

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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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WHOLE NUMBER 999

"I SHOULD LIKE TO KNOW"

1. What reference Bible do you recommend? What do you think of the Thompson Chain Reference?

I can't unreservedly recommend any chain reference Bible. I guess that the Thompson Chain Reference is as good as any of the others. I have both Scofield's and Thompson's, and I have gotten help from both of them. But there are things about them that aren't sound; especially is this true of Scofield's.

2. What was changed in the case of Hezekiah's life in II Kings 20:1-11?

God's secret purpose in the case of Hezekiah was to preserve the man for fifteen years longer. Because of the bad health of Hezekiah, if the natural course of things were uninterrupted, he would die. God revealed to him this fact, through the mouth of the prophet (v. 1). This caused Hezekiah to pray for the preservation of life. This was God's purpose all along, but unknown to all but God. So actually, what happened was this: God brought about the prayer of Hezekiah through His providence, and the prayer was in absolute harmony with the secret will and purpose of God, as are all prayers produced in us by the Lord. There was no change in God at all; He only made Hezekiah pray according to His own will. Then God healed Hezekiah, but it was not because of Hezekiah's prayer. Certainly, it appeared to be, as far as human eye could see. But it was the work of God that the man even prayed the prayer that he did. And if it had not been the purpose of God to heal Hezekiah, God would not have caused him to pray for healing.

3. Can it be said that God changes His mind?
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FULLER'S FIRST SERMON

Andrew Fuller was born at Wicken, in Cambridgeshire, in the year 1754. His father was a small farmer, who sent his son to the free school at Soham. As he grew up, he was employed on his father's farm, but so diligently did he study during his leisure hours that in 1775 he became the pastor of a Baptist congregation at Soham, and afterwards at Kettering. He subsequently became a chief among Baptists. Among his publications may be mentioned "Socinianism Indefensible" and "The Backslider."

The admirable discourse on "Walking By Faith," the first sermon printed by Fuller, was delivered at an annual gathering of the Northamptonshire Association, at whose request it was written until after its delivery. The manner in which it originated arose from a trivial manner, which is thus told:

Fuller was on his way to the meeting of the Association, when the roads in several places were flooded by a river swollen by recent rains. Having come to a place where the water was very deep, Fuller, being a stranger to its exact depth, was unwilling to go on. A plain countryman residing in the neighborhood, better acquainted with the water than

There is nothing that should irk a child of our sovereign God any greater than the heresies of Arminianism. Frankly, it is difficult to see how one could have any more respect for an Arminian than for an out-and-out atheist. If either is to be respected, it would appear that the out-and-out atheist should at least be no lower than the Arminian, for he doesn't propagate his infidelity and atheism under the guise of its being Christian doctrine. On the other hand, the Arminian does. However, there is very little difference between Arminianism and downright atheism. The only difference that is manifest is that the atheist doesn't profess to believe in any god, whereas the Arminian professes to do so. But the god that the Arminian worships, is a god conceived in man's depraved mind and imagination, the same type mind and imagination that gave birth to atheism. The Arminian god is nothing more than an idol, having been created and fashioned by man's imagination, which is the seat of all idolatry (Romans 1:21-23). In fact, the Arminians who worship the little two-by-four, weak-kneed, powerless, imaginary god of Arminianism, are no less guilty of idolatry than those poor Indians of Mexico, whom I saw bowing down to images, pictures, statues, and all manner of objects of superstitious worship. Both the god of Arminianism and the idols of the heathen were brought forth from the same womb—man's depraved imagination. If one were to ask which is the more guilty of the sin of idolatry, we would have to answer, Arminianism, for this idolatry is proceeded in, despite

the light of the Bible. Most heathen do not have an open Bible, but the Arminian does. Thus, his iniquitous idolatry brings upon him a greater damnation.

We are living in perilous days, in idolatrous days; days in which the Arminian god is being worshipped from Dan to Beersheba. And this, despite the Bible, despite age-old Baptist statements of faith, despite the writings of our Baptist fathers, despite the numerous printed sermons of C. H. Spurgeon, the works of Gill, Pink, and other expositors of God's Word—despite all these things which should cause men to see that God is God, Arminianism's weaker-than-a-worm god is the object of the worship of the majority of religious people today.

Arminianism denies the total

PLEASE JOIN THE "TWO-PER-MONTH" CLUB

(See Page Eight)

depravity of man, and fosters on the world the doctrine of free-will. Arminianism dethrones the true God, as it were, and enthrones his lordship, Mr. Free-will. People today are being taught that the purpose of God is this and that, but . . . yes, BUT! . . . unless the will of man "lets"

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The Baptist Examiner Pulpit

"HOW TO BE SAVED"

By PASTOR JOHN R. GILPIN

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:39.

Let me say at the very outset that the subject of salvation is a very serious subject. I might jest with you about things of the flesh, worldly things, but when I talk to you about how to be saved, I want to be sure that I give to you nothing but the truth. In fact, I don't know of any subject that is more important than this subject of how to be saved. It is important to preach the

truth about baptism, but it isn't nearly as important as to preach the truth on salvation. It is important to preach the truth about the church that Jesus built, but, beloved, it isn't nearly as important as it is to preach the truth on salvation. I say to you that it is important to preach the truth concerning the Lord's Supper and all the balance of the teachings of the Word of God, but it is nothing like as important as it is to preach the truth concerning salvation. I insist, beloved, that there is no subject that is more serious or more important than

the subject of salvation.

I would like everybody to be a Baptist. I would like for everybody to be baptized Scripturally. I would like for everyone to be a member of a New Testament Missionary Baptist church. I would like for them all to know the truth concerning the doctrines laid down in God's Word, particularly the ordinances. But, beloved, I say to you, as important as I think those things are, they can in no wise begin to compare with the importance of the plan of salvation. If a man is going to

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AN HOUR GLASS

By John Bunyan

This glass, when made, was, by the workman's skill,
The sum of sixty minutes to fulfill.
Time, more or less, by it will be spun,
But just an hour, and then the glass is run.

Man's life we will compare unto this glass,
The number of his months he cannot pass;
But when he has accomplished his day,
He like a vapour, vanisheth away.

"Whosoever Will" POSSUM RIDGE LETTER

dere bro, Gilpeens—

when i kam hoam frum meetin last sundy i got tu cogitatin how our singin aint nuthin but mokry and religus hypokrisy. we had sung

"Oh to be nothing, nothing,
Only to lie at His feet."

thru mi meny yers uf church goin i hav found that peepul tak this song literal lik. in fakt they not only li at His feet—they jist li.

then we had also sung

"Blessed assurance, Jesus is mine,
Oh what a foretaste of glory divine,
Watching and waiting, looking above,
Filled with His goodness, lost in His love."

This is my story, this is my song,
Praising my Saviour, all the day long."

what a li this is. a heap site uf the foakes in church aint submitted tu Jesus. they aint happy and they aint lookin fer His return. insted uf praisin the Saviour all the day long, the most uf us air grumblin kontinually.

this past sundy in our church the quire sang

"Throw out the life line,
Throw out the life line."

and as i hurd them sing i kud not help but reflekt that the most uf them kud not even put up a close line, let alon throw out a life line.

then on sundy nite they sang

"I'll go where you want me to go
dear Lord,
O'er mountain or plain or sea,
I'll say what you want me to say,
dear Lord,
I'll be what you want me to be."

but they didnt meen hit. as old Rock and me moseyed down the road aftur the meetin, hit jist

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MEXICO'S EARTHQUAKE

On Sunday, July 28, one of the worst earthquakes ever known to Mexico, rocked Mexico City, Acapulco, and at least 60,000 square miles of towns, villages and farms lying between Mexico City and Acapulco.

All we know of this catastrophe is that which was gathered from the papers. Some of these quotes are: "Was never so scared in my

life" . . . "Total strangers clung to each other to keep from falling, or simply from fright." . . . "The city was pitch black for an hour." . . . "The ground shook like so much jelly." . . . "This is the worst that I have ever seen." . . . "The Continental Hotel may have to close because of damage to the plumbing and elevators which is estimated at better than a quarter of a million dollars." . . . "The Monte Cassino Hotel was knocked an inch off its foundation." . . . "A four-story retail store crashed like a limp accordion." . . . "A five-story apartment was crushed like a match box." . . . "Residents streamed into the streets, some of them kneeling in prayer."

It is highly conspicuous that this earthquake should cause terror, fright, and hysteria on the part of those living in the stricken areas. It would be well for this same group to remember that there is another day coming—the day of judgment followed by a lake of fire for the unsaved—which will overshadow this earthquake as night overshadows the day.

What will this group who evidenced hysteria do when God judges them and casts them into Hell?

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be
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One of the best ways to get on your feet is to first get on your knees.

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"How To Be Saved"

(Continued from page one)

be wrong on anything, I would rather that he be wrong on all those things than to be wrong on the matter of salvation.

Thus believing the seriousness and the importance of this subject, therefore I want to give you the A.B.C.'s of salvation. I want to make the plan of salvation so plain that you might leave here with the realization that you have seen the truth as to how to be saved. In fact, beloved, if I could, I would like to talk to you just like I would want you to talk to me if I were dying. If I were dying and in one or two hours' time you knew I was going to be over yonder in Glory, you certainly wouldn't want to speak lightly to me. Rather, beloved, you would speak seriously and honestly with me, and you certainly would be sure that you told me the truth. Well, beloved, that is the way I want to preach to you today. I want to preach to you as though this would be the last sermon that you would ever hear in all this world. I want to make it plain as to how to be saved.

