

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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SALVATION BY GRACE

PASTOR RAY SCHWART
Temple Baptist Church
Hutchinson, Kansas

In Ephesians 2:8-10, we read:
"For by grace are ye saved through faith; and that not of yourselves: it is a gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Among Baptist brethren throughout the world are those who adhere to salvation by grace through faith, but do not understand that the faith we have is a gift of God. Some imagine we have a generating power within ourselves that builds up like a dynamo producing

electricity, and this dynamo generates within the human heart, on man's own initiative, a faith in God. So we find the Mourner's Bench Baptists who have men on their knees to pray until such faith arrives, and then they can gloriously cry out, "I have received Christ as Saviour."

To understand the Bible we must examine every word of it. We should constantly examine the Word of God and see whether or not, in the translating, we have had a pure one.

I heard one of the Kentucky boys say in a meeting a few years ago that the college boys didn't have anything on him. He was just as smart as they were. He also knew a little Greek and a little Hebrew, the same as they (Continued on page 6, column 3)



Pastor Ray Schwartz

If Some Are Elect, What Is The Good Of Preaching?"

By C. H. SPURGEON
(Now With His Lord)

We often receive the above question from our readers. We think Mr. Spurgeon's answer is clear and according to truth in this matter.—Eds.)

Captious and cavilling persons object, "You say that God will save His people, and therefore they will be saved; then what is the good of preaching?" What is the good of preaching? When I say that God loves a multitude of people who are perishing, and that no man can number, a countless host of the race of men, do you ask me what is the good of preaching?

What is the good of preaching? To fetch these diamonds of grace out of the dunghill; to go down to the depths, as the diver goes, to fetch up God's pearls from the place where they are.

What is the good of preaching? To cut down the good corn, and gather it unto the garner.

What is the good of preaching? To fetch out God's elect from the hands of the fall, and make them stand on the rock Christ Jesus, and see their standing sure.

Ah, ye who ask what is the good of preaching, because God has ordained some to salvation,

we ask you whether it would not be a most foolish thing to say, because there is to be a harvest, what is the good of sowing? There is to be a harvest, what is the use of reaping? The very reason why we do sow and reap is, because we feel assured that there is to be a harvest.

And if, indeed, I believed there was not a number who must be saved, I could not go into a pulpit again. Only once make me think that no one is certain to be saved, and I do not care to preach. But now I know that a countless number must be saved, I am confident that Christ "shall see his seed, he shall prolong his days." I know that, if there is much to dispirit me in my ministry, and I see but little of its effect, yet He shall keep all whom the Father hath given to Him; and this makes me preach.

I come into this chapel tonight with the assurance that God has some child of His, in this place, not yet called; and I feel confident that He will call someone by the use of the ministry, so why not by me? I know there are not a few souls whom God has given (Continued on page 2, column 3)

The First Questions Of The Old And New Testaments

By W. J. MAYERS

"Where art thou?"—Gen. 3:9.
"Where is He?"—Matt. 2: 2.

The Bible has a fascinating power all its own. It loves to draw us out, to allure us, to awaken us, to awaken our thought, to lead us to "search and see." Hence the value of many of the questions found in its pages. These two, "Where art thou?" and "Where is He?" meet us at the very openings of the two parts of the Bible. They form, (1) God's great question concerning man, and (2) man's great question concerning Christ. They reveal to us the characteristics of the Old and New Testaments, and suggest the dawn of new eras into the world, the first of Sin, the second of Salvation.

