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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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THE ONLY TRUE GOSPEL

By Pastor Frank B. Beck
Clarendon Street Baptist Church
Boston, Mass.

Scripture reading: I Corinthians 15:1-4, 20-28.

The word gospel comes to us from the Anglo-Saxon language and originally meant: **God story, or good story, or good news.** It is the glad tidings of our salvation through the death, burial, and resurrection of Jesus Christ. It is the "good tidings of great joy" that Christ the Lord has come to earth as our "Savior" (Luke 2:10-11), not merely as a Teacher and Example.

The importance of the Gospel is seen in that the Apostle Paul penned to the Corinthian Church: "I delivered (this Gospel) unto

you first of all" (I Cor. 15:3; or, "as of first importance"; or, "before all else" (Weymouth).

The inspiration of this Gospel shows its importance. Paul proclaims: "I delivered unto you first of all that which I also received" (v. 3). Paul did not receive this Gospel, nor was he taught this Gospel by man, "but by the revelation of Jesus Christ" (Gal. 1:11-12). Much less did he make it up himself. He "received" it from outside of himself, from God (I Cor. 4:7).

Then this Gospel should be related, so that every preacher is responsible to say: "I declare unto you the Gospel" (v. 1). "Woe is unto me, if I preach not the Gospel" (I Cor. 9:16). Yet we

wonder if Professor David A. MacLennan (of Yale University Divinity School) is not correct when he comments: "We have good reason to suspect that there is not enough of the Gospel in many popular sermons to save the soul of a humming bird, if that tiny creature has a soul" (Pronouns for Preachers, p. 58, The Pulpit Press).

The Gospel is to be related in such a manner that it is to be revealed by plain speech (the Greek is, "I make known unto you," so I Cor. 14:8-9). Certainly it is to be received by the hearers ("which also ye have received," v. 1). And it is to be retained, we are to stand in it (v. 1), remember it (v. 2).

(Continued on page 7, column 3)

EFFECTS OF BELIEVING THE BIBLE DOCTRINE OF ELECTION

A sermon delivered on April 22, 1860, at the New Park Street Chapel, Southwark, London, England
By C. H. Spurgeon

(To be published in the EXAMINER in 4 installments)

INTRODUCTION

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24:24.

I am not about to enter upon any argument in proof of the doctrine of election tonight. That I have done at other times, and am prepared to do so yet again. I purpose rather to speak of some of the practical effects which result from this article of the believer's faith.

We cannot however pass over the text, without observing that it is very certain **there is an elect**, and that these elect are a special people; for they are here defined as being "the very elect" — those who are such in deed and in truth.

It is equally clear that these elect ones **cannot be deceived**. The text informs us that if it were possible, those deceivers who had gone to the full stretch of great signs and wonders, doubtless adding thereto all kinds of eloquence and persuasion,



CHARLES SPURGEON
In His Early Ministry

were not able to deceive the elect; the simple reason being that it was not possible. They would have deceived them if there had been a possibility, but the elect were a people who could not possibly be turned from the stedfastness of their faith. (Continued on page 8, column 1)

The Great Commission Is Baptist, Belonging To Churches, Not Boards, Etc.

By Chester Tulga
Somerset, Kentucky

At the turn of the present century, due to the growing domination of modernism over the great denominations, Bible-believing Christians began to turn away from the denominational mission boards and support independent, fundamental "faith missions."

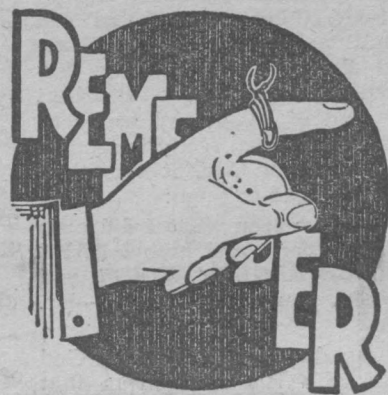
As the older denominations ended more and more to compromise the Gospel or even to preach a false gospel, God in His sovereignty permitted the rise of independent — non-church related missions to serve as channels for the dollars which were being withheld from the denominational boards. This was more prevalent in the north than in the south, due to the slower advance of modernism in the north. However, modernism is marching forward with giant strides in the south and many are looking for orthodox channels for the distribution of their mission money.

"Faith missions" became a great movement, getting millions of dollars in contributions and uniting churches of every variety and hue as contributors, thus forcing a wider doctrinal flexibility and giving rise to an unwholesome essentialism, whereby Christians could unite in what they called the "essentials" in the Bible. The modernist took upon himself the function of deciding what is so and what is not so in the Bible; the fundamentalist the right to decide what is important and what is unimportant in the Bible, thus in both cases transferring religious authority from the Bible to the individual.

Today, interdenominational fundamentalism, both at home and abroad, is compromising even the minimum theological position formerly held. Interdenominational fundamentalism, at home and abroad, seems to have embraced firmly the principle that believers and unbelievers, modernists and fundamentalists, Baptists and Pedo-Baptists (sprinklers), Arminians and Calvinists, Episcopalians and Pentecostals and a wide variety of fuzzy whatnots, can work together in one happy fellowship. Truth has been sacrificed for unity and the compromising of truth by interdenominationalism steadily grows more serious. It is time for Baptists to decide whether the basis of fellowship is the Word of God or human fellowship. Interdenominational fundamentalism has become a homogenized religion with an evangelical flavor.

It is time for New Testament Baptists to take a new look at the Great Commission and take a new look at their own program and decide whether they are carrying out the Great Commission or an abbreviated version of it.

(Continued on page 7, column 2)



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"Let him that is taught in the word communicate ('share with') unto him that teacheth in all good things." — Gal. 6:6.

Reader, Where Will We Go When We Depart This Life?

By E. G. COOK
701 Cambridge Street
Birmingham, Alabama

Just how long do you and I have to live? If today should be our last one, what about tomorrow? To be sure, we will be gone from here, but where to? We don't just go, we go somewhere.

In Luke 16:19-24 we see two men who once lived on the earth, just as you and I do today. One of them died and his spirit was carried directly to Heaven by the angels. The other one died and in hell he lifted up his eyes. And in this terrible place of suffering and torment in the flames, we can still hear this man as he begs, not for a whole bucket of water, not even for a glass of water, but for one tiny drop. Then in Luke 13:28 we can listen to the crying and hear the gnashing of teeth in this dreadful place, and if we read Rev. 20:15, we can see who will be doing the crying, gnashing of teeth and begging for water.

The important thing for us to consider now is, **Who is in danger of going to this terrible place?** The soul that sinneth, it shall die (Ezek. 18:4), because the wages of sin is death (Rom. 6:23), and all have sinned and come short of the Glory of God (Rom. 3:23).

Romans 3:23 includes YOU and it includes ME, but there is a way of escape.

He that believeth is not condemned (or lost); but he that believeth not is condemned (or lost) already, **because** he hath not believed in the name of the only begotten Son of God (Jno. 3:18).

For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast (Eph. 2:8-9).

Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31).

What Must I Believe?

That Christ died [paid the penalty] for our sins, according to the scriptures; that He was buried, and that He rose again the third day, according to the scriptures (I Cor. 15:3-4). "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).

So it is either believe or be damned to an eternal hell, where there is weeping and wailing, gnashing of teeth and begging for water.

Compromise

There is a classic story from the Civil War which tells how an inhabitant of the border country between North and South decided to remain neutral. He dressed himself in Confederate trousers and in a Union jacket, with the unfortunate result that the Confederates shot him in the back. (Continued on page 5, column 5)

The Baptist Examiner Pulpit

"THE NEST STIRRED UP"

Sermon Preached by Pastor John R. Gilpin

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him."—Deut. 32:11, 12.

I rather imagine that your knowledge of an eagle and its habits is about as limited as mine. In view of the fact that we live in an area where the eagle is almost nonexistent, I am sure that you know very, very little about an eagle. I'll go further and say that while I have seen eagles at least twice in their wild estate, when I was in other states, and have seen them in the zoo, my knowledge on the subject of

eagles is very, very limited. However, I do know this, that an eagle has a habit of flying high. They soar aloft, and they fly seeking to get as close to the sun as possible.

Just like the ox is the king of domestic animals, and just like the lion is the king of wild, ferocious animals, so the eagle is the king of all birds.

I think of the eagle, king of all birds, soaring aloft, flying high, reaching upward toward the sun as a good and a perfect illustration of Almighty God. Beloved, we need to realize anew and afresh the fact that God lives on high, and that God is far above us. While the eagle is king of

the birds, our God is sovereign over all creatures and all creation. All of us are but creatures of His creation.

I think of Isaiah, good man that he was — and I rather imagine that he was doubtlessly the best man of his day — for God had chosen him especially to be God's man and God's prophet. Isaiah, good man that he was, came into the presence of God and was humbled at the thought of God's loftiness, so much so that we read:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, HIGH AND LIFTED UP, and his train filled the temple." (Continued on page 2, column 2)

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Should One Tell A Sinner To "Give God Your Heart?"

One of the stock instructions given to lost people is "GIVE GOD YOUR HEART." Often this is meant well, but it positively is NOT the Bible way of salvation. What, then, is the matter with the expression?

1. It makes the sinner the giver and not the receiver. It saves human pride for the sinner to be able to GIVE God something. The truth is, the sinner is not on the giving end. He is, in God's sight, totally bankrupt. He doesn't have anything fit for God to accept, for everything about him is vitiated by sin, and he is totally depraved.

2. It reverses the instructions of Scripture. God's Word says (Jno. 1:12), "To as many as RECEIVED him, to them gave he power to become the sons of God, even to them that believe on his name." There is an immense difference between giving and receiving. Yes, and there is a world of difference between "giving God your heart" and in your "receiving God's Son."