I.

YOU NEED TO BE SAVED.

I ought not have to argue the point that you need to be saved. In fact, I am sure that with this audience I don't have to argue this, but there are lots of people with whom I would have to argue as to their need of salvation.

Years ago, a woman said to me, "Now, Brother Gilpin, you are wrong. You have my family entirely wrong. We are one of the first families of this community. We are not sinners; we don't need salvation." Beloved, that woman needed to know some things concerning the Word of God as to her spiritual status. She needed to realize that she was a lost sinner and that she was greatly in need of salvation.

A man lay on his deathbed. A preacher friend of mine went in and sat down beside him and began to read the Scriptures to him. He had not sooner started in his discourse with this dying man when a daughter some twenty-five or six years old, standing in the doorway, said, "You don't need to do that. Father has always been a gentleman and he has always paid his honest debts." Beloved, that girl had in mind that because her father was a gentleman and paid his honest debts that he didn't need salvation. How she needed somebody to take her off to one side and give her the A.B.C.'s as to her spiritual condition. She was an unsaved woman herself, and needed to be told the very first things of God's Book.

Here is another incident: I can remember nearly thirty years ago that I made a call on a family. They had two daughters who had been attending a revival meeting, and they had been showing quite a good deal of interest, so I went to their home to talk with them. Just as soon as I began to talk to those girls about the Lord Jesus Christ, the mother said, "Brother Gilpin, my girls have always been good girls. They don't need to be saved." Surely,

beloved, that mother needed to know something about how to be saved.

I say, beloved, I don't need to argue the fact that you need salvation, but the majority of people in this world need to be convinced that they are lost and in need of a Saviour.

Years ago, a woman was speaking to me concerning her husband. He was a good moral man, but he was unsaved, had never made a profession of faith, and had never shown any spiritual interest in his life. She said, "Brother Gilpin, God will think twice before He will damn a man that is as good as my husband."

No, no, beloved, God won't even think once. He won't have to think once, for He has already said, "The just shall live by faith." The man who isn't trusting Jesus Christ is a lost man; there is no hope for him.

Beloved, in the light of these experiences which I have told you, I say you need to be saved. I know that you believe that, and I know that the majority of those in Baptist churches where the truth is preached believe that, but the majority of people in this world outside of all these churches feel that somehow when they come down to the end of the way God is going to overlook all they have done that is bad, and God is going to take them in anyhow and that they are going to be saved.

No, no, beloved, ten thousand times no. Above all things else, you need to be saved. Notice:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, NO, NOT ONE."—Psa. 14: 2,3.

God takes the position of one who is introspectively looking upon this earth, and as He looks down with telescopic eyes to inspect this world, His conclusion is that "they are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

Notice again:

"For ALL HAVE SINNED, and come short of the glory of God." Rom. 3:23.

In view of this verse, we are all short-comers. All of us have come short of God's glory. Not one of us has ever attained God's glory. In view of this fact, we need to be saved.

We read again:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all, for that ALL HAVE SINNED."—Rom. 5:12.

In the light of this verse, don't tell me that a man doesn't need to be saved. This tells us that we have all sinned and death has passed upon all of us; therefore, all of us, without exception, stand guilty before God. All of us need to be saved because we are spiritually dead in God's sight.

Notice another Scripture:

"But the Scripture hath CONCLUDED ALL UNDER SIN, that the promise by faith of Jesus Christ might be given to them that believe."—Gal. 3:22.

Talk about being a member of the first family. I am a member of one of the first families—not of this town, but of the first family of the world. I am a member of the family of Adam, and do you know what Adam was noted for? The fact that he was a big sinner, and I am just exactly like him.

Talk about the fact that a man has paid his honest debts and been a gentleman, as if to say that is enough to keep him out of Hell. I tell you, beloved, any man who has any shred of a moral

C. H. SPURGEON'S AUTOBIOGRAPHY

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Examiner

Editorials

BY BOB L. ROSS



A REQUEST TO FRIENDS OF TRUTH

PLEASE JOIN THE "TWO-PER-MONTH" CLUB which you will read about on page 8 of TBE. This is a way by which we hope to increase the circulation of TBE, thus reaching more people with God's Word. TBE is one of the few voices that stands for the doctrines of grace and Baptist principles, and these are the truths that the world needs to hear. Please be true to the Lord, and help us get these doctrines into the hands of the multitudes.

WE STILL NEED YOUR SUPPORT

WE THANK THE LORD that the debt on our press has been paid in full, and we more than appreciate the generosity of our readers who helped meet the final note. Some sacrificed heavily to do so, and we feel deeply obligated to everyone who had a part in paying for the press.

However, we want to remind you that we still are in need of your support, if we are to continue and extend the ministry of TBE. As working folk well know, work of recent date hasn't been what we might like for it to be, and money has been coming to us rather slowly and going rather rapidly the other way. Bro. Gilpin's printing shop has definitely been at a very low ebb, and this always causes us to feel a financial strain in connection with TBE. The shop is maintained primarily for the printing of TBE and other Gospel literature. The job work that is done takes care of the salaries of the men who operate the printing shop. If job work fails, then the salaries of the men can't be paid, and TBE can't be printed. Our subscription price does not cover the cost of printing TBE, and that is why we have to call upon churches and individuals to support TBE. The paper is a mission work of Calvary Baptist Church, but the cost of publishing it is too great for our small group. Bro. Gilpin sacrifices greatly in connection with the paper's publication, and he bears the brunt of much of the expense by donating his shop's profit to TBE. Humanly speaking, if it were not for his sacrifices and the gifts of friends and churches, TBE would definitely have to stop. We want to ask that you remember this publishing work in your prayers, and if you feel led, send an offering. If you send a check, please make it payable to Calvary Baptist Church, but be sure to designate it for TBE, if that is what you are contributing for.

ARMINIAN EDITOR OF A.B.A. CONFIRMS THAT THE A.B.A. IS GENERALLY ARMINIAN, AS TBE RECENTLY STATED

IN A RECENT ISSUE, TBE stated that most of the preachers and churches of the American Baptist Association (chiefly composed of churches in Arkansas) are rank Arminians, feminists, and mourner's benchers. (We could also have added that many of the A.B.A. preachers wear the unequal yoke of Masonry.) Ben Bogard, who was the daddy of the A.B.A., was about the rankest Arminian that one could be. He was such a free-willer that he even fought Arminians, such as G. E. Jones, who says that God elected because of foreseen repentance and faith.

Well, A. J. Kirkland, one of the leaders in the A.B.A., has confirmed the statement of TBE that the A.B.A. is Arminian. In *The Baptist Monitor*, Kirkland says of Brother Gilpin: "He represents what our people regard as Hardshellism."

Of course, Brother Gilpin is not Hardshell; if one wants proof, just ask the Hardshells. The Hardshells are all the time trying to get debates with us over the questions of the Gospel and missions. But Kirkland says that Brother Gilpin "represents

character would be a gentleman and still pay his honest debts, but that has nothing to do in the realm of his salvation.

I read another Scripture to show you this same truth:

"And you hath he quickened, who were DEAD in trespasses and sins."—Eph 2:1.

Everyone of us, before we were saved, was spiritually dead—just as dead spiritually as a corpse is physically? Does a corpse need life? Not one bit more than a sinner needs spiritual life. Don't anyone think because you haven't gotten into any particular badness, or because you haven't been defiled especially by the things of the world, that you are all right in God's sight. I tell you, beloved, we are all sinners. We are all dead spiritually. We have all come short of the glory of God and need to be saved.

II

WHAT WON'T SAVE.

what our people REGARD AS HARDSHELLISM. Actually, what Brother Gilpin represents is what all the Baptists' Confessions clearly state; what Baptists such as Gill, Spurgeon, Carroll, Pendleton, Graves, Strong, Boyce, Eaton, Taylor, and such Baptists believed; and what practically all Baptists believed a few years ago.

In view of the fact that the A.B.A. people regard as Hardshellism the truths for which Baptists have always stood, we consider Mr. Kirkland's statement to be a confirmation of what we previously stated concerning the A.B.A. Certainly, if the A.B.A. regards the doctrines of sovereign grace (Calvinism) as "Hardshellism," then the A.B.A. is Arminian, for there is no middle ground. Salvation is either of the will of man (Arminianism), or it is of the will of the Lord (Calvinism, Romans 9).

NOTES

IF YOU ARE INTERESTED in distributing copies of TBE to others, then do not hesitate to write to us for free copies. We usually have several copies left over each week, and we would be delighted to have you make use of them.

ONCE HEARD an Arminian free-willer say, "Take the old fashioned mourner's bench out of the church house, and all you will have left will be a mule barn." I thought that if the "old fashioned mourner's bench" made the difference between this preacher's church and a mule barn, then he should get another "old fashioned mourner's bench," go down to his mule barn, and establish another church of like faith and order. After all, there isn't too much difference between an Arminian free-willer and a braying jackass—neither of them care anything about the Word of God. So it shouldn't be too difficult for this preacher to do mission work in mule barns; his only expense would be for timber to make "old fashioned mourner's benches."

DO YOU REALIZE that the expression, "accept Christ," is not found between the covers of the book called "The Bible"? Yet, all the high-flying, high-pressuring Arminian evangelists of today are telling people that the way to be saved is by "accepting Christ." And what's true of "accepting Christ" is just as true of "decision for Christ." Decision cards, decision blanks, and all the rest of the "I here and now do this and that" Arminian tommy-rot—it just isn't to be found in the Word of God. However, we do read that God "made us accepted in the beloved," and this is the praise of the glory of his grace" (Eph. 1:6). We will cling to salvation by free and sovereign grace, and the Arminians can have all of their free-willism, decision cards, decision blanks, and everything else that hinges salvation on the fickle will of man.

START MAKING PLANS NOW to attend the Bible Conference at Central Baptist Church, Little Rock, Arkansas. It will be held sometime in November. Rooms and meals will be furnished for all guests. If you plan to come, be sure to write to M. L. Moser, Jr., and let him know, so that complete arrangements can be made for the expected number of guests. Complete details relative to the Conference will be announced in the near future.

THE BEST WAY you can spend your spare time is by reading God's Word or a good scriptural book. Don't be empty-headed of spiritual truth.

man can get out of his casket, then, and then only, can a dead sinner save himself.

Notice again:

"The SACRIFICE of the wicked is an abomination to the Lord; but the prayer of the upright is his delight. The WAY of the wicked is an abomination to the Lord; but he loveth him that followeth after righteousness. The THOUGHTS of the wicked are an abomination to the Lord; but the words of the pure are pleasant words."—Prov. 15:8, 9, 26.

Tell me that a man can save himself when the Bible says that the sacrifice of the wicked, the way of the wicked, the thoughts of the wicked are an abomination unto the Lord. That asks the question:

"Can the Ethiopian change his skin, or the leopard his spots?" (Continued on page three)

From Spurgeon's Pulpit

by

H. Spurgeon



Arguments For The Perseverance Of The Saints

"The righteous shall hold on his way."—Job 17:9.

THIRDLY: A very blessed argument for the safety of the believer is found in our Lord's intercession.

You need not turn to the passage, for you know it well, which shows the connection between the living intercession of Christ and the perseverance of His people—**"Wherefore also he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them"** (Hebrews 7:25).

Our Lord Jesus is not dead; He has risen. He has gone up into the glory, and now before the eternal throne He pleads the merit of His perfect work, and as He pleads there for all His people whose names are written on His heart, as the names of Israel were written on the jeweled breastplate of the high priest, His intercession saves His people even to the uttermost.

If you would like an illustration of it you must turn to the case of Peter which is recorded in Luke 22:31, where our Lord said, "Simon, Simon, behold, Satan hath desired to have you, but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren."

The intercession of Christ does not save His people from being tried, and tempted, and tossed up and down like wheat in a sieve; it does not save them even from a measure of sin and sorrow, but it does save them from total apostasy. Peter was kept, and though he denied his Master, yet it was an exception to the great rule of his life. By grace he did hold on his way, because not only then, but many a time because, though he sinned, he had an advocate with the Father, Jesus Christ the righteous.

"How To Be Saved"

(Continued from page two)
then may ye also do good, that are accustomed to do evil."

Beloved, it is just as easy for you to save yourself as it is for a Negro to turn white, or a leopard to change his spots. Whenever the day comes when a Negro can change the color of his skin to white and whenever the leopard can change the spots of his skin, then, and then only, can a lost sinner save himself.

We read:
"NO MAN CAN COME TO ME, except the Father which hath sent him draw him: and I will raise him up at the last day."—John 6:44.

Beloved, do you realize how helpless you are in the realm of salvation? Do you realize how little that you can do? Jesus said, "No man can come to me, except the Father which hath sent him draw him." Unless there is that drawing power of God the Father, no man can ever be saved.

Job tells us how helpless man is in the realm of salvation. Listen:

"If I wash myself with snow water, and make my hands never to be clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."—Job 9:

years ago that a man told me one day, "I have committed my soul into the hands of my priest, and he is wholly responsible for my salvation." He had in mind that his priest would be able to save him, and there are lots of Baptists who have the same attitude toward their pastor—that the pastor can take care of their spiritual interests. There are plenty of Jews who hold the rabbi in the same adoration. But listen to God's Word:

"For there is one God, and ONE MEDIATOR between God and men, the man Christ Jesus."—1 Tim. 2:5.

When I was in Mexico, I visited numerous Catholic cathedrals, and in every one of them, without exception, I saw people lined up waiting to make a confession of their sins. It was during the Lenten season and Lent means a lot to the Catholics in any country, especially in Mexico, and the people were lined up in order to make their confessions. What were they doing? They were telling an earthly human being their sins and depending upon an earthly human being for their salvation, yet the Word of God says that there is "one mediator between God and men, the man Christ Jesus."

I tell you, beloved, a Catholic priest is a man two thousand years behind time, for when Jesus died on the Cross, the priesthood died that day, and from that day on we have not needed a priest to come between us and God. The only one we need between God and us is the Lord Jesus Christ Himself.

So I say, beloved, you can't save yourself and the preacher can't save you, and I will go further and say that **the church can't save you.**

There are people who believe that being a member of a church is all that is necessary for their salvation. I have met Baptists like that, I am sorry to say, and I have met people of every denomination who thought that all that was necessary to be saved was joining the church. I tell you, beloved, that that philosophy of church membership comes directly from the Catholics, for the Catholics are the originators and the progenitors of that false heresy that you are saved by being a member of the church.

Do you realize that there is only one unpardonable sin so far as the Catholics are concerned, and that the unpardonable sin is to die outside the Catholic church? It doesn't make any difference how good or how bad you may be, if you are inside the Catholic church you are saved; if you are outside, it is unpardonable. The man who dies outside the Catholic church, according to their theory, is bound for Hell.

I am satisfied that so far as the church is concerned that the church that Jesus built was a Baptist church. There isn't any doubt in my mind about that, but even though I believe that the true church is not a Catholic church, but a Baptist church—even though I believe that, I will say to you, being a member of a Baptist church won't save you one bit quicker than being a member of a Catholic church. In other words, there is no salvation in church membership.

I ask you, beloved, if you go into a grocery store, does it make a cake of soap or a can of salmon out of you? I ask you, if you go into a garage, does it make a Ford automobile or a Model T out of you? I ask you, did it make a college professor out of you just because you happened to go into a college building? Listen, beloved, going into a grocery store will change you into a cake of soap or a can of salmon just as easily as joining a church would change you into a child of God.

**Help Us Increase
TBE's CIRCULATION
By Joining The
"TWO-PER-MONTH"
CLUB**
(See Page Eight)



The False Doctrine Of Salvation By Works

By Roy Mason, Tampa, Florida

The devil's chief false doctrine is the doctrine of salvation through human works. He finds it easy to put over this doctrine because it is one that human beings like to believe. Why do they like to believe it? Because it pampers human pride for people to believe that they can save or help save self. However, there are some who think they believe in salvation by grace who in reality believe in salvation partly by works.

What Does The Bible Say About Salvation?

The Bible says that salvation is "by grace through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." (Ephes. 2:8-9). Note further these passages: (Rom. 3:24; 4:4; 11:6).

The best known verse of the Bible, John 3:16, makes clear that "whosoever believeth on him should not perish but have everlasting life." Nothing is said about works whatsoever.

Then we have **EXAMPLES** of persons saved apart from works. Take for instance the penitent thief on the cross. He believed and Jesus promised to take him to be with Himself that very day. Evidently he couldn't do anything or go anywhere, yet he was saved. The members of the household of Cornelius were saved while Peter preached the gospel to them, and that means that they didn't do anything but simply believe in Jesus. Note what Peter said to those people. (Acts 10:43). Another good example is the woman who bathed the Saviour's feet with her tears. Jesus said, "Thy faith hath saved thee, go in peace." She was saved by grace through faith, plus nothing.

People Who Deceive Themselves

Some claim to believe in salvation by grace, but they mean that one is saved from his PAST sins in that way. Their idea is that from then on one must work for salvation, and unless they keep saved by their own human efforts, they are "goners." That is the idea that trust in Christ gives one a privilege of competing with the devil in the race toward Heaven. Christ's death, according to that view, pays "the down payment" on salvation, and we have to keep up the installments. If we default on the installments, then we lose salvation. Such persons who believe that, do not have any right

conception of God's way of salvation. The Bible says, "The blood of Jesus Christ cleanseth us from all sin." (1 John 1:7). If from ALL SIN, then how much sin is left to be cleansed from? None! Again we read, "Our Savior Jesus Christ who gave himself for us that he might redeem us from ALL iniquity." If from ALL iniquity, then how much is left uncared for? None! The true conception of salvation involves that Christ died for our sins PAST and PRESENT and FUTURE. No person who believes in falling from grace, believes in salvation by grace.

"Pray for me, that I may hold out faithful to the end." This is a current expression among those who believe in falling from grace. But the Bible says, "Who are kept by the power of God through faith unto salvation."

Besides, the Scriptures make plain that if a person COULD BE LOST after being saved, such a person could never be resaved. (See Heb. 6). It would require the coming of Christ again to the world to offer himself as a Sacrifice for sin, and that is not going to happen.

Just How Much Is Salvation By Grace Anyway?

