

# 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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## Who May Partake Of The Lord's Supper?

The Scriptures definitely reveal to us what persons should partake of the Lord's Supper. We do not have to set forth "I think" propositions, in this matter.

(1) **The first prerequisite is regeneration.** No unsaved person can actually partake of the Supper, much less should such a one be urged or invited to do so. An unsaved person certainly has no "communion" with Christ, but is under wrath (John 3:36). And even if the Supper were a "communion" of saints, as some wrongly think, the unsaved one must be barred, for he has no

such fellowship. It is not a disputed matter among professing Christians that only saved people are to partake of the Supper.

(2) **Baptism is another pre-requisite.** Those who hold to the position that all the saved are to partake of the Supper, deny this. However, the confessions and creeds of Presbyterians, Episcopalians, Lutherans, Roman Catholics, Greek Orthodox Catholics, Methodists and other lesser denominations all teach that baptism precedes the Supper. However wrong they may be with regard to what is baptism and who

has been properly baptized, we certainly agree with these groups upon the principle that baptism precedes the Supper. This is the teaching of the Word of God. The divine order places baptism before the Supper. The Word, not Baptists, has thus restricted the Supper.

In Matthew 26:26-30, we have this principle illustrated. Jesus instituted the Supper, and it was observed by baptized persons who professed salvation. Even "open" communions confess this to be the fact. If it be argued (Continued on page 13, column 3)

## Halliman Writes A Much-Appreciated Letter To The Editors Of TBE

Bulolo, New Guinea  
December 29, 1960



FRED T. HALLIMAN  
Bulolo, New Guinea

feel refreshed and feel like pressing towards the mark of the high calling of God, forgetting those things which are behind, and reaching forth unto those things which are before.

Again, brethren, we are thankful that you have permitted us to use the columns of The Baptist Examiner. Through the paper we have been able to reach thousands of people who otherwise would not have known that we existed; and then, too, we've been able to send a letter occasion (Continued on page 2, column 3)

## LETTER TO A ROMAN CATHOLIC

This is a letter, written by a reader of TBE, to a Roman Catholic friend. This friend of our reader is a businessman and owns one of the largest office retail equipment plants in his city.

Dear .....

Thank you for your letter. I hope you will find the time to read my answer.

Contrary to your thinking on the matter, I do not believe it is necessary for you to read "Protestant books" or "Protestant Bibles" in order to come to a knowledge of Jesus Christ. I do not even ask you to forsake your slavery to the Roman Index and read a "Protestant Translation" of the Scriptures. But I do ask you to go home—that is, if you are really interested in the truth and exercising your reason—and read your Roman Catholic Bible.

In Titus 1:2, you will read, "In hope of life everlasting which God, who does not lie, promised before the ages began..." In I Corinthians 14:33 you will read "God is a God of peace, not of disorder."

If God does not lie and "God is a God of peace, not of disorder" is it not reasonable to suppose that traditions or official (Continued on page 14, column 3)

## "Divine Gentleness Acknowledged"

O Lord, my strength, Thy love to me  
Passes my power to relate;  
This only would I say of Thee,  
"Thy gentleness hath made me great."

I was a sinner, foul with sin,  
Standing apart without the gate;  
Thine was the hand that let me in,  
"Thy gentleness hath made me great."

In sore distress Thou sawest me lie,  
And stooping to my low estate,  
Didst raise me to a throne on high,  
"Thy gentleness hath made me great."

Long slighted I Thy holy will,  
From God and goodness reprobate;  
But though, alas! I used Thee ill,  
"Thy gentleness hath made me great."

By meekness, Thou hast mastered me,  
By love, hast overcome my hate;  
Thy servitude has set me free,  
"Thy gentleness hath made me great."

And when before Thee I appear,  
With crown of gold, and robe of state;  
I'll tell Thee as I venture near,  
"Thy gentleness hath made me great."

—E. A. TYDEMAN.

## CAMPBELLISM

A Series of Articles by  
Bob L. Ross

### CAMPBELLITE CHURCH ORGANIZED

Thomas Campbell eventually became persuaded that the only solution for his "Christian Association" was the formation of itself as a church. Richardson (Memoirs, Vol. 1, pages 365, 366) tells of this as follows:

#### Thomas Campbell's Decision

"He had, by this time [1811], become fully convinced that, on account of the continued hostility of the different parties, it was necessary that the Christian Association should assume the character of an independent Church, in order to the enjoyment of those privileges and the performance of those duties which belong to the Church relation. It was with great reluctance that he finally concluded to take this step, and to separate himself from those whom he desired to recognize as brethren." [Note that it was Thomas Campbell who made the decision that this new church be organized.]

"Hence a separation became inevitable, and this separation appeared not less grievous to the human feelings and sympathies of Thomas Campbell, than similar ones had done to those of other reformers. 'He would have liked,' as D'Aubigne says of Calvin, 'to see all the Church transformed, rather than set himself apart and build up a new one.' Having found it impossible, however, to effect this transformation, he felt it to be his duty to organize an independent community." [Note that it was definitely a NEW CHURCH being set up.]

#### The "Association" Meets to Discuss Forming Church

"At the next meeting of the Association, accordingly, the matter was duly considered and agreed to, as the attitude which the religious parties had assumed, seemed to leave no other alternative. [Note: Richardson thus attributes the blame for the organization of the first Campbellite church to the "parties." Hence, Christ is cleared of all responsibility.] Be (Continued on page two)

## The Baptist Examiner Pulpit

### "JUSTIFICATION"

Forty-sixth 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 might say that the age old problem has been the problem of justification. Most of you have heard me say that I consider the book of Job to be the oldest book in the Bible. In fact, I think it was the first book that was ever written, and in the book of Job one of the problems that Job is confronted with, is the problem of justification. For example, we read:

"Then Job answered and said, I know it is so of a truth: but how should man be JUST with God?" —Job 9:12.

"How then can man be justified with God?" —Job 25:4.

I believe that this book of Job

is the first book that was ever written of the Bible. I am satisfied that it antedates the law because there is no reference given to the law in the book of Job. If that be true, the problem that was confronting Job, and the problem that was bearing upon his mind was the problem of justification.

I say, beloved, it is an age old problem. All down through the years, from the days of the Garden of Eden, men have wanted to know how they might be justified before God. I am sure you recall the effort that Adam and Eve made for their justification—how they sewed fig leaves together and attempted to make clothing for themselves when they had sinned. All down

through the years this problem of being justified before God has troubled and confronted the sons of men in all ages.

Now the word "justification" is a legal term, and in reality it is just the opposite of condemnation. You know what it is for a man to go to court, to be condemned. Well, justification is exactly and precisely the opposite of condemnation in the sight of God. I have often said if you want to get a good idea of justification, then take the word "justified," divide it into syllables, and look at it from this standpoint, that the man who is justified before God is "just-as-if-I'd never sinned." That is precisely the standing of the in- (Continued on page 2, column 3)

#### FROM ILLINOIS

"We thank God from the bottom of our hearts for TBE, the truth it stands for, the editors, Calvary Baptist Church, and the blessings we receive from them. We love it and pray that others will be blessed as we have been.

We became members of Calvary Baptist Church, McLeansboro, Illinois, last March and how God has blessed us! We drive 120 miles (2 trips) every Sunday to be in His church and have never found it to be a burden but a blessing. We are so thankful for Bro. and Sister Combs and Bro. Ronnie Hall who preach and teach the Word of God.

Needless to say, we are branded people here because of the stand we take on God's sovereignty. We have found that people despise it and they don't mind telling us how peculiar they think we are, but by His grace we will continue to 'contend for the faith once delivered to the saints.' Brethren, we ask that you pray for our church and that all we do will be for God's glory."

—Lyle Henley, Illinois.

## AGED PREACHER HEAPS TOO MUCH PRAISE ON TBE!

"With all thanks and appreciation to my Heavenly Father for TBE, all of which I can easily see has come through the two editors from none other than the Lord, not to please the flesh but to please God. May I add, I also love every one of the contributors to TBE. There is no other religious paper with which I am acquainted that gives as much helpful truth as TBE, and I know of no other publication that expounds so much commonly accepted error and evil views. I believe God will bless you two men as you labor side by side in this great work of publishing the truth."

—Carey E. Witt, Kentucky.

# The Baptist Examiner

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

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## Campbellism

(Continued from page one)

fore entering into this sacred relation, Thomas Campbell deemed it proper that each member should give some personal and public evidence of a fitting knowledge of the way of salvation; and he proposed therefore that each should be required to give a satisfactory answer to the question: "What is the meritorious cause of a sinner's acceptance with God?" [Note: Please recall that this group still had never been immersed, nor did they hold to the salvation-by-baptism theory advocated later on. Therefore, no one could have answered this question correctly according to the later theory. This theory must conclude all of these people as lost.] With most of the answers to this question he was entirely satisfied, and was particularly well pleased with the views expressed on the occasion by Joseph Bryant. The answers of two of the members being unsatisfactory, their admission was postponed. Neither, however, was received, both having subsequently proved themselves unworthy. [Notice Campbell "the judge"!] "James Foster happened not to be present at the above meeting, and when, on Saturday, the 4th of May, 1811, he, with the other members, assembled at Brush Run for the purpose of organization, the question arose: 'Is James Foster a member, not having been present at the time the test question was propounded?' Some seemed to think not, but Alexander who it would seem was not entirely convinced that there was any authority for such a test, immediately arose and said: 'Certainly, James Foster is a member, having been with us from the beginning, and his religious sentiments being perfectly well known to all.' The test question, accordingly, was not propounded to him, nor to any one else afterward. [Note the evident "weight" of Alexander on this occasion.]

## First Acts of the First Campbellite Church

"At this meeting, Thomas Campbell was appointed elder, and Alexander was licensed to preach the gospel. Four deacons were also chosen, viz.; John Dawson, George Sharp, William Gilchrist and James Foster; and amidst the prayers and solemn services of the day, they united in singing Psalm 118, from the 13th to the 29th verses, in the old metrical version, which, as Seceders, they had been in the habit of using. They felt that the position they had now assumed was one of great responsibility, and one that was destined to lead to most important results. They hoped, however, to have, in their new relation, a happy end to that painful state of suspense in which they had hitherto been kept, in regard to the results of their religious movement.

## First Service and First "Communion"

"On the following day, being the Lord's day, the Church held its first communion service. Alexander preached from John 6:48, 'I am that bread of life,' and verse 58, last clause: 'He that eateth of this bread shall live for ever'.

"Afterward, his father delivered a discourse from Romans 8:32, 'He that spared not his own Son, but delivered him up for us all: how shall he not with him also freely give us all things?' Thus there was formally established a distinct religious community, based solely upon the Bible, and destined, in its future history, to exhibit the entire sufficiency of the basis thus chosen.

## First "Baptism" Administered

"It has been remarked by some of the members that Joseph Bryant and one or two others, who had given satisfactory answers to the test question proposed by Thomas Campbell, did not partake with the rest at the Lord's Supper, which, according to the custom of the Independent churches in Scotland, was now celebrated weekly. The reason being asked, Joseph Bryant replied, that he did not consider himself authorized to partake, as he had never been baptized. Such was the case also with two other members — Margaret Fullerton, whose father had been a Baptist, and Abraham Altars, whose father had been a Deist. These cases had brought up, in a new and more practical aspect, the question of baptism, and particularly as regarded what has been called its mode, or, more correctly, the particular action meant by baptism; and the subject had continued to be generally discussed among the members during Alexander's absence.

"While Thomas Campbell had, as formerly stated, serious scruples about baptizing those who had been already recognized as members of the Church, he had none in the present instance, as none of the candidates had received baptism at all in any of its so-called forms. Neither did he appear

(Continued on page three, column 1)

## Fred T. Halliman

(Continued from page 1)

ionally to all our friends through the paper, and this has saved us many valuable hours of typing to say nothing of the postage and cost of paper. Just to give you an example of the expense that would be involved in writing to the contributors only once a month (hence the amount of money that has been saved by my being able to write through The Baptist Examiner): One time since I have been here I personally contacted all those that had sent an offering to the mission work and for that one time alone it cost me over \$35.00, besides the paper which I already had. I have just looked through my files for 1960 and found that I have sent 17 different articles and letters to The Baptist Examiner during this year. It has cost me approximately \$17.00 to send these items to be printed, and not only the contributors, but thousands of other folk have been able to read them, whereas, if I had written to each contributor, personally these number of times it would have cost \$600.00 plus the time and paper.

Again, brethren, we are thankful that God has granted us the privilege to be associated with a paper and men, who are the editors, that believe and publish such precious truths that are to be found each week in The Baptist Examiner. Lest anyone should wonder what our attitude towards the truth is since we have actually become missionaries on the field, we affirm that we wholeheartedly endorse all that the editors of The Baptist Examiner stand for and publish, not because they publish them, but because we believe them to be the truth of God's Word, and would still believe them even though they were to denounce them.

May God bless you all in 1961.

Sincerely,  
Fred T. Halliman

## "Justification"

(Continued from page 1)

dividual who is justified in God's sight. He stands before God as if he had never sinned one single time.

My text says, "By his knowledge shall my righteous servant justify many." The righteous servant is the Lord Jesus Christ, and it says that through a knowledge of the Lord Jesus Christ, many shall be justified.

I

## WE ARE NOT JUSTIFIED BY OUR WORKS.

The majority of people in this world think that they are justified by their works. That is what Adam thought. That is the reason why Adam and Eve made garments for themselves out of

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fig leaves in the Garden of Eden. They were trying to justify themselves. All down through the Old Testament, and in the New Testament, men tried to justify themselves. They tried to save themselves by their own works and their own good deeds and righteous efforts.

I insist, beloved, that while man is able to many things, man cannot justify himself in the sight of God. Man may be able to perform marvelous feats by way of inventions. Man may be able to even go into outer space. It is possible that some of these days an individual may reach the moon—I do not know. Regardless of what man is able to do by way of inventions and bringing to pass new things, there is one thing that man cannot do—namely, man can not justify himself by his own works.

We read:

"Knowing that a man is NOT JUSTIFIED BY THE WORKS OF THE LAW, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and NOT BY THE WORKS OF THE LAW: for by THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED."—Gal. 2:16.

Could any Scripture be any plainer than that? Could any verse be more conclusive? This tells us in three instances within the verse that man is not justified by any works that he himself may perform.

We have a remarkable example in the book of Luke which grows out of an experience which the Lord Jesus spoke of—a remarkable example showing us that man cannot be justified by his works. One day the Lord Jesus Christ says that two men went to church. One of them was a Pharisee and the other was a publican. I might say that one of them believed in salvation by grace and the other believed in salvation by works. I might even be bold enough to say that one of them was a Baptist and the other was an Arminian.

The one who was an Arminian acted just like the average Arminian acts today, for this Pharisee, this Arminian, stood off by himself. He wouldn't even mingle with the poor publican, the sinners, the weak, the downtrodden, the spiritually impotent, the immoral folk that were there in the temple. Instead, in order that he might not be contaminated by this crowd, he stood off by himself, and prayed, "God, I thank you that I am not like other men." Beloved, when a man starts a prayer like that, you can know he is not right either with man or with God. The very beginning of his prayer would indicate selfishness and self-centeredness, and would indicate that he was thinking wholly, solely, and entirely of himself. Then he told God the crowd that he didn't want to associate with—extortioners, unjust, and adulterers. Then he looked across the room and saw a publican who had come to church, and he said, "Lord, I am glad I am not like that publican."

I tell you, beloved, this man was not an isolated case. We have plenty of people all down through the ages who have taken the position that they just didn't want to associate with a man who in any wise at all has been contaminated with sin. Sometimes ago I saw a poor fellow fall because he was drunk. It was raining. He fell into a hedge, a hedge that had barbed wire running through it. I wasn't able to pick him up by myself and I asked a Baptist deacon who was passing, to give me a hand. The Baptist deacon said, "No, he is drunk. Leave him there."

I say, beloved, this isn't an isolated case. There's many a man that is just like this Pharisee in Baptist churches today. They have been able to keep out of jail. They have kept their moral skirts comparatively clean. They have lived a good life so far as the things of this world are concerned. Accordingly, they don't want anything to do with the unjust, the extortioner, the adulterer, or a man like this publican.

So the Pharisee standing off

## MONTHLY FELLOWSHIP MEETING

at the  
MISSIONARY  
BAPTIST CHURCH  
Gallagher, W. Va.

Date:

January 28 (Sat.)

Time:

7:00 P. M.

Speaker:

Elder G. B. Trent  
Williamson, W. Va.

Everyone  
Invited!

by himself thanked God that wasn't like other men. Then went further to tell the Lord about his goodness, as if he didn't know anything about himself. He proceeded to set the Lord straight as to how good he was for he told the Lord that he fasted twice in the week and he was a tithe payer to the extent that he gave tithes "of all that I possess." I don't know what else he told the Lord, but I think that he might just as well have ended his prayer by saying, "Lord, taste me, just see how sweet I am."

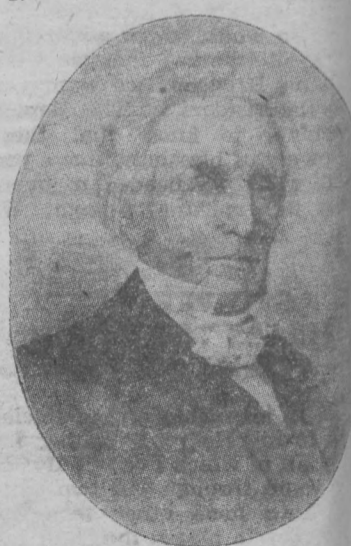
Now that was the kind of man; who went to church in the person of this Pharisee. I don't doubt that he falsified. I don't doubt the truthfulness of his statements. I rather imagine even the thing he said was so. I do not doubt in the least but that he had kept himself clean morally.

(Continued on page 3, column 1)

## READ THE STORY OF THE ORIGIN OF CAMPBELLISM — IN —

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## Campbellism

(Continued from page two)

have any doubt or objection in regard to immersion, but he at once acquiesced in Joseph Bryant's view that this alone was baptism. Going over with Thomas Sharp to confer with Joseph Bryant upon the subject, he at once admitted it was evident that in the primitive age they went down into the water and were buried in it. 'Water,' said he, 'is water; and earth is earth. We certainly could not call a person buried in earth if only a little dust were sprinkled on him.'

"He consented, therefore, to perform the ceremony, which took place on the 4th of July in a deep pool of Buffalo Creek, about two miles above the mouth of Brush Run, and on the farm of David Bryant. The pool was narrow, and so deep that the water came up to the shoulders of the candidates when they entered it. Thomas Campbell, then, without going into the water, stood on a root that projected over the pool, and bent down their heads until they were buried in the liquid grave, repeating at the same time, in each case, the baptismal formula. James Foster, who was present, did not altogether approve the manner of the baptism, neither did he think it congruous that one who had not himself been immersed [referring to Thomas Campbell] should immerse others. It so happened, however, that Thomas Campbell, who had been the first to introduce the reformatory movement, became thus, on this occasion, the first to introduce immersion—a practice which subsequently became a distinguishing feature in the progress of the reformation.

"By this time, many of those who had at first been identified with the Christian Association had gradually become indifferent, and many, who still sympathized with the movement, held back from entering into a church relation, while, from distance and other hinderances, others were unable to attend the meetings. Hence it was, that the church at this time could reckon only about thirty members, who continued to meet alternately at the cross-roads and at Brush Run as formerly." (Quotations from pages 365-369, 371-373 of the Memoirs, Vol. 1).

We see from this record, then, exactly how the first Campbellite church ever to appear on the face of the earth had its origin. It began on May 4, 1811, not the day of Pentecost. It—like the Lutherans started by Luther, the Presbyterians started by Calvin, the Episcopalians started by Henry VIII, the Methodists started by the Wesleys, and other groups started by man—had its origin with man, too. Thomas Campbell was the first to begin his "Reformation;" he was the first to lead to the establishment of the "Christian Association;" he it was who decided that the new church should be organized; and he it was who administered the first baptism, perched on a root which protruded out into the water!

Today, however, the spiritual children of the Campbellites do not care to dwell too long upon the early history of their fathers (and we don't blame them; we would be ashamed of such ancestors ourselves!). As a matter of fact, when something is said about the origin of the Campbellite church, Campbellites prove themselves to be great "broad-jumpers" or they can leap all the way from our day back to Pentecost, asserting that it was on this day that the "Church of Christ," so-called, had its beginning. We do not wonder, however, that Campbellites always want to dodge any mention of the true origin of their church, for the truth would certainly destroy them. A person who counterfeits money would not want to discuss the true origin of the bills he is distributing; rather, he would have people to believe that the "money" he has is the genuine article and he can "prove it" by calling attention to its likeness to real money. So it is with the Campbellites; they have tried to ape the church of the Bible as much as possible, but have tried in vain to cover their true origin. This they can never do and they shall always have to live with this despised fact.

(Next week: Apply To A Baptist For Baptism.)

## "Justification"

(Continued from page two)

all his life. I don't doubt that he fasted twice a week. I don't doubt that he was a tithe payer. I don't doubt those things at all. In fact, he was a good man.

In the same church on the same day mingling with the downtrodden, the unfortunate, the unjust, the extortioners, the adulterers, was a publican. The word "publican" means "assessor"—a tax gatherer. Here was a tax collector who came to church. Publicans were hated in Jesus' day. A man who was a publican would pay the government a certain sum for the privilege of collecting the taxes in a particular district, and all that he collected over and above the amount he paid the government, was his. This gave rise to graft of the worst type. You can naturally see why a publican wouldn't be loved very much by the people. Anyhow, this publican came to church on that particular day. The Word of God tells us this publican didn't even come up close to where the Pharisee was. He didn't even gather close by others within the temple, but stood afar off feeling the burden of his sins. The Word of God says that he wouldn't even so much as lift his eyes up to Heaven since he was so down-cast, and so perplexed, and so disturbed because of the weight and the burden of his sins. He did not even look up toward Heaven, and he smote upon his breast and said, "God, be merciful to me a sinner." He didn't tell God about his tithe paying. He didn't tell God about his fasting. He didn't tell God about the fact that he was too good to associate with unjust extortioners. He didn't tell God anything about how good that he was. He just said, "God, be merciful to me a sinner."

I look at these two. Surely there is a tremendous contrast. What could be farther apart than these two—one a moral Pharisee, the other an unjust publican. Surely, beloved, so far as their differences were concerned, no two individuals could have been farther removed. I wonder which one is going to get the blessing. Well, the Bible doesn't leave us in doubt because the Lord Jesus Himself said that this Pharisee who boasted about his goodness went down to his house condemned. He had a greater burden in his heart when he left the temple than when he came. When the old publican went home, he went home justified.

I look at them. If they had died then, the publican would have gone to Heaven. The Pharisee would have gone to Hell. Maybe the status of the Pharisee remained the same. I am sure it remained the same with the publican. Therefore I look at these two and I say this is an example as to how a good man went to

## THE ORIGIN OF THE SPECIES

(OR "THE IGNORANCE OF EVOLUTIONISTS")

Homo Stupidimus went for a stroll,  
Over the ridge to a burial knoll.  
He pondered the thought on the source of our race,  
When he suddenly spied an old skull out of place.

His heart skipped a beat while his mind coined a date,  
And he hugged to his bosom that old whited pate.  
My grand sire! My grand sire! that long missing link;  
Sir Pithecanthropus I verily think.

Now off to the house of his intimate friend,  
Homo Stultissimo, his way he did wend;  
The skull of his grand sire was gaily bedight  
In a fancy bandana, Aunt Jemima's delight

The two studied Pithe with deep-furrowed brow,  
And plotted his story — whence? whither? and how?  
But a wondrous surprise was in store for them both  
As they stalked through the aeons that shade of a ghost.

On a beach of old Ocean their search came to rest  
In a larva ensconced in a water squirt's nest.  
This youth was well braced with a rod down his spine  
Which Stupidimus placed in the ancestral line.

Now with a backbone and a skull at its base,  
What need of more effort! The picture is traced.  
And this is the story — believe it or not—  
The whole human race from a water squirt shot.