3. It takes a command given to a child of God and applies it to a child of the Devil. Prov. 23:26 says, "MY SON give me thine heart." God requires the heart—the affections, in other words—of His children. He cannot have the affections of the children of the Devil, for they do not and cannot love God until they have received God's Son and have been born again. Many of the Scriptures given to God's people are taken and indiscriminately flung to the unsaved. This does violence to them and distorts their meaning.

4. The expression "give God your heart" is a sentimentality that muddies the water and befuddles the lost. In a practical sense, it ignores the atoning death of Christ. If one can be saved by "giving" God something, then why did Christ die? The whole plan of salvation, as God gives it, is left out. One is saved by receiving what Christ did in dying sacrificially.

"He was wounded for our transgressions, and bruised for our iniquities, and with his stripes we are healed" (Isa. 53:5). "Our Saviour Jesus Christ who

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gave himself for us, that he might redeem us from all iniquity." — Titus 2:14.

"Believe on the Lord Jesus Christ (literal "lean upon") and thou shalt be saved."

Nothing said about giving God something. "God so loved the world THAT HE GAVE his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Who gave? God — not man. How Satan must be pleased, when he can reverse instructions concerning the most important thing that concerns a soul!

It is tragic that preachers fail to get straight on the most fundamental matters, and instead pick up a lot of ministerialisms. The expression, "Come down front and give me your hand and God your heart," is one of these sentimental expressions. It is akin to the expression, "Join the church of your choice," and is about as asinine. When it comes to the salvation of one's soul, instructions cannot be too clear and plain. Paul and Silas, when appealed to by the Philippian jailer (Acts 16), who asked "What must I do to be saved?" did not suggest "giving God his heart." They likewise said nothing about signing a card or "praying through" or any of the things that one often hears around a revival. They were definite and plain: "Believe on the Lord Jesus Christ and thou shalt be saved." No doubt about it.

One great trouble is that people don't want to put themselves in the position of helpless, hell-bound and hell-deserving sinners. So many will hold out that they "are not so bad." "I haven't done anything very bad. I pay my honest debts, and try to do the best I know how."

No salvation for people like that, until they are convicted of their sins. A person of that kind might very readily respond to the invitation, "Give God your heart."

"Yes, I will patronize God a little bit — if I have something He wants real, real, bad, I will condescend to give Him my heart."

I often remember the old man I visited in the hospital. He had expressed a desire to see me, and his first words upon entering were these, "Bro. Mason, I am just an old low-down sinner."

My response was, "Thank the Lord — I've got good news for you!" I didn't thank the Lord that he was so "low-down," but for the fact that he had come to realize it. He readily received the good news that there is a Savior for low-down sinners, and was soon rejoicing in a new-found Savior.

Yes, many mean well when they instruct, "Give God your heart." A father meant well when he got up in the night and gave his sick daughter a dose of medicine, but unfortunately he got the wrong bottle and gave her poison and she died. One can dispense spiritual poison in a well meaning and ignorant way, and it can mean ruin to the sinner.



"The Nest Stirred Up"

(Continued from page one)
temple." — Isa. 6:1.

As he describes the Lord in this chapter, he tells how the seraphim stood in the presence of God. Listen:

"And one cried unto another, and said, Holy, holy, holy, is the

Lord of hosts: the whole earth is full of his glory." — Isa. 6:3.

While the eagle, as king of all birds, soars aloft on high, so God as the King of all creatures and all creation, fills the universe with His glory, for when Isaiah described Him he said, "The whole earth is full of his glory."

I

SOMETIMES GOD CARRIES US SMOOTHLY AND COMFORTABLY.

It was thus that the Lord led the children of Israel when they left the land of Egypt and came out all the way to Mount Sinai without a single difficulty. I don't mean that they didn't have any problems, but the problems vanished in the presence of the Lord. They needed water, and God gave them water out of the rock. They needed food, and God sent food down from Heaven so that all they had to do was to pick it up early in the morning. They had enemies that arose against them, but God miraculously closed the Red Sea upon the enemies, and while the Red Sea was as smooth as a concrete pavement to the children of Israel that they might pass over, it became boggy and the Egyptians in attempting to follow the Israelites sunk down in the mire in the bottom of the Red Sea, and were covered over by the waves to their destruction and death. I say that they had difficulties, but God took care of them. He fed them, He watered them, He led them, He fought for them, and He directed them, so that we can literally say that the Lord carried them along smoothly. Six months after they had left the land of Egypt and were encamping at Sinai ready to receive the law from God, it was then that God said to them:

"Ye have seen what I did unto the Egyptians, and how I BARE YOU ON EAGLES' WINGS, and brought you unto myself." — Ex. 19:4.

I say, beloved, sometimes God deals with His children in that manner. Just as an eagle sometimes bears its brood upon its wings and takes that brood for a ride through the skies so that they have not a care, in like manner God sometimes provides for His children and in a smooth manner carries us along. It was thus with Israel, and it is thus with us today.

I am sure that there isn't a one of us but what have had seasons when it looked like everything just went our way. We had no illness. We had very few problems. We had very few difficulties. As I look backward across my ministry, I can remember many, many times in prayer that I have been impressed with the fact of asking God if there were something wrong with my ministry, that He was giving me too easy a time, that things were going too lightly for me, that He was carrying me along on eagles' wings, and that I was enjoying life too easily. I am sure, beloved, that what has been true of me is true of you — that you have had those experiences when seemingly everything moved perfectly for you. Oh, you have your ups and downs and your little problems that don't amount to a great deal, but God takes care

THE INTERLINEAR GREEK-ENGLISH NEW TESTAMENT

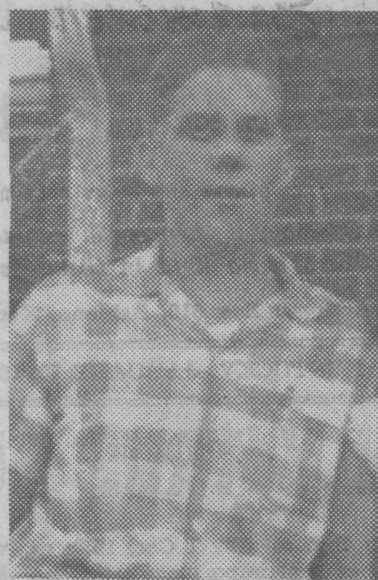
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Why I Want To Attend Your 1960 Bible Conference



By ROY SUTHERLAND
Chester, Pennsylvania

Some denominations have annual conferences attended only by their preachers and chosen delegates. They meet to compile detailed statistics, shuffle pastors, plan attendance contests, and otherwise transact business which binds and overrules each local congregation. This ruling authority sets aside the New Testament right of each local member to vote on business issues in his own assembly.

God led me out of this kind of convention. It was through reading The Baptist Examiner that I learned the Bible truth that the governmental power of a church is with the local members gathered together. This and other doctrines encouraged me to be baptised into a local independent Baptist church. This was over five years after being saved in the convention denomination.

I know something about what it is like to be at a conference at Calvary Baptist Church. That is why I would like to attend AGAIN this September. It is not a business but a BIBLE Conference where God's Word is preached and taught. Christian fellowship in conversation, singing, and prayer is at its best. Everybody is received with gladness and kindness.

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There is great boldness and liberty of speech displayed as the preachers open the Scriptures. The doctrines of God are exalted. Truth is upheld and false teaching exposed. The meat of the word are given out at each session.

Pleasures of travel to and from Ashland are also a blessing to my wife and children.

of them, just like He took care of Israel's enemies. Just like He provided food and water for them and those problems for Israel amounted to nothing, so our problems that arise amount to virtually nothing. God, I say, many times seemingly carries us along, smoothly, easily, and effortlessly on our part, on His wings.

II

SOMETIMES GOD STIRS UP THE NEST.

The Scripture that I have read says that the eagle stirreth up her nest. Sometimes things get too soft for the little eagles, and they would stay within that nest forever if the mother eagle did not take drastic steps to prevent it. I imagine that it must feel almost perfect to that little eagle to sit there within that nest that had been built with sticks and lined on the inside carefully by the parent eagle. I am sure it must be most pleasant to that little eaglet to make its home within that nest, and as it grows I am most sure that little eagle must feel how wonderful it is to be within this soft nest that has been prepared for it. But, beloved, that little eaglet wasn't hatched to stay within that nest. It just isn't the nature of an eagle to stay within the nest. It is the nature of an eagle to stretch its wings, and to soar aloft, and to fly toward the sun, but it is so much more pleasant to stay within the nest, than it is to exercise the wings. It is so much more pleasant to stay within that soft warm nest than it is to get out and fly toward the sun. Sometimes that parent eagle notices the tendency on the part of the little eaglet to remain within the nest and therefore that parent stirs up the nest and pulls out the lining, in order to make the little eaglet desire to get out of the nest and to stretch his wings and soar aloft. Sometimes even then the parent eagle may look upon that little eaglet to realize that thus far he has failed to stretch his wings and soar aloft, and therefore that eagle takes the little

eaglets upon his own wings and flies off in the distance supporting and upholding his own young and then dropping them and allowing them to fall, and then fluttering under them to keep them from harming themselves ere they might fall to dash themselves to pieces on the ground. Thus that parent eagle teaches the little eaglet that he is not to remain an eaglet but become an eagle, and that little bird learns the hard way some of the lessons that nature would intend that little bird to learn.

As I think of this, I am reminded that the eagle as king of the birds is a good and apt illustration of God. I think sometimes God does with us, and for us, just exactly as the eagle does with, and for its young. I am rather of the opinion that God deals with us in precisely the same manner. When you go along for a season of time and you don't have any big problems or any heartaches or any burdens life is mighty pleasant, and then isn't a one of us but what would like for it to be that way. I tell you, there isn't a one of us but what would like to stay within the soft nest just like the eaglet, but, beloved, we don't learn an easy time. If that little eaglet had stayed within that soft nest and never ventured over the precipice of the cliff, he would have

(Continued on page 6, column 1)

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THE ATTRIBUTES OF GOD

By Stephen Charnock

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There is no book that so clearly and thoroughly presents what the Bible reveals of God as this work by the Puritan, Charnock. It is one of the easier read Puritan works, too; but it still requires careful attention by the reader.

If there is one book we would desire that every preacher read and re-read, it is this one — a book in which God is exalted to His rightful place and presented as He truly is.

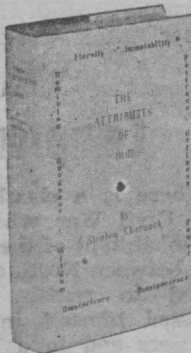
Things discussed in the book include the eternity of God, His immutability, His omnipresence, knowledge, power, holiness, sovereignty, and many other truths.

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The Baptist Examiner

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Editor

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

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Expressions Of Sympathy

Here are a few of the many sympathetic and comforting comments received from friends and readers, regarding the death of Bob's son, Stephen Mark Ross. They are uplifting, and we want to share a few with you.

Dear Bob and Ruth:

One hardly has words to say at a time such as this, yet our hearts are so full as we sorrow with you in the loss of your little one.

Yet these are the times when we are called upon by the very word which we preach and live by, to put complete trust in the God who holds all our lives in His hands. We know His Word teaches us we must rely on His sovereign will in all these matters, yet our human-love is so strong, we cannot help but suffer pain at such a loss.

Our lovely Lord has no doubt manifested Himself to you in these passing days, and you have

realized perhaps the first time so deeply the real peace He alone can give. Hard as it is to endure, it is such times as these that we become tempered and softened to real deep understanding and unknowingly to ourselves become even more fit for the Master's use. Each of our lives must have these things, and we must take what our God gives without question.

Ray would have driven to Kentucky to be with you, were there anything his being there could accomplish. He felt so deeply in this matter, having a special love for you, Bob, because of your youth and consecrated stand for the truth, and the great work he feels God has for you in the future.

Remember, Ruth, it's all a part of God's plan, and we "sorrow not as others who have no hope." We do have a hope, don't we; how wonderful God's provision for His children. We love you dearly and certainly our thoughts have been with you these past days.

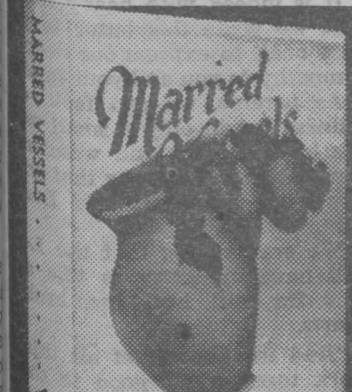
New life shall soon be coming into this world. God is good. You shall feel the warmth and love of this experience and marvel again how our "God moves in mysterious way. His wonders to perform."

I hope anything I've said has not made you feel worse — just wanted you to know you have our utmost sympathy and love.

Bernice and Ray Schwartz
Hutchinson, Kansas.

MARRIED VESSELS

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Feeling certain that Stephen Mark would have followed closely in the footsteps of his father, grandfather and our Great Master and preached the Truth with powerful voice had he been spared to reach maturity, we would very much like to have the enclosed check used in memory of Stephen Mark Ross to help in some small way in preaching God's Word.

May the joy of service help to lighten your grief and may you say with the poet:

I will NOT doubt! Well anchored in this faith,
Like some staunch ship, my soul braves every gale,
So strong its courage will not quail
To breast the mighty unknown sea of death.
Oh my I cry, though body parts with spirit,
"I do NOT doubt," so listening world may hear it
With my last breath!

With Christian love,
The Roy J. Johnsons,
Roy and Miriam and Roy, Jr.

Mr. Wood told us about the Lord taking your little darling home. Words cannot express our heartfelt sympathy. We all know that He giveth and He taketh away, but the human side of us is so weak at a time like this and it is fresh grace that we need from day to day. We would like for you to know that our prayers are with you.

"The Lord will give strength unto His people" (Psalm 29:11). "And Jesus came and touched them, and said, Arise, and be not afraid . . . the light shall shine upon thy ways . . . He will be with thee, He will not fail thee . . . And the Lord shall guide thee continually . . . Wait on the Lord; be of good courage, and He shall strengthen thine heart . . . He giveth power to the faint; to them that have no might He increaseth strength . . . But my God shall supply all your need according to His riches in glory by Christ Jesus."

As Romans 8:28-30 comes to all of us daily it is good to know that we find in Christ our rest, shelter, shield, comfort, preservation, Rock and foundation, love, joy, peace and happiness that this world cannot understand. I am so glad that He promised to heal the broken hearted. And now we will conclude with Rev. 21:4, "God shall wipe away all tears."

Yours with our Christian sympathy,
The A. R. Fields, Bethalto, Ill.

I read in the paper of your great loss. I was so grieved for you.

Ruth, when you were a little girl in our seventh and eight grades you were so staunch in your belief. You had great faith even then. And I know it will give you great comfort now.

I remember meeting you in Ashland when your little boy was just a month or so old. You were so happy and proud. I was so proud for you.

But I know your faith in Him above will help you through his grief, and you will be even more devout.

Your old teacher,
Irene I. Ward,
Russell, Ky.

I was grieved indeed to read a paragraph in Sunday's **Courier-Journal** of the accident and loss of your 21-month old son.

I know your faith in His love and the prayers of many will bring a healing peace from our dear Heavenly Father.

May He who rolled away the stone and rose to sit on Heaven's throne send hallowed angels from above to bring you His eternal love and peace.

Sincerely,
Ada E. Sloan, Lexington, Ky.
(Continued on page 4, column 4)

"I Should Like to Know"

1. Is it possible for a man to believe that Jesus Christ is the Son of God and that He died to save him, and believe the Bible doctrine of election and understand the Bible, and not be a saved man?

No. Comprehended in the matter of truly believing that Christ is the Son of God who died for one's sins are such things as (1) recognition that one is a sinner, (2) submission to Christ as Lord and Saviour, and (3) love for the One who gave Himself for us.

It is possible, perhaps, to have a mental understanding of what is preached about Christ, but impossible to truly believe these things and not be saved. The devils have the mental knowledge and understanding as to Christ's person; however they do not believe (trust) Him, but despise Him. Furthermore, they do not acknowledge Christ, except to Him; they lie about Him when dealing with human beings.

2. Do you believe that any of God's elect ever fear that they are not saved?

Fear and doubt are characteristics of the depraved flesh, not of the "new man." Until the old man is put off at death, the old flesh is capable of any sin, including doubt. God permits such experience to cause us to seek Him and His blessed assurance more, and to cause us to yearn to know Christ better. Such experiences primarily have to do with young converts, who, not being taught properly, and misled by false doctrine, often fall into the snare of doubt. But God has numerous promises and statements of FACT recorded in His Word that will give us blessed assurance, especially in times when Satan tries to arouse doubts and fears in His people.

3. Is it a sin to sell a dog, and is the "dog" spoken of in Deuteronomy 23:18 a real dog or a figure of speech for a man?

The verse mentioned has primary reference to the Jews and their house of worship. Some understand the term "dog" to refer to a sodomite, as the first part of the verse refers to a whore.

So far as sin is concerned, the verse does not indicate that it is wrong to sell a dog. The verse simply commands the Jew not bring the price of a dog into the house of God, using it in some way in worship.

4. Who are the 144,000 spoken of in Revelation 14:3?

Read Revelation 7:4-8; this tells you.

5. Was Judas ever saved?

We do not believe that he was. Jesus referred to him as "a devil" (John 6:70) and he never showed any evidence of being anything else. He never realized (so far as we know) that Jesus was the Son of God who died for sin and Peter said that he "went to his own place," not the Lord's place, Heaven. Though he "repented" of betraying Christ, we do not find that there was faith coupled with this repentance. Rather, he went out and committed suicide.

Some contend that Judas was saved, however. If he were (and is), then we are happy for him, since we wish all men well. But we see no sense in arguing either for or against the matter, to the point that some do.

Judge Writes The Prescription For Robbery Disease

A 21-year old welder had five robberies charged to him at the time of his arrest. He pleaded guilty to one of them.

He endeavored to have the crime classified as second degree because he had wielded an unloaded gun during the holdup.

Judge Edwin L. Jefferson of Pasadena, Calif., remarked that the victim of a robbery can only find out if the gun is loaded at the risk of his life, and pronounced the weapon deadly, rather than dangerous.

"Robbery is a disease," the robber told the court through the probation office. "On my first job, I found how easy robbery is—how quickly people hand over their money when they're looking down the barrel of a gun."

The judge did not question the statement about robbery being a disease; but acting on the knowledge that some diseases require strong and unpleasant medicine, he prescribed a 5-year-to-life sentence in prison for the "diseased" person!

Sin is a disease with which we are all afflicted for we have everyone turned to his own way. Isaiah 53:6. We have not all sinned to the same degree, but we have all sinned and fallen short of God's standard of righteousness.

The disease is so serious in the estimation of the Lord that He has prescribed death as "the wages of sin." Romans 6:23; and "after death the judgment." Hebrews 9:27.

The Great Physician, the Lord Jesus Christ, graciously undertook our case and actually "died for the ungodly." Romans 5:6. Yes, He died "the Just for the unjust that He might bring us to God." I Peter 3:18.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

It is not singular that the first person to go to Paradise with Him after His death was a robber! Luke 23:39-43.

No matter what the nature or quantity of our sins, there is power in the precious, shed blood of our Saviour to cleanse us. The blood of Jesus Christ "cleanseth us from all sin." 1 John 1:7.

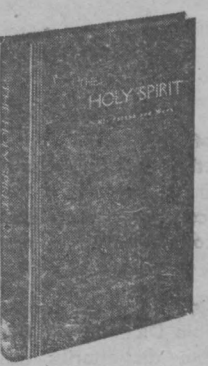
If that effective cure is neglected, or rejected, there is no other. And the Lord said if you die in your sins, "whither I go, ye cannot come!" John 8:21.

GOLF — SMOKING

Makers of smokes probably won't like it, but it's a fact that eight of nine of golf's top money winners last year were non-smokers. The one who does puff is Arnold Palmer and he quits every other week.—**Golf World Magazine.**

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Prayer For Salvation?

By Fred T. Halliman
2938 N. Seeley
Chicago, Illinois

A few years ago, when I had a second hand religion, I used to think that prayer was essential to salvation. (A second-hand religion is had by all who never read and study the Lord's Word for themselves, but depend entirely upon what others say or do.) Even after I started attending church regularly, I didn't read and study very much and from what I heard, read and heard preached I thought the 10th chapter of Romans ended with the 13th verse. In fact, I heard the 13th verse quoted so much that, had I not known better, I would have thought the whole 10th chapter of Romans began and ended with that verse.

Romans 10:13 reads, "For whosoever shall call upon the name of the Lord shall be saved." I have heard preachers admonish lost sinners to call on God to be saved or they can never be saved, but they fail to tell them what verse 14 says, "How then shall they call on him in whom they have not believed?" Some Arminians say, "But everybody believes in God, and now they are to call upon God that they may believe in Him as Savior." If that were true — if all one needed to be saved was to believe and call upon the Lord — then the Devil could be saved, for "the devils also believe" (James 2:19).

Therefore the answer to our question "Is prayer essential to salvation" is **POSITIVELY SO**. Anyone who holds to prayer being a prerequisite to salvation does not understand the way of salvation. There are several reasons why this is true, we list only a few.

1. Because the Word of God does not set forth prayer as being an essential to salvation. The Lord is not only the author of the Word, but He is also the "author of eternal salvation" (Heb. 5:9), "the author and finisher of our faith" (Heb. 12:2), and if God doesn't know how to tell us in His Word how to be saved, then who does? The one time that the point blank question is asked in all the Bible, "What must I do to be saved," the answer is, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30-31).

Again when our Lord would have us know in few and unmistakable words how to be saved He said, "Verily, verily I say unto you, He that heareth my



Fred T. Halliman

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). Here are only two of many passages that give the plan of salvation, but not once is prayer mentioned.

2. Because it is by GRACE and not of works that we are saved. Any movement of the will of man is a work, but we "were born, not of blood, nor of the WILL of the flesh, nor of the WILL of man, but of God" (John 1:13). "Of his OWN WILL begat he us with the word of truth" (James 1:18). Praying is a human exercise; it is an exercise of the will, but salvation is through faith and not through prayer or because of it. Not of works lest any man should boast.

3. Because salvation is of the Lord. If salvation were a result of prayer, then it would be of the Lord and prayer. Salvation is of Christ, minus or plus nothing. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (John 5:21).

4. One would be at a loss as to what to pray for. What would you tell a lost sinner to pray for, if you were instructing him? Would you tell him to pray that God might get ready to save? Has He not already "Sent His servant [the Holy Spirit], to say to them that were bidden, Come: for ALL things are now ready" (Luke 14:17).

Would you tell him to pray so that he can receive Christ as his Savior? Why tell a lost sinner to do something that he can neither do nor would be needful, even if he could? "They have Moses and the prophets; let them hear them . . . if they hear not Moses and the prophets [the Lord's Word], neither will they be persuaded, though one rose from the dead" (Luke 16:29, 31). The "gospel is the POWER of God unto salvation" (Rom. 1:16) and when that is faithfully preached, "as many as were ordained to eternal life will believe" (Acts 13:48). If they believe not the Gospel neither will they believe, or be persuaded, even though you get them all worked up by prayer.

To whom would you instruct the sinner to pray? Would it be God the Son? Then that would be futile, for the Savior said, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15:7 R. V.). A lost sinner neither abides in Christ nor do the words of Christ abide in him. Would you tell him to pray to God the Father? How worthless that would be is seen from the following Scriptures: "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Even an Arminian will admit that the lost have iniquity in their hearts. But don't blame God for, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins

SONG IN THE NIGHT

"NOT ONE OF THEM FALLS TO THE GROUND UNRELATED TO YOUR FATHER... HAVE NO FEAR THEN; YOU ARE OF MORE CONSEQUENCE THAN MANY SPARROWS" — MATT. 10:29, 31
BERKELEY VS.



"HIS EYE IS ON THE SPARROW, AND I KNOW HE WATCHES ME"

JACK HAMM

have hid his face from you that he will not hear" (Isa. 59:1-2).

To tell a lost sinner to pray is the equivalent of telling him to "commit a shameful wicked thing" in the sight of God. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Pro. 28:9). Besides this, there is "one mediator between God and man, the man Christ Jesus" (I Tim. 2:5). And Jesus has said that, "No man cometh to the Father but by me" (John 14:6). Therefore the only way that God recognizes one's prayer is through the Lord Jesus Christ and the only way that Jesus will recognize one's prayer is for one to abide in Him and His words abide in him.

If this message falls into the hands of one who is lost and has been trying to get saved by praying, stop your praying and receive [trust] Christ as our Savior. I am not opposed to prayer in the right place, but prayer is distinctly a Christian privilege. The Devil's scheme is to get you to depend upon some human exercise and to muddle and confuse you and try to do away with the

simplicity of the way of eternal life. Get this truth, sinners are saved by grace through faith — and not prayer. It is Christ and Him alone that saves you.

May God be pleased to lead many from error through reading this message. "And ye shall know the truth, and the truth shall make you free . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:32, 36).

Expressions of Sympathy

(Continued from page three)

We extend to you our heartfelt sympathy in the great loss of your little boy. We have prayed that God will grant unto you grace sufficient to bear your grief in your hours of bereavement.

Your friends in Christ,

Murrell and Evelyn Combs,
McLeansboro, Illinois.

May the grace of our Lord Jesus Christ be with your spirit in this hour of trial.

Our Christian sympathy is for Bro. and Mrs. Gilpin, too.

Your friends,
W. E. and Mrs. McKinney
Memphis, Tennessee

Our hearts were deeply touched by the words of your bereavement that the Ehms received Saturday night. You have our sympathy and prayers. Our efforts are so feeble, but we know there is One that can comfort in such a time, and we do pray He will comfort and bestow His richest blessings upon the whole family.

We know little Stephen is in the presence of our beloved Saviour, which is much better. Though we know you miss his little presence so very much. You are in our thoughts continuously. May God bless and comfort you.

Lots of love,
Mrs. Fred Hoppe
Phillipsburg, Kansas

My heart was indeed touched when we heard the tragic news. The why's of this life are found in the solace of this thought: God never makes a mistake! We've

thought of both of you every day this past week. There's so little human beings can do at a time like you are passing through. This only, that our heart goes out to you.

Mr. and Mrs. Raymond K.
Richmond, Kentucky

It is indeed with heavy heart that we write this letter to you dear ones, to express our deepest sympathy to you and your family. As parents, we can feel your sadness but in only a small way. We have a great and wonderful consolation in knowing that what was your loss was the Lord's gain.

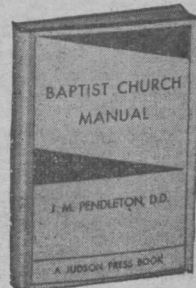
We are praying that the Lord will have the glory in this and that He will heal the broken hearts.

"And we know that all things work together for good to them that love God, to them who are called according to His purpose" (Romans 8:28). May God bless you all.

Your friends in Christ,
Wayne and Lavonne Baker
Phillipsburg, Kansas

(Continued on page 5, column 1)

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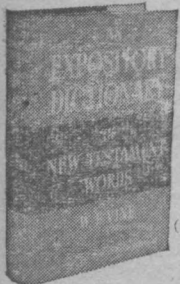
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CHAPTER VI—

LIFE, TIMES and TEACHINGS of J. R. GRAVES

By His Son-In-Law, O. L. HAILEY

His Influence Over People

There is no question in regard to Graves' influence over hundreds of thousands of men and women of intelligence. That there was a power in the man — a power that rallied around him men as Pendleton and Ford, Ford, Slack, Harell, Dayton — men of master scholarship, is attested by those who feared him while living and misrepresented him when dead. Whence this power? How is that wide influence to be accounted

answer this we must revert to his natural abilities, his prophetic vision, his keen insight, his intellectual gifts, his imperial force of character; but above all, and concentrating all, it was his earnestness, his dominating conviction and his intense faith. He lived. To him there was nothing in mere theories. He wanted not painted mists and carefully woven cobwebs. All is real, visible. The atoning blood of Christ, the center of all, of all doctrines, of all ordinances, of all service. He saw the parts as comprehended in the whole and essential to its completion. He looked on church hierarchies, on a universal church, and the sprinkling of a drop of water on an unconscious infant's face for baptism as counterfeits, shams, unneeded falsehoods, and he attacked them with a soul aflame, a zeal which admitted no compromise.

He knew no pause. He had dedicated all to Jesus Christ and his cause. As was said in the chambers, "It was morally impossible for him to have been inactive; he would have forced his way to conscientious and action or sunk into madness and the grave." Doubt was a man agony. He felt it to be a violation of all work and he struggled towards truth as a might struggle through to his dearest treasure. This intensity led him perhaps to extremes both in conception and language, causing, we may say, an overflow which some was not for the best. This has been the force, and perhaps fault of all great warriors, leaders, and leaders — defined by force of madness in the hand of reason — "a soul wrapped, inspired, with the consciousness of a mission and a message." "A flaming wheel on a burning axle."

to measure such a heroic soul but little acquainted,



JAMES ROBINSON GRAVES (Born 1820, Died 1893)

with the soft-stepping delineator of "hidden virtues" and "human progress" and words in the scales of a nicely balanced logic, and draw inferences contrary to all he believed and taught, is like measuring the winds with a yard stick or charging some star with the sorrows of one's destiny, or blaming the light of the moon for the failing of a potato crop.

Graves as a Revivalist

Carlyle has said, with his own powerful emphasis, that the faculties which make a man a great poet would fit him for any other work — philosopher, actor, or statesman — where those faculties so directed. The intensity of Graves' mind, and his ability to concentrate all his powers on a subject that interested him, would have made him a success in any field of labor. That the ardent, fearless controversialist who could give titanic blows and take them with complacency and endure them without complaining, should be a winner of souls, gently leading to the cross of Christ, seemed improbable, almost contradictory. But in the very midst of his fierce conflict with McFerrin and the Methodists of Nashville, and while he was writing those incisive letters to Bishop Soule, which were afterwards published under the title of *The Great Iron Wheel*, he conducted evangelistic meetings here and there with blessed results.

Joseph H. Borum wrote for Cathcart's Encyclopedia: "The writer was with him on one occasion in Brownsville, Tennessee, in 1849, where more than seventy persons, including the first men and women in the town, found the Saviour. His arguments, illustrations, and appeals were the most powerful I ever heard. Before he was thirty years of age, over 1,300 persons had professed religion in special meetings which he held."

Graves was aware that he had great magnetism as a public speaker and his sensitive conscience made him afraid that the audiences were yielding to the spell of his personal influence over them, rather than the power of the Holy Spirit. He was afraid of himself, about the only man of whom he ever was really afraid.

His conception of the plan of salvation was so clear; his joyful assurance of the great and abounding love of God so flooded his own soul; and his all-impelling logic so clear and irresistible, and his majestic command of an audience was so towering and complete that the multitudes were "like clay in the potter's hands," that carried the people to his own mountain heights of vision, or led them with gentle persuasion to submit to the royal, risen, reigning Saviour as their Lord and King. Never perhaps was a speaker so completely master of his audience, and knowing the subtle and magic power of "mass psychology," he tremblingly hesitated to press his appeal to complete surrender.

For some time after he came to Nashville Graves and Pendleton though the latter lived at Bowl-

ing Green, Kentucky, not very far from Nashville. He had never sought Graves' acquaintance. The church at Bowling Green was small; the house was unsightly and incommensurate, and the great theologian and deeply pious man lamented the meager fruits of his ministry. But he was sowing the seed — drilling it into the very hearts of the community.

This calm, logical, slow-moving man, influenced by his deacons, invited the fiery controversialist to assist him in a protracted meeting. Graves came.

The church awakened. The whole community was aroused. New-born souls lifted up their voices in joyous gratitude. Nearly one hundred were added to the church and about as many to the other denominations in the town. Graves followed this up by visits to other places in that part of Kentucky — sometimes preaching on the distinctive doctrines held by the Baptists, then to the sleeping church members, and appealing to sinners — and in every case with success. "The fact is," said the venerable B. T. Blewett, "it was like a cyclone. His influence among the churches swept all before it."

This widespread influence of Graves at this time, his power as a leader and preacher may be seen, partially, at least, by this reminiscence.

In 1854 the Bethel Association met at Russellville, Kentucky. S. H. Ford, then editor of the *Western Recorder*, was present. It was in those days the largest and wealthiest association in that great Baptist state. The gathering was grand. It was understood that J. R. Graves was to be there. When the association met and his absence was known, a general inquiry passed from messenger to messenger as to the cause. The second day he made his appearance. He was received with a hearty welcome, and smiles lit up all faces. He was the guest of George W. Norton, whose name is identified with Baptist history in Kentucky and the South.

B. T. Blewett was president of Bethel College, and the messengers were invited to be present at its opening morning services. The large hall was crowded and Graves, by special invitation, addressed the students. He had a blackboard placed near him. He asked with searching emphasis, "What shall it profit a man if he gain the whole world and lose his own soul." "The impression," said Blewett, "of that address is fresh to me and abiding after forty-ix

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years." On through his arduous and every-busy life, he continued to hold such meetings, and his last years were devoted mainly to the same work. The tree may change in height and measure, its leaves may fall and be renewed, changes may pass over it, giving it new aspects, but it is the same tree. Its roots, its sap, its character, its fruitage, remain the same. And Graves in his paralyzed condition was the same man that woke up Nashville and indeed the whole South fifty years before.

(Continued next week)

Expressions of Sympathy

(Continued from page four)

We send our deepest sympathy. There is nothing we can say that might be of any help to you in this time, but God will comfort you all, and we are praying for your comfort. Again, we say, God bless one and all.

Our people are all so sad about this. I don't believe we have met your wife, but did meet you, Brother Bob, in the Conference here and enjoyed your messages you brought to us. And we have also met Bro. and Sister Gilpin. Give them our love. May God bless you all.

Mr. and Mrs. Jack Richardson, members Macedonia Baptist Church Chicago, Illinois

Since we heard of your sorrow, you have been in our thoughts and prayers. We know that words seem so futile, but we want you to know that our sympathy is with you both and your families.

Your friends in Christ, Loren and Lois Ehm Phillipsburg, Kansas

We were deeply grieved in receiving the telegram telling of the death of little Stephen. Words fail us in expressing our sympathy to you in this time of sorrow. We have never experienced this in our own family, but due to the close bond between us, you seem almost like our family.

We realize how you miss little Stephen, but it pleased the Lord to have it so. Romans 8:28. May He give you grace and strength to carry on.

Sincerely in Him, Mr. and Mrs. John Ehm Phillipsburg, Kansas

TELEGRAMS

"Extend deepest sympathy in your bereavement. Church praying. Romans 8:28." — Pastor J. Frank McCrum, Detroit, Michigan.

"Our sympathy is with you. Lean heavily upon His staff." — Pastor Raymond Kays, Richmond, Kentucky.

"Our heartfelt sympathy. We share your grief." — Elder and Mrs. Scott Richardson, Fairmont, W. Va.

"You are in our prayers constantly during this hour of testing. Heaven holds more in store for you now. God bless and sustain you." — West Side Baptist Church, Emporia, Kansas.

"We extend to you our deepest sympathy in your great loss. May God's all sufficient grace sustain your hearts. II Corinthians 1:3, 4." — Elder and Mrs. John W. Reynolds, Mr. and Mrs. J. T. Silvey, Henderson, Texas.

"Our condolence with love." — Cottage Hills Baptist Church, Cottage Hills, Illinois.

"Brother Cox away on vacation. With deepest sympathy the church acknowledges accident of your grandson. May God comfort you as only He can in this hour. Remembering you in prayer, we remain Dear Friends and

APOSTLES WOULDN'T HAVE MADE THE GRADE

The New Jersey Baptist Convention (American Baptist Convention) has raised the requirements for ordination to the Baptist ministry in that state. A candidate must now have seven years of college and seminary. Whether the seminary is loyal to the Word of God or not, doesn't seem to matter, since they accept graduates from some of the worst seminaries in the country.

—New Testament Baptist

Brethren." — W. W. Jacks, Woodland Terrace Baptist Church, Memphis, Tennessee.

"Our deepest sympathy in the loss of your loved one. Will be praying for you. I Corinthians 15:54-58." — Ronald McTaggart, Melbourne, Florida.

"The Macedonia Baptist Church is prayerfully thinking of you in these hours of sorrow. May the Giver of all grace sustain and comfort you. 'Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter.' (John 13:7).

"Not now, but in the coming years, it may be in the better land,

We'll read the meaning of our tears, and there sometime we'll understand.

We'll catch the broken threads again, and finish what we here began:

Heaven shall the mysteries explain, and then, ah, then, we'll understand.

Then trust in God through all thy days,

Fear not for He doth hold thy hand,

Though dark the way still sing and praise,

Sometime, sometime, we'll understand.

The Lord gave and the Lord hath taken away; blessed be the name of the Lord. (Job 1:21).

Grieve not with hopeless sorrow, Jesus has felt your pain:

He did the lamb but borrow, He'll give him back again."

Macedonia Baptist Church Fred Halliman, Pastor Chicago, Illinois

Compromise

(Continued from page 1) chest and the Union soldiers shot him in the seat of the pants!

Some men seek to straddle the fence between two opposite theological positions. It is impossible; a man either believes the Bible or he doesn't; he either believes in the Deity of Christ or he doesn't. The crying need of the hour is to be out and out for God and the Gospel.

"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord the God is with thee" (Josh. 1:9).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:17).

—New Testament Baptist

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"The Nest Stirred Up"

(Continued from page two)
mained an eaglet and never become an eagle. If we always had an easy time, and if life were always a bed of roses to us we would never grow or be what God wants us to be.

Years ago I spent a night in Memphis. The next morning I left the hotel and walked out to the levee and there was a trifling, worthless Negro sitting there sunning himself on the levee. I can never forget as long as I live as I engaged him in conversation, in a slow, Southern drawl, so lazy that he could scarcely speak, he said, "Do you know what I wish? I wish the Mississippi was 'lasses, and I wish that this levee was batter cakes, and I wish them bales of cotton was cakes of butter, and I wish ole Sam didn't have anything to do but just sit here and eat dem batter cakes smothered with butter and dip 'em in the Mississippi River for 'lasses."

You know, beloved, if old Sam hadn't had anything to do but just lie there, in six months time he would have been the most trifling, worthless Negro that God's sun ever shone upon. Sometimes we wish, like old Sam, for the things of ease, for a life that would have no problems, but six months time, with no problems, with God merely blessing us, we would be the most worthless, trifling Christians in all the world. Just as the eagle stirs up the nest to teach the young, so sometimes God has to stir up our nest, in order that we might learn some of His lessons.

I would like to remind you that God knows what is best. Just as that eagle knows what is best, so whatever God does in your life and mine it is for the best. We may not like it, but God knows best. Our flesh may rebel, and it is possible that you and I might falter and halt. It is possible that you and I might be just as reluctant as the little eaglet to get out of the nest, but God knows best. Listen:

"Even so, Father; for so it seem-

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ed GOOD IN THY SIGHT." — Mt. 11:26.

Do you remember the story in the old McGuffey Reader of the teacher who visited the school and asked the children to answer certain questions by a verse of Scripture? Who created the world? "In the beginning God created the Heaven and the earth." Why did Jesus come to the world? "Christ came to seek and to save that which was lost." In this story all the students in this school were students who had physical handicaps. This teacher, after asking a number of questions of like nature, said, "And can you tell me why it is that I was born with a perfect body whereas you were born afflicted?" After a long pause one of them said, "Even so, Father; for so it seemed good in thy sight."

I tell you, beloved, as that old eagle knows what is best for those little eaglets, so God knows what is best for you and me. Not only is it true that God knows what is best, but nothing God does for us is but the best for us. We don't think so sometimes. I am sure that your flesh rebels at God's providential dealings just as mine does, but I would remind you that there isn't anything that God does but what is the best for us. We read:

"And we know that ALL THINGS work together for GOOD TO THEM that love God, to them who are the called according to his purpose."—Rom. 8:28.

"In EVERY THING give thanks: for THIS IS THE WILL OF GOD in Christ Jesus concerning you."—I Thess. 5:18.

To be sure, many times we find it hard to give thanks for the providential dealings of God, but this is the will of God concerning you. I tell you, beloved, it is mighty comfortable to rest upon the fact that whatever God does is best.

"I do not know, I cannot see, What God's kind hand prepares for me, Nor can my glance pierce through the haze

Which covers all my future ways; But yet I know that o'er it all Rules He who notes the sparrow's fall.

I know the hand that hath me fed, And through the year my feet hath led;

I know the everlasting arm That hath upheld and kept from harm.

I trust Him as my God and Guide, And know that He will still provide.

So, at the opening of the year, I banish care and doubt and fear, And, clasping His kind hand, essay

To walk with God from day to day,

Trusting in Him who hath me fed,
Walking with Him who hath me led.

I know not where His hand shall lead,
Through darkest wastes, o'er flowery mead;
Mid tangled thicket set with thorn,
Mid gloom of night or glow of morn;
But still I know my Father's hand
Will bring me to His goodly land."

I would like to remind you that as the eagle stirs up the nest, that parent eagle is teaching the little eagle what it needs to learn. As I said, the eagle is a bird that loves to soar on high. It is not his nature to fly low. It is the nature of the eagle to fly high, to soar aloft, and to fly toward the sun, and that parent eagle must needs teach the little eaglet this needed lesson.

Beloved, there isn't a providence that comes into our lives but what God is teaching us thereby. Sometimes the lessons are hard to learn. Sometimes we are exceedingly dull pupils. Sometimes there are lessons that we don't want to learn any more than the little eaglet wants to learn to fly, but, beloved, what a blessing it is to know that as the eagle teaches the eaglet to fly, so God by His providence is teaching us. We read:

"For our LIGHT AFFLICTION which is but for a moment, WORKETH FOR US a far more exceeding and eternal weight of glory."—II Cor. 4:17.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:18.

Here was a mathematical formula that Paul was reasoning, and he uses the word "reckon" which means that he has calculated with mathematical precision and accuracy. He has compared the sufferings on the one hand, with the glory that shall be revealed hereafter, and he has come to this conclusion that the sufferings are not to be compared with the glory that God is going to reveal in us.

Yes, beloved, I would remind you, as I have reminded myself many times within the past few days that as the eagle would teach the little eaglet lessons that are needed to be learned, so God by His providences teach us the lessons that we too need to learn in life.

In this connection, may I remind you that the best thing that could happen to that eaglet was resignation to the desires and the dictates of the parent bird, and the best thing that can happen to you and me is resignation to the leading and the will of God.

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I read in the Old Testament of David, how that David's baby was sick, and how he prayed and besought the Lord that God might spare the life of that little baby, and for days David continued in prayer. Presently, when the child had died, the servants whispered among themselves, and when David learned the sad news of the child's death, he arose, ate, and went about his work. Then the servants were more perplexed with him than ever, and he said, "Why is it that you fast and weep while the child is alive, and now that he is gone, you go about your tasks?" David said:

"While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."—II Sam. 12:22, 23.

This was perfect resignation to the Father's will. It isn't hard to say that is what every Christian ought to do, but it is hard for every Christian to do it. It isn't an easy thing to be resigned to the will of the Father, but it is the thing that God would have to characterize every one of His children.

I am reminded of the Shunammite woman who became a great benefactor of one of God's great men in the days gone by. I am reminded that as the man of God, Elisha, passed through that area time after time, going about his work that this woman had a room built on her house in order that Elisha might stop at her home, and this room became what was known as the prophet's chamber. It was the place that the prophet of God could rest from his travels when he passed through that area. One day her boy died. Immediately she thought of the man of God. She went to see him. There was a husband at home who had apparently not accepted the burdens of the home, and there was a dead child at home who was not yet buried, and she herself was brokenhearted. We read:

"Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, IT IS WELL."—II Kings 4:26.

Though her husband at home apparently had shirked his responsibility, and though a child lay dead at home, and though her heart was broken, she answered the questions that were put to her and said, "It is well."

The best thing that ever happened to the little eaglet was the stirring up of the nest that he might learn to fly, and by his resignation, he thus learned the lesson that the parent bird would teach. I would to God as problems might arise in our lives that we might learn the lesson of resignation to the Father's will.

I would remind you also that while learning the lesson, that little eaglet doesn't understand all that the parent bird is doing. I rather imagine that little eaglet wonders why, and I am sure that you don't understand all the ways that God would lead us to that blessed happy land. I am sure that you don't understand all the things that God does in your life, but I rejoice for this fact — some day we will understand.

"Not now but in the coming years,
It may be in the better land;
We will read the meaning of our tears,
And there, up there, we'll understand."

Jesus said to the Apostle Peter one day:

"What I do thou knowest not now; but THOU SHALT KNOW HEREAFTER."—John 13:7.

If you would compare life to a voyage, then I would say that we sail under sealed orders every day. If you would compare life to the things of this world, to nature itself, then I would remind you that we know not what is around the corner, whether there

is a belching volcano or a beautiful landscape. As I have said, we know not whether it is a little crib or a little out before us.

It is a blessed truth that that God knows best, that teaching us, and that what does is for our best. Though we don't understand it, out perfectly, completely, we understand God's way.

I am sure that the experience through which that little eagle passes ultimately brings nearer to the sun and the heavens. When that bird is tossed off the rock pice and he falls and the ent bird swoops under his wings and picks him up, keeps him from falling, by little that little eaglet is ing, and ultimately, some when those wings become that little eaglet will fly toward the sun, and the experience through which he has passed only brought the sun and the heavens a little nearer.

May I remind you, that the experiences through which each of us pass only carry us nearer to Heaven. We read: "Lay not up for yourselves treasures upon earth, where they rust and doth corrupt, and thieves break through and steal: But lay up yourselves in heaven, where neither rust doth corrupt, and thieves do not break through and steal: For WHERE YOUR TREASURE IS, THERE YOUR HEART BE ALSO."—Mt. 6:19-21.

As that little bird ever learns to soar toward God and the heavens, as a result of the experiences through which it passes at the hands of angels that would teach it, so God leads us through the experience of this life and His providential dealings with us that we ourselves might be drawn upward toward Heaven itself, that we might set our affections completely on things above.

Isn't it wonderful that God deals with us? I can't think of anything more wonderful than God's providential dealings with us. True that many of them are beyond us so far as comprehension is concerned, and it is even true that many are beyond our understanding, but isn't it wonderful that God thus leads us upward toward Heaven itself?

This past week I was reading God's Book, and in the course of my meditation upon it, I thought of these verses:

"Whither is thy beloved O thou fairest among women? whither is thy beloved gone? that we may seek him there. My beloved is gone into HIS GARDEN, to the bed of spices, to feed in the garden and TO GATHER LILIES."—Song of Solomon 6:1, 2.

Notice Solomon says that His garden, and His lilies, he has gone into His garden to gather His lilies. As I read that thought to myself, why should I grieve, and why should we resign to His will? It is His garden and little Stephen (Continued on page 7, col 1)

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The Nest Stirred Up

(Continued from page six)
God's lilies. How precious it is to know that we serve a God who owns the garden and who tends the lilies.
Remember reading years ago in the English monarchs' garden, he came into his garden one day and plucked one of the rarest plants. The gardener him- self had bestowed great care on that flower, and had most anxiously and carefully cultivated it. When he found the flower had been plucked, in anger he said, "Who plucked it?" When he learned that the master himself had plucked the flower he was his peace, glad that the Lord would please the master to pluck it.

Remember, I am happy to know that God has had His way, and that God's will has been done, and that God's providence is doing all things after the counsel of His own will. If He chooses to bring into His garden and pluck the lilies, it is but that we might learn from His hand just the same as the eagle learns from the eagle. To me, as I look at this, Heaven is just a common real. God is just a li- ber and eternity is not as far away.

I will never forget years ago when I was reading a story of a man who was a fisherman, who was alongside a stream of water and he made his living fish- ing. Every night his little girl would place a light in the win- dow that he might see to guide him into the shore. As she was being taken in death, she said, "Papa, I'll place a light in the window of Heaven for you."
I think that that is the way that God deals with us, taking of our loved ones in order that there might be light placed yonder to guide us to Heaven itself.

III GOD'S PROMISE FOR TO- MORROW

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"But they that wait upon the Lord shall renew their strength; THEY SHALL MOUNT UP WITH WINGS AS EAGLES; they shall run, and not be weary; and they shall walk, and not faint." — Isa. 40:31.

It is good to know, beloved, that God renews our strength and that we are able to mount up as eagles. The lesson is learned. The experience is passed through. Our strength is renewed. We learn to run and not be weary. We learn to walk and not be faint.

I come back to this fact that there is much that we don't know and don't understand, but it is good to look upon a sovereign God, and know that all things are well.

Here then are three great texts concerning the eagle — all of which vitally affect us as God's children. In Exodus 19:4, we learn that God sometimes carries us smoothly along. In Deut. 32: 11, 12, we learn that God some- times stirs up the nest in order to teach us His lessons and truths we need to learn. In Is. 40:31, we learn the promises of God's strength which He gives us day by day as a result of the experi- ences through which we pass.

He knows it all — the winding path,
The sky o'ercast and grey,
The steepness of the mountain- side,
The roughness of the way;
He knows it all — the haunting fear,
The doubtings that distress,
The wond'nings and perplexities,
And all the strain and stress.

He knows it all — each troubled thought,
Each anxious wave of care,
And every burden, every grief,
Or cross that thou dost bear;

He knows it all — thy weight of woe,
Thine often tear-dimmed-eye,
The stabbing pain, the slow, dull ache,
And sorrow's broken cry.

He knows it all — be His to choose,
And thine to take His choice!
He knows it all! He planned it so!

Then trust Him, and rejoice!
May God bless you!

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Then trust Him, and rejoice!
May God bless you!

Not education, not philosophy, not the speculative notions of men, but the Gospel (Rom. 1:16-17).

3. The object is evangelistic: not educational, not sanitation or ventilation. All these things may be helpful, but the objective is evangelistic, through the preach- ing of the Gospel.

4. The command to baptize is definite. In the New Testament, evangelization and baptism are never separated. They belong to New Testament order — repent- ance, faith, baptism, church mem- bership, the Lord's Supper.

5. The command is not to bap- tize according to the "mode" which is suitable or convenient, but in the manner of the baptism of Jesus and after the symbolism of Rom. 6:1-11. Baptists who support a commission which leaves out the principles which Baptists believe to be a part of the New Testament are not New Testa- ment Baptists, but one of the 57 varieties.

6. Baptism is to be followed by teaching — not the "essen- tials," not the "important" truths of God's Word, but **all the things** which Jesus commanded, even the whole counsel of God.

7. The promise of the Divine presence is to those who carry out this Commission, not to those who refuse, not to those who revise, not to those who abbrevi- ate, not to those who select what is expedient, but all of it. Doctrine is not to be determined by contributors, but by the Word of God.

The Great Commission is bap- tistic, not interdenominational. Its purpose is to win men to Christ, baptize them in the scrip- tural manner and establish churches after the New Testa- ment pattern.—N. T. Baptist.

The Only True Gospel

(Continued from page one)

I The Person In The Gospel

The Gospel centers around a Person. That Person is Jesus Christ. "How that Christ died for our sins . . . was buried . . . and rose again" (vv. 3-4). Christ means "anointed." As in the Old Testament, prophets, priests and kings were anointed (I Kings 19: 16; Lev. 8:12), so Christ is — **Our Prophet, "the Truth,"** (John 14:6), **hear Him!**
Our Priest (and Sacrifice, too), "the Way" to God (John 14:6), **trust in Him!** (John 1:29).
He is our Potentate, or King (I Tim. 1:17); be His slave, follow Him! (Luke 9:23).

This is the Christian Gospel — the only true Gospel: **Jesus Christ**. When a Hindu professor of philosophy asked the Chris- tian Sadhu, "What have you found in Christianity which you did not find in the religions of India?" the simple response was, "I have found Jesus Christ." (Re- port of the Jerusalem Mtg. of In- ternational Missionary Council, Vol. 1, p. 441.)
From this holy Gospel of God (Rom. 1:1) we learn that Christ has become human, for He dies in behalf of our sins (Mark 10:

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If we could see beyond today
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today
As God doth know,
Why dearest treasures pass away
And tears must flow;
And why the darkness leads to light,
Why dreary paths will soon grow bright;
Some day life's wrongs will be made right;
Faith tells us so.

"If we could see, if we could know,"
We often say,
But God in love a veil doth throw
Across our way;
We cannot see what lies before
And so we cling to Him the more,
He leads us till this life is o'er;
Trust and obey.

45; that He is also and always heavenly, for His death does what no other death can do, redeems His brethren, and gives to God a ransom for all of them (Psalm 49:7; Heb. 2:8-18).

The Gospel exists because of the person—Christ!

II The Passion In The Gospel

Christ's sacred, yet passionate love for us, drove Him to the cross that He might have us for Himself for ever. "Christ died for our sins" (v. 3). How and why did He die? Christ died **surely** (actually, not just symbolically). Untrue and unbelieving is the statement in the Christian Sci- ence handbook: "They saw Him after His crucifixion and learned that He had not 'died'" (*Science and Health*, p. 46).

Christ died **sensitively** (physic- ally as well as spiritually). Who can read Psalm 22 and not see that? "Who his own self bare our sins in his own body on the tree" (I Pet. 2:24).

Still, the Saviour died just as much **soulfully** on Calvary. Who can read Isaiah 53 and not see that (especially verses 10-12)?

And He died **substitutionally**, "for our sins!" (and "for us!" Rom. 5:8); and **savingly**. His shed blood cleanses us from all sin (I John 1:7) and makes us right with God (Rom. 5:9). Norman Nagel was right when he said: "The test of any Christology (teaching about Christ) is the cross" (*Concordia Theol. Monthly*, May, 1955, p. 413).

III The Purpose In The Gospel

"Christ died;" why? "For our sins." Does this mean that He died for only some of our sins, or all of them? All of them! Whether they be classified as ori- ginal sin, actual sin, venial sins, or mortal sins; whether they be past, present, or future sins. Christ died for all of them. Jesus Christ "loved us and washed us from our sins in his own blood" (Rev. 1:5).

Whatever one may think of E. Stanley Jones, he was at least right when he wrote: "Sinful men need not merely the Gospel of Example, but the Gospel of Expiation" (*The Christ of Every Road*, p. 74, The Abingdon Press). And God put Jesus Christ for- ward as an expiation **by His blood**, to be received by faith (Rom. 3:25). That is, by Christ's shed blood on the cross (Heb. 9: 22).

Of course, he who rejects sin as real, rejects the atoning death of Christ. If there is no sin, Christ died for **nothing**. Also, he who regards Christ's death as only **partly** purging our sins away (despite Hebrews 1:3), has only (in his thinking) a partial salvation. What good is it? Con- fessing ourselves to be sinners, let us believe that Christ died

for all of our sins, and saved us from sin's guilt for ever!

IV The Proof In The Gospel

God proved He loves us in Christ dying for us! (I John 3:16). Christ proved to be dead in that "He was buried" (v. 4). He could not be buried until the Roman governor was convinced of His death, and he would not be satis- fied until the centurion (captain) in charge at the place of execu- tion was positive that death had come (Mark 15:42-46), and he would not be sure if the soldiers under him were not (but they were) therefore did not break Christ's legs to hasten His death, (John 19:31-33). Besides that the Jewish authorities had to be as- sured (Matt. 27:62-64). All of these severe judges were com- pletely satisfied that Christ had died, and therefore He was buried.

In Christ's burial, however, we have a unity and a diversity. Unity, in that He died. Death is common to all men (Heb. 9:27). It was **not** common to Christ, for "in Him is no sin" (I John 3:5). But He so entered into our man- hood that He became subject to death, and He made **our** death His death (II Cor. 5:21; Heb. 2: 14), that His death might be **our** death (Gal. 2:20; Romans 6).

There is also a diversity in Christ's death and ours. There was **no decay** to His entombed body (Acts 2:31). Unless this text means there was no **lengthened** or **final** corruption to His flesh.

V The Power In The Gospel

"He rose again the third day," (Continued on page 8, column 4)

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SOUTHERN BAPTIST CONVENTION MORE SOUTHERN THAN BAPTIST

"Within our fellowship theological issues are not very important. Where an honest discussion of issues might endanger institutional harmony, they are avoided as the plague. Pastors are approved or condemned in terms of their willingness or unwillingness to cooperate with the program. Institutional and agency officials are chosen primarily because of their understanding of the machinery of these ecclesiastical institutions, not because of their theological clarity and Biblical understanding. There are, of course, exceptions, but they are few." — Blake Smith, University Baptist Church, Austin, Texas (Foundations, October 1959, p. 325).

Effects Of Election

(Continued from page 1)

fastness of their faith and deceived.

Moreover, we may add that in the twenty-second verse, these same elect people are spoken of as being those for whose sake the rigour of God's punishments is abated. "Then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened."

God did not temper the rigour of His dispensations for the sake of all flesh, but for the elect's sake. The piteous wail of manhood moveth not the Almighty to spare His righteous dispensation of punishment upon the nations; it is the cry of the elect that moveth His heart. For their sake He promises to shorten those days, and sheath, as it were, His sword before its time.

We simply make these remarks to show, that in the dealings of God's providence, and surely also in the dealings of His grace, God has a special regard for His chosen and justified ones. For the elect's sake, He does many things which otherwise would not enter into the plan of His government.