These inquiries should give rise to important and prayerful study. They go to the root of the greatest things in the world, and touch the inner springs of man's true position and God's wondrous love. Let me reverently, yet without (Continued on page 8, column 2)

Halliman, On First "Anniversary," Looks Back Over The Past Year

March 6, 1961

Dear Friends:

It is hard for us to realize in many ways that it has been one year exactly today since we left Chicago for New Guinea. I am sure until I enter that celestial world I will never have any more new experiences in the same given time that I have had this year. There has hardly been a day in the past year that we have not had some kind of a new experience, and in the midst of my weak and failing faith I have seen the grace of God abound more and more. When I left Chicago I had no idea what I would encounter when I reached New Guinea, and when I stepped off the plane in Port Moresby for the first time the only one on this island that I knew was my Lord. Truthfully, beloved, I would need much coaxing, were it possible for me to turn time back one year, knowing what I have been through this year, to do the same thing again. I'm sure though the Lord knows my little faith and weakness better than I do, hence He reveals just enough to me at the time to make me want to go on. Some

have written to me during the past year commending my faith and some have gone so far as to say that surely I must have the faith of Abraham, to leave home, family, and friends, and come to a place like this; but, beloved, the truth is if you really knew what little faith I have you would say, indeed he has not the faith of a mustard seed. Be as it may, when I am weak He is strong.

In the midst of all these new experiences, and sometimes hardships, God has been most gracious to us as a family and to me as a preacher. There are so many things that we have to be thankful for. I will mention only a few. We are thankful for our health this past year. Only one time have we had any sickness that required the assistance of a doctor. That was in January when one of our children, John, had malaria fever. Neither my wife nor I have had even so much as a cold since we left home. The children have had colds a few times.

We are thankful for Pastor Wallace Reid Robinson and family of New Castle, Australia, for sharing their home with us for nearly two months, while we were in Australia. Also for the Calvary Baptist Church of which Brother Robinson is pastor, for the rich fellowship we had with them and the many encouraging letters that we have received (Continued on page 2, column 4)

A New Booklet Why Was The Son of God Forsaken By God?

By J. D. BUTLER,
Pastor,
New Hope Baptist Church
Mortons Gap, Kentucky

We recently printed this 15-page booklet for Brother Butler which deals with the glorious gospel of substitutionary redemption through the work of Christ. We believe every one of our readers will be spiritually blessed by reading this valuable message. Free copies may be had from the author.

The Baptist Examiner Pulpit

"WHAT SIN ACCOMPLISHED"

SERMON BY PASTOR JOHN R. GILPIN

(Read Genesis 3).

As you well know, I have preached a series of sermons from the fifty-third chapter of the book of Isaiah. Of all the good that I personally received from the fifty-third chapter of Isaiah, I was impressed most of all by the fact as to what was accomplished by and through the Lord Jesus Himself. Especially as I studied other texts in the Word of God besides Isaiah 53 was this impressed upon me. For example, we read how that the Lord Jesus in giving the ordinance of the Lord's Supper, said:

"For this is my blood of the new testament, which is shed for many for the remission of sins."—Mt. 26:28.

As I say, I was impressed particularly as to what Christ's death has accomplished, and as I have thought about it, at the same time I have also thought what has been accomplished by the result of sin.

In other words, my study of Isaiah 53 as to what was accomplished through the death of Christ gave rise to this message as to what has been accomplished as a result of sin.

I'd like to call attention to a number of things that sin accomplishes. There won't be anything new about what I have to say. It will just be a study of what you already know to be true, yet I trust it will prove to be a blessing to you as we study it, to see what sin accomplishes from day

to day.

SIN EXCLUDED ADAM AND EVE FROM THE GARDEN OF EDEN.

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3:23, 24.

If you will stand just outside the Garden of Eden on that day long ago after God had held inquisition on the part of Adam (Continued on page 3, column 2)

AN APPEAL TO IDLE CHRISTIANS

1. "It is high time to awake out of sleep."—Rom. 13:11.
2. "Arise, shine; for thy light is come."—Isa. 60:1.
3. "Curse ye Meroz . . . because they came not to the help of the Lord."—Judges, v. 23.
4. "Go quickly . . . and bring . . . Lord, it is done . . . Go out . . . and compel."—Luke 14:21-23.
5. "Be ye stedfast, unmovable, always abounding in the work of the Lord."—1 Cor. 15:58.
6. "Woe to them that are at ease in Zion."—Amos 6:1.
7. "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James, v. 20.

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THESE RATES APPLY THROUGHOUT THE WORLD

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Campbellism

(Continued from page one)

toloc times, and produce unequivocal testