

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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Salvation Is Of Grace Alone

"By grace are ye saved." —Eph.

Every one who has ever read the Bible is conscious of the fact that the Bible clearly teaches that salvation is of grace. In fact, the Bible takes great pains (if we may so speak) to contrast grace with works, showing that we are saved by grace and that no one can be saved by works. But despite the fact that the Bible so clearly and repeatedly teaches that salvation is of grace, we have thousands of people who will believe in salvation by works. This is a testimony to the depravity of man. Man can read grace in God's book, yet not able to grasp it; he can see it clearly written upon the pages of holy writ, yet he still perverts it. No man can read all the denun-

ciations of salvation by works, yet still embrace that doctrine. Of course, those who preach and teach the doctrine of salvation by works do not call their doctrine by its proper name, but call it by the name of grace. Their doctrine reminds one of the hamburger sandwich. Personally, if there is any ham in a hamburger, I have never tasted it. It may be that when they first started making hamburger sandwiches they used ham; but the only kind of hamburgers I have ever eaten have been those made of ground beef.

Well, many folk preach and believe in salvation by works in some form or another, yet they call it grace. They may tell you for instance, that you have to keep the commandments to be

saved, yet say that that is salvation by grace. Or they may tell you that you must be baptized to be saved, and call that grace. They may point you to a so-called mourner's bench and tell you that you have to pray through to be saved, but they will call that grace. They may say that you must make a decision of some kind, that salvation is entirely dependant upon you, yet they will call that grace.

Well, that's not the grace of the Bible and that's not the grace I have reference to when I say that salvation is all of grace. I refer to the grace of God alone—salvation is entirely and solely dependent upon it.

We will approach this great doctrine from four points of view, (Continued on page 2, column 3)

CAMPBELLISM

A Series of Articles by
Bob L. Ross

II

THE PRELIMINARY ROLE OF ALEXANDER CAMPBELL

The son of Thomas Campbell, Alexander, was born September 12, 1788. He was not one month over the age of twenty-one when he landed in America with other members of the Campbell family.

Alexander was an intellectual personality and received brief education at the University of Glasgow. He acquired a useful knowledge of history and languages, and possessed exceptional argumentative ability, subsequently leading to a number of "public debates." He was the father of Campbellite debating and its sophistry. "Controversy is the lifeblood of his cause," wrote a contemporary.

His Decision to Preach

Alexander, with the rest of the Campbell family, had remained behind when the father had sailed for America. It is during this period of time—between his father's departure and his own coming to America—that Alexander attended university for about a year. He and the family had attempted to come to America earlier, sailing in the fall of 1808, but storms prevented the ship from making the trip. It was during the turbulent storms that Alexander decided to enter the ministry.

"He thought of his father's noble life, devoted to God
(Continued on page two)

CONCERNING "FREE-WILL"

Statements Compiled by
GORDON H. CLARK

TIN LUTHER

God foreknows nothing by contingency. . . . He foresees, purposes, and does all things according to His immutable, eternal, infallible will. By this thundbolt Free-will is thrown pros- and utterly dashed to pieces. . . . Are you not the person, Erasmus, who just now asked that God is by nature just by nature most merciful? If be true, does it not follow He is immutably just and faithful? That as His nature is changed to all eternity, so His justice nor His mercy. And what is said concerning justice and mercy, must be also concerning His knowledge, His wisdom, His goodness, will, and His other attributes. Therefore these things are as- religiously, piously, and continued on page 5, column 3)

The Baptist Examiner Pulpit

"WHAT ONE MUST KNOW TO BE SAVED"

Forty-fifth in a Series of Messages on Isaiah 53 — By John R. Gilpin

"By his knowledge shall my righteous servant justify many." —Isa. 53:11.

I am sure you realize that it is all too easy for people to make a profession of faith today and to join the average Baptist church. I am sure you realize it is easy to make a profession of faith and get into a Baptist church without having any knowledge of the Word of God, and no knowledge of the saving grace of the Lord Jesus Christ. This is a day of easy believism.

A woman was telling me some time ago of her son, about eight years of age, who had made a profession of faith. She said that on the Sunday before she had noticed that he seemed to be interested, and she nodded her head to him, and he went for-

ward and made a profession. I asked her about the circumstances, enough to find she was totally in ignorance of the Word of God herself, and in the course of the conversation she said, "Well, you know all a person has to do is just believe."

I am satisfied that that woman does not stand as an isolated case. I have gone to church from the time that I was a boy, both to listen and to preach, and I have heard lots of preachers through the years. I am satisfied the greater percentage of those preachers have made a serious error in that they have said, "Now, just believe," without ever telling the individual what it is that he is to believe.

Sometime ago I was making a call in a home. The man of the

home was a strong lodge man, but a weak church man. I mean by that that he went regularly to his lodge, and he went three times a year to church: Christmas, Easter, and funerals. I asked him in the course of conversation if he were a believer, and very abruptly, and almost in anger, he turned to me and said, "Well, I'd have you to know that I am not an infidel." I meant, did he believe in the Lord Jesus Christ to the saving of his soul. I meant, had he really and truly received the Son of God as His Saviour, and believed with saving grace, but he took for granted since he wasn't an infidel that this marked him off as a genuine believer.

I say to you, beloved, we are living in a day of "easy believ- (Continued on page 6, column 2)

A New Year Meditation

The old year is dead. He quietly slipped away
Amid the happy mood and carefree gaiety
Of revelers heralding the coming of the new.

And who is there to mourn for such as he?
He had his season, just as you and I,
And time will bring his victories to mind.

His failures, too, are written on the scroll
For you and me to read, and all mankind.

It's too late now to mourn for what might have been,
Too late to erase that unkind word or deed;
Or perhaps it was the word we never spoke

That will haunt our soul for all eternity.

The old year is dead, but through his death is born
A glad new year, teeming with promise bright

That all those might-have-beens of yesteryear
May still fulfillment find ere yet 'tis night;

And each lost yesterday may be redeemed
By each today in service gladly given;

And ever pressing forward toward the prize
That lies beyond the hallowed gates of Heaven.

And so, dear Lord, help us to resolve anew:
Things that are behind must all forgotten be;

What lies ahead is our appointed task.
Give us the grace to do as well as see.

CHARLES C. KISER
Oklahoma City, Okla.

The First Disciples

"And the two disciples heard him speak, and they followed Jesus." — John 1:37.

In this chapter we have an old man lingering over scenes of his youth. The very memory of John seems to be inspired, and he loves to recall the beginnings of spiritual life in himself and his friends. Of great interest to all believers is the scene recounted in verses 37 to 42. The introduction of the gospel, the beginning of the Lord's church, the calling of disciples before sects were heard of, the simple, earnest conduct of young believers, the early dawn of truth, life, and love, — all are here pictured, and will well repay our reverent thought. I would follow these incidents with earnest desire for the Spirit's aid, and pray that my meditations upon them may be sweet.

I. Hearing of Jesus.

They heard John, but followed Jesus. Man is the messenger, but Christ is the Master. They had heard the day before; why did they not follow then? How often did I hear before I followed! And what did they hear? "Behold the Lamb of God!" — sinless, suffering, atoning. This is the essence of the gospel; and when they heard it, they left John, and followed Jesus; and John was satisfied to have it so. Thus would I, my Lord, point my fellows to Thee!

II. Following Jesus.

Jesus was then comparatively unknown. The path leading after Him was untried; yet they took

it, without delaying, without debating, without knowing all the consequences. As yet, they were not fully enlightened. It is as true now as then, that, if we recognize Jesus as the Son of God, and behold Him as the Lamb of God, we ought to be thus induced at once to follow Him. Lord, I will follow Thee, without a "but"!

III. Abiding With Jesus.

These young followers needed encouragement, testing, teaching, strength; and Jesus was quick to recognize the going out of their hearts towards Himself. Note how tenderly He deals with them. He knew they wanted Him, but had they thought what that meant? What they needed could not well be promised on the spot, and in public.

When they asked, "Where dwellest Thou?" Jesus said, "Come and see."

The invitation, graciously given, is quickly accepted. "And they abode with Him that day." What a memorable day! What an important interview!!

My soul, rejoice that Jesus is accessible, that He is anxious to be fully known! Let no passing word satisfy thee; seek for the abiding with Christ. Plead earnestly, "Abide with me," until Jesus answers, "Abide in Me."

IV. Finding Others For Jesus.

This is ever the result of the "abiding." It is the branch bearing fruit. "He first findeth." John fails not to mention the honour belonging to Andrew, though he himself soon after went for James. This loving consideration is worth copying. Andrew's characteristic was bringing others to Christ; may it be mine!

Lord, let me have such experiences of Thyself as these early followers of Thine had! Be it mine to hear of Thee as the Saviour of sinners, to follow Thee as the Great Teacher, to abide in Thee as the soul's true Home, and to find others for Thee, that so I may give proof of my loyalty and love!—W. J. Mayers.

"BAPTIST PREACHERS" FORM JAZZ BAND TO DO "EVANGELISM"

LONDON, (UPI) — Twelve young men training to be Baptist ministers today formed a jazz orchestra with which they hope to gain more churchgoers.

They said they would perform in bars, clubs and coffee houses in their campaign which is "evangelism with a difference."

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BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Campbellism

(Continued from page one)

and to the salvation of his fellowbeings, and felt that such a calling, consecrated to the elevation and ever-lasting happiness of mankind, was, indeed, the highest and most worthy sphere of action in which any human being could engage. It was then, in that solemn hour, that he gave himself up wholly to God, and resolved that, if saved from the present peril, he would certainly spend his entire life in the ministry of the gospel. It was at this moment that he, for the first time, fully decided upon adopting the ministry as his profession." (Memoirs, Vol. 1, pages 101, 102).

Arrives in America

Upon being saved from the storms, the Campbell family returned to Britain and eventually settled for awhile in Glasgow. Here Alexander entered the university, the time now being early November, and he attended classes through the session, closing the following May, 1809. In August of this same year, the Campbells again sailed for America to join Thomas Campbell and this time arrived in New York on September 29, 1809.

First Participation in "Reformation"

Alexander, of course, had played no part in the early work of Thomas Campbell in forming the "Christian Association." His first notable participation in the so-called "Reformation," was his "heartly approbation" of the "Declaration and Address" — which he read upon arrival — and his determination to "devote himself to the dissemination and support of the principles and views" of this "document." (Memoirs, Vol. 1, page 273, 274.)

When on October 4 the Synod of Pittsburg refused the request of his father that the "association" be taken into "Christian and ministerial communion," Alexander was angered, despite the fact that the Campbells supposedly wanted nothing to do with "parties"! Richardson says that he "was not of a spirit tamely to submit to the proceedings" and resolved to take action on the matter. "Thus the youthful champion was left to meet, by himself, the formidable array of reverend clergymen and doctors of divinity that composed the Synod of Pittsburg, as the son of Manoaah was left by the Israelites to encounter alone the hosts of the Philistines." (Vol. 1, pages 334, 335).

Thus did Alexander, who in a storm at sea decided to preach, enter into his ministerial work in a "stormy" manner. His subsequent "ministry" has been described as "a history of broils, strifes, and contentions." Most, if not all, of his so-called battles were self-created, just as this one with the Pittsburg Synod. Such has ever been the way of the Campbellites, and when others retaliate, the Campbellites cry, "Persecution!"

"Infant Baptism"

So Alexander addressed the Synod and among his remarks was a "middle-of-the-road" position on "infant baptism," the only "baptism" any in the "Christian Association" had received. Alexander eventually became settled more quickly on this point than his father and actually was the leader in the immersion of the Campbells and their followers, thus paving the way for the definite formation of a new church.

As to baptism, as advocated by Baptists, Alexander at the time had very little knowledge and regarded Baptists as "comparatively an ignorant and uneducated people." (Memoirs, Vol. 1, page 250). He had concentrated upon the Pedobaptist writings on the subject of baptism, but later on, upon further consideration, he came to the definite conclusion that "infant baptism" was a human invention.

Campbell's Goal Stated

Once Alexander had determined to devote himself to the propagation and defense of his father's "Declaration and Address," he began grooming himself for this cause. His goal is defined by Richardson in these words:

"The paramount claims of the Bible were to be asserted and defended; the intolerant bigotry of sectarianism was to be exposed; the people of God were to be delivered from the yoke of clerical domination, and primitive Christianity, in all its original purity and perfection, was to be restored to the world." (Memoirs, Vol. 1, pages 276, 277).

(Continued on page three, column 1)

Salvation Is Of Grace

(Continued from page one)
or from four various phases of salvation in which grace is operative. First, we find that salvation is of grace in the **planning**; Secondly, salvation is of grace in the **providing**; thirdly, salvation is of grace in the **applying**; and fourthly, salvation is of grace in the **continuation** or the carrying on of salvation.

1. First, then, salvation is of grace in the planning.

Salvation is something which God has planned since before the foundation of the world. God is eternal and His plans and purposes are eternal. The salvation that God gives to us has been in the mind of God during all the eternal ages of God's everlasting existence. It had no beginning so far as the purpose of God is concerned.

Listen to Word of God:

In Ephesians 1:3, 4: "Blessed (Continued on page 3, column 1)

Has New Book Of Poems



CHARLES C. KISER

Our good friend and brother, Charles C. Kiser has recently published a book of poems, which doubtlessly would be appreciated by many of our readers.

Several of his poems have appeared from time to time in TBE and have been enjoyed by those who read this paper. The one appearing on page one of this issue is one of those within this new book.

If you like poetry, then write to Bro. Kiser relative to this book. His address is: Charles C. Kiser, 1749 N. W. 12th St., Oklahoma, City 6, Okla.

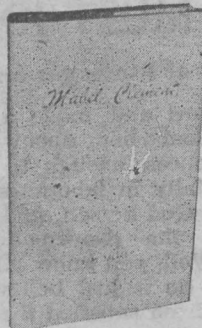
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"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Pastor Lee Roberson says in "The Sword of the Lord" in a sermon entitled, "Is God Joking?" that "the Bible contains some 32,000 promises. Yet in TBE for October 29, in an article entitled, "Details of Interest About the Bible," it is stated that the Bible contains 31,102 verses. How can there be more promises than there are verses in the Bible?

You are asking your question of the wrong party, for we didn't say that there are 32,000 promises in the Bible. The task of proving there are more promises than verses is Pastor Roberson's, not ours.

2. Will Christ come for His saints before or after the tribulation?

Before. All the scriptures that speak about the translation of the saints picture the condition of the world as in its normal state, not going through the tribulation.

3. Give me a brief history of open communion.

It got its start among Baptists, being advocated by John Bunyan in the 17th century. Later it was picked up by Robert Hall, another Baptist, and spread out in a greater way, coming down to the present day. Sound Baptists have always rejected it, but many Baptists have had division and trouble because of it.

4. State the scriptural prerequisites of the Lord's Supper.

They are as follows: (1) Salvation, (2) Baptism (Acts 2:41, 42), (3) Church membership (Matt. 28:19, 20), (4) Orderly walk (I Cor. 5:11, 13, 11:20), and (5) Self-examination (I Cor. 11:22).

5. Why don't Baptists invite others?

Because it would be unscriptural, as the Bible teaches "close" communion. Baptists have no right to "invite" anyone, as the Supper is the Lord's and He tells us who is to take it. Furthermore, we can't invite others because we don't believe the same doctrine and the Scripture says there can be no divisions (I Cor. 11:20). Too, Protestants have not been scripturally baptized and are not in scriptural churches, and are not walking "orderly."

For a more elaborate study on the Lord's Supper, order the booklet on the subject, "Close Communion" (5c).

6. Will any go to hell knowing they are helpless, and longing for the Lord to save them?

They will go to hell if they don't quit making an idol out of their feelings and trust Christ. Too many people have made idols out of how long they "have been under conviction." We believe in conviction, but we don't believe God drags it out for years and years, like some are saying.

7. Does any one but God's elect desire to be a child of God?

No, and even the elect don't desire to be children of God. All men desire to remain as they are and until God's Spirit convicts and leads one to trust Christ, no one knows what it is to be God's child.

8. Does John 6:37 mean that any one who comes to Christ desiring salvation, will be saved?

No. It means that all of those given to Christ in the covenant of grace shall come to Christ (believe on Him for salvation) and none of them shall ever be cast out (perish in hell). It is not dealing with the desire to be saved, but with the doctrines of election, effectual calling, and eternal security.

9. Christ died for the ungodly and sinners, but He didn't die for every one and all are sinners and ungodly. Please explain.

If we understand your question, we answer it as follows: Those for whom Christ died are

those given to Him by the Father in the eternal covenant of grace (Eph. 1:4, Rom. 8:33). These are sinners and ungodly, just as the whole race of Adam is sinful and ungodly. But the terms "sinners" and "ungodly" do not include every one, as you evidently imply in your question.

10. If Christ died for a certain number, how can one be sure beyond a doubt that He died for him?

By making your calling and election sure, as Peter says (II Peter 1:10). This is done by examining yourself to see if you be "in the faith." Use God's Word and ask God to reveal to you His truth. The Bible plainly says, "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39). In James 1:5, we are told to ask of God for the wisdom we need. Romans 10:17 says that faith comes by hearing the Word of God. If you want your calling and election made sure, then do what the Bible says. It is certain that Christ did not die for any except those who are His elect.

11. Are all sinners depending on some kind of works or are there some who know they are helpless?

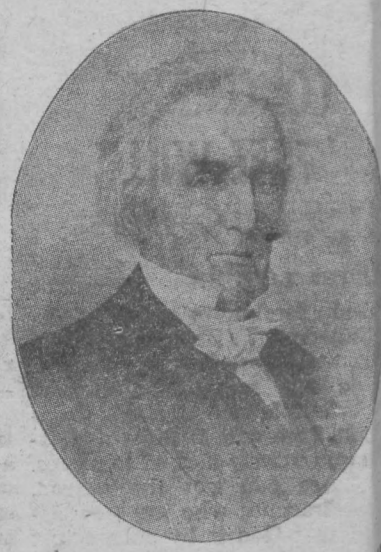
Among those who have some hope of salvation, all depend upon works. Those who have a false hope depend upon some work of their own or some other person; those who have the true hope depend upon the work of Christ. Those who trust Christ realize that they are unable to save themselves and that the work of Christ is the only satisfaction that God will accept in fulfillment of His holy Law. "Christ is the end of the law for righteousness to every one that believeth." (Romans 10:4).

READ THE STORY OF THE ORIGIN OF CAMPBELLISM

— I N —

Memoirs of ALEXANDER CAMPBELL

By
ROBERT RICHARDSON
(Campbell's Son-in-law)



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Campbellism

(Continued from page two)

What Alexander and Co. eventually accomplished, however, was the establishment of the Campbellite movement, with his hand against every man who differed with him. He became the Goliath of Campbellism, ready for combat with any who would enter into the "arena of debate." He had, as a matter of fact, more appreciation for debating than for the God-ordained method of propagating truth via preaching. He said: "This is, we are convinced, one of the best means of propagating the truth and of exposing error in doctrine and practice . . . And we are fully persuaded that a week's debating is worth a year's preaching." (Memoirs, Vol. 2, page 90).

It was Alexander who became the "master-spirit" of Campbellism, developing its doctrines and molding its practices. When he established his magazine, *Millennial Harbinger*, in January of 1830, in the very first paragraph of its "Prospectus," appearing on page one, editor A. Campbell wrote:

"This work shall be devoted to the destruction of sectarianism, infidelity, and antichristian doctrine and practice. It shall have for its object the development and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian Scriptures."

What a colossal failure Alexander Campbell was, with respect to the intended object of his paper! Instead of establishing the millennium—and just imagine the brazen pride of the man who would think that he could do what only the second coming of Christ Himself will accomplish!—and instead of destroying sectarianism, he only made the world worse religiously than it was and added another sect as vicious and heretical as Rome itself! In fact, the Campbellite movement today stands out as the most sectarian of all sects! The anti-organ segment of the Campbellite movement even goes so far as to claim salvation for only those who are members of the self-styled "Church of Christ."

(Next week: First Campbellite Church Organized.)

Salvation Is Of Grace

(Continued from page two)

be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

This verse takes us back before the world began and tells us that we were blessed with all spiritual blessings in Christ according to God's purpose.

Again, in II Timothy 1:9, we read: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Notice this verse carefully, beloved. It says that we are saved and called, not according to our works, but according to the grace and purpose of God—grace that was given us in Christ before the world began. Now if God gave us grace in Christ before the world began, it could not have been given because of our works.

We were not in existence to do any works, so God did not choose us because of our works.

But I hear some one say, "God forsook our works." Yes, God did forsee our works. But what kind of works were they? Beloved, the only kind of works God forsook in us, apart from those wrought in us, were our sins. Any other works He forsook in us were works which He Himself works in us. But you say God forsook our good works. All right, let us suppose He forsook some good works in us; you say He chose us because He forsook them—that is election on the basis of foreseen works. In other words, it is nothing less than salvation by works. So you see, it could not have been of works, but only of grace. Grace works in us; it does not come as a result of our works. So salvation is of grace in the planning.

II. Salvation is of grace in providing.

Did you have anything to do in providing salvation? Did God consult your will when He provided our salvation? Did He wait to see what you would do before He sent His Son to work out our salvation? No, beloved. It was all of grace. You were not even

born when God manifested His grace in giving Christ to fulfill the Law for us.

In II Corinthians 8:9, Paul speaks of this grace in providing salvation: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty ye might be rich."

It was grace, not human merit and works that brought the Son of God down from Heaven to die for our sins. It was grace, not so-called free-will that made the choice with regard to our salvation. God sent His Son to redeem us and redeemed we shall be. Not of works, but of grace. (Read Romans 3:24-26).

So in providing salvation, it is all of grace, not of works.

III. Thirdly, salvation is of grace in the application of it.

Many think that the applying of salvation is left to man. They say that God has done all He can or will do, and the rest is left up to man. This is the doctrine of salvation by works. What good would it do us if God only provided salvation for us, then did not apply it? We are spiritually helpless, dead in trespasses and in sins, unable to act contrary to our depraved nature.

What good would such salvation do us, if God did not apply it? Let me illustrate this: Suppose I had a machine that would restore life to the physical body. All right, some one dies and I am called to apply the power of my machine upon the body so as to restore life to the dead body. I bring the corpse over to my machine and lay it down next to the machine, and I say, "Now corpse, this machine will give you life if you will but get up and get in and turn on the switch." Now when do you think that corpse would get up and get into that machine, and turn on the switch? Never! That corpse is physically helpless. And sinners are spiritually helpless. Alive physically, yes, but dead spiritually, separated from the life of God.

But someone will say, "Yes, but the Spirit will assist a person, then he can apply salvation." Well, then, suppose I say to the dead corpse, "Now, corpse, I will assist you, but actually, it is up to you whether or not you will get to the machine and apply it." Would that be of any use, if I did not assist the corpse? Nay, I must put the corpse in the machine by my power, I must turn on the switch—I must do all before that corpse will live. So it is with the sinner; God must apply salvation, else it will never be applied. Mere assistance is of no value to a dead man; it takes power. So salvation is wholly of grace in being applied. It is not of works. (Ehp. 2:4-10).

Current Events

IN THE RELIGIOUS WORLD

"MR. K" FIRST WORLD PRESIDENT, METHODIST SAYS

Nikita Khrushchev will be the first president of the world government! This and similar statements were made in Toronto, Canada, by Dr. Donald Soper, Methodist minister from England.

The Toronto Daily Star Saturday, May 21, 1960, reports:

"Collapse of the summit talks means Canada and Great Britain must disarm unilaterally. So says Dr. Donald Soper, who recently finished a two-week tour of the Maritimes and Ontario.

"Even if the Russians come over, what of it?" he asked. "I would infinitely rather have to face Communists in this country or in Britain than face a third world war."

"Weapons in both countries are a curse, a nuisance and an unmitigated danger, he told a dinner meeting of Toronto clergymen and union officials.

"We must search for world government and we must face the fact that Khrushchev will be the first president."

"Dr. Soper, organizer of the ban-the-bomb marches in Britain, labeled as 'the language of idiots' the violent language of the still-born summit conference."

The newspaper story further reports:

"The welfare state is the most Christian thing that has happened in my lifetime. I am profoundly grateful for it."

"An avowed socialist, he said: Because of the profits in the arms industry, you can't have disarmament in a laissez-faire economy; but you can in a planned socialist state."

Dr. Soper has been known as a pacifist and boasts of his socialist views, which he believes

IV. Fourthly and lastly, salvation is of grace in its continuation or in being carried on.

Some teach that God saves us, then leaves us to ourselves as to whether we shall finally be saved or not. This is another doctrine of salvation by works. It takes our salvation away from grace and puts it into the hands of works. Somebody says, "But we must hold out to the end." Yes, that is right. I do not dispute that one particle. The question is, who does the holding out for us—do we do it or does God's grace do it? If we must do it, then we are saved by works, but if God's grace does it, we are saved by grace. Yes, I certainly agree that we must be faithful unto death, we must hold out to the end, we must live godly lives; but that is not the point. The point is, how do we do it—by grace or works? Is it through our own efforts that we do so or is it by the grace of God?

Well, let us hear the word of God:

I Peter 5:10: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Phil. 1:6: "Being confident of this thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

But somebody says, "Does not the Bible say work out your own salvation with fear and trembling?" Certainly it does. But the question is: how is this done? By our own power or by the grace of God? Well let us read the verse that follows this passage and see what God says: In Philippians 2:13 we read:

"For it is God which worketh in you both to will and to do of his good pleasure."

But let us read another Scripture. In Hebrews 13, verse 20 and 21, we read: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant . . ."

(Continued on page 4, column 1)

represent relevant Christianity to the twentieth century.

COURT AWARDS \$500,000 IN SUIT AGAINST N. Y. TIMES

MONTGOMERY, Ala.—A jury in the State Circuit Court awarded Police Commissioner L. B. Sullivan a libel judgment of \$500,000 against the New York Times and four Negro ministers.

In awarding the half a million dollars, the jurors gave the Police Commissioner the entire amount he sought in his suit, the first to be tried of several pending against the New York Times.

Attorneys for the Times said the verdict will be appealed to the Alabama Supreme Court.

The judgment was directed against the newspaper and the ministers collectively. What portion each defendant would have to pay if the verdict is upheld on appeal would be determined later.

The suit was filed by Sullivan as a result of an advertisement which appeared in the Times March 29 soliciting funds for the legal defense of the Rev. Martin Luther King, Jr.

—Printing Impressions

TEACHER FIRED OVER "RELIGIOUS ISSUE"

BOERNE, Tex. — (RNS) — A teacher fired without a hearing for alleged slurs against Catholics denied such statements, saying he only read to classes the constitutional provisions for Church-State separation. "If that constitutes criticism of the Catholic Church, let it stand," declared Harry Benson, a high school mathematics teacher and junior high civics instructor.

The 48-year-old teacher was dismissed by Boerne school superintendent Roy Liesman after parents complained that he told students: "Once you have a Catholic President, the country usually becomes corrupt." Mr. Benson asserted that two days after the Nov. 8 election he told his three classes that "separation of Church and State is called for and demanded in the constitution" and many thousands of persons are concerned that this remain so.

"I was not even questioned by the board," he said. "They just took the word of an emotional girl without even listening to what I had to say." This was confirmed by Superintendent Leisman, who said the seven-member board decided in a closed meeting to request Mr. Benson's resignation.

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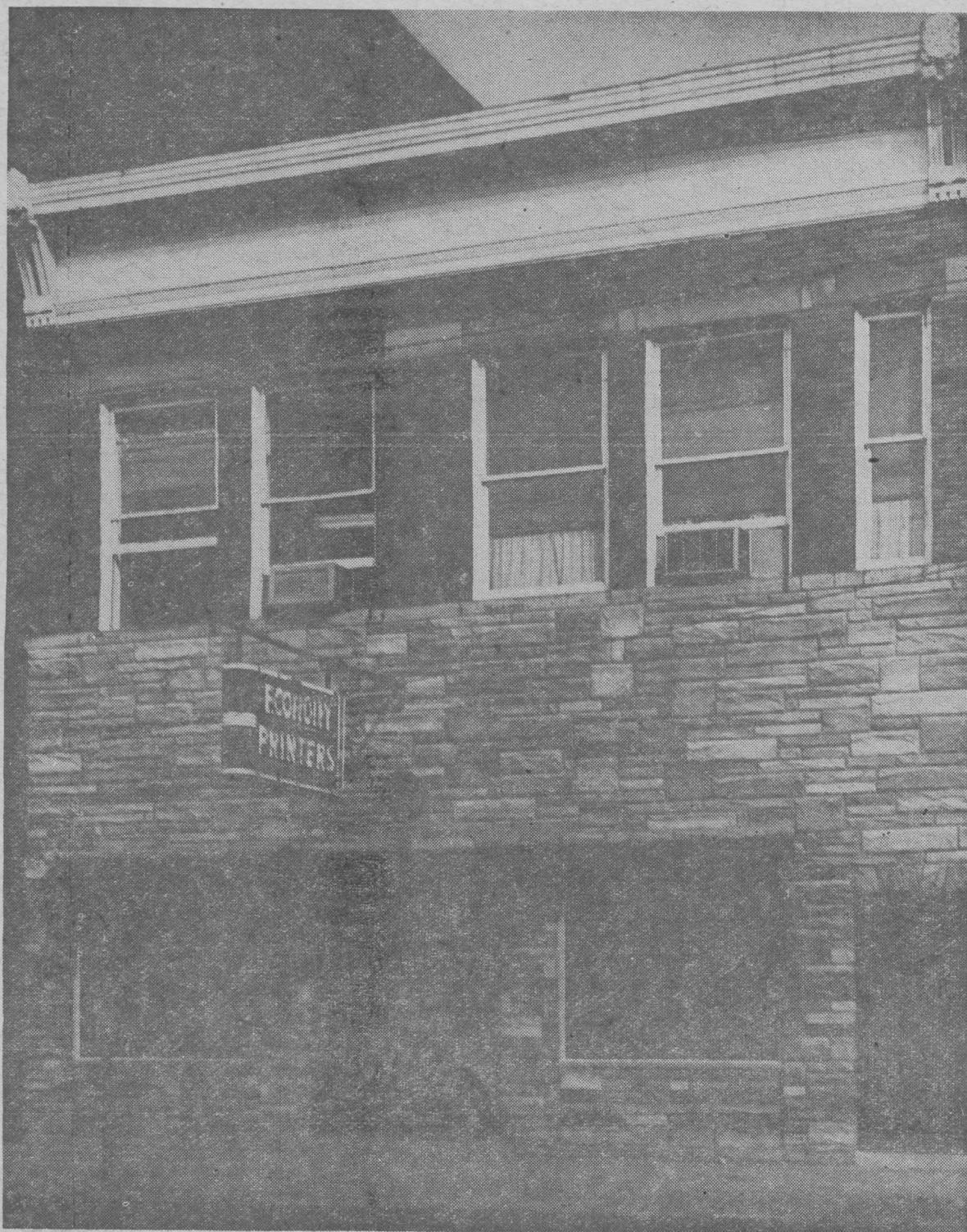
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"Help Us Keep These Doors Opening Thus Until Jesus Comes In The Air For All Of Us"

Salvation Is Of Grace

(Continued from page three)
ing covenant, make you perfect in every good work to do his will, **working in you that which is well pleasing in his sight**, through Jesus Christ; to whom be glory for ever and ever."

So these verses tell us that God works in us. It is not left to us to work out salvation, but God works in us by His grace. Salvation, then, is of grace in being carried on in us.

Salvation is thus seen to be all of grace, not of the works of man.—Bob L. Ross.



The Two Houses

(Continued from page 1)
the other house, whose founda-

tions were on the sand, fell. The wise man represents the saint, and the foolish man represents the sinner.

I. We learn from these two parables that, in God's providence, **the same trials befall the saint and the sinner.**

If a man be troubled, that alone is no proof that he is a Christian. A saint or a sinner cannot be known by his outward circumstances. In one instance, the saint may be poor and the sinner may be rich; in another, the saint may be rich, and the sinner may be poor. The same trials in providence happen to both; but the one wadeth through much tribulation to the kingdom of heaven, while the other wadeth through much tribulation to the kingdom of hell.

We notice here that the trials were the same. The same rain descended, the same floods came, and the same winds blew and beat upon both houses. The reason why the wise man's house fell not was because it was built upon a rock.

The trials of a believer are many. "The rain descended," not merely a shower, but shower after shower descended. "The floods came," not one flood, but floods, flood upon flood. "The winds blew," winds of trouble, not one trouble alone, but many troubles. One would have thought that the rains alone were enough; but no, the rains are succeeded by floods, and by winds, too. The Christian will never be free from trouble till he sets his foot upon Canaan's land.

Note, too, that the troubles

came from different sources. There was the rain from above, the floods from beneath, and the winds from we know not where. The Christian's trials and troubles are various. There are trials from above; the hiding of his Father's face. Clouds come between himself and his Saviour; he loses the sweet sense of communion. He has floods from beneath, temptations and trials from hell, and from the world. The winds, too, blow upon him, troubles from he knows not where; something weighs down his spirits; he can hardly tell what it is, a depression of mind he cannot account for, presses him to the very dust.

Note, again, there were troubles for every part of the house. Rain for the roof, floods for the foun-

dation, and winds for the walls. So the believer must expect troubles from all quarters. He will have troubles in his head; Satan will seek to lead him astray in his thoughts, and will tempt him to forget God. He will have troubles from his own heart; sin and corruption will arise, and sorely distress him. Believers must expect trouble. The rain will descend, the floods will come, the winds will blow; but if our foundation is on the Rock, Christ Jesus, we shall not be swept away.

II. Secondly, notice the security of the believer, and the cause of his security.

All these troubles came upon that house, yet "it fell not: for it was founded upon a rock." I dare say it trembled beneath the violence of the storm, and probably the poor inhabitant trembled, too. Possibly he may have said to himself, when the rain was pouring down, "The roof must fall in, surely the next flood will destroy my house." Ah, this is just the case with us! We think we shall surely fall, we are afraid the storm will overwhelm us; but we do not fall, the believer is always secure, he is as safe in the storm as in the calm.

"Oh!" says one, "I am afraid my faith will fail." Well, beloved, it may fail; but your security does not depend upon your faith, though your comfort may. Christ does not say that the house fell not, because it had strong pillars in it, or because of the thickness of the walls; but it fell not because it was built upon a rock. Now, your faith is not the house; it may be a pillar in it, and though that may fail, you will not be destroyed. "If we believe not, yet He abideth faithful."

"But I am afraid I shall lose the perceptible feeling of Christ's love toward me." Well, we may lose this, too; but when faith is weak, and I have lost the sensible enjoyment of Christ's love, can I even then say,—"Nothing in my hand I bring, simply to Thy Cross I cling"? Can I sing of Jesus' blood and righteousness alone.
(Continued on page 5, column 2)

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Justification's Blessings

Romans 5:1-5.

I. We have peace with God. Verse 1.

1. According to A. V., "we have." Peace is ours. Being justified, we are brought into a state of peace.

2. According to R. V., "let us have." Being in the state, let us realize the sense. Let that which is ours flow in, and fill our hearts.

3. Peace with God. All men in their natural condition are "enemies" to God. But the moment we are reconciled, and have received His forgiveness, the enmity has ceased, and we have peace. Isa 32:17.

4. It comes to us through our Lord Jesus Christ. "He is our peace." It is ours by faith, a free gift from God.

II. We have access to God. Verse 2.

1. The same loving Christ, through whom we receive justification and peace, takes us by the hand, and introduces us into the favour of God. We are "accepted in the Beloved," and have freedom of approach into the presence of God. Eph. 2:18, Heb. 10:19.

2. God by His grace having put us here, here we stand in spite of opposition or of weakness. What a contrast to the ungodly! Psalm 1:4, 5; 130:3.

III. We have hope in God. Verse 2.

How wonderful these blessings are!

For the past: all has been blotted out, and we have peace.

For the present: we have freedom of access, and are brought into perfect favour with God.

For the future: glory. "Rejoicing in hope of the glory of God."

The value of this hope is seen in five things:—

1. Its object: "The glory of God." This puts hope in the right place. It is not hoping for salvation; but, being saved by grace, we hope for glory. We hope to see and share in the glory of God.

2. Its influence: "We rejoice." We exult, we boast. The hope of future blessedness makes the Christian exultingly glad.

3. Its certainty: "Maketh not ashamed." Such a hope as this cannot be disappointed. It is the anchor of the soul, both sure and steadfast.

4. Its ground: "The love of God shed abroad." No one can have such a hope as this in whose heart the love of God has not been poured.

5. Its source: "By the Holy

Ghost given unto us." He it is who kindles "a flame of sacred love in these cold hearts of ours," and who "sheds abroad a Saviour's love." With such a foretaste of coming glory, the fruition is sure.

IV. We bear tribulation for Him. Verses 3, 4.

Having brought us to glory, we might naturally think that Paul would stop there; but no, we are still in the wilderness. There are present realities for the believer to pass through. The believer is not taken to heaven when he believes; but he then enters upon the testing life, and must learn the discipline of the soul.

1. There are four distinct stages from justification to hope.

Justification. Peace. Access. Hope.

2. There are also four distinct stages from tribulation to hope.

Tribulation. Patience. Experience. Hope.

So, through this dark tunnel, or by the other more joyous path, we get to the same glorious vantage-ground, and stand in the bright light of a blessed hope

—J. P. Gilmore

The Two Houses

(Continued from page four)

without anything of my own? Can I feel that Christ is my only hope? When my eye of faith is dim, can I cast myself on Jesus, sink or swim? Then, beloved, if you can do that, you are on the Rock, and you are safe. Though the pillar of your faith may fail, your house cannot fall; for you are secure in Christ Jesus your Lord. He is your Rock, and He is your Refuge, too.

Note yet once more, we are only told that the house fell not; we are not told that the house received no damage from the storm. Possibly, the dweller in the house had been tricking out his windows a bit, and had put some decorative work there, and some fine ornamentation on the roof, too. Well, these may have been washed away by the violence of the storm. Just so it is often with the Christian. He is not really damaged by trouble; but he may lose many of his comforts and enjoyments. The rain descends upon our comforts, and dissolves them; poor sugary things they are, they soon melt.

But though the ornamental part may have been carried away, the house stood firm. I dare say, when the storm was over, the poor man came out to see what loss he had sustained; and when he looked around, and saw one house here in ruins, and another yonder razed to the ground, he lifted up his hands in astonishment, and exclaimed, "What a firm rock this must be on which my house is built! What a solid rock it must be to endure such a storm!" God delights to make His children wonder sometimes. If you have been a believer long, you have no doubt often been made to marvel. Can you not look back with astonishment, and wonder how it was that you escaped out of the mouth of the dragon? Do you not often lift up your hands in amazement and gratitude? Can you not even now sing the high praises of your great Deliverer? Will you not unceasingly sing of Christ Jesus, who is your Rock, and your Fortress, and your High Tower? The house "fell not: for it was founded upon a rock." This is the reason of your security, believer; for you are on the Rock of Ages, Christ Jesus the Lord.

"When storms of wrath around prevail,

Whirlwind and thunder, fire and hail,

"This here our trembling souls shall hide, And here securely they abide.

"We own the work of sovereign love; Nor death nor hell our hopes shall move,

Which fix'd on this Foundation stand,
Laid by God's own almighty hand."

"Free-Will"

(Continued from page one)

wholesomely concerning God, as you say yourself, what has come to you that, contrary to your own self, you now assert that it is irreligious, curious, and vain to say that God foreknows of necessity? . . . Do you believe that He foreknows against His will, or that He wills in ignorance? . . . From which it follows unalterably that all things which we do, although they may appear to us to be done mutably and contingently, and may be done contingently by us, are yet in reality done necessarily and immutably with respect to the will of God. For the will of God is effective and cannot be hindered.

"The words of the law are spoken, not that they might assert of the will, but that they might illuminate the blindness of reason, that it might see that its own light is nothing and that the power of the will is nothing. . . . Man by the words of the law is admonished and taught what he ought to do, not what he can do: that is, that he is brought to know his sin, but not to believe that he has any strength in himself, unless God freely gives us His Spirit." (From "The Bondage of the Will").

JOHN CALVIN

"Augustine plainly confesses that the will is not free, since it is subject to lust, and cannot be free until liberated by divine grace."

"The will, therefore, is so bound by the slavery of sin that it cannot excite itself, much less devote itself to anything good. If a necessity of doing well does not impair the liberty of the Divine Will, and if the Devil, who cannot but do evil, nevertheless sins voluntarily, who will assert that man sins less voluntarily because he is under a necessity of sinning?"

"I deny then that sin is the less criminal because it is necessary; I also deny that it is avoidable because it is voluntary. Similarly the wills of the elect angels, though they cannot swerve from good, are still wills. Those who defend free will make an improper transition from what is voluntary to what is free. These two are not the same." ("The Institutes").

JEROME ZANCHIUS

"Predestination is to be preached because the grace of God (which stands opposed to all human worthiness) cannot be maintained without it. . . . Thus argued Augustine against the Pelagians, who taught that grace is offered to all men alike, that God for His part equally wills the salvation of all, and that it is in the power of man's free-will to accept or reject the grace and salvation so offered. Which string of errors do, as Augustine justly observes, center in this grand point: that God's grace is not free but the fruit of man's desert. Now the doctrine of predestination batters down this Bable of free-will and merit. It teaches us that, if we do indeed will and desire to lay hold on Christ and salvation by Him, this will and desire are the effect of God's secret purpose and effectual operation, for He it is who worketh in us both to will and to do His own good pleasure, that He that glorieth should glory in the Lord. There neither is nor can be any medium between predestinating grace and salvation by human merit." (From "Absolute Predestination.")

JOHN GILL

"The liberty of the will of man, in every state he has been in, or shall be, lies not in an indifference to good and evil. In his state of innocence, as he was made after the image and in the likeness of God, so the bias of his soul was only to that which is good, which he performed will-

Episcopalian "Bishop" Denounces Historic Christian Faith

A theological bombshell was dropped on the Christian world by Bishop James A. Pike (Episcopalian) of San Francisco's Grace Cathedral in the Dec. 21 issue of Christian Century in a leading article concluding a series on "How My Mind Has Changed," in which he boldly rejects the historic Faith. He confesses he is on the move and doesn't seem to know where he will be in another ten years.

He scoffs at the Trinity — "I see nothing in the Bible, as critically viewed, which supports this particularly weak and unintelligible philosophical organization of the nature of God."

On the Virgin Birth — " . . . the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus."

Concerning Salvation — "The Bible seems to indicate that no one is saved except through Christ. . . . To say no one is saved except through the earthly Jesus Christ would be impossible." He freely confesses that he does not believe much of the creed which he recites every Sunday, "There are several phrases in the creed which I cannot affirm as literal prose sentences, but I can certainly sing them. . . ." "Stated in plain prose, I certainly do not believe that 'Christ sitteth on the right hand of the Father'."

On the Bible — "But the church is not under the judgment of the

Bible finally, because the Bible is the work of the members of the church, and didn't get gathered except as members of the church finally gathered it. . . . the Bible came along as a sort of Reader's Digest anthology. If the Bible is not important as a primary test, it is to use a lawyer's phrase 'the best evidence'."

On the uniqueness of the Christian revelation — "But I no longer regard grace, or the work of the Holy Spirit as limited explicitly to the Christian revelation." He then praises Buddha, Socrates, and Freud.

Perhaps the most shocking — "But the kind of a god I first believed in, who would limit salvation to a select group of people who happen to have heard the news and heard it well . . . is an impossible god. As to this god, I am now an atheist."

He continues this incredible line by saying, "I have preached more and more in the past decade on the values of atheism and agnosticism. Atheists debunk the small god. I have found that in almost every case the atheist is opposing a concept of God which I myself disbelieve. As to the agnostic, he often has doubts about things I have doubts about. There has to be a large measure of agnosticism in true religion."

—Blu-Print.

(Pike is the man who expressed "hope" for the eventual union of Rome and Protestantism. See TBE, Dec. 24 issue.)

ingly in obedience to the will of God. . . . In his regenerate state, there is, indeed, an inclination both to good and evil; but this arises from two different principles in the regenerate man. The new man, or principle of grace, is inclined, bent, and determined to that which is good only; and yet freely serves the law of God. The old man, or corrupt nature, is inclined, bent, and determined to that which is evil only; and yet freely serves the law of sin. In the state of glorification, the saints will be impeccable, cannot sin, can only do that which is good . . . whence it follows, that the liberty of man's will does not lie in an indifference or indetermination to good or evil; but is consistent with some kind of necessity and a determination to one.

"If liberty is not consistent

with necessity in any sense, then it is not consistent with the decrees of God, nor even with the foreknowledge of God. . . . For if there is not a necessity of things coming to pass, which are foreknown and decreed by God, then His foreknowledge is uncertain, and is but mere supposition and conjecture, and His decrees must be frustrable and precarious. It is said that this was of old the chief argument of the fatalists, espoused of late by Mr. Hobbes, and is still made the refuge of the predestinarians. Be it so; if the fatalists and Mr. Hobbes meant no more by necessity than we do, namely, a necessity of the immutability and unfrustrableness of God's foreknowledge and decrees, and not of coercion upon the will of man; we have no reason to be ashamed of the argument they made use of." (Continued on page 6, column 1)

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"Free-Will"

(Continued from page five)
of; and instead of making it a refuge or mere shift, shall think ourselves obliged to defend it, and abide by it." (From "The Cause of God and Truth.")

AUGUSTUS M. TOPLADY

"I was lately introduced to the acquaintance of a very learned and sensible Arminian, with the sagacity to perceive and the integrity to acknowledge the prodigious lengths to which the Free-Will scheme, if carried as far as it naturally leads, must inevitably push its devotees. He sees its consequences clearly; he swallows them without difficulty; and he avows them very honestly. 'God does all He possibly can'—these were the gentleman's own words to me in conversation—'God does all He possibly can to hinder moral and natural evil, but He cannot prevail. Men will not permit God to have His wish.' Then, said I, the Deity must certainly be a very unhappy being. 'Not unhappy in the least,' replied the ready philosopher. 'God knows that in consequence of the Free-Will with which He has endued His rational creatures, He Himself must be disappointed of His wishes and defeated of His ends, and that there is no help for it, unless He had made us mere machines. He therefore submits to necessity and does not make Himself uneasy about it.' See, on what tremendous shoals Free-Willers, when honest, run themselves aground! Is their god the Bible-God? Certainly not. Their god 'submits' to difficulties which He 'cannot help' Himself out of, and endeavors to make Himself 'easy' under millions and millions of inextricable embarrassments, uncomfortable disappointments, and mortifying defeats. Whereas, concerning the God of the Bible, it is affirmed that He hath done, and will continue to do, whatsoever He pleaseth."—From "Complete Works.")

JONATHAN EDWARDS

"Unless God foreknows the future acts of men's wills, and their behavior as mortal agents, all those great things which are foretold in both Old Testament and New concerning the erection, establishment, and universal extent of the Kingdom of the Messiah, were predicted and promised while God was in ignorance whether any of these things would come to pass or no, and did but guess at them . . .

"Unless God foreknows the volitions of moral agents, all the prophecies of Scripture have no better foundation than mere conjecture; and that, in most instances, a conjecture which must have the utmost uncertainty . . . It also follows that if this notion of God's ignorance of future volitions be true, in vain did Christ say (after uttering many great and important predictions): 'Heaven and earth shall pass away; but my words shall not pass away' . . .

"It follows, therefore, that these events are necessary, with a ne-

cessity of connection or consequence . . . There must be a certainty in things themselves, before they are certainly known, or (which is the same thing) known to be certain . . . God's foreknowledge, therefore, is necessarily the cause of those events which He knows." (From "Freedom of the Will.")

The quotations do not fully explain the doctrines alluded to. The purpose has been to present a witness to the theology of the Reformation. Perhaps some readers will be interested enough to examine the books from which these selections have been taken. The further the discussion is followed, the clearer the whole doctrine will become.

At any rate, one will soon learn that God is not so impotent as to have to sit back, after offering the Gospel, and wait and see who will accept it. It will be clear that the Holy Spirit operates on the will of man, changes his likes and dislikes, takes away his heart of stone and gives him a heart of flesh, in fact gives him faith. God does not sit back and do nothing: He regenerates—He controls man's will. Such is the Gospel; the other view is not.

As the Psalmist said, "Blessed is the man whom thou chooseth and cauest to approach unto thee" (Psalm 65:5). God causes men to turn to Him. No one else can.

"What One Must Know"

(Continued from page one)
ism," and in the majority of churches you will hear it said, "Now all you need to do is just believe," and in ninety per cent of those churches there is never a word of instruction to the individual as to what it is he is to believe.

My text says, "By his knowledge shall my righteous servant justify many." The righteous servant is the Lord Jesus Christ. Men are not justified by merely believing. They are not justified by joining the church. They are not justified by baptism. Rather they are justified by the knowledge of the righteous servant, and if a man doesn't have a knowledge of the righteous servant, all of the believing he may do, will never in any wise at all bring peace to his soul.

I ask then, what must one believe in order to be saved? What must one know in order to be a child of God?

HE MUST BELIEVE THAT THERE IS A GOD.

Nobody can ever be saved apart from a very definite and genuine faith even in God the Father. Listen:

"But without faith it is IMPOSSIBLE to please him."—Heb. 11:6.

The man that does not believe there is a God, and who does not believe in that God, can not be saved. He has never pleased God one single day of his life. I contend then that no infidel could ever be saved. There wouldn't be one bit of hope in this world of an infidel ever going to Heaven in his condition.

I'll go further and say that nobody can ever become a child of God until first of all he has a very, very definite faith in God. This text says, "But without faith it is impossible to please him." A man might be able to please his neighbors. He might be able to please his family. He might be able to please everybody that he comes in contact with, but no man could ever please God apart from a definite faith in believing there is a God.

I say, beloved, that is primary, but just believing there is a God won't save any man. Nobody can be saved without faith in God. For one to be saved he must know that there is a God. He must believe in God, and yet if that is all that he has he can never be saved.

HE MUST BELIEVE THAT JESUS CHRIST IS GOD.

WHERE YOU HEAR THE WORD, WORRIES FADE AWAY



"CASTING ALL YOUR CARE UPON HIM; FOR HE CARETH FOR YOU."
— I PET. 5:7

We read:
"He that HONOURETH NOT THE SON honoureth not the Father which hath sent him." — John 5:23.

If I go out and talk to the Jewish people within this town, I may ask them, "Do you believe in God?" Everyone of them will tell me that he believes in God. When I ask them as to their faith in God, everyone of them will tell me that they have implicit faith in God the Father. Then when I ask them if they believe that Jesus Christ is the Son of God, every last one of them, if they are loyal Jews, will start "spitting" in order to get the name of the Lord Jesus Christ out of their mouths. They believe

in one God. They believe in God the Father, but they do not believe in Jesus Christ. This text says, "He that honoureth not the Son honoureth not the Father which hath sent him." I don't care how much a man says he believes in God the Father, if he rejects God the Son, he does not honor God the Father one particle.

I remember an old Jewish man that I met in Charleston, South Carolina, twenty-five years ago who was a marvel so far as his earthly, secular education was concerned. I tried to talk to him about the Lord Jesus Christ, but I had no sooner mentioned His name than he started spitting, as every loyal Jew will do, in order to get the name of Jesus out of his system. Finally, the old man turned to me and cast some reflection at my education. He asked me how many languages I could speak, and I in turn asked him the same question. He very boastfully told me that he could speak ten languages, and he named them one by one, the languages that he could speak. I listened to him, and then I said, "Brother, there is one language that you can't speak." "I'll never forget how he said, 'What that?'" I said, "You can't speak the language of Heaven because nobody can talk to Heaven who by-passes the Lord Jesus Christ."

That is why it is that no Jew could be saved, and likewise no modernist could be saved. Most of you are somewhat familiar with the modern novelist, Pearl Buck. In the years gone by I have read several of Pearl Buck's novels. You know by her novels that she knows an awfully lot about the things of this world. She couldn't have written some things that she wrote apart from a first hand knowledge. But Pearl Buck in one of her novels makes fun of her old father who was a missionary. As I recall, she herself was born on a mission field. She denies the Lord Jesus Christ as being the Son of God. To her the Lord Jesus Christ was just a man, and in practically every novel that she has ever written she repudiates Jesus Christ as being the Son of God. Every time that I read anything written by a modernist, I say that that in-

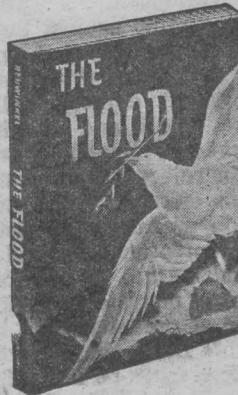
dividual can never be saved, because he does not have knowledge of the righteous servant who is spoken of in this text.

Some few years ago I was holding a revival meeting for a Baptist preacher who had just graduated from Georgetown College the year before. He told me that there was a boy in Georgetown College when he was there who was a ministerial student from the city of Chicago. He said that one day when they were walking across the campus that this boy from Chicago told him that there was no more saving efficacy in the blood of Jesus Christ than there was in the blood of a dog. That the blood of a dog could save a man the same as the blood of Jesus Christ.

Beloved, listen, no man can ever be saved who doesn't honor the Lord Jesus Christ. My text says, "By his knowledge shall my righteous servant justify many." (Continued on page 7, column 1)

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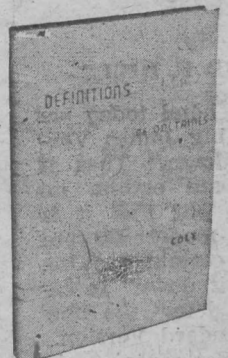
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—Pastor Simpson Tidwell, Tex.

"I have been stunned at the outcome of the presidential election, thinking such a terrible thing could not happen in our nation. To me, its the darkest day ever to come to our country. Yet we cannot stop God's plans and prophecy coming to pass. I cannot help believing it won't be long until Protestant religionists will join with Romanists and the apostates will take over. So many signs point that way. The archbishop of Canterbury has gone to Rome to see about Rome. They are planning to invite all churches to return to them.

Even the church here has held open house and invited people to visit and have explained their sacraments. I think things will move very fast, for it will be very popular now to be a Romanist. I couldn't believe it could happen in my life time. I, too, said before the election if Kennedy were elected, it would be the Southern Baptists who would do it. Commentators say if it hadn't been for for the southern states, he could not have been elected. Several around here thought more of their political party than their freedom of religion.

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—E. J. Farthing,

"What One Must Know"

(Continued from page six)

The Lord Jesus Christ is the righteous servant, and if a man doesn't have a knowledge of that righteous servant, there is no justification for him.

I think of the Catholics, and I say to you frankly that it is impossible for a Catholic to be saved in his present state. The reason: because they do not honor the Lord Jesus Christ. They honor the Virgin Mary. They honor

Mary far more than they honor the Lord Jesus Christ. The Lord Jesus Christ does not have the honor and the place that He should, and Mary is put above the Lord Jesus Christ. Beloved, I do not believe that it is possible for a Catholic to be saved until he sees the truth that Mary is merely a woman, and that Jesus Christ is God's Son. You just simply cannot honor God the Father until you first of all honor God's Son.

III

HE MUST KNOW THAT JESUS CHRIST DIED FOR OUR SINS.

Just to believe that there is a God won't save you. Just to believe that there is a Christ won't save you. Just believing that Christ is the Son of God won't save you. But I'll tell you this, the man who believes that there is a God, who believes that Jesus Christ is the Son of God, who believes that Jesus Christ died for his sins, that man is going to be saved. Jesus Christ is the righteous servant, and many will be justified by Him, by a knowledge of the Lord Jesus Christ.

I don't say that men are saved by His example. I am ready to grant you that the Lord Jesus Christ set a mighty good example when He was here in the days of His flesh. I am ready to grant

SEND TBE TO OTHERS

everything that He did was a marvelous, remarkable example so far as we are concerned. But, beloved, nobody will ever be saved by the example of the Son of God.

I turn to the early chapters of Matthew, to the sermon on the mount, and I think what a marvelous example the Lord Jesus Christ set for us there. But, beloved, nobody will ever be saved by the example of the Son of God. Jesus Christ came into this world and lived a sinless life, never committing one single sin from the time that He was born until He left this world. He is the only one who could say, "Thou art my God from my mother's belly." All the balance of us are sinners. The Lord Jesus Christ was sinless. What a marvelous example He set before us, and yet if Jesus Christ had come into this world, and lived the perfect life that He did live, and had died a natural death, or had ascended to the Father apart from being crucified, I tell you, Jesus Christ would have saved exactly one person, namely Himself, and no more. We are not saved by His example.

We are not saved by His teachings. We read:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Mt. 7:12.

This is often referred to as the Golden Rule. Beloved, that is a marvelous teaching, but we are not saved by the teachings of the Son of God.

I turn to that story in the book of Luke that is often referred to as the Good Samaritan, and I see how the Good Samaritan stood by a man who was down and out and helped him up and cared for him. All the lodges take the story of the Good Samaritan and they say, "That is our model." All the fraternal organizations say that that is the model we are to live by. I am ready to grant you that it is marvelous teaching, but beloved, there will not be a man in Heaven because Jesus Christ gave to us the teaching of the Good Samaritan.

He did give some marvelous teachings. He gave us a most marvelous teaching as to how we are to get along in this world. He said:

"Ye have heard that is hath

In The Potter's Hands

"We are the clay, and Thou our Potter; and we all are the work of Thy hand." — Isaiah 64:8.

To the Potter's house I went down one day,
And watched him moulding a vessel of clay,
And many a wonderful lesson I drew,
As I noted the process that clay passed through.

Trampled and broken, downtrodden and rolled,
To render it plastic and fit for the mold;
How like to the clay that is human, I thought,
Which in heavenly hands to God's image is brought.

There, self must be cast as the dust at His feet,
Ere man is renewed and for service made meet.
His pride must be broken; his self-will be lost,
His self-esteem humbled, whatever the cost;

And all that he boasted of human display
Must yield to God's hand and be taken away.
Then, lo! There appeared a most delicate vase
Of wonderful beauty and exquisite grace.

Was this the crude clay to the potter once brought?
And long by His hands is such constancy wrought?
So fashioned and formed by His marvellous skill
To a vessel as planned by His wisdom and will.

No longer a trace of the earth or the clay,
The fires of the furnace had burned them away,
All praise to the Potter — to Him it is due,
He is the one who made the vessel so true.

In His wonderful skill it was fashioned to be
A vessel of glory which all may see.
Thus souls lying still and content in God's hand,
Who do not His wisdom or working withstand,

Are molded and fitted, a treasure to hold;
Once clay, now transformed into purest of gold
And thus God is working in grace day by day,
Renewing, transforming, and molding His clay.

—Author Unknown

been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Mt. 5:43, 44.

Beloved, you and I don't even begin to live in the light of this passage of Scripture. I think about some individuals who have certainly not been my friends, and I can't remember a one of them that I've prayed for. I don't remember a one of them that I've asked God's blessings upon, that I have individually called his name before God and asked God to bless him, yet God tells us to do so.

Oh, how marvelous are the teachings of Jesus. They are so far above us. They are so far beyond us. They are so far beyond even our comprehension as well as our practice of them. I tell you, beloved, the teachings of Jesus are marvelous, and yet we are not saved by His teachings. What I am saying is this, we are not saved by His example, we are not saved by His teachings, but we are saved because Jesus Christ died for our sins. Listen: "Christ died for our sins." — I Cor. 15:3.

"Christ hath redeemed us from the curse of the law."—Gal. 3:13.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

"And without shedding of blood is no remission."—Heb. 9:22.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—Heb. 10:10-12.

The blood of Jesus Christ his Son cleanse us from all sin."—I John 1:7.

"Unto him that loved us, and washed us from our sins in his own blood."—Rev. 1:5.

"Who his own self bare our sins in his own body on the tree."—I Pet. 2:24.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."—I Pet. 3:18.

Beloved, I say to you, nobody can ever be saved without believing that Jesus Christ died for his sins. Oh yes, some preacher

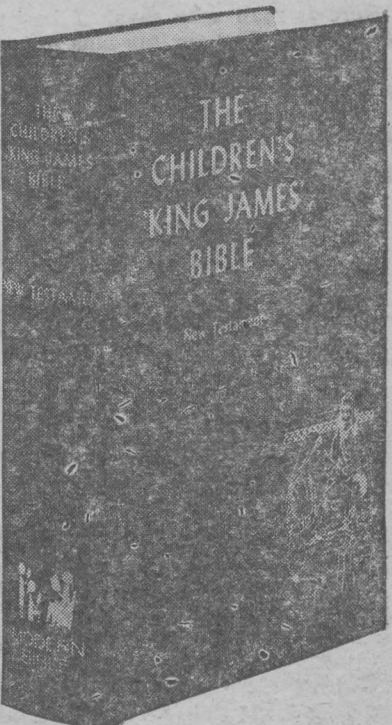
may stand before his congregation and say, "Now just believe. That is all you have to do," but he doesn't say what you are to believe. My text says, "By his (Continued on page 8, column 1)

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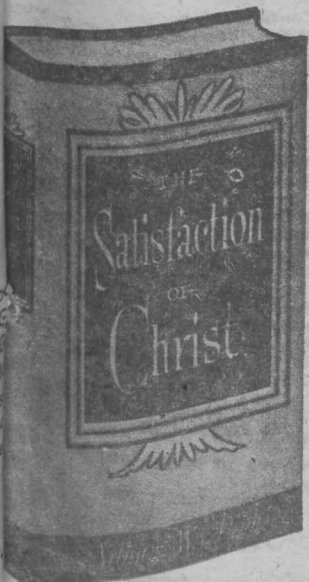
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- 8. Partake of the Lord's Supper
- 9. Think on these things
- 10. Be ready for Christ's return

- Galatians 5:16-26
- Hebrews 10:25
- I Corinthians 13
- I John 2:3-6
- II Corinthians 9:6-8
- Ephesians 4:23-32
- I John 1:9
- I Cor. 11:23-29
- Philippians 4:4-8
- Matt. 24:44-51

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

"And above all these things put on charity, which is the bond of perfectness.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

—Colossians 3:12-16

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

I Corinthians 10:31

"What One Must Know"

(Continued from page 7)

knowledge shall my righteous servant justify many." Beloved, He is not going to justify a single one apart from knowledge of His Son.

IV

HE HAS TO KNOW THAT JESUS CHRIST DIED FOR ALL OF HIS SINS.

We read:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, HAVING FORGIVEN YOU ALL TRESPASSES."—Col. 2:13.

"Who gave himself for us, that he might REDEEM US FROM ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

"The blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN."—I John 1:7.

Here is a man who says, "Well, I believe that Christ died for my sins all right, but it is up to me to hold out faithful to the end." Beloved, you are not depending upon Jesus Christ for all your sins. You are depending upon yourself.

Here is man who says, "I believe Christ died for my sins but I have to be baptized. I don't think I can ever be saved unless I go down into the water." Beloved, that man isn't saved. He

is depending upon Jesus Christ, plus the water. He is not depending upon the Lord Jesus Christ for all of his sins.

You say, "Brother Gilpin, if a man believes and depends upon himself to hold out faithful, is he saved?" No, he isn't. He is not believing. He is only partially believing. He is not depending upon Jesus Christ for his salvation. He is depending upon Jesus Christ, plus his own works.

I tell you, beloved, as long as a man tries to "plus" the work of Jesus Christ with his life, or with church relationship, or with baptism, or with anything else, he is lost and in his sins. My text says, "By his knowledge shall my righteous servant justify many." Beloved, Jesus Christ, the righteous servant, doesn't justify anyone apart from knowledge—knowledge that is founded upon the Word of God.

What does he have to know? He has to know that there is a God. He has to know that Jesus Christ was God's Son. He has to know that Jesus Christ died for his sins. He has to know that the Son of God died for all of his sins. As long as he is depending upon himself for even one of those sins, he is lost. If there were a million parts to salvation and Jesus Christ did 999,999 of them and I held on to one part, I would go to Hell when I die, for I haven't fully trusted in Jesus Christ.

I haven't trusted him for all of my sins.

I remember years ago in preaching one night, I was emphasizing that salvation is on the basis of what Jesus has done, and that it is not through anything whereby that we "plus" His work. I said, "Suppose you were to quit praying, suppose you were to quit going to church, suppose you were to quit tithing, suppose you were to quit living like a Christian should, and suppose you were to start living like the world again, would you be saved?" I can see a Holiness preacher who was present shake his head at the thought. He knew he would be lost if he quit doing things I had mentioned. I said, "No, brother, you wouldn't be lost; you are lost right now. That just proves that you are depending upon going to church and prayer and reading your Bible and your works in addition to what the Lord Jesus Christ has done."

I say to you, beloved, quitting all the things that a Christian ought to do isn't going to unsave any man, and doing all the things that a Christian ought to do isn't going to save any man. Now don't misunderstand me. I believe every child of God ought to live just as close to the Lord Jesus Christ as humanly possible, but living close to Jesus Christ isn't going to save one single soul. Jesus Christ died for all of our sins.

I stand here and I put one foot on the chair and leave the other foot on the floor. I ask you, on what am I depending? You may say, "Brother Gilpin, you are depending on the chair," and somebody may say, "No, you are depending on the floor." Well, it is an evident fact that I am not depending fully on the chair and I am not depending fully on the floor. The man who believes in Jesus Christ and depends on Him and at the same time depends upon his church relationship, isn't fully depending upon his church and he isn't fully depending upon Jesus Christ. The man who believes in the Son of God as a Saviour, and at the same time depends upon his baptism, that man isn't fully depending upon his baptism, and he is not fully depending upon Jesus Christ, yet the Word of God says that Jesus Christ died for all of our sins. I say to you, nobody will ever be saved until he believes that all of his sins were paid for by Jesus Christ on the cross.

CONCLUSION

My text says, "By his knowledge shall my righteous servant justify many." Jesus Christ is the righteous servant, and it is by the knowledge we have of him that He justifies us. What do we have to know? We have to know that there is a God. We have to know that Jesus Christ is God's Son. We have to know that Jesus Christ died for our sins. We have to know that Jesus Christ died for all of our sins. Beloved, there is a good example of this in the Old Testament.

One day God spoke to a man by the name of Abraham when he was living in the heathen country of Padanaram. Tradition says that Abraham was a heathen priest. I didn't say that the Bible teaches this, but tradition says it, and it might have been so. Tradition says further that when Abraham was serving as a heathen priest in one of the heathen temples the Lord spoke to him and said, "Abraham, leave your country and go out to a land that I shall show you." As I say, the Bible doesn't tell us that. The Bible does say that God called him to leave his country and his kindred and go into a new land which God would show him, but the Bible doesn't say that he was a heathen priest and that he was officiating as a heathen priest in a heathen temple. But be that as it may, Abraham was not a believer. He didn't know a thing about God. He was an idolator. We know that because the book of Joshua definitely tells us that Abraham was an idolator. He didn't believe in God. He didn't believe that Jesus Christ was God's Son. He didn't believe that

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Jesus Christ died on the cross for his sins. He didn't believe that Jesus Christ had paid for all of his sins. But one day God spoke to him, and Abraham bade goodbye to his home country. First of all he stopped at Haran and lived there until his father died. Then he left Haran and came on down into Canaan. Then when a famine came he went on down into the land of Egypt. He got hold of Hagar while he was in Egypt, and then came back out of Egypt. All this time Abraham was a believer in God. Back in his country he was a believer in heathen gods. He was an idolator. But from the time he left his home country and had come to Haran, to Canaan, down to Egypt and back to Canaan, he believed in God.

Then one day after he came back out of the land of Egypt, the Bible tells us that he and God took a little walk one night hand in hand, and as they walked beneath the stars, God said, "Count the stars." Abraham said, "Lord, I can't do it. It is impossible." God said, "So shall thy seed be." Now if we didn't know, we would think that that word "seed" was a reference to the descendants of Abraham, but when we come to the book of Galatians we find that it says:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to THY SEED, WHICH IS CHRIST."—Gal. 3:16.

The night that God said to Abraham, "So shall thy seed be," God made a revelation to Abraham that the word "seed" referred to the Lord Jesus Christ. Immediately he believed in the Lord, and he counted it to him for righteousness. When was Abraham saved? When he was back in Padanaram as a heathen priest? No. When he left Padanaram and began to follow God, all the way over to Haran, and Canaan, and to Egypt and back to Canaan? No. When was he saved? When he saw that Jesus Christ was the Son of God. When he saw the truth that Jesus Christ was God's own Son who was to die for the sins of the world. From that time on Abraham depended upon the Lord Jesus Christ.

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."—Rom. 4:3.

I have said that a man has to believe that there is a God. He has to believe Jesus Christ is God's Son. He has to believe that Jesus Christ died for his sins. He has to believe that Jesus Christ died for all of his sins. What happened here? The night that Abraham walked hand in hand with God, and God gave a revelation to him, Abraham came to believe in Jesus Christ. Then, beloved, he ceased his works, and by faith received the Lord Jesus Christ as his Saviour, and his faith was counted for righteousness.

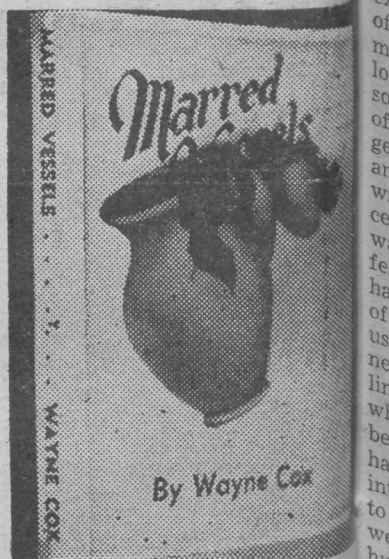
One of the greatest blessings in this world that ever came to me was the day that I came to see we have to know something before we can believe. It isn't enough to say to a sinner, who is under conviction, that all he has to do is "just believe." I tell you, beloved, a sinner has to believe all right, but he has to know what to believe—namely, that his salvation is in a triune God, in Jesus Christ who has died for his sins, and that all of his sins are paid for, in and through, the death of the Lord Jesus.

I say to you, the man who believes there is a God, who believes that Jesus Christ was God's Son, who believes that Jesus Christ did for his sins, and who will trust all of his life into the hands of Jesus Christ—who depends upon Jesus Christ fully for his salvation and quits his work that man is saved and he is going to go to Heaven when he dies because there is nothing for him to go to Hell for. It doesn't make any difference whether he is a member of a church. It doesn't make any difference whether he has been baptized. It doesn't make any difference about his organization that he may be affiliated with, or how he has been baptized. If I had my say I would want him to be a Baptist. I'd want him to be Missionary Baptist. I want him to be baptized by immersion at the hands of a qualified administrator, namely, one of a Missionary Baptist church. At the same time, if he has none of these, if he has trusted Jesus Christ as his Saviour, he will go to Heaven when he dies. Jesus Christ is the righteous servant and the knowledge we have through Him brings justification unto our souls.

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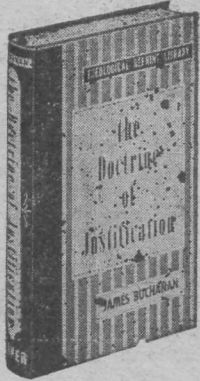
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