If our Bibles were read by us in the original, we should be exceedingly struck with the prominence which is given to the doctrine of election; and if, my brethren, you were at all acquainted with the manners of the early Christian church, or had read any of the letters which have been preserved of the first age of Christianity, you should be astonished to find how conspicuously this great doctrine appears; so much so that Christians were accustomed to address each other as elect ones. The term far from being recondite was common in daily conversation, and the doctrine far from being kept back — I do not hesitate to say, that next to the doctrine of the crucifixion and the resurrection of our most blessed Lord — no doctrine had such prominence in the early Christian church as the doctrine of the election of grace. The word "elect" recurred so frequently in conversation, and was

so mixed up with all their preaching, with all their assembling together, and with all their church acts, that it is impossible to conceive that its meaning could be obscured, or held in disesteem.

Upon that matter, however, as I said before, it is not my present intention to enlarge. My simple endeavour will be to clear the doctrine of sundry aspersions which have been cast upon it, by showing its proper practical influence — an influence which I hope as a church, we do not merely show in words by the lips of our minister, but in our daily life and conversation as a people.

I

It has often been objected to those that hold the doctrine of election, that it restricts ministers from earnestly preaching to sinners. Now, we are compelled to confess with the greatest sorrow, and I may add also with no little indignation, that there have been some men who have never been able to grasp the Gospel in its integrity, and present the grace of God to men's minds at once in its sovereignty and its freeness. Though their sermons sometimes ring with the clear melodious note of grace, they are too often bent on qualifying the extent of its welcome, and inventing explanations of their own, to wrest the simple meaning of Scriptures. Calvinists, such men may call themselves, but unlike the Reformer, whose name they adopt, they bring a system of divinity to the Bible to interpret it, instead of making every system, be its merits what they may, yield, and give place to the pure and unadulterated Word of God.

They will not imitate their Master in inviting all men to Christ — they dare not preach a full Christ to empty sinners — they are ashamed to say, "Ho, every one that thirsteth, come ye to the water;" they have been obliged to cover up such a passage as this, because they could not understand it: — "Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wing, but ye would not."

They durst not preach upon such a test as this:—"As I live saith the Lord, I have no pleasure in the death of him that dieth, but had rather that he should turn unto me and live." They are ashamed to say to men, "Turn ye, turn ye, why will ye die?" The dare not come out and preach as Peter did — "Repent ye, and be converted that your sins may be blotted out." This, they say, would be to deny the doctrine of election at once.

But, beloved, we have not so learned Christ. I trust we have learned to prove practically by our ministry, that it is possible to have all the bowels of compassion which a man can feel for dying souls, and yet grasp with a firm hand, the standard of the doctrine of grace. It has been our aim and object — at least I can speak for myself — it has been my aim and object in my ministry, to show that while I believe the Lord knoweth them that are His, it is at the same time, written over the fountain of living waters, "Whosoever will, let him come and take of the water of life freely."

II

Sometimes also has it been said, that the doctrine of election leads naturally to carelessness, and to hard-heartedness in sin — that it acts as a bugbear to frighten penitents, and as a drug which sinks the impenitent into deeper sleep. Here again, I must confess, for it is but the duty of candour to acknowledge it, that the preaching of some men has had this tendency, this doctrine has been used too frequently for the destruction of men's souls.

But what argument is this against its truth? What truth has not been perverted? Are there not on the other hand, those who teach God's universal mercy, and has not that damned men's souls? You may teach, and teach rightly too, that God is long-suffering, and that at the eleventh hour He

still invites a sinner to Himself; but has not that very fact of God's long-suffering helped to lull sinners to sleep, and weaken the power of that tremendous word, "Today if ye will hear his voice, harden not your hearts." There is no passage of Scripture which may not be the means of a man's destruction, if he wills to make it so. From the very pinnacle of the temple ye may cast yourselves down, saying at the moment you commit suicide, "He hath given his angels charge over me, to keep me in all my ways."

If ye will be foolish enough to destroy yourselves at the foot of the cross, ye may do it. There are many ways to Hell, and when a man would commit self-murder on his soul, he need be at no loss to distil from the most wholesome truths in Scriptures poison to his spirit. I say therefore it proves nothing whatever against the doctrine that men have so perverted it.

III

This doctrine has likewise often been charged with a tendency to cut off the sympathies of Christian men from their fellows. "Surely," saith one, "if you believe yourself to be an elect one, and if I cannot receive the doctrine, but, nevertheless, put my humble trust in Christ, there is a tendency in the doctrine to make you exclusive, and separate yourself from all the rest of men." And I must again make confession; too many hold the doctrines of grace in bitterness.

An old Puritan at St. Paul's Cross complained of a set of ministers that were like bitterns — using the old English word — they were like a bittern, as he called it. They had no song, they could make but hootings. They had not a sweet note to sing. Alas! there are some such. Their style always seems to be — "If you hold what I preach you shall go to heaven: if you do not, I warn you very solemnly as the part of a faithful man, it is all up with you." It does not matter though there be but a shade of divergence, though the unlearned cannot tell where there is any point of divergence, yet, according to these good brethren, we are forever to be destroyed, because we cannot sit down at their feet and exclusively receive all the dogmas they teach.

But, my dear friends, if any of you are labouring under the idea that the doctrine of election fosters such a spirit, allow me to disabuse you. On the contrary, it has been the desire of the true Calvinist — not of the hyper-Calvinist, I cannot defend them —

to feel that if he has received more light than another man, it is due to God's grace, and not to his merits. Therefore charity is inculcated, while boasting is excluded. We give our hand to every man that loves the Lord Jesus Christ, be he what he may or who he may. The doctrine of election, like the great act of election itself, is intended to divide not between Israel and Israel, but between Israel and the Egyptians — not between saint and saint, but between saints and the children of this world.

A man may be evidently of God's chosen family, and yet though elected, may not believe in the doctrine of election. I hold that there are many savingly called, who do not believe in the effectual calling, and that there are a great many who persevere to the end, who do not believe the doctrine of final perseverance. We do hope that the hearts of many are a great deal better than their heads. We set not their fallacies down to any wilful opposition to the truth as it is in Jesus, but simply to an error in their judgments, which we pray God to correct. We hope that if they think us mistaken too, they will reciprocate the same Christian courtesy; and when we meet around the cross, we hope that we shall ever feel that we are one in Christ Jesus, even though as yet the ministering spirit has not let all of us into all the lengths and breadths of the truth.

Having thus cleared the way by cutting down a few of the trees that have been standing in my tract, I proceed to notice the real effect of the doctrine of election upon the true Christian. I shall divide my subject thus: The influence it has upon our opinions, our emotions, our experience, our devotions and our actions. I conceive that these five embrace the whole of the Christian life.

(Continued next week)

The Only True Gospel

(Continued from page 7)

according to the Scripture" (v. 4). A dead Christ could save no one. Now, "the Gospel of Christ is the power of God unto salvation to every one that believeth" (Rom. 1:16). The remainder of this fifteenth chapter of First Corinthians is written to enlarge upon the important theme of Christ's bodily resurrection from the tomb. This crushes the false teaching of the so-called "Jehovah's Witnesses" who tell us that we do not know what happened to Christ's body, and that His resurrection was "as a spirit creature" (Studies in the Scripture, Watchtower Bible and Tract Society, p. 129, Vol. 2).

No! Christ did rise with that same temple of His earthly body (John 2:19:22), which declares Him to be the Son of God (Rom. 1:4), guarantees the resurrection of all the saved "at the last day" (John 6:44) in Christ's glorified likeness (I Cor. 15:50-57); and the resurrection of the Christless to eternal judgment (John 5:28-29). This looks forward to Christ's second coming.

This is the only true Gospel, and if any man (even an angel) preach any other Gospel unto you, "let him be accursed" (Gal. 1:6-9).

"Repent ye," Christ calls to us, "and believe the Gospel" (Mk. 1:15), for it is fact. To disbelieve such a Divine record is to call God a liar! (I John 5:10-12). It is also a force, be saved and purified by it! (Rom. 1:16). And how can I be saved by or through it? By God's sovereign grace, believe it and rest now and for ever upon Jesus Christ's death and resurrection to save you and keep you until He comes again to have you. You dare not do otherwise.

It makes little difference whether you believe today's newspaper stories or not. You may question your books on science, even on history, without (perhaps) too much result in your own life. But this Gospel is God's story! and you will not



Pastor Frank Beck

Brother Beck was recently called to pastor Clarendon Street Baptist Church, Boston, Massachusetts.

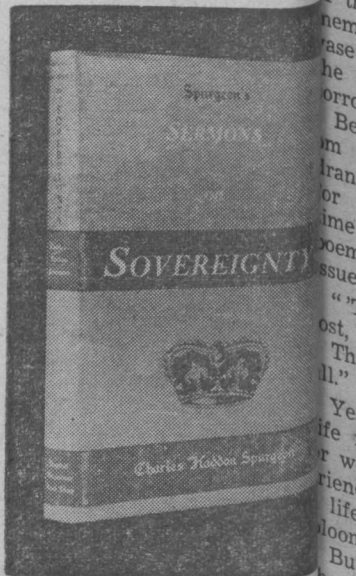
believe it "to the saving of our soul"? (Heb. 10:39).

When Alexander came before a city, he used to send a light to give notice to all within, that if they came out to him while that light lasted they should have mercy. When the light had burned out, our mercy was to be expected while the Gospel-light is shining for you, surrender to Saviour and begin to confess before men that Christ's death is your salvation. Hasten, the light still shines for Amen.

"Today! the Saviour calls! Oh, hear Him now. Before the judgment falls, To Jesus bow."

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