God, the more they love His Word and His Ways and His Will, and this love separates from the world, the flesh, and the devil. If you have no true holiness at all, but only imitate the saints of God by going to church one time, you are for that one time separated from over 99 per cent of all mankind for at that moment there are that many of the human race who are not with you either in spirit or in truth.

Thirdly, this holiness is glorious, and the aim of the Holy God is to glorify Himself. Likewise the only demonstration of holiness possible to a creature would be in the glorifying of the Holy God. We see a scene in Isaiah 6 where the Cherubim sing, "HOLY, HOLY, HOLY: THE WHOLE EARTH IS FILLED WITH THY GLORY;" showing the close connection between holiness and God's glory. God desires and demands from His creatures a continual and uninterrupted glorifying of Him as the Holy One; and tells us in Romans 1:21 how far we as men fall short of the Glory of God. But to better form an idea of HOW FAR SHORT of holiness we are, look at Job 15:15, "Behold, He putteth no trust in His saints;" not only no trust in the wicked, but none whatsoever in His saints—but that is not all, "the heavens are not clean in His sight;" the angels in heaven, even the unfallen angels in their derived holiness are not clean in His pure eyes. Then Job 4:17-18, "Shall mortal man be more just than God? shall a man be MORE PURE than his Maker? Behold, He put no trust in His servants; and His angels He charged with folly." The best of His creatures are not clean, because they do not come up to His immense desires of glory from them. WHAT BENEFIT IS DERIVED FROM CONSIDERING GOD AS HIGH AND HOLY? We are humbled! It is true we are to be humble because we are sinners, and are to mourn over our sinfulness. But there are many who thus humble themselves, but fail to humble themselves because they are CREATURES. We should have a comprehension of our emptiness, have a sense of our nothingness, realize our stupendous vanity. God represents Himself as the High and Lofty One inhabiting eternity to humble us as creatures, and then as Holy to humble us as sinners. This humility is an important part of the Gospel, as is shown in the prophecy of John the Baptist, "The voice said, Cry, and he said, What shall I cry? ALL FLESH IS GRASS, and all the goodness

thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it, surely the people is grass." (Isaiah 40). Even a congregation of angels, too, would profit by a sermon on the need for the creature to humble himself before the "High and Lofty One."

Our bodies were created from the dust, which in turn came from nothing. Our souls were created from nothing only a few years back. And God continues to designate us "nothing" inhabiting a universe which said to be hanging on "nothing." Paul one place saith, "I am nothing." The "nations" before Him are as nothing," and seem to suffice, but a further humbling is forthcoming in Isaiah 41:17: "and they shall be counted to Him LESS THAN NOTHING, AND VANITY."

Let us then learn that we are worth that we as creatures have lieth in THE LORD JESUS CHRIST. He is our worth, our righteousness, our goodness, all. "You are as nothing, and your works are nothing." (Isaiah 41:29).



### Law And Grace

(Continued from page one)  
grace through faith" people down through the centuries, because of this they have suffered every sort of persecution. The leading difference between the Baptists and others has always been their belief in FREE GRACE.

### WHY WAS THE LAW GIVEN?

The answer is clearly given in the Scriptures. (See Rom. 7-13; Galat. 3:19) The law is like a fever thermometer which reveals the feverish state of patient, but which cannot alleviate the condition.

### WHY IS GRACE EXTENDED TO ALL?

Because man is a lost, sinful, law-condemned criminal, who can only be saved through the grace of God. (See Rom. 8:1-4; Acts 13:39)

### GRACE IN ITS SUPREME EXPRESSION TO THE HUMAN RACE

That supreme expression of grace is JESUS. "The grace of God that bringeth salvation hath appeared to all men." How appeared? In the coming of Jesus. The Covenant of grace was ratified by the blood of Jesus. "This is the blood of the New Covenant, poured out for many..." What is the New Covenant? It is God's covenant to save with an eternal salvation every person who receives Jesus Christ as Saviour. The grace of God is manifested in God saving us and keeping us when we are wholly undeserving of it, and apart from any good work or any service that we can perform.

### A DANGEROUS DOCTRINE OR NOT?

Some say so, but they don't know what they are talking about. People saved by grace and filled with the Spirit of God and possessing a new nature, will actually live better and more, than people who are frantically do out of fear of God and judgment. In other words, the motive of LOVE will produce more service than the motive of FEAR. Some one expressed it thus:

"I would not work my soul to save,  
That work my Lord hath done,  
But I will work like any slave,  
For love of God's dear Son!"