Many who think they believe in salvation by grace want to retain a little of the honor of helping out in their salvation. They smugly congratulate themselves that at least they repented and exercised faith. Did they do this of their own volition apart from God? Let us see:

"By grace are ye saved through faith, and THAT not of yourselves, it is the gift of God." What is the gift of God? Study the passage and you will find that **FAITH IS THE GIFT OF GOD.** God gave it to you to believe.

"The goodness of God leadeth to repentance." (Rom. 2:4). "Then God also to the Gentiles granted repentance unto life" (Acts 11:18). Repentance is initiated of God, who "grants" us repentance.

Further, salvation is so much of grace that God took the initiative in that He chose (or Elected) us into Himself, in Christ, "before the foundation of the world." (See Ephes. 1:4-7; 13). But how can we reconcile these things with human responsibility? The answer is, it is not our business to "reconcile" but to accept the revelation of God, and then to wait God's explanation in his own good time.

God, unless you have Jesus as a Saviour.

When I was with Brother Wayne Cox for a revival meeting in April, we went out to the zoo one afternoon. I told him we were going to have a family reunion at the monkey cage. We went out and walked through the snake house and then paid our respects to all of the monkey family. Beloved, in spite of the fact that we walked through the snake house and paid our respects to the monkeys, when we came out, Brother Cox had not turned into a boa constrictor and I hadn't turned into a chimpanzee.

Listen, beloved, it would be just as easy for me to turn into a boa constrictor or into a chimpanzee as it would be for a man to be saved by joining the church. One is just as impossible as the other.

I'll go further and say that baptism can't save you. I believe that everybody that is saved ought to follow the Lord Jesus in baptism. The man who won't follow the Lord in baptism will be ashamed of himself when he stands in the presence of Almighty God, because he failed to do what God told him to do. It is a commandment of God, but it is for saved people and not in order to be saved.

I'll give you two examples. In the Gospel of John, we have the story of Judas Iscariot. Listen:

"Jesus answered them, Have not I chosen you twelve, and one of you is a DEVIL? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."—John 6:70, 71.

Notice that Jesus called Judas a devil, even though he had been baptized.

I want you to notice that prayer won't save. About 90 per cent of even the so-called Baptists of the world say that all you need to do to be saved is to get down on your knees and pray.

Years ago, there used to be a fellow who had a program on the radio, and time and time again I have listened to him at the noon hour. He would say, "I want you to get right down there on your knees besides the radio and seek the Lord until He saves you. Pray, seek the Lord, and He will save you." Beloved, there's not a word of truth in it.

(Continued on page seven)

mexican news flashes

A NEW TESTAMENT MISSION WORK

CHURCH CONTROLLED

JULY 1957

P. O. BOX 1146, LITTLE ROCK, ARK.

DIRECTED BY M. L. MOSER, JR.

An Important Letter From Guanajuato Relative To The Newly Built Church Building

Government Says That The Building, Not Fully Completed, Must Be Finished Soon

Dear Brother:

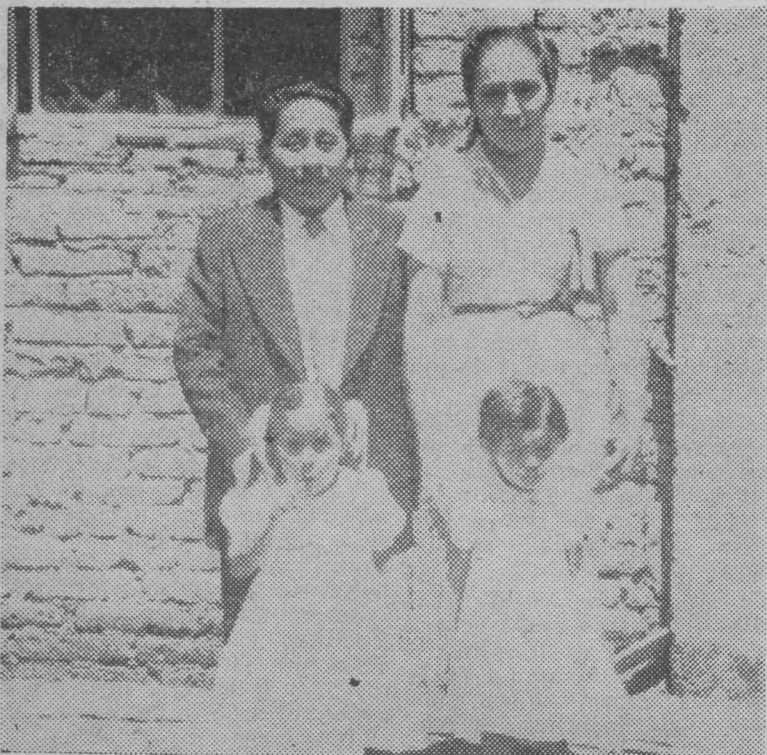
The federal government of Mexico has sent an inspector to check our church building in order that the federal government of Mexico might receive the building as federal property. (Editor's Note: All church property must be owned by the federal government of Mexico, according to their constitution). He told us that as soon as possible we must put a floor in the building and stucco the walls of the church building and the rest rooms. He said this is a requirement to complete the deeding of the property over to the federal government. He also said that "we should have a campaign to secure more members for the church," saying that it was necessary to do these things if we wanted to continue to have the use of our church building. He also told me that the government might make a school, out of the Methodist church building since there are so few of them.

We have begun a building fund in the church, but as the brethren here are very poor, we ask you to pray for us and if possible to help us financially in this work. This I ask as pastor of the church. We also are doing our part.

As you know, these are requirements of the federal government of Mexico. We had thought to finish the building little by little and so we ask your prayers that we will be able to fulfill these requirements so that we will not lose our building. We trust that the Lord will lay it upon the hearts of some brethren and churches in the United States to help us.

Your brother in the Lord,
Isidro Estrella, Pastor

GUANAJUATO PASTOR AND FAMILY



The above picture of Brother Isidro Estrella and family was taken outside of the new church building in Guanajuato. Brother Estrella is the pastor of the church and a teacher in our seminary in Guanajuato. Be sure to read his important letter which appears above.

Letters From The Seminary Students Tell Of Their Work

Guanajuato, Gto. Mexico

Dear Brethren in the Faith of our Lord Jesus Christ:

My greatest desires are that when you receive this letter, you are enjoying the peace of God. The grace of our Lord Jesus Christ be with you and all those whom it is our duty to pray for. After greeting you in the name of the Holy Trinity, I pass on to tell you the following:

Brethren, I am doing well in my studies in the Seminary, and thank the Lord that He has made it possible for me to come here and study so that I will be more able to preach His word.

Now I want to tell you of the work that Brother Marcelino Ramos and I have been able to do. We have been working in the mission of Marfil on Saturdays and, thanks unto the Lord, there are several people who are very interested in the Gospel. Please (Continued on Next Page)

make it very difficult to complete the deeding of the property to the Federal Government. But during this period of time, we can continue to use the building openly. One Presbyterian church in the State of Oaxaca has been five years in deeding the property over to the Federal Government; but they are able to use the property all this time, so it is just a matter of time and fulfilling the requirements that the Government places on us, and then everything will be final.

As we stated in the letter from Brother Estrella, we had intended to complete the church building little by little, but the Government has told us that we must complete it now. The church building does not have a floor (only dirt), nor are the walls plastered; and the officials have told the church that this would be necessary before the Government could accept the building. So we ask you to pray that the Lord will supply us with the necessary finances to complete the building. The only reason that we did not complete the building before deeding it to the Government was lack of money, but we did not want to wait until the building was completed to begin using it. We could not meet any longer in the boy's dormitory of the seminary, because we had already been forced to move once, and the building could be used as it was, even though it wasn't finished. So we moved in for the services, beginning in June, but we now must complete the building. Pray with us that the Lord will furnish us with the necessary funds to complete the building.

PLEASE NOTE

All material that is published in **Mexican News-flashes** is prepared, or translated from Spanish for publication by Brother M. L. Moser, Jr., unless otherwise stated.

Is It Fair?

There are 56 missionaries per million people in Africa.

30 missionaries per million people in South America.

20 missionaries per million people in Korea.

19 missionaries per million people in Latin America.

14 missionaries per million people in Japan.

9 missionaries per million people in India and Pakistan.

3 missionaries per million people in French Indo China.

Yet there are 1,448 ministers per million people in the United States.

Sometimes I have heard people, both ministers and laymen, say that they are missionary and believe in missions, but that we should begin our mission work at home first and then go out to the foreign field. In fact, I have heard preachers preach that home missions, meaning the United States, should always be first in missions, and then if any money is left over, we should do missions in foreign countries. The fallacy in that is that these churches never seem to have anything left over to be used in foreign missions.

The Scriptures that I have heard them use to support such a doctrine are not "United States first," but "Jerusalem first." They will go to certain Scriptures where it says "beginning at Jerusalem" (Lk. 24:47) or "and ye shall be witnesses unto me both in Jerusalem" (Acts 1:8), and from this go to the statement that we should begin missions here in America first.

I have heard sermons like that and instead of preaching "America first," they have preached "Jerusalem first," and if I believed what they preached, I would make arrangements to go on the first boat back to Jerusalem, because there are fewer believers in Jerusalem today than there were during the lifetime of the Lord Jesus Christ. If the Apostles had followed out the idea of "missions at home first and then foreign missions," none of us would have ever heard the Gospel because Jerusalem is not yet converted, nor is Judea, nor Samaria, and our business would be to preach the Gospel there until we had converted that section of the world and then move on to other areas.

The fallacy of that doctrine is the fact that Jesus says in Acts 1:8, "and ye shall be witnesses unto me both in Jerusalem, etc." The word **both** means that home missions and foreign missions are to be carried on at one and the same time. If we are to begin at one place and preach there until everyone there is converted before we move on, we will forever remain in one place, because none of us ever have 100 per cent results. If we are to be obedient to the Lord, we must be foreign missionary minded as well as home missionary minded. In fact, for awhile the church in Jerusalem was not obedient in taking the Gospel into other areas of the world, and the Lord brought persecution down upon the church in Jerusalem to force them to scatter abroad and the result was as Luke records, "As for Saul,

he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went every where preaching the word." —Acts 8:3-4.

Looking at the statistics noted, one wonders from a human standpoint, if it is fair that some countries should have so much Gospel while other countries scarcely have heard the Gospel. The Bible clearly teaches that everyone who dies without trusting Jesus Christ as his Lord and Saviour spends an eternity in Hell, and it applies to the heathen in Africa, Mexico, China, India, or any other country or area in the world, and it is our responsibility to see that every man has the opportunity to hear the Gospel at least once before he dies. God has ordained that men are to be saved by the preaching of the Gospel, and the Gospel and its preaching has been given to the churches to carry forth to all the nations of the world. When we limit our preaching to "home missions" instead of expanding it into foreign missions, we are not obedient to the Lord's commission to His churches.

A noted preacher has asked the question, "Why should any man hear the Gospel twice until every man has heard the Gospel once?" and that question remains as one to induce us to be missionary. Are all men lost? Do we not have a responsibility of taking the Gospel unto all men? Mark 16:15 clearly states that we are to "go into all the world and preach the gospel to every creature."

BRO. MARIN WRITES FROM TABASCO

Frontera, Tabasco

Dear Brethren in the Lord:

In this letter I am sending you information of the work realized during the month of June, with the help of our Heavenly Father.

I am continuing to visit from house to house, carrying the message of the Word, and my method of introducing myself is with tracts, and with these I gain opportunities to preach the Gospel of salvation.

On Sundays, in the afternoons, we have services in different homes where they want to listen to us and we also have services in some of the homes of the believers.

Now that we are baptized, there are those who criticize us, especially the Presbyterians. They say that when we were bapt-

NEW RADIO TIME
KLRA 1010 KC
"Live" from Church Auditorium
Central Baptist Church
Little Rock, Arkansas
9:30 P.M.-10:00 P.M., CST
Every Sunday Night
Rebroadcast 1:30-2:00 A. M.
CST, Monday Morning

Personal workers get better results when they approach sinners with tears in their eyes rather than with arguments on their lips.

CURRICULUM OF THE SEMINARY

Many times I am asked "What do you teach in the seminary in Mexico?" I usually try to tell them the courses that we teach, but with so many classes, I can not remember them all "off hand" and can only tell them a few of them. But since many of you might also like to know, here is a list of the subjects we teach, and the year in which the student studies them:

FIRST YEAR

1. Pentateuch (Genesis-Deuteronomy).
2. Gospels (Matthew-John).
3. Christian Education (first year).
4. Bible Introduction.
5. Theory of Music and Directing.
6. Spanish Grammar.
7. Physiology and Hygiene.

SECOND YEAR

1. Historical Books (Joshua-Esther).
2. New Testament (Acts-II Corinthians).
3. Theology (Pendleton).
4. History of Missions.
5. Christian Education (second year).
6. Homiletics.
7. Bible Geography.
8. Bible Archaeology.
9. Spanish Grammar.
10. Instrumental Music.

THIRD YEAR

1. Poetical Books (Job-Song of Solomon).
2. New Testament (Galatians-Hebrews).
3. Systematic Theology.
4. Evangelism and the Life of Paul.
5. Ecclesiastical History.
6. Homiletics and Oratory.
7. Ethics.
8. Spanish Grammar.
9. Rhetoric and Poetry.
10. Instrumental Music.

FOURTH YEAR

1. Prophets (Isaiah-Malachi).
2. New Testament (James-Revelation).
3. Old Testament Theology.
4. Pastoral Duties and Church Administration.
5. Greek.
6. Logic.
7. Spanish Grammar.
8. Instrumental Music.

FIFTH YEAR

1. Theology of the New Testament.
2. History of Baptists.
3. Comparative Denominations.
4. Christian Evidences.
5. Greek.
6. Hebrew.
7. Polemics.
8. Psychology.
9. Choir Directing.

In addition to the above classes,

those who have not completed their primary schooling go to the night school and complete their primary schooling at the same time.

We believe that each preacher who comes to the seminary will receive a real Bible training, and leaving the seminary, will be a well-trained and useful servant of the Lord.



Letters

(Continued from Preceding Page)

On Sunday afternoons, I work here in the city of Guanajuato, visiting from house to house. Some of them reject us, but others permit us to talk to them of the Gospel. We ask your help by means of your prayers, because the harvest is great but the laborers are few. We trust that the Lord will continue blessing us in our work.

Your Brother in Christ,

CANDELARIO DE LA CRUZ.

* * *

Guanajuato, Gto.

Esteemed Brethren:

During the months of March, April, May, and June, I have been working in the mission of Los Sauces and also visiting in Valenciana, which is a suburb of the city of Guanajuato. I was only able to work in Valenciana during the first two months. We are not visiting in Valenciana now because the priest came out and threatened us, saying that he would call out the whole town against us if we continued visiting there. We continued to visit there, but one Sunday when another preacher from the Seminary and I went there, we were met by a group of young men sent by the priest. They wanted to beat us as they were armed with clubs, etc. The bus came at that time and we returned to the Seminary and nothing happened. Since that time we have just been visiting the mission of Los Sauces.

With the help of the Lord, another preacher and I have secured another home for our services in Los Sauces, so that we preach the Gospel in both places each week. We continue visiting from house to house in Los Sauces but

there are only two homes that will receive us and permit us to have services. We have confidence that the Lord will open up other homes and hearts to His Word.

We also visited in the city of Silao where there are many sympathizers who receive us, but even though they are not believers yet, we have completed our responsibility and have confidence that God will bless His Word. We covet your prayers in behalf of these two places where we go each week-end and preach the Gospel.

Your Brother,

JOEL RE LOS RIOS.

* * *

Guanajuato, Gto.

Esteemed Brethren:

This letter is to tell you of the mission work that I have been doing in the village of Santa Teresa. We have the custom here that while we are students in the Seminary, we leave each Saturday to go out to our missions, and the mission where I am working is Santa Teresa. It is a village about six and a half miles from Guanajuato. It takes about fifteen minutes by bus to get here. The people are very fanatical in this village. I asked the mayor what the approximate population is. He told me that there are about 800. Of course, all of these are Roman Catholic, but there are three homes where we meet for services. These are the only ones who sympathize with us in the work of the Lord. One of these who sympathizes with us is the mayor, and he also has some brothers who are interested in the Gospel but he has other brothers who are very angry with us because we preach the Gospel.

These men, along with the others from the village, met together to follow us and see where we held our services. They told us they did not want any divisions in the village, that they were all Catholics.

The men of the house where we have services told me that it mattered not what the others said that they believe in religious freedom. So, with the help of the Lord, we have been working in this village in spite of the fact that the majority of the people are strong Catholics.

We have distributed New Testaments and tracts and have done personal work from house to house.

We ask you to pray much for the work in this place that is so fanatical.

Your Brother in Christ,

FRANCISCO MORALES.



Bro. Marin Writes

(Continued from Preceding Page)

tized that we took off all of our clothes, including the women, and that we stuck our heads down in the water. We need your prayers that this falsehood will not be believed and that it will not turn away from us those seeking the truth about the church and baptism.

Our work is progressing slowly, but we have the hope in the Lord that one day we will see the fruit of the seed that has been sown. We trust that you will not forget us in your prayers, for the work in Tabasco is small, but with great opportunities, only we lack for workers.

Your brother in the Lord,

ISRAEL MARIN.

ATTENTION

We covet your prayers and your offerings as God may lead and enable you.

Send All Offerings to—

LATIN AMERICAN
BAPTIST MISSIONS

c/o CENTRAL BAPTIST
CHURCH

LITTLE ROCK, ARKANSAS

All Offerings Are Acknowledged
By An Official Receipt.

WHAT I SAW IN MEXICO

By

BOB L. ROSS

THE BAPTIST EXAMINER

Ashland, Kentucky



Our Baptist Seminary In Guanajuato

In making the trip to Mexico, we actually had two major destinations. One was the city of Guanajuato, which is in the state of Guanajuato. (It is common in Mexico for the capital of a state to bear the same name as the state. This is the case with Guanajuato.) The other destination was the southernmost part of Mexico, where some of our newest mission work is being done, in the states of Tabasco and Chiapas.

Guanajuato is known as the birthplace of Mexico's independence from Spain. It was here that the Mexicans won their most decisive battle from Spain. A young man named Jose Barajas was the hero of the victory, and a statue in his honor overlooks the city. In view of the fact that Guanajuato is the birthplace of Mexican independence, the city strives to preserve the colonial atmosphere. Thus, one sees hardly any modern buildings or fixtures. The streets are very narrow, most of them being one-way. Some of the "streets" are so narrow that bicycles are the only vehicles that can use them. One street is called "The Street of the Kiss" because one could easily lean over from one sidewalk to the other, and kiss his mate.

Catholicism in this city is of the fanatical type. Thus, our Baptist work is all the more difficult in this section. It is here that our seminary has been located for the past three years, having moved to here from the city of Morelia. Just recently, the seminary was asked to vacate the building in which classes had been held for a long time, and where the students lived. The building had been rented by the seminary, but the owner asked the school to vacate. It is suspected that the Catholics threatened the owner and put pressure upon him, in order to get him to have the seminary to leave.

The seminary, of course, vacated the building. But it wasn't long until the Lord furnished another building, which in many respects is better than the other one. When we visited the school, the week for examinations was about to begin, and there were no classes. However, we got to meet all of the students and faculty, and on the day we left, we attended the morning devotional service. There are nine students in the school:

David Soto—age 15

Francisco Morales—age 16

Joel de los Rios—age 17

Marcelino Ramos—age 19

Juan Cornejo—age 23

Candelario de la Cruz Jimenez—age 23

Jorge Leon—age 23

Boanerges Ramos—age 24

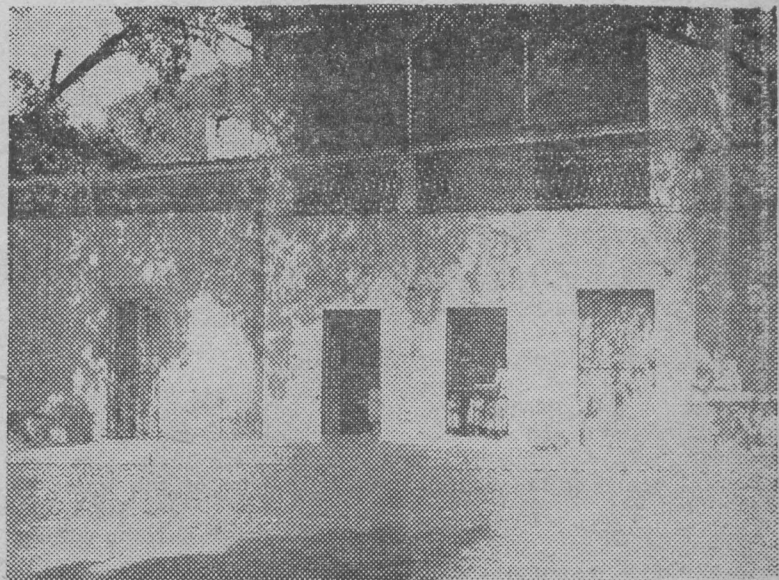
Tomas Hernandez—age 27

These boys are not just students; they are preachers and missionaries as well. They go out and preach the Gospel to the surrounding villages and communities; and during vacation time, some of them go far down into the states of Tabasco and Chiapas to preach God's Word and live for awhile at whatever places the missions are located.

It is so wonderful that these young men can attend the school in Guanajuato where they have their full time devoted to studying God's Word and preaching it. We thank God that we have some excellent Christian men who know God's Word and can teach it to these young men. The faculty consists of brethren Isidro Estrella, Oscar Cruz, and Ignacio Cabrera; Mrs. Cabrera teaches music.

One thing I noticed while visiting the seminary, the boys don't have very many books. They don't have much money, so naturally, they can't afford many books. I determined that I would do something to help the boys build their libraries, for there is nothing that a preacher needs to do more of, aside from studying the Bible, than to read and study good books. I decided that I could afford to buy a book for each student at intervals. In other words, I will save enough money to buy nine or more copies of some book, and I will give these books to the students and perhaps to some of our other missionaries, if I can afford to do so. I make mention of this idea of mine, because I thought that one or two or even more of our readers who are interested in the boys' spiritual growth, would like to help out in this project, thus making it possible to purchase more books than I alone could buy. If there are such persons, then you write to me and send an offering, and we will have a little "book fund" for these young preachers.

NEW SEMINARY LOCATION IN GUANAJUATO



The white building with the three entrances and a balcony is the building which we have recently rented for our seminary. You probably read in a recent issue of MEXICAN NEWSFLASHES the story of our having to vacate the building which the seminary used to rent. We are very happy that the Lord provided this new location for our school.

OFFERINGS RECEIVED IN JUNE 1957

Friendship Baptist Church, Fort Worth, Texas.....	\$ 25.00
A. Friend, Kentucky.....	55.00
Woodlawn Terrace Baptist Church (Ladies Auxiliary)	
Memphis, Tenn.	10.00
Tabernacle Baptist Church, Tulsa, Oklahoma.....	20.00
M. C., Melbourne, Florida	5.00
Sardis Missionary Baptist Church, Clarendon, Texas.....	16.50
T-Sgt. C. R., Albuquerque, New Mexico.....	10.00
Divide Baptist Church, Sulphur Springs, Texas.....	25.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	75.00
Central Baptist Church, Indian Oaks, Fort Worth, Texas.....	16.00
A. Friend, Arkansas	5.00
Calvary Baptist Church, Ashland, Kentucky	50.00
D. E. A., Shepard Air Force Base, Texas	25.00
Woosley Baptist Church, Point, Texas	25.00
N. R. Y., Campbell, Texas	5.00
C. H. C., Robertsburg, W. Va.	10.00
Mrs. M. E. M., North Little Rock, Arkansas	5.00
Dr. P. M., Wheaton, Illinois	10.00
Mr. and Mrs. L. E. C., Commerce, Texas	20.00
J. B. W., North Little Rock, Arkansas	25.00
Southside Baptist Church, Paducah, Kentucky	15.00
Ashland Avenue Baptist Church, Lexington, Kentucky.....	200.00
Highlands Baptist Church, Boone, Colorado	22.72
R. T. C., St. Louis, Missouri	25.00
Memorial Missionary Baptist Church, La Marque, Texas	10.00
Victory Baptist Church, Stinnett, Texas	50.00
Woodlawn Terrace Baptist Church, Memphis, Tennessee	75.00
Grace Baptist Church, Tyler, Texas	19.00
Eld. T. C., Springfield, Arkansas	2.00
Mrs. M. T. B., Alexander, Arkansas	1.00
Red Bayou Baptist Church, Mansfield, Louisiana	15.00
Southside Baptist Church, Sanford, Florida	5.00
Mr. A. C. M., Lafayette, Louisiana	25.00
Trinity Temple Baptist Church, Dallas, Texas	15.00
Rogers Baptist Church, Garland, Texas	100.00
First Baptist Church, Clute, Texas	10.00
Central Baptist Church, Little Rock, Arkansas	607.34
Total offerings.....	\$1634.56

As the Lord may lead you, please send all your offerings for Mexican mission work to ELD. M. L. MOSER, JR., P. O. BOX 1146, LITTLE ROCK, ARKANSAS.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, AUGUST 25, 1957

THE CHRISTIANS PERSECUTED AGAIN

ACTS 8

Memory Verse: "Then Philip opened his mouth and began at the same scripture and preached unto him Jesus."—Acts 8:35.

I. The First Persecution By The Pharisees. Acts 8:1-4.

Twice prior to this time the disciples had been persecuted, but both times by the Saducees. Cf. Acts 4:1, 2; Acts 5:17. The death of Stephen recorded in the preceding chapter (chapter 7), came, however, from the Pharisees. Saul, who later became Paul, was the chief instigator of the persecution. He was in perfect agreement with the awful deed which was committed. In fact, the death of Stephen was with his fullest approval. Cf. Acts 9:16; Acts 22:20.

With Saul as their leader, the Pharisees began their persecutions anew against the Christians, fully determined to completely annihilate this infant church. This was fully in accord with the prophecy of Jesus. Cf. Mt. 10:17. Accordingly, Saul destroyed this church at Jerusalem, causing all believers, except the preachers, to be scattered abroad throughout Judea and Samaria.

However, it was well that this took place. God had not only said that these Christians were to be witnesses for Him in Jerusalem, but also in Judea and Samaria. They had already completely witnessed for Him in Jerusalem. Cf. Acts 5:28. This persecution resulted in the disciples being driven out into Judea and Samaria, only perfectly fulfilled Jesus' words in Acts 1:8.

This persecution did not kill this church at Jerusalem; it did not even hinder its work. It merely furthered the work of the Lord. Every one who was scattered abroad became a preacher. Thus, God over-shadowed the work of Satan, for His own glory.

II. The Ministry Of Deacon Philip. Acts 8:5-8.

In Acts 6, we read that one of the deacons selected by the church was Philip. After the martyrdom of Stephen, Philip went to Samaria and preached Christ unto them. Many notable miracles were performed by him. The Scriptures tell us that there was great joy in that city (v. 8). Acts 8:5 gives us the reason why the city was overjoyed. Philip had preached Christ unto them. Creed nor church ritual nor ecclesiasticism would not have produced this joy. Only when Christ is preached, will men receive joy in their souls.

III. Simon, The Sorcerer. Acts 8:9-25.

The character Simon was an instrument of Satan, used to keep the Samaritans in darkness. For years he had deceived the Samaritans with his superstitions. When Philip came on the scene, Simon became one of his followers, though he may not have become a believer in Jesus Christ. It is true that Simon made a profession, but this doubtless was only a head faith and not faith in the heart. Cf. James 2:14-26. It takes more than a profession of faith to be a Christian. It requires a possession of Jesus in the soul. Simon had been captivated by the miracles he had seen. Many believed on Jesus in like manner. Cf. John 2:23. Such a belief in the externals of religion will not save. Rom. 10:17 tells us how men are saved. The very fact that Simon tried to buy spiritual power shows that he was not right with God. It is no wonder then that we find Peter pronouncing the curse upon him, which he did in vs. 20 to 23.