—W. J. Maynard

Hell and a bad man went to Heaven.

Oh, but that is contrary to the philosophy of the world. The world's philosophy is that a man can be saved by his works, by his own goodness, by his own good deeds. Beloved, this instance shows us that men are not saved by their works, not saved by their good deeds and not saved by their own goodness. This shows us that men are saved not because they are good, but they are saved because they have looked to the Lord Jesus Christ, as this man did when he said, "God, be merciful to me a sinner." There are a lot of folk today who, like this Pharisee, are depending upon their goodness, their morality, and their works to go to Heaven.

My text says, "By his knowledge shall my righteous servant justify many." Many are going to be justified through the knowledge they have of the righteous servant, the Lord Jesus Christ. Not one word nor hint is given in the Bible that even one man will be justified on the basis of his works. We read:

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

God just does not take into consideration your deeds when it comes to the matter of justification. Good men don't go to Heaven on the basis of their goodness. Bad men don't go to Hell on the basis of their badness. Both good men and bad men go to Heaven since Jesus Christ justifies them from their sins. I tell you, beloved, I like to emphasize this truth, that nobody is ever justified by his own works.

We read again:

"But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." —Rom. 4:5.

Brother, sister, in all of the Bible you will never find one man justified by his works.

Suppose a man comes into this service tonight. He stands out there by the door and hesitates as to whether he shall come in. Presently he pushes the door open cautiously and walks in and seats himself. He listens to what I have to say about our new church building, about our helping our brother in Tennessee, and about our missionaries. After I have spoken, he says, "Now Brother Gilpin, I happen to be a man of considerable means, and I'll be glad to be of service to you. Just go ahead and take care of building that church building and send the bill to me." Then he says, "In all the problems that you have relative to THE BAPTIST EXAMINER, just turn all the bills for the next year's time over to me and I will be glad to take care of them." Then he says, "Now all the mission work that you want to do, just go ahead and do it and I will see to it that there is enough money in the treasury of the

church to take care of the bills." Beloved, for years as I pastor this church, and edit the paper, and carry on our mission work, I never have to say another word about the matter of finances.

We send out missionaries all over the country and build church buildings to the uttermost part of the earth for them, and this wealthy benefactor pays every penny of the deficit. Fifty years from tonight this man sends for me to come and I sit down beside his bed. He is dying. One minute before that man man dies he realizes the truth that Jesus Christ died for all of his sins, and he believes upon the Son of God as his Saviour, and he is saved on the basis of the blood shedding of Jesus Christ. I ask you, beloved, how about the fifty years of works, how about all the money he put into our church, how about all the money he put into THE BAPTIST EXAMINER, and how about all the money he put into missions? Doesn't that have anything to do with his salvation? Won't that help him one particle? Nay! He was a lost man until he saw the truth that Jesus Christ paid for all of his sins entirely. If he had died one minute before he did, one minute before he was saved, he would have gone to Hell! I tell you, beloved, I don't care how much a man may do. I don't care how much effort a man may put forth for the cause of Christ. I don't care if he be a preacher or a deacon in a Baptist church. Nobody is justified by his own works.

(Continued on page 4, column 3)

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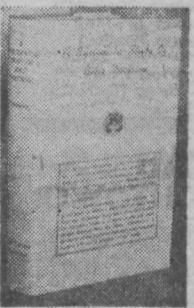
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# The Religious Line-Up Of The 87th Congress

[Christianity Today]

No major realignments are evident in a comparison of religious affiliations of members of the 86th Congress with the 87th Congress, which convenes January 3.

Roman Catholics again are the most numerous in some two dozen religious affiliations represented in the Senate and House, but not by much. In both houses, Protestants as a group still outnumber those of other faiths.

In the 86th Congress, there was an initial total of 103 Roman Catholics, 91 in the House and 12 in the Senate.

In the 87th Congress, there are 98 Roman Catholics, including 86 in the House and 12 in the Senate. Here is the makeup of the House according to religious affiliation (for similar details on the Senate, see TBE December, 24, 1960 issue):

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Addabbo (D.-N.Y.)	Thompson (D.-La.)
Addonizio (D.-N.J.)	Vanik (D.-O.)
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Barrett (D.-Pa.)	Young (D.-Tex.)
Bates (R.-Mass.)	Zablocki (D.-Wisc.)
Becker (R.-N.Y.)	
Bennett (R.-Mich.)	
Boggs (D.-La.)	
Blatnik (D.-Minn.)	
Boland (D.-Mass.)	
Buckley (D.-N.Y.)	
Byrnes (R.-Wisc.)	
Burke (D.-Mass.)	
Byrne (D.-Pa.)	
Cahill (R.-N.J.)	
Carey (D.-N.Y.)	
Clancy (R.-O.)	
Conte (R.-Mass.)	
Cook (D.-O.)	
Daddario (D.-Conn.)	
Daniels (D.-N.J.)	
Delaney (D.-N.Y.)	
Dent (D.-Pa.)	
Dervinski (D.-Ill.)	
Dingell (D.-Mich.)	
Donohue (D.-Mass.)	
Dooley (R.-N.Y.)	
Dulski (D.-N.Y.)	
Fallon (D.-Mass.)	
Fieghan (D.-O.)	
Finnegan (D.-Ill.)	
Fino (R.-N.Y.)	
Flood (D.-Pa.)	
Fogarty (D.-N.J.)	
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Kilday (D.-Tex.)	
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Rostenkowski (D.-Ill.)	
St. Germain (D.-R.I.)	
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Santangelo (D.-Calif.)	
Mrs. Sullivan (D.-Mo.)	
Thompson (D.-N.J.)	

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## "Justification"

(Continued from page three)

## II

### JUSTIFICATION ORIGINATES WITH GOD.

We read:  
"Being JUSTIFIED FREELY BY HIS GRACE through the redemption that is in Christ Jesus."  
—Rom. 3:24.

"But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but ACCORDING TO HIS MERCY HE SAVED us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life"  
—Titus 3:4-7.

Beloved, justification originates with God. Man could not originate justification by the grace of God in any wise at all, and furthermore, man would not originate justification by the grace of God, if he could. It is true that man could not, and man would not ever conceive of justification by faith. Man would never think about it. Did Adam? When sin came in the Garden of Eden and the first man Adam sinned, did he think about justification by faith? Instead you find him trying to justify himself by his own works. When Adam's son came to the place that he needed a redeemer, did that son try to justify himself? You can see Cain as he came with his grain or his garden vegetables — something that he had produced — just like Adam, practicing justification by his own works.

I tell you, beloved, man could never think of originating salvation by grace through faith. Man just would never think of it. Man couldn't originate it. But not only is it true that man couldn't; man wouldn't if he could. If he could have thought of it, he wouldn't have liked it. Man's depravity would have prohibited him from bowing to it.

Beloved, when you talk to men today about justification by faith, through the grace of God, what is their reaction? Unless the Holy Spirit has begun to work in them, the average man of today will turn up his nose at such a doctrine. He will say, "Oh, yes, I know He died, but I have to do certain things myself."

A young girl whom I knew was riding with me between Russell and Ashland sometime ago, and I tried to witness to her. I tried to tell her how to be saved. I quoted to her Ephesians 2:8, which says "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." I quoted to her John 10:28, 29, which says, "And I give unto them eternal life; and they shall never perish, neither shall any one pluck them

out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand." When I had done so, what do you suppose she said? She said, "Oh, yes, I know that, and that is true provided that I hold out faithful to the end."

I tell you, beloved, the depravity of the human heart would not allow any individual to believe in justification by faith, even if he had thought of it. In the first place, he would not think about it. In the second place, if he had thought of it, he wouldn't have adopted it. Justification originates with God. It had to come from God.

## III

### JUSTIFICATION IS BASED ON REDEMPTION.

When anybody tries to tell you that a man can be saved on any basis except that of redemption through Jesus Christ, he is talking foolishly. We read:

"Being justified freely by his grace THROUGH THE REDEMPTION that is in Christ Jesus." —Rom. 3:24.

How are we saved? We are justified by faith through the redemption that is in Jesus Christ. Beloved, there has never been a man justified in six thousand years of earth's history apart from redemption — the redemption that is in Jesus Christ. It thrills my heart when I realize that the only hope that anybody has is the redemption that is ours in the Lord Jesus Christ.

We read:  
"IN WHOM WE HAVE REDEMPTION through his blood, the forgiveness of sins, according to the riches of his grace." —Eph. 1:7.

I tell you, beloved, you don't have any forgiveness of sins apart from redemption. A man may say, "I know I am a bad man. Every night I get down on my knees and I say, 'Oh, God, forgive me.'" Beloved, he might just as well say, "Oh, God, damn my soul in Hell" for all the good it does. But you say, "Don't you believe that God forgives a man because he asks to be forgiven?" No, beloved. In six thousand years of earth's history God never has forgiven a man because he asked to be forgiven. I'll tell you how God forgives men—because Jesus Christ paid for their sins. He redeemed them from their sins. God doesn't forgive because men are sorry they are sinners and ask to be forgiven. God doesn't forgive because they are sorry they are sinners and turn over a new leaf. God doesn't forgive because men are sorry they are sinners and they join the church and are baptized. God doesn't forgive because men are sorry they are sinners and they start working for the Lord. Rather God forgives on this basis—namely, redemption through Jesus Christ.

I remember years ago I was preaching one evening when a woman got up out of the choir and came, making profession of faith. She had been singing in the choir and taking an active part in the church and I thought she was coming forward to publicly re-dedicate her life to the Lord. I had preached from Ephesians 1:7 where it says that we have redemption through his blood, and I had emphasized the fact that there is no forgiveness apart from redemption. When I stepped down to speak to her, she said, "Brother Gilpin, it is the first time in my life I ever heard, or saw the truth, that my forgiveness is based on the redemption of Jesus Christ."

I say to you, no man is saved unless he sees the truth that his forgiveness grows out of the redemptive work of Jesus Christ. Justification is based on redemption.

## IV

### JUSTIFICATION IS GOD'S CHALLENGE TO SATAN.

We read:  
"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay (Continued on page 13, Column 2)



"Words cannot express my many thanks for you sending me copies of your paper. I wish we had many more millions of Baptists. The Catholics wouldn't have any chance to take our freedom away. So I am proud of all of you."

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# Bible Proof For The Doctrine Of Eternal Security Of The Believer

By WILLIAM CRIDER  
Tabernacle Baptist Church  
Tulsa, Oklahoma

The Believer In Christ Is Secure,  
Also, Because All That The  
Father Gives Jesus Shall  
Come To Him.



ELDER WILLIAM CRIDER

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:1.

In The Lord Jesus Christ, and In Him Only, The Believer Has Eternal Security.

We mean by this that he has eternal life, and that he is secure, not only now, but in the past, in the present, and in the future. He is secure forever, and there is no one or nothing that can take that person from the powerful Hand of God.

Secure, because the Lord Jesus Christ, Himself, gave life to the believer, who is called the sheep. The believer is called the sheep in John 10:11. The Word here reveals unto us that Jesus Christ has given His life for the sheep. "I am the good shepherd: the good shepherd giveth his life for the sheep." The believer is secure, then, by the very fact that Jesus died for him.

Secure, Because The Believer Is Given To The Lord Jesus Christ By The Father.

In John 17:2 we read, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." This verse reveals that the believer is given to Jesus, and that Jesus gives eternal life to as many as God gives Him. In John 17:6, Jesus said, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." Now, they have been given to Jesus, and Jesus Christ gives to them eternal life.

John 6:37, Jesus speaking, says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Everyone who is given to Jesus He gives eternal life, and all that are given Him will come to Him. Thank God for that! God has always known every person who would ever be saved. God has always known them as His children, and they have been given to the Lord Jesus Christ, even before the foundation of the world.

In John 6:39 we see that it is not the will of God that Jesus Christ should lose any of those God has given Him. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." This sounds secure to me. If I knew of an insurance company that had a policy that was that secure, I would try to take that kind of insurance. Too many things are written in the small print in the insurance policies. But here, in the "Assurance Policy," in the "Keeping Policy," and in the "Eternal Security Policy," there is no small print.

Why Many Religious People  
Seem To Follow Along For  
Awhile and Then Turn Away,  
Or As Many Call It, Fall  
From Grace.

They do this because of why they follow. In John 6:2 we read, "And a great multitude followed Him, because they saw his miracles which he did on them that were diseased." They were following Jesus because of miracles. Then, in verse 26, "Jesus answer-

ed them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." This day they followed Him because they ate of the loaves and were filled the day before.

In John 6:51-59, you will find the Lord is teaching the people that He is the bread of life, and that they must eat the flesh of the Son of Man and drink His blood or they have no life in them, and the people said, "This is an hard saying; who can hear it?"

But in verses 60 to 63 Jesus tells them He was not speaking of natural things, but of spiritual things.

He said in verse 63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

In verse 65 we read, "From that time many of his disciples went

back, and walked no more with him."

Why? They went back and walked no more with Him because they were not given Him of the Father.

John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

In verse 44 we read, "No man (Continued on page 6, column 1)



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## Eternal Security

(Continued from page 5)

can come to me, except the Father which hath sent me draw him." They were not drawn by the Father.

In verse 64 we see that they were unbelievers. "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

This is the reason they went back and walked no more with Jesus, and this is also the reason that many people today, after they follow along for awhile, go back and walk no more with Him. They have not been given to the Lord Jesus Christ by the Father. The true believers continued with Jesus, and thank God, the true believer will always continue with Him.

In John 6:67-69 we read, "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." They were the true believers and they would not turn away from Jesus Christ.

Many who follow for awhile, are like Judas, never saved. That is the case with the people in

this chapter. Judas turned away because he was never saved. In John 6:70-71, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve."

He did not say, "One of you has become a devil," but, "One of you is a devil." Judas was not saved, and never can be, because verse 37 tells us that all who have been given shall come to him, and those who come He will in no wise cast out.

Also, in verse 39, that it isn't the will of God that any whom God has given Him should be lost.

In verse 40 it is the Father's will that all who believe in the Lord Jesus Christ should have eternal life, and that the Lord would raise him up at the last day. People do not fall out of grace, for they were never in grace. Therefore, they just turn away, as religious people, from following the Lord. Not that they were really following Jesus in a spiritual way, for it is only sheep who follow, or can follow, Jesus. We see this in John 10:27.

Jesus tells us that He has lost none that the father has given. John 17:12.

Judas was not given to Jesus by the Father. If he were, Jesus Christ would have kept him, wouldn't He? We see proof in John 18:4-9 that Judas was never a saved person. "Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have

told you that I am he: if therefore ye seek me, let these go their way; That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none."

In John 17:12 He said, "While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

In Acts 1:24-25 we find the teaching that Judas did not fall from grace, but that he fell from the office which he held. So many religious people turn away from Jesus, the thing that people call falling from grace, because they have never been saved. They have never known anything about the grace of God.

I John 2:19 says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." They turn away then, because they are not of Christ.

I John 2:20 reveals the true believer. "But ye have an unction from the Holy One, and ye know all things." That is the true believer. The true believer is saved by the grace of God.

Ephesians 2:8-9 says, "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." To be religious does not mean that the person is saved.

Many people claim that because they are the offspring of children of God, they are saved.

This does not make anyone a Child of God. In John 8:37-40, the Jews said they were the people of God. "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith

unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told 39 he teaches that they were the truth, which I have heard the children of Abraham. "Ch

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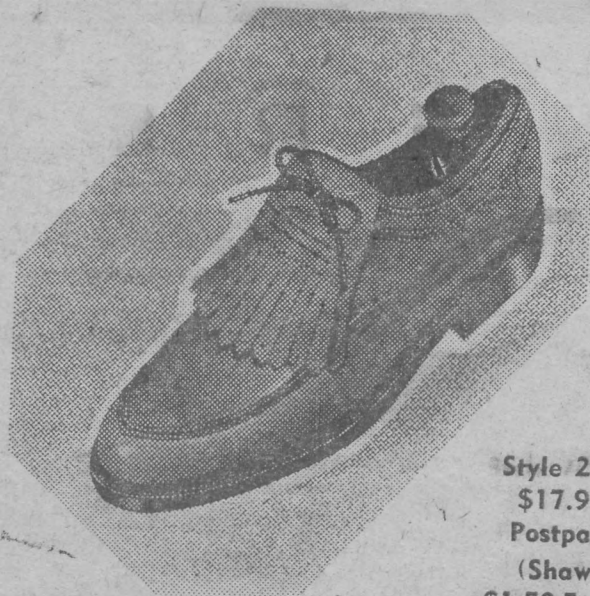
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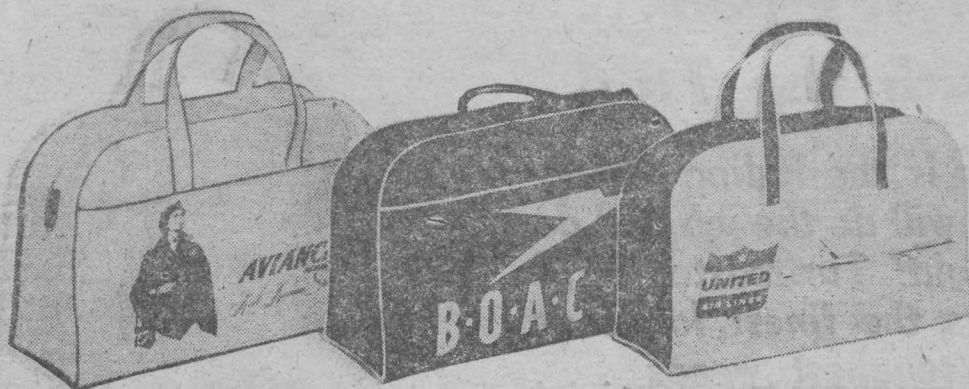
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...dren," there, has reference to those who are called in Christ. These people were religious, to be sure, but they were not saved.

In John 8:37 Jesus said they sought to kill Him. If they were saved they would not wish to do this.

John 8:39 Jesus said if they were Abraham's children they would do the works of Abraham. In verse 42 Jesus said if God were their father they would love Him. They were religious people, but they were not saved people. They did not know the grace of God; they had no one to keep them. In verse 43 Jesus said they could not hear His word. In verse 44 He said they were of their father the devil, and the lusts of their father they would do. So, they did not fall from saving grace, for they never had saving grace. That is the way with a lot of people who are religious and people see the external activities of their lives, and then they see them turn away and live the rest of their days in sin, then they say they fell from grace. Religion and external activities will save no one.

Religious people, without Christ, have always been the great persecutors of Christ and His followers.

Religious people will always be the great persecutors of Christ and His followers until Jesus re-

turns to earth with His saints, and will put an end to all persecution. The unsaved, religious, people will be the foremost persecutors, even during the great tribulation period, and will put to death all the true children of God that they can, that will not line up with them. We see this in Revelation, Chapters 12 and 13. But thank God, the true children of God are sealed. Revelation 7:4-8 tells of the hundred and forty-four thousand Jews of all the tribes of Israel who are sealed, and in verses 9 to 14 we see mention of an innumerable host of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

In verse 13 we read: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes: And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

These were believers in Christ, and they had washed their robes and made them white in the blood of the Lamb.

"Therefore, are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." Revelation 7:15.

They are eternally secure, and

the Lord Jesus Christ shall care for them. Verse 16 says, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Nothing can separate them from the love of God. So it is with all of God's children.

**The Child Of God Is Eternally Secure Because Jesus Tells Us That They Are His Sheep, And That He Gives Unto Them Eternal Life, And They Shall Never Perish.**

John 10:27-28, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Those who believe not are not Christ's sheep, for in John 10:26 He said, "But ye believe not, because ye are not of my sheep, as I said unto you." They were religious people, they did a lot of religious deeds, they gave their tithes, they went to church, they believed in Moses and the law, but they were not believers in the Lord because they were not His sheep.

In John 10:16 He said, "And other sheep I have, which are not of this fold." He is speaking of Gentiles. Jesus called them sheep even before the gospel was preached to the Gentiles, therefore He said, "I have other sheep."

In Romans 4:16 we read, "Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed." He is speaking there about both Jews and Gentiles.

It is recorded in Romans 9:22-24 concerning both the saved and the unsaved. "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."

Verse 22 speaks of the vessels of wrath fitted to destruction, and verse 23 speaks of vessels of mercy.

Concerning the vessels of wrath, Romans 2:5 says, "But after thy hardness and impenitent heart treasurest up unto thyself wrath

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 My occupation is \_\_\_\_\_  
 My beneficiary is \_\_\_\_\_

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
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Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

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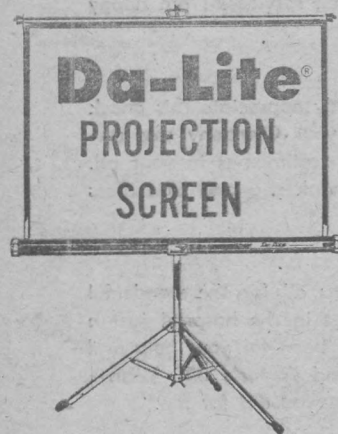
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## Security

(Continued from page 7)  
Jews and Gentiles.

**Another Reason We Know The Believer Is Secure Eternally Is Because God Is For Us.**

Romans 8:31. "What shall we then say to these things? If God be for us, who can be against us?" God is for us.

Then, in Romans 8:26, the believer in Christ is secure because the Holy Spirit is for us. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." I am glad that God is for us, and I am also glad the Holy Spirit is for us, aren't you?

In Romans 8:34 we find that Jesus Christ, too, is for us. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

In verse 28 we learn that all things work together for good to them that love God, to them who are the called according to his purpose.

Verse 29 reveals that the believer is foreknown. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." So, He foreknew the believer in Christ.

In Romans 8:30 we see that the believers are called of the Lord. In verse 32 of Romans 8, all things are given to the believer. Everything belongs to the believer. He has not come into possession of it yet, but he will come into possession of all things.

Daniel, seventh chapter, says that the saints shall take the kingdom. In verse 33 of Romans 8, the believers are God's elect, and they are justified people.

Romans 5:5 says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Thus, the believer has the Holy Spirit, and Romans 8:36 tells us the believers are secure in death, for the sake of Jesus Christ. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

Verses 35 to 37 teach us that the believers are more than conquerors through Jesus Christ who

loved them. Verses 38 and 39 reveal that none or nothing shall be able to separate the believer from the love of God which is in Christ Jesus our Lord. This sounds like security to me, doesn't it to you?

**We Can Thank God That Believers Are Secure, Past, Present, And Future.**

In Ephesians 1:4 we see the past security of the believer. "According as he hath chosen us in him before the foundation of the world." The believer was secure before the foundation of the world because they were chosen in Jesus Christ before the foundation of the world.

The believer is secure in the present because Ephesians 1:5-7 reveals unto us that he was predestinated unto the adoption of of children to the good pleasure of His will and to the praise of His glory, that the believer is made accepted in the beloved, and that the believer has redemption through the blood of Jesus Christ, the forgiveness of sins, according to the riches of his grace. That is present security, and verse 10 shows our future security, for it says, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." "Fullness of times," is in the future.

Ephesians 1:13 says the believer is sealed by the Holy Spirit of promise, after he has believed in the Lord, Jesus Christ, after hearing the gospel of His salvation.

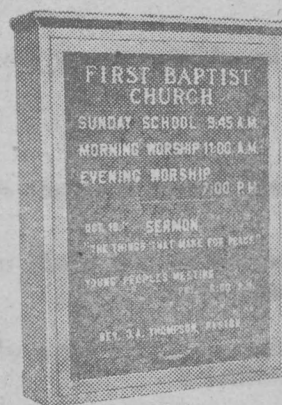
Here is the future blessing of the believer. In I Peter 1:2, he is elect according to the foreknowledge of God the Father, and verse 4 says, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." The believer is elected to an inheritance, and verse 5 says that he is

kept by the power of Godpower of God, through faith in Christ Jesus, ready to be revealed in the last time. He is secure whether he be on a stormy voyage to Rome, bitten by a serpent, or whether it be a fiery furnace or lion's den. He is secure if he is wandering about in sheepskins or goatskins, being destitute, afflicted, tormented. He is just as secure in a whale's belly as on dry land. If they are His, they are His because they have been redeemed by His precious blood, and He will land them safely in the place He has gone to prepare for them. The sun turning to blackness, as sackcloth of hair, the moon turning to blood, and the stars falling will

Verse 6 teaches to rejoice in the fact that we are elected, born again, and have an inheritance in Christ Jesus, are kept by the power of God, though now for a season, if need be, ye are in heaviness through manifold temptations. Every child of God has a lot of trouble on this earth.

Verse 7 reads, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

So, the believer is kept by the (Continued on page 11, column 3)



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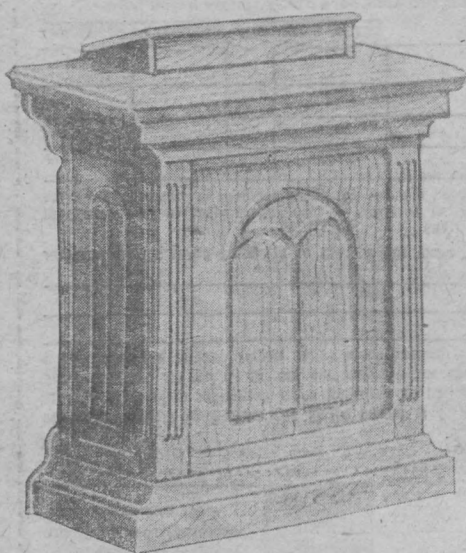
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# Halliman Addresses Plea To Readers And Friends

Dear friends:

This letter is for the readers of THE BAPTIST EXAMINER in general, but especially to those who are interested in the work the Lord has called me to do in New Guinea, and our whereabouts and welfare.

During 1960 many of you began receiving THE BAPTIST EXAMINER each week and you have wondered how you came to receive it. While visiting in your churches and homes, while I was making preparations to come to New Guinea, many of you asked me to write to you after I reached here. I usually always promised that I would and soon found that I had far out-promised my ability. Since I always try to keep my promise, I began to look for a way that I could keep this one and yet not take so much of my time. Therefore, in late 1959 and early 1960 I sent in many of your names along with the subscription price to have the paper delivered to you for one year.

Now I feel that it is my turn to ask you to do some writing; but instead of writing to me, I want you to write to THE BAPTIST EXAMINER and let them know whether you have enjoyed hearing from me, through them. Also, I am unable to have your subscriptions renewed, but I ask you to do that before it runs out and you miss a copy.

My work has barely begun here and I feel that the next few months hold many exciting and interesting adventures in the service of the Lord for me, of which I will pass on to you through the paper. For instance, I am planning a mission trip to begin January 17th, that will take approximately 15 days to complete and due to the lack of roads and mountain ranges upwards of 8,000 feet that have to be crossed, all of it will have to be done on foot. This will take me into wild and uncivilized country and only by special permission by the government can I go into areas like this. A story of this trip with many pictures will appear in the pages of THE BAPTIST EXAMINER. So I ask you, if you are interested in us and our work here, look at your paper, check your expiration date and send your subscription in before it expires.

I am sure that many of you have wanted to and wondered how you could help in a financial way both the New Guinea work and THE BAPTIST EXAMINER. Let me suggest that when you send in your subscription, you also include an offering for the paper. I have been intimately associated with the paper and editors long enough to know that it takes far more than the average individual imagines to publish and keep it in the mails each week. Also, when you help THE BAPTIST EXAMINER you are helping me and the work here. In 1960 alone, I have saved over (Continued on page 12, column 3)

ernment can I go into areas like this. A story of this trip with many pictures will appear in the pages of THE BAPTIST EXAMINER. So I ask you, if you are interested in us and our work here, look at your paper, check your expiration date and send your subscription in before it expires.

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shelter where there is no shelter. Even the greatest of the earth will cry for this shelter, Revelation 6:15-16. Even though the mountains may fall on them for a time, there will be another time when they shall be brought forth from every place and stand before God, Revelation 20:11-15. God giveth faith in Jesus and His precious blood secures all who trust in Him. Hebrews 9:12, Hebrews 9:24.

May the Lord have mercy and open your heart as He did the heart of Lydia in Acts 16:14-15 is my heart's desire and prayer for everyone who reads this message.

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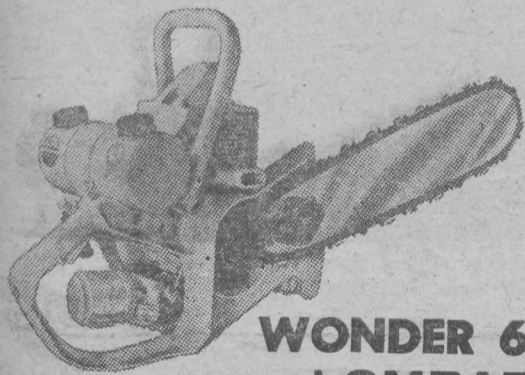
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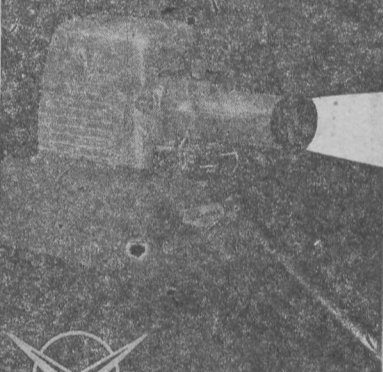
### Security

(Continued from page 10)

not harm them, for the believers in Christ are under the precious blood. That is a sheltering security in the time of storm.

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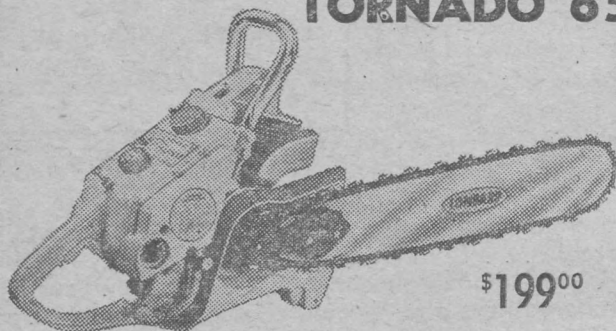


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**Halliman**

(Continued from page 11)

\$600.00 in cash by being able to use the columns of this paper; this is not counting what THE BAPTIST EXAMINER has had to spend on time and paper to publish my letters to you.

The editors have not asked for anything and we wouldn't have you for one moment to think they are asking anything now; in fact, they have repeatedly told me that as much space as would be needed in the paper to present my work to you folk would be freely and gladly given. But again, the fact remains that the people from whom they buy their supplies demand payment for the materials used. The above amount could greatly be used to the glory of God in spreading the gospel through THE BAPTIST EXAMINER. Some of you could send the whole amount; many of you could send smaller amounts; but all of you could send something. If you want to start 1961 off with a real blessing and help both the New Guinea mission work and THE BAPTIST EXAMINER at the same time, first pray about the matter and then send an offering as you have been led of the Lord to the Calvary Baptist Church, Ashland, Ky., for THE BAPTIST EXAMINER.

We covet your prayers in 1961 that we may KNOW and DO the will of Him who sent us to this field of labour, and may our God be your God, uphold and keep you and use you mightily in bringing about His glorification, planned from the eternal ages.

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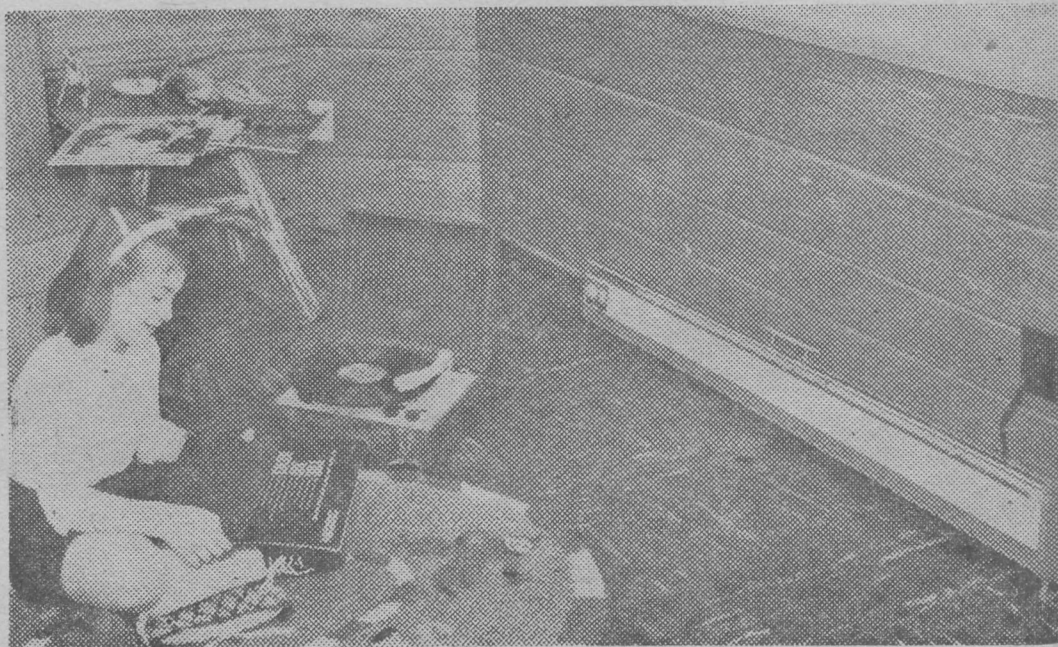
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## Modernism And What It Has Done And Is Doing In The World

By ROY MASON  
Tampa, Florida

There has been a struggle between Modernists and Fundamentalists for the past number of years. Modernists are in reality the Saducees of this day. They are anti-supernaturalists. They don't want to admit the supernatural and miraculous, hence they seek to rule out such doctrines as the virgin birth, the bodily resurrection, the divine inspiration of the Scriptures, and things of that sort.

### The Extent Of Modernism

The average Christian does not realize the extent of Modernism. Just how extensive is it?

1. It has captured most of the denominational colleges. Great institutions like Chicago University, once a Baptist school. Here in Florida, Southern College is modernistic. Stetson graduated a class of a hundred a few years back, and their college paper gave a questionnaire handed out to the graduates in one of the classes. Answers to the questionnaire revealed that nearly 50 percent of the graduates were virtual infidels as to their beliefs.

2. It has captured most of the large theological seminaries. This is almost wholly true in the north, and is becoming true in the south. Our largest seminary—the one at Louisville—recently had two professors who published books that were heretical. A book on Daniel denied Daniel's authorship, and dated Daniel so as to rule the book out as prophecy.

3. It has captured leading churches by the hundreds. In the north, among Baptists, hundreds of churches have pulled out of the Convention because of the modernistic infidelity.

3. It is permeating theological literature of this day. A flood of modernistic literature is pouring off the presses today. The Baptist chain of book stores sell and help circulate this stuff.

### The Case Against Modernism And Anti-Supernaturalism

1. It denies the foundation truths of Christianity, hence destroys real Christianity. What are some of these foundation truths?

(1) The Genesis story of creation. (Note Genesis 1:26-27). The Bible teaches that man was created as a direct creation. In the image of God. Modernism holds evolution.

(2) The unique inspiration of the Scriptures. (II Timothy 3:16). They admit only such inspiration as they say Shakespeare or

Longfellow had—which was no inspiration. They make the Bible to be an evolutionary growth—not a revelation.

(3) The absolute deity of Christ. They deny the eternity of Jesus—His virgin birth—that He was God manifested in the flesh. Likewise they deny supernatural regeneration, as well as future eternal punishment.

2. Modernism is a revival of the old Sadduceism, condemned by Jesus. He said, "Beware of the leaven of the Sadducees." (Matthew 22:29). This reference just named shows that Jesus charged the Sadducees with ignorance of the Bible and of the power of God.

3. Modernism is really Unitarianism crept over into Baptist ranks.

Let us face the fact that we must either accept the Bible in its entirety or else we have no certainty about religious truth at all. If the Bible is to be divided up into true and false, then every man may make a different division, and the result is religious chaos. Modernism is almost identical in its teachings with the things taught by Robert Ingersoll, the infidel, in his attacks on Christianity of a generation ago. Always remember to recognize Modernism for what it is—a rank form of infidelity. Churches die when they become tintured with it. The moral plight of this nation today is largely due to the inroads of this evil.

### "Justification"

(Continued from page 4)

anything to the charge of God's elect? IT IS GOD THAT JUSTIFIETH. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. 8:31-34.

This text declares, "If God be for us, who can be against us. Who is going to lay anything to the charge of God's elect?" Beloved, it is God that has justified, and if God has justified, who is going to condemn? I tell you, beloved, when the Lord does this, He just literally says; "Satan, there is not a thing in this world you can do to one of my own, whom I have justified."

That calls to mind a preacher friend in Ashland who went to Florida to see his father who was living there. The father was an old Baptist preacher and he was sick. When this preacher friend got there, he found the old father nearly dead. The father said "Son, I am so glad you got here when you did. I wanted to talk with you." He said, "I had a great experience here yesterday. I couldn't have told your sister. She wouldn't have understood it." He said, "Yesterday as I lay here on the bed, the Lord Jesus came right in this very room and said, 'All right, it is time to pack up and go.' He said, 'I shrank back because I realized what a sinner I had been and I just didn't feel like I could go with Him.' I said, 'No, Lord, I am too vile a sinner. Though I have been a preacher all these years, I am too vile to be in your presence.' He said, 'You have never committed one single sin.' He said, 'We argued backwards and forwards, and I couldn't convince the Lord Jesus Christ I had ever sinned one single time.'"

Now, beloved, that is justification, and when you have been in eternity ten million years, you will never be able to convince the Lord Jesus Christ you have ever sinned one time. Why? Because you have been justified by the grace of the Lord Jesus Christ Himself. When the Lord Jesus Christ justifies a man, that man is "marked up" in the sight of God as though he had never sinned one time.

Beloved, you might quit sinning, but how about these sins in the past. You might live per-

fectly in the future, but how about the sins that you committed in the days that have by? I am thankful that God in Jesus Christ can do something for us that we can't do ourselves. He justifies us. He can mark us up in the sight of God as though we had never sinned one single time, and the man who is justified is just as if he had never sinned. You can't do that yourself. God did it for you when He gave His Son Jesus Christ to be your Saviour at Calvary.

May God bless you!



### The Lord's Supper

(Continued from page one)

by some that Judas, an unsaved one, was at this Supper, it is still no argument against "close" communion, for Judas professed to be a Christian, and was baptized, which is all that any one of us can do even now. Instead of militating against our position, this example teaches us that we cannot expect all of those who sit at the Supper with us to be truly saved. Nevertheless, we are to act according to one's profession and outward character, for it is not given unto us to know the true spiritual condition of professors.

Again, we read in Acts 2:41, 42: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Here we have a record of some people being saved and baptized, and then later, they participated in "breaking of bread."

In Acts 18:8 is recorded the conversion of the Corinthians. We read:

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many were baptized." No mention is here made of their observing the Supper. However, we know that they did so later. After Paul left Corinth, the church observed the Supper, but in a wicked manner. Thus, Paul devotes a great deal of the first letter to the Corinthians to point out and correct their errors. The order again is revealed to be salvation, baptism, and later, the Supper.

But no one who has examined the Scriptures carefully, asserts that the Bible teaches by precept or example that an unbaptized person may partake of the Supper. Some have said, however, that the Bible forbids it not. But common sense demolishes this "argument." If an employer tells an employee to do a thing in such and such a manner, he does not mean that it may be done in another manner. What would the employer do if he found the employee doing the work in another manner than he had ordered? "But you did not say not to do it this way," argues the employee. Such a one would be dismissed for lack of sense, not to mention his lack of obedience.

(3) Church membership, likewise, is a prerequisite. As in the case of baptism, we have no record of a person who was not a member of a church, partaking of the Supper. In all instances, those who observed the Supper were church members. The burden of proof always lies upon the one who affirms a proposition to be true. Thus, anyone who asserts that a non-church member may observe the Supper, must bring forth Scriptural proof. The proof of our position is the example in the New Testament, wherein we see that only church members partook of the Supper. If the ordinance is a church ordinance, then certainly church membership is pre-requisite.

Under this point, the matter of church discipline comes in. If there are restrictions set around the Supper, as all will to some extent agree, then it is of necessity that those who come to the Supper be under the disciplinary power of the church observing the Supper. However, according to "open" communion, if persons not members of a particular

church come to its Supper, then the church has no disciplinary power over them. Thus, if these persons are not qualified for the Supper, if they are false teachers, immoral, or even anti-Baptist, if the church practices "open" communion, nothing can legally be done to forbid these persons from taking the Lord's Supper. Thus, it appears that in order for a church to keep the Supper properly restricted, the Supper must be a church ordinance, for only a church's membership is under its disciplinary authority.

(4) An orderly walk in doctrine, practice and morals is required of one who would partake of the Supper. Here we need only to quote Scripture to sustain this proposition:

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat . . . Therefore put away from among yourselves that wicked person." — I Corinthians 5:11, 13.

Later in this epistle, after noting that there were "divisions" and "heresies" among the Corinthians, Paul said, "When ye come together therefore into one place, this is not to eat (literally, ye cannot eat) the Lord's Supper" (I Corinthians 11:20). This necessitates an orderly walk on the part of participants. Note also these verses:

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. You cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." (I Corinthians 10:20, 21).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thessalonians 3:6). Such a person as walks "disorderly" is not to be admitted to the Supper, for the church is to "withdraw" from, or dis-fellowship, him.

II John 9—11 demands the same: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

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## "EKKLESIA"—The Church Not Universal and Invisible

By  
Bob L. Ross

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(5) Self-examination is a pre-requisite. We read in I Corinthians 11:28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

No one is to come to the Lord's Supper with unconfessed sin, enmity, or jealously standing between him and the Lord, and his brethren. God judged at Corinth because of this very sin, and many were slain of God because of their wickedness (I Corinthians 11:30). Paul said, "If we would judge ourselves, we should not be judged."

Let us search out our hearts carefully and prayerfully, confessing our sins to the Lord, before we sit down to fellowship with the Saviour in His Supper.

There are other passages that also teach us these same truths, but these will suffice to prove the various points.

These, then, are the Scriptural pre-requisites to the Lord's Supper. Thus, one can see that "close" communion is not a batch of Baptist nonsense, but the clear teaching of God's Word. It was the Apostolic order, and it is still our pattern. We should accept this pattern and be ruled by it, not by sentiment. Some think that it is an expression of love to others to practice "open" communion. But Jesus said, "If ye love me, keep my commandments." We do not manifest true love when we dis-

(Continued on page 16, column 5)

## THE KING JAMES VERSION DEFENDED

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# The Death Of Uncle Sam; Send A Contribution To Mary's Shrine

[From "The Fountain"]

And, on November 8, the old man quietly passed away in the old home where years before he and his young bride began house-keeping. His remains were carried out to the little unconsecrated cemetery just back of the local voting house, where in company with his old friends, he had spent many happy election days.

The large old colonial house, built in 1776, in which he lived, had stood as a landmark and thing of beauty and pride to all the community around. It was even admired much abroad among lovers of life, liberty, and happiness.

The funeral services were scarcely over, and the intonations of the visiting priest's voice at the grave had scarcely died away when the mourners, returning from the funeral with moist eyes, beheld the old house fall with a thud. Wiping their tears from their eyes for a better look, they were amazed to see the scattered timbers swarming with Southern European termites which had been eating the vitals out of the sills for years.

The big old bell, which had hung in the front yard of the beautiful homestead and had rung beautiful tones of freedom across the land, was sold the day of the funeral to an American prelate, who plans to have it recast and hung in Saint Patrick's Cathedral. It will be hooked up to all radio stations so that from the Atlantic to the Pacific, and from Canada to the Gulf, it can be clearly heard, simultaneously by all. A newly invented device will be attached to it in such a manner that by merely pressing a button or speaking into a microphone in Rome, the bell will ring or announce the latest toe-kissing ceremony. Surely the marvels of science are wonderful.

It was not long after the old man's funeral that his three beautiful daughters brought shame and disgrace on this fallen, hoary head.

Miss Life gave birth to an illegitimate child that was sired by a Southern European dandy who had for quite some time been boarding in the old homestead. The affair completely broke her health, and she is now living behind stone walls hid from public view.

Miss Liberty was married at a church wedding which was nationally "broadcast. Her young husband is the scion of one of America's families of wealth. However, already the signs of unhappiness are showing on the bride's face. She confided to a close friend that the only time she is allowed out of the house is when "papa," for whom her husband works, gives his consent. Papa is afraid she might associate with the low neighboring women of German descent whose ancestors have been traced back to 1517 to a German monk.

Miss Happiness, the third daughter of the old gentleman, is under the constant care of a highly trained Italian psychiatrist, whom it is believed has traced her malady back to her childhood. She had some bad associations with some ruffians who escaped from Europe's religious persecutions and settled in and around the New England states. These young men, sometime around 1776, put wild ideas in the child's head which affected her constitution ever since.

This particular school of Italian psychiatrists believe that some treatment must be given the young woman which will clear her constitution of these long buried ideas in her subconscious mind before Miss Happiness will get well. Those of us who are deeply interested in Miss Happiness' health have observed that so far, only the psychiatrist is happy.

The old man's will is now being probated. By some queer quirk of fate a shyster lawyer has charge of the settling of his estate. According to his understanding of the will, all these years, the old man has been going heavily into debt, mortgaging everything he owned. A certain ecclesiastical finance company holds the mortgage, according to this law firm. By the time the lawyer and the finance company collect their dues, there will be nothing left to divide with the family.

The oldest son, Mr. Industry, and several of the younger boys, especially, Mr. Prosperity, Mr. Commerce, and young Economic Science have laid plans to contest the will. They have hired Mr. History as attorney, and they plan to prove that the old man was coerced into signing such a will, if he even wrote it in the first place. Mr. History claims that when Mr. France, Mr. Spain, Mr. Mexico, and Mr. Portugal each died, bogus wills were written and forged by men dressed in black, and that this same gang of international thugs have forged the old man's will, also.

Since he was in poor health, a number of years before his death, he was unable to look after his estate. Most of his fences had been badly broken down and in need of repair. Some of his neighbor's bulls had broken through the poor fences and had field-bred some of his prize heifers. One particular cantankerous neighbor had a scrub bull, "Krusch," which broke into the lower meadow back of his New York barn and field-bred several heifers. This low-grade milk has for sometime been fed to his grandchildren, which accounts for their scrawny physiques.

What, with scrawny grandchildren with which to carry the family name on, and with a shyster lawyer to settle up the estate, and with foreign thieves picking up everything not nailed down tight, it will not be long until the honorable family name will be lost and the huge happy family of the old man's, will be scattered; and those who claim to hold the mortgage will build a beautiful stone-walled monastery on the site of the old homestead, while poverty, bloodshed, and moral, spiritual, and economic bankruptcy will stalk the land.

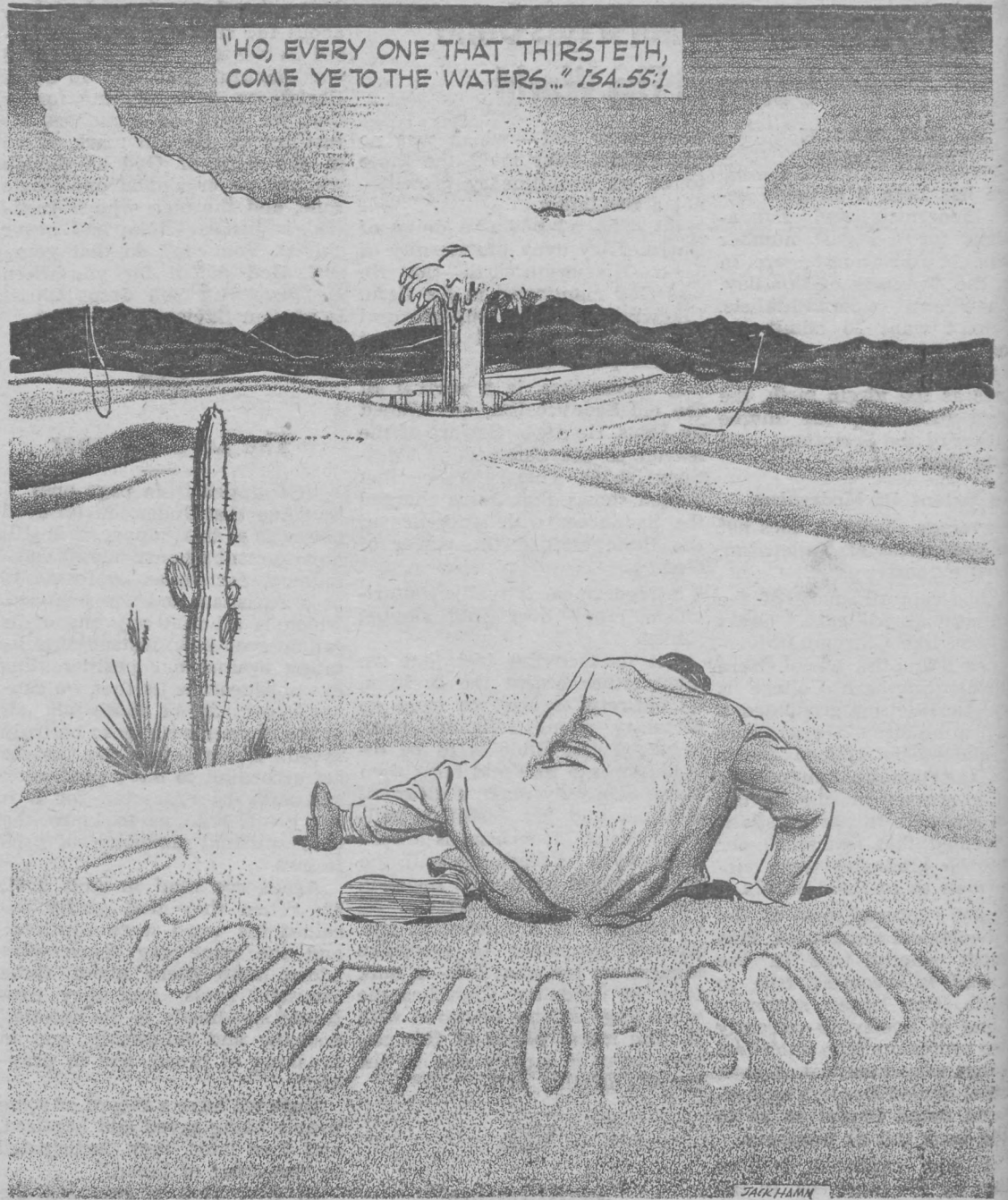
It is said, plans are under way to convert the Statue of Liberty into a shrine for Mary. Already the torch held in her upraised hand has been loosened and is held precariously askew.

A sign printed in cloister text will soon replace the torch. This sign is unique in that when seen up close it reads Apostolic, Roman, Universal, but when viewed from a distance it reads "Ichabod."

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## PERMANENT DROUTH AID



## Letter To A. R. C.

(Continued from page one)

Roman Catholic teachings which contradict the Roman Catholic Translations of God's Holy Word would attribute to God lies and disorders which He could not have authored? If I were to walk up to you at the main crossroad in your hometown and tell you you were at the main crossroad in some city a thousand miles away, you would either question my information, sanity, or laughingly call me a liar, wouldn't you? The contradictions between the teachings of the Roman Catholic Church and the Scriptures, which even "she" claims are inspired, are just as impossible for reason to harmonize!

How can you believe the Roman Catholic teaching that Mary is the mediatrix between God and men, when your Bible says, "For there is one God, and one mediator between God and men, himself man, Christ Jesus" (1 Timothy 2:5)?

How can you, a reasonable man, while consciously appealing to your reason, believe the teachings of the Roman Catholic Church that, "Baptism washes away the stain of original sin and also any actual sins that may be present and makes the person a child of God and an heir of heaven" (The Faith of Millions, page 169), when your Bible states, "For by grace are ye saved through faith and that not from yourselves, for it is the gift of God, not as the outcome of works lest anyone may boast" (Ephesians 2:8, 9)?

How can you, a reasonable man, believe the Roman Catholic Church or her priests can forgive sins through the employment of the "sacraments," when the Holy Bible is graphically clear, The blood of Jesus Christ, His Son, cleanses us from all sin (1 John 1:7)?

How can you, a reasonable man, believe and practice the fiction which the Roman Catholic Church calls "Purgatory," when your Bible says, "And just as it is appointed unto men to die once and after this comes the judgment" (Hebrews 9:27)?

How can you, a reasonable man, believe that the "Mass" is

a valid sacrifice and that the dead can act as your advocates, when we read in your Bible:

"But as it is, once for all at the end of the ages, He has appeared for the destruction of sin by the sacrifice of himself . . . So also was Christ offered once to take away the sins of many . . . But Jesus, having offered one sacrifice for sin, has taken his seat forever at the right hand of God" (Hebrews 9:26, 28; 10:12).

Isaiah of old cried, "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as wool" (Isaiah 1:18).

And John, the Apostle, cried by means of his pen, "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31)—not through the efficacy of the Roman Catholic

Church or any other church, the powers of the Pope, priestly schemes, dead saints, mercenary contributions, or mortal manipulations!

God's authors from Moses to John, the Apostle, are the friends of true reason—not the friends of irrationalism, superstition, idolatry.

Even Peter, the Apostle, was most reasonable man. We never read of him taking orders from some religious leader regarding the matter of taking a wife. Rather, in contrast to the "priestly celibates" of the Roman Catholic Church who have committed abject obeisance before the desires of their Popes and the Roman Catholic Church, we read in your Bible, "And when Jesus had come into Peter's house, he saw Peter's mother-in-law lying in bed, sick with a fever" (Matthew 8:14).

Too, in the inscriptions of your Holy Bible, Peter, in a most holy moment, refused the obeisance of Cornelius and cried, "Get up! I myself am also a man" (Acts 10:26), in utter and absolute contrast to the abject spiritual and mortal slavery of the Cardinal Bishops, and Priests of the Roman Catholic Church who bow before the Pope of Rome and the multiplied millions of Roman Catholic communicants who, abject obedience to the Papal command, daily genuflect before a "dead Jesus" hanging on a "fruitless tree!"

You may appeal to your Bishop but I can assure you he will not even attempt to be reasonable concerning these matters. In fact it is highly probable that, contrary to reason, your Bishop may even warn you to be like three little monkeys and see no heresies, hear no heresies, speak no heresies. Yes, in complete contradiction to Jesus' "Ye search the Scriptures, because them you think that you have everlasting life. And it is they that bear witness to me" (John 5:39) your Bishop, or Confessor may so completely opposed to reason that he may even threaten you with hotter and longer fires "Purgatory." Or he may even threaten you with the pain

(Continued on page 15, column

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# The First Words From The Cross

By Walter J. Mayers

"Then said Jesus, Father, forgive them; for they know not what they do." — Luke 23:34.

How truly noble Jesus here appears! How truly divine! When men are dying, they often pray for personal forgiveness; but the Son of man has no need of this, and is absorbed in prayer for others, — even His murderers. I would examine this sublime yet simple prayer, with great reverence. The place is holy ground in deed. Here would I school my soul as I partake of the spirit of this wondrous supplication, and learn how to suffer, pray, forgive, and die. Listening to this first utterance on the Cross, we are reminded of—

## I. Man's Great Sin.

At the Cross, all sin seems focused. Those who gathered there were typical sinners, — the soldiers, acting under others; the populace, wrongly influenced; the ruling class, using their power against Christ; the priests, the very ringleaders in this great wrong. All were sinning against God, by trying to get rid of Christ. In this, they acted hastily, with prejudice and passion, unjustly, harshly; and these are the usual characteristics of all sin. Their ignorance was no excuse. It made the sin worse, for they were blinded by pride and self-will. "We must account at the day of judgment," says Matthew Henry, "not only for the knowledge we had and used not, but for the knowledge we might have had, and would not." What need, then, had they for forgiveness! A need unseen, unfelt, and as yet unknown; but none the less real. Their need then is akin to ours now, to mine at this moment if I still reject the Saviour. Lord save me from this sin of sins!

## II. God's Great Prerogative.

He only can forgive against whom the sin is committed. What erroneous ideas are often entertained concerning God's attitude with respect to sinners! Yet the Scriptures assure us that He is faithful to forgive (I John 1:9), just to forgive (I John 1:9), ready to forgive (Psalm 86:5),

and even eager to forgive (Isa. 1:18; 55:7). Christ's prayer stamps all this on our hearts, for He would not have prayed for an impossibility. One thing is certain about God, He is not vindictive, harsh, or hard to move; on the contrary, He is good, gracious, and generous, even to the guilty.

The prerogative of forgiveness is not often exercised by an earthly monarch, but God has made provision whereby He can exercise it constantly and safely. Sometimes, on the accession of a king, forgiveness is granted to a certain number of prisoners. It was from His cross-throne that the dying yet living lips of Jesus emphasized in His prayer-proclamation the royal prerogative of forgiveness. God's forgiveness is complete, all of His grace, and it is followed by momentous consequences. In the silence of this moment, I would ask my own heart the solemn question, "Hast thou believed and obtained God's forgiveness?"

## III. Christ's Great Intercession.

In this prayer, Christ appears as the Great High Priest. He presents Himself before God, not without blood, on our behalf. How little did those around the Cross know of the communications going on between earth and heaven!

To what a height this prayer rises! How far above mortal thought and habit! How sublime in its tenderness and self-abnegation! How God-like! "Was ever love like this?"

To what a depth it descends! Even to murderers. What depths of condescension, patience, submission, gentleness, and pity are in this prayer! We must feel them to fathom them. This intercession dives beneath all sin, its arms are underneath all sinners.

To what a length it reaches! It was not exhausted over those who took part in the crucifixion. It comes down all the ages. At the Cross, it was dropped like a stone in the ocean, but its ripples of love widen till they touch every shore. And it is "as mighty at its farthest point as at its center."

To what a breadth it extends! Forgiveness is the essence of all true blessings. He who has this, has peace with God, rest in Christ, comfort in the Holy Ghost. Forgiveness is the breath of life, the seal of love, the secret of service, the spring of devotion, the antidote of fear, the sunlight of the heart, the flower that wafts its fragrance along the valley of the shadow of death, and the passport to the home of the many resting-places above.

The thought of being the subject of the prayers of loved ones has often arrested the careless, reclaimed the erring, and comforted the desponding. My Lord, I would remember Thy pleading on the Cross, nor dare resist its potent instructions, and tender ministry of grace to my soul! My sins nailed Thee to the Cross; but Thy supplication and sacrifice spare me the cross, and assure me of the glory. Hallelujah!

## Letter To A. R. C.

(Continued from page 14)  
excommunication and the fires of Hell!

In sincerity and in love, let me say again, Jesus loved the sinner enough to die for him, so why should you appeal or pray to a dead woman who has not yet been resurrected? Jesus loved the sinner enough to save him from all sins, so why should you depend upon confessor-absolution? Jesus loved the sinner enough to bear in his body on the tree the penalty of his past, present, and future sins, so why should you depend upon the waters of bap-

tism to wash away your sins? Jesus loved the sinner enough to become sin and take the penalty of his sins forever, why, then, should you even attempt to depend upon your Hail Marys, Masses, Confessions, or Penances to keep you free of Sin? Jesus loved the sinner enough to walk through this dreariness, sinful earth and cry, "I am the way, the truth, and the life, no one comes to the Father but through me" (John 1:16), so why should you, an intelligent and reasonable man believe the deluded souls who make a mockery of the salvation which is offered through faith in Jesus Christ by offering you a map to "Purgatory" and then offer you the dubious "privilege" of paying your way out of "Purgatory" through mercenary contributions and indulgence-deeds?

The Apostle Paul has given us a clear explanation of the way of salvation, verily, the way of faith, "Believe in the Lord Jesus Christ, and thou shalt be saved . . ." (Acts 16:31). Again Paul elaborated on this way, "For if thou confess with thy mouth that Jesus is the Lord, and believe in thy heart God has raised him from the dead, thou shalt be saved" (Romans 10:9). If you will believe Christ for this salvation which is in Jesus Christ alone,

## Here's A Thought That If Practiced, Would Bring More Peace Among Men Than Any Thing On Earth, Except The Gospel.

"We ought to think the best we can of every man till the contrary appear; not being forward to receive or propagate, much less invent, disadvantageous characters of our brethren." — Matthew Henry.

you will be able to cry with the Apostle Paul:

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, will be able to separate us from the love of God which is in Christ Jesus our Lord." (Romans 8:38, 39).

But every appeal you make to mortals, dead or alive, and every appeal you make to earthly devices for salvation is graphic proof you have not yet the conclusive and eternal salvation which is given through faith in Jesus Christ alone! Therefore, in love I conclude with the prayer that you will soon forsake the fleshly salvations of mortals and the devices of deluded priests and experience the fulness of salvation which is given to you through faith in Jesus Christ!

Yours for joyous salvation.

[Note: New Testament References are from the Roman Catholic Confraternity Edition of the Bible].

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# Out Of The Mail Bag



blessings be with you and yours as you continue to send forth TBE. I'm enclosing \$10.00 as a Thanksgiving offering to help with the publishing of TBE."  
L. L. Beacham, Texas.

"I am sending you a small gift as I realize that you need all the help and support that you can get. As I have said before, very few people appreciate the stand that you two and others like you take. We fight against a great evil force, which seems to have its way on every hand. Knowing that this is part of the prophesy that must be fulfilled, we still fight on and refuse to have a part in it. During the past, and especially these past few days, I have been subjected to all kind of ridicule and scorn. Some said they were going to have me backed up, and some even vowed to kill me. Most of those with whom I work think I am a fanatical lunatic. And I realize that great men like you have been subject to this kind of treatment for years. What I am trying to say is — I've seen a little bit of what you have seen a lot of. Our prayer can only be that the Lord will give us all that we need in the time of our great trial."

—Bro. W. W. Jacks, Tennessee.

"I want to thank God for the truth of God's Word and for His unspeakable gift. Second, I thank God for men like the editors of THE BAPTIST EXAMINER who are not afraid to put the whole truth in TBE. It is the best paper and the soundest I have ever read outside the Bible. I sure enjoy reading it. My prayer is that God will supply all your needs both spiritual and temporal."

—Eld. Virgil E. Green, Ohio

"It seems like it has been a long time since I have written or sent you an offering for your paper, but I have thought about you folk and prayed for you; however, I thought after reading 'Pa Sent His Prayers' in the November 5 issue of the EXAMINER I should do likewise so here is a little gift. I hope it will help in some small way to ease some burden that otherwise might not get lifted. Keep up the good work. I know you have many enemies, but remember too you have a lot of friends and God is on your side."

—Mrs. Opal Catron, Virginia

"One feels very close to his God as he reads the forthright articles and comments in TBE. I have experienced so much social gospel and 'church recreation' programs I sometimes feel like the Pharisees. I cannot go any further in such a sham of lip service. Well, I at least have some brethren who are not afraid to speak the truth. That's the men who print THE BAPTIST EXAMINER, and may the Lord bless all your efforts."

—Marion Jones, Georgia.

"We would like to be the first ones to write why we would like to attend the Bible Conference in 1961. We would like to attend that we might hear God's Word like we heard it in 1960 and to have the fellowship with the brethren as we had in 1960. And also believing these are some of the ones we will have fellowship with forever; which is a wonderful thing. And at the same time have some of the best physical food served by some wonderful people. So if it is the Lord's will we hope to be there. It was a spiritual up lift for all and we all need this very much in this evil day. May God bless each of you is my prayer."

—James Thorne, Michigan.

"As we come to the new year of 1961, we realize just how many things we have to be thankful for: The Lord's blessings and care over His people. We know they have been through the past ages, and because of His eternal love they will continue in the ages to come.

We are thankful for THE BAPTIST EXAMINER, and for the stand it takes for the Word of the Lord.

So with these things in mind, our prayer is: may the Lord's

## When The Roll Is Called Up Yonder, Will You Be There?

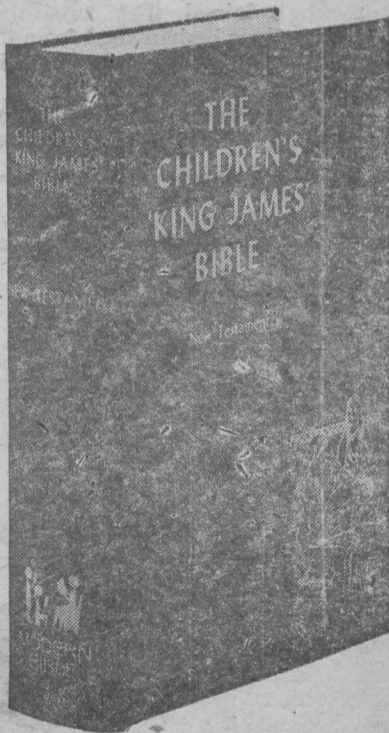
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## MORE HISTORICAL INFORMATION ON CHRISTMAS OBSERVANCE

[Ashland Daily Independent]

This article, from our local paper, tells how early Christians were opposed to Christmas and were persecuted for it. Although Christmas has just past, it is still "in season" to learn the truth about it.

Plainly the birth of Christ was one of the most significant events in the history of the world.

It brought lordly kings to a lowly stable! it caused Herod of Judea to commit one of the cruelest atrocities known to man; and it gave the world a new date of reckoning—Anno Domini.

Yet no one knows precisely when it happened.

Christmas was not one of the earliest Christian festivals, and before the fifth century there was no general agreement when to celebrate it.

Various chronologists suggested May 20, April 19, Nov. 17 and other dates, but most churches resolved the problem simply by including the birth celebration in the baptismal feast of Jan. 6.

Meantime, the chief pagan festival of the day was "Natalis Invicti Solis"—the birthday of the unconquerable sun. It was celebrated throughout the Roman Empire on Dec. 25, during the winter solstice and the month of Yule.

It was logical in the Christianizing efforts of church leaders to supplant the pagan celebration with one in honor of the birth of Christ—the "sun of righteousness," as Malachi had written. Logical, maybe, but not easy.

The transition began about the year 354 and took nearly two centuries. Though all aspects of paganism were gone from the Christmas application of the feast, Syrians, Admenians and others who clung to Jan. 6 accused the Roman Christians of sun worship; and when Bishop Juvenal introduced the new date in Jerusalem it caused riots.

As Christianity spread, acceptance of Dec. 25 as the Lord's birthday gradually came about.

In the years that followed Christmas gained increasing importance in the Christian world. Traditions sprang up, and the 13th century gave birth to a new type of joyful hymn called the Christmas carol.

But the struggle wasn't over.

Puritans in England held that no feast of human origin should outrank the Sabbath and did not celebrate Christmas. When they came into power in 1644 Parliament ordained that Christmas celebrations be banished from the land, and there were punishments for violators.

The Puritans fell from power in 1660, and Christmas returned

to merry England; but the zeal of Puritan immigrants to America persisted to the latter part of the last century.

Christmas celebrations were forbidden in Puritan colonies, and Dec. 25 was a common workday in Boston until 1856. As late as 1870, in fact, classes were held on Christmas day in Boston's public school.

But immigrants from other countries came to America, too, and brought not only the feast but most of the Christmas customs we since have come to regard as "American."



WHAT HAVE YOU  
DONE IN THE NEW  
YEAR FOR THE  
PROGRESS OF TRUTH?

ARE WE  
HONEST  
WITH GOD?

"Render to God the things that are God's." — Mark 12:17

The question "Are We Honest With God?" is a large one, and should be seriously considered by everyone who has come to know Jesus Christ as his Saviour.

It is interesting to consider this fact: We possess some things of this earth, but we do not own anything. "We brought nothing into this world, and it is certain that we can carry nothing out." (I Tim. 6:7). Every thing belongs to God, and we only occupy for a short while, and to Him we must render account for how we have used His goods.

"Salvation belongeth unto the Lord." (Psalm 3:8) "Salvation is of the Lord." (Jonah 2:9). And yet men are constantly trying to

lay claim to a part or all of their salvation. Such is not honest.

"Power (strength) belongeth unto God." (Psalm 62:11). And yet we live and act as if the strength of our mind and body was our own and self-produced. We dishonestly deceive ourselves.

"Vengeance belongeth unto me. I will recompense, saith the Lord." (Heb. 10:30) And we so often try to take matters into our own hands and settle affairs ourselves. Every attempt to "get even" with people is stealing, for we take that which belongs to God.

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." (Psalm 24:1). "Every beast of the forest is mine, and the cattle upon a thousand hills." (Psalm 50:10). "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8). From these plain declarations of the Lord's eternal Word we can easily see that we, and all about us, belong only to the Lord, and that by the unquestionable right of creation.

In relationships that exist between man and man, in what we call human "ownership," we have signs of ownership, definite portions to be rendered to the "owner" in return for the privilege of money, and rent on property. No honest person questions the rights of property owners, and expects to render the specified amount required for its use.

God has set up a sign of His absolute ownership to all things upon earth, and that sign, or monument, is the tithe, or a tenth of all increase. This was clearly stated to Israel, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27:30-32).

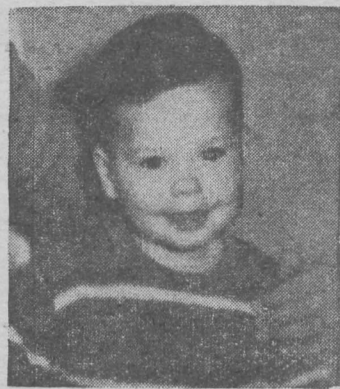
So many people entirely lose sight of the real significance of the principle of the tithe by confusing it with the Mosaic law. But, it is a fundamental principle of honest dealing with God, and He has used it, and still ordains the use of it, in the support of His gospel work and workers on the earth. See I Cor. 9:13-14).

Since the tithe is the Lord's and it is holy unto the Lord, His part is to be definitely set aside for His own use. We certainly are not honest if we use it for ourselves. He called His people robbers when they failed to render unto Him tithes and offerings. (See Malachi 3:8-10).

Would we consider a renter honest if he settled all his grocery, doctor, clothing, educational, entertainment bills, etc., before he paid the rent on our

### IN MEMORY

of our darling little son,



STEPHEN MARK ROSS

whom Jesus took to Heaven one year ago,

January 9, 1960

God couldn't spare an angel  
So He sent us down a star,  
A part of His blue Heaven  
Came to bless us from afar

And though we had him with us  
For just two happy years,  
The glory of that blessing  
Is shining through our tears.

We will not question why, dear Lord,  
You called your starlet home,  
But thank you for your kindness  
All the days he was our own.

Greatly missed by Mother and Daddy  
MR. AND MRS. BOB L. ROSS

CHILDREN OF MR. AND MRS. BOB ROSS



Deborah Grace (21 months) and Nathan Paul (9 months)

WHAT SPIRITUAL IGNORANCE REALLY IS



property? Certainly not. Would we consider one honest if he refused to pay interest on borrowed money because he owed somebody else? Assuredly not.

God's tithe comes first, ahead of everything else without any exception. And His blessings upon us when we are honest with Him make the nine-tenths go much further than the whole could possibly go. (See again the promise in Mal. 3:10).

If we really believe that all we are and have belongs to God, let us begin right now to render honest account unto Him. Such joy that you never knew will be yours. If you don't believe it, try it honestly and conscientiously for a year, and watch the results spiritually and materially. God's Word is just as true in Mal. 3:8-10 as it is in John 3:16.

—A. M. Overton

### The Lord's Supper

(Continued from page 13)  
obey the Lord in order to show "love" to others. If we love truly, let us teach them the truth that it will bless their souls, let us not deceive them by betraying the truth and hiding under a supposed charity or

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