However, we would not be dogmatic in saying that Simon was unsaved. This is one of the doubtful cases of the Bible. While it is true that the

majority of Bible students take the position that he was lost, there is this to be said, he may have been saved, but Scripturally ignorant of God's Word and will. I personally incline to the latter view. The very fact that Peter told him to pray (vs. 22) would indicate that he was a saved man. Otherwise, you would have Peter telling an unsaved man to pray for salvation.

IV. Explanation Of Acts 8:15-17.

This is the only instance in the Scriptures where individuals received the Holy Spirit after they were baptized. It can be easily explained. The Samaritans held a religion which was partly Jewish and partly heathen. In reality, the Samaritans had denied both the city of Jerusalem and the temple and the Jewish religion. This rivalry had existed since the days of Nehemiah. Cf. Neh. 13:27, 28. From God's standpoint, it can no longer be tolerated. It was, therefore, Divinely ordered that the gift of the Holy Spirit to them should be withheld until the two apostles came from Jerusalem. This meant that Samaria must acknowledge Jerusalem. If the Holy Spirit had been imparted unto them at the same time He was received by the disciples at Jerusalem, this would only have resulted in continuing the existing rivalry. God will not tolerate this. Thus, by God's actions, Samaria is compelled to acknowledge God's dealings with the Jews at Jerusalem.

V. Philip And The Ethiopian. Acts 8:26-40.

1. God sometimes calls men from preaching to the crowds in a city, to preach to one man in a lonely desert.

2. Philip is shown as one who received his orders from the Lord (v. 26).

3. The Holy Spirit not only led Philip out into the desert, but led the Ethiopian into the desert desiring to meet someone to interpret the Word of God to him. The Holy Spirit thus takes care of the work at both ends of the line.

4. The fact that this eunuch had not received the interpretation of this Scripture at Jerusalem sheds light on the spiritual condition of the Jews in Jerusalem.

5. God has need of men (v. 31). This doctrine is overlooked by the Hardshells. Regardless of God's election and foreknowledge, He has need of men. Cf. Isa. 6:8; Jer. 5:1; Ezek. 22:30; Rom. 10:14; Acts 17:23; John 5:6, 7.

6. Philip was obedient to the Holy Spirit. Cf. Acts 8:26-29.

7. When one wants to understand and is in desperate earnestness about it, God will always provide an interpreter.

8. A man with a teachable spirit will receive instructions from any competent source, regardless of whom the instructor may be.

9. Any text in the Bible is a road which will lead to Jesus Christ (v. 35).

10. Philip revealed his knowledge of the Word of God by preaching Jesus to this eunuch, using Isaiah 53, which the eunuch was reading.

11. When one is converted, he seeks to obey the Lord (v. 36).

12. Philip baptized this eunuch by immersion (v. 38, 39).

13. The eunuch went on his way rejoicing (v. 39). He had not only received Christ, but had followed Him in baptism.

14. This entire incident is a beautiful picture of obedience. Philip was obedient to the Lord in leaving Samaria, and the eunuch was obedient to the Lord in baptism. Cf. I Sam. 15:22.

"How To Be Saved"

(Continued from page three)

There is a man who is pastor of a so-called Baptist church in another town, where they make use of the mourner's bench. One night after he had finished his message, he came down and took hold of one end of that mourner's bench and set it out about three feet. Then he took hold of the other end of the bench and set it out about three feet. Then he said to the congregation, "Do you want to know what I have done? I have brought salvation three feet nearer to you."

No, no, beloved, he hadn't brought salvation one inch nearer to anybody. He had merely lied so far as the Word of God was concerned, and had confused his audience as to the matter of salvation.

You say, "Brother Gilpin, do you think God will forgive a man if he asks for forgiveness?" Absolutely not. God will not forgive any man because he asks for forgiveness. In six thousand years of earth's history, God has never forgiven any man's sins because that man has asked to be forgiven. God doesn't forgive on the basis that men ask to be forgiven. God forgives because Jesus Christ paid for their sins, and when their sins are paid for, He forgives on the basis of redemption.

Oh, Brother, sister, would to God that I could burn it into your heart that God doesn't forgive sins because men ask to be forgiven. God doesn't forgive men because they pray for forgiveness. Rather, beloved, God forgives men because the sin debt has been paid. He doesn't forgive on the basis of prayer on the part of the individual, but He forgives on the basis of redemption—the redemption that was wrought out by the Lord Jesus Christ at Calvary.

I want you to notice also that reformation can't save. You can reform all you want to but you will never be saved as a result of reformation.

Sam Jones was a great evangelist in the eyes of the world several years ago. His great philosophy on salvation was, "Quit your meanness." I dare say in every sermon that Sam Jones preached, that he emphasized those three words perhaps fifty to a hundred times. That is all that he ever preached for salvation.

If it be true that a person can be saved by quitting his meanness, then probably every man in the world is saved a dozen times every day. Let a man get out here and do wrong and unless his con-

science has become exceedingly hardened, he will be sorry he has done so, and he will say to himself, "I am not going to do that again." In other words, he is going to quit his meanness. Listen, beloved, if quitting your meanness, or reformation, will save, then the majority of sinners would be saved a dozen times every day.

We read:

"That which hath been is now; and that which is to be hath already been; and GOD REQUIRETH THAT WHICH IS PAST."—Eccl. 3:15.

It doesn't make any difference about what you do today or how you may live tomorrow, but how about those sins of yesterday? How about those sins ever since you came into this world? How about the sins of your life that you stand guilty of in God's sight, one after another down to this very hour? I tell you, beloved, reformation can't save a man, because even if a fellow could quit his sinning, even if that were possible, which isn't possible, how about those sins of the past that God is going to require an answer concerning?

Let's notice that good works won't save. We read:

"For the wages of sin is death; but the GIFT OF GOD is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS of the law."—Rom. 3:28.

The Apostle Paul makes it clear that it isn't a matter of works whereby we are saved.

Look at Nicodemus. There was never a better man that came to Jesus than Nicodemus. He had reached the top of the ladder morally, and, I am satisfied, spiritually, so far as he was concerned in the eyes of the majority of the Jews. He was a man of good works, and he was a leader of the Jews, yet Jesus said to him:

"Verily, verily, I say unto thee, Except a man be BORN AGAIN, he cannot see the kingdom of God. Verily, verily, I say unto thee, EXCEPT a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, YE MUST be born again."—John 3:3, 5, 7.

Look at that man who came to Jesus—the rich young ruler. The Word of God tells us that he was a man of good works, and when he came to Jesus, Jesus beheld him and loved him, because he was such a fine noble young man, yet Jesus said to him:

(Continued on page eight)

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Possum Ridge Letter

(Continued from page one)
 flashed over me that this is the way hit ort to be sung
 "I'll go where you want me to go, dear Lord,
 I'll say just what you want me to say,
 I'm busy with myself just now, dear Lord,
 I'll help you some other day."

i no bro. Gilpeens that u rek-ommembur this wun

"Am I a soldier of the cross,
 A follower of the Lamb?
 And shall I fear to own His cause,
 Or blush to speak His Name?"

Sure I must fight, if I would reign;
 Increase my courage, Lord,
 I'll bear the toil, endure the pain,
 Supported by Thy Word."

yet this wun is mor abused by worldly Christians than eny of our songs. about the only resemblance of church memburs tu soldurs is that most church memburs air lik soldurs what hav gon off AWOL. ef our army wer tu behave lik the averag Christian soldur does, then we wud hav tu run up the white flag befor sun-down.

THE BAPTIST EXAMINER

PAGE SEVEN

AUGUST 17, 1957

then this wun reely givs me the kleeps

"Lord I care not for riches,
 Neither silver nor gold;
 I would make sure of Heaven,
 I would enter Thy fold.
 In the book of Thy kingdom,
 On its pages so fair,
 Tell me Jesus, my Saviour
 Is my name written there?"

now that wun reely take the kake fer hypokrisy. foakes air bizz all weak, tryin fer wurldly advansemunt yet refoos tu tithe when they kum tu meetin and then dare tu stand in Gods pres-unse and sing that they kare not fer riches.

well along with this wun, we usully sing anuther that shud be outlawned frum the him buk

"My Jesus I love Thee,
 I know Thou art mine,
 For Thee all the follies
 Of sin I resign."

this is jist tramlpin on Gods goodness to sing sich a song, fer the majority aint resined enything fer the Lord. the wimmen foakes wud be better off ef they wud resine frum ther bridg klubs and the men ort tu resine frum ther lodges.

then we sing

"Have Thine own way,"

but jist let the Lord tri tu git hit.

then ther is the song which sez

"Take my life and let it be,"

and that is zackly what most foakes want. jist let hit be—let me alon Lord.

"Take my hands and let them move,
 At the impulse of Thy love."

how kan hands muv at the impuls of Gods luv when all weak they hold kards fer gamb-lin.

"Take my feet and let them be,
 Swift and beautiful for Thee."

kan u imagin eny feet bein beautiful fer the Lord aftur glidin around over the danse hall floor all saturday nite.

"Take my voice and let me sing
 Always only for my King."

aftur singin wurldly songs all weak, how kud we sing fer our King on sundy.

"Take my silver and my gold
 Not a mite would I withhold."

yet the averag memburs holds on to hit with all his might.

yes the old Book sez that we air tu sing and mak melody but i am aferd lots uf our melin dont mak melody to the Lord. i wish that all uf our singin had the genuwine ring tu hit that the messag uf our dere old Baptist jernel has. now that is sumptin that does ring true and mak melody in every issu. i sa this bekaws i am,

yore frend
 i s hardtufule

Will You Join The "TWO-PER-MONTH" CLUB?

For quite sometime now, we have been concerned as to how we might increase the circulation of THE BAPTIST EXAMINER. You readers will remember that for the past two years we have had subscription campaigns in an effort to reach more people. These campaigns were very wonderfully blessed of God, and if those of you who sent in subscriptions for others, could only read the mail that has been received from those to whom TBE was sent, then you would shout joyfully for the good that has been done.

Ever so often some new reader will write and say, "I thank God for whoever sent me TBE. I only wish that I knew who it was that sent it to me so that I might write to him and thank him for his gift." Many are the testimonies that we have received from those who have received gift subscriptions. Of course, many did not appreciate the paper, and that is to be expected. Remember, only one of four received the seed and bore fruit in the parable of the sower. (Matthew 13:3-23).

Well, we are concerned about reaching others with the message of God's Word. This is our job and life-consuming ambition. We want to see the truth of God sown in the hearts of men and bearing fruit. God will bless His Word when it is sown (Isaiah 55:11).

Now, we know and hope that many readers of TBE are faithful to the Lord, and have a desire to see the doctrines of our Faith spread far and wide. So we are asking that our readers join with us in an effort to reach others.

HERE IS THE PLAN WE HAVE FELT LED TO USE IN THIS EFFORT:

(1) Let each person who wishes to help increase the circulation of TBE, send two subscriptions each month to whomsoever he chooses. We would suggest that you send the paper to those who would be most likely to accept the paper and read it.

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Dear Brother Gilpin and Brother Bob:

Yes, I will join the "TWO-PER-MONTH" CLUB, and help get God's Word to others through the medium of TBE. My own name and address are as follows:

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ASHLAND, KENTUCKY

"How To Be Saved"

(Continued from page seven)
"But if thou wilt enter into life, keep the commandments."—Mt. 19:17.

Then we read:

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."—Mt. 19:20-22.

Beloved, that gold which might have become a golden key to unlock the kingdom of God, became a golden bar to shut fast the kingdom of Heaven against Him, and he went away sad because of his possessions. He was a man of amazing good works, yet his works did not save, for Jesus said, "One thing thou lackest." In other words, he lacked obedience to the Lord Jesus Christ.

We don't sing:

"Jesus paid a part,
And I a part, you know;
Sin had left a crimson stain,
Together we washed it white as snow."

Rather, we sing:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

We don't sing:

"Amazing works! how sweet the sound,
That saved a wretch like me!"

Rather, we sing:

"Amazing grace, how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

Beloved, listen, even your good works can't save you.

I have said you can't save yourself, the preacher can't save you, the church can't save you, prayer can't save you, reformation can't save you, good works can't save you, and I want to go one step further and say that Christ plus all of these can't save you. Put it all together, beloved, and you are a lost man. If you are depending upon all this and Christ, you are still a lost man.

You say, "Brother Gilpin, I thought that if I trusted Jesus, and joined the right church, and was baptized, and lived a good enough life, and if I prayed and reformed and did good works, I would go to Heaven." No, no, beloved; if you are depending upon Jesus and these other things, it just shows that you are depending upon something else besides Jesus Christ and you are not trusting the Son of God fully.

We read:

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise works is no more work."—Rom. 11:5, 6.

Listen, beloved, you are not saved by what the church does and what you do and what Jesus Christ did. You are not saved by the combined effort of all of these. God said that you are either saved by grace or else you are saved by works, and His conclusion is that "there is a remnant according to the election of grace."

Suppose you invite me to your home for dinner. We sit down, at the table and after we have had prayer I reach into my pocket and pull out a little sack of cheese and crackers, and I begin nibbling on that cheese and crackers which I have brought to you house after you have invited me there to have dinner. I rather imagine that you

would say, "Brother Gilpin, what are you doing?" I would say, "Oh, I just brought along some cheese and crackers. I thought maybe you wouldn't have enough, so I brought this along to help out." Beloved, I have insulted you. You invited me to your home to eat and when I come there, I ought to come and accept what you have to set before me, and when I bring some cheese and crackers to help out with the meal, I am just insulting you.

Listen, beloved, whenever you come to the table of Almighty God, spread with all the bounties of God's grace, you come to accept what God has to offer by way of salvation by grace, and whenever you bring along your works, or your church membership, or your reformation, or anything that you do, you are just insulting Almighty God. You are just bringing your little cheese and crackers to add to what God has already provided by way of salvation through the Lord Jesus Christ.

I tell you, beloved, the church, the preacher, the ordinances, your prayers, your works all put together, plus Christ, will never save one single soul. There is not one person in Heaven today who has gone there depending upon those things, but there are a lot of people in Hell who have gone there depending upon Jesus Christ and their own good life and they have gone into a Devil's Hell. I tell you, beloved, you are either saved by Jesus Christ fully, wholly, and entirely, or else you are not saved at all.

IV

WHAT WILL SAVE.

Beloved, if you can't do anything yourself, then here is where the grace of God comes in. We read:

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

If you are saved by faith through the hearing of the Word of God, then listen to God's Word:

"I am the door: BY ME if any man enter in, HE SHALL BE SAVED, and shall go in and out, and find pasture."—John 10:9.

"Jesus saith unto him, I AM THE WAY, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

"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.

"In whom we have REDEMPTION THROUGH HIS BLOOD, even the forgiveness of sins."—Col. 1:14.

"Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved."—Acts 4:12.

There are also other Scriptures which I might read which tell us just one thing, that the only way that anyone can be saved is through the finished work of Jesus Christ.

When the Son of God came to Calvary, as He was hanging there, He looked up into the face of the Father and said, "It is finished." Beloved, the plan of salvation was completed. Everything that was done, or that needed to be done, for our salvation was done right then. Salvation was finished in Jesus Christ.

Beloved, do you want to be saved? As I have said, I can't save you, the church can't save you, your prayers can't save you, baptism can't save you, morality and good works can't save you, and all of these plus Christ can't save you. If you want to be saved, just forget about what you have done, and just look to Jesus and depend upon Him and Him alone, who died upon the Cross to pay for your sins. If you go out depending upon Him, you go out a child of God, saved by the blood of the crucified Son of God. May God bless you!

Mexico's Earthquake

(Continued from page one)
tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the

smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whose name receiveth the mark of his name."—Rev. 14:10, 11.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Perhaps that which stands as commentary on these scared tourists and inhabitants of Mexico is the fact that after the first few hours of panic had subsided, the question that was most generally asked was, "What are we going to do tomorrow?" They prayed when the earthquake struck and when it looked as though the buildings of Mexico City might be toppled upon them, they thought of God and fear caused them to pray. Then as soon as they recovered from shock and the first hours of the scare, they got all about God and prayer. Isn't this human nature in every respect? Nothing but the grace of God will ever change human nature.

In view of the fact that Bob and Ruth have just recently returned from this area, we cannot thank God enough that in His providence He saw to it that they were home when this disaster struck. Truly, God is good to us.

"I Should Like To Know"

(Continued from page six)
etc. Prayer does not change God. All true prayer is offered as a result of the Lord's working within us (Rom. 8:26). And certainly, if God prompts us to pray for something, then it must be His will and purpose to perform it. As in the case of Hezekiah, already referred to, it was God's purpose to heal him, so He prompted Hezekiah to pray for healing. As to our own understanding, prayer changes things, but all the while, what ever happened was the purpose of God. (Questions answered by Bob L. Ross).

WHY I TITHE

By ALFRED L. MEARES
in "The Messenger"

1. First, because that I do not believe that God has left me to decide such an important Bible doctrine; neither to guess about the matter, nor to rely upon my finite judgment, nor to do as I may please or feel as to how much to give of that the Lord has prospered me with.

2. He has given to us the example of Abraham (the Father of the faithful). He has given the example as set forth in the law. He has given to us in Scripture where Jesus approved of the same (Matt. 22:23). All these are more than satisfactory to this writer. Again He has shown me by the inspired never-ending Word of God, as given to us in the writings of the great Apostle Paul, "To lay by in store a definite proportion." Therefore I am unable to see how anything less than a tithe would approximate teachings so very plainly and simply laid down in the Bible. Let us notice again that Abraham did not pay tithes, but he "Gave Tithes." Jacob did not say he would pay a tithe, but rather that he would give a tithe. And may we keep in mind that this was many years before the law was given to Moses on the Mount.

3. May we now notice some precious Scripture in the New Testament: We find in the first book of Corinthians, chapter nine, beginning with verse 7 and on through verse 14, a most positive treatment of this subject, and is clearly taught, that to this humble writer no one can deny that of this being a New Testament Doctrine. This should be taught in every New Testament Baptist Church, and should of course be practiced by every member of the church.

THE BAPTIST EXAMINER

PAGE EIGHT

AUGUST 17, 1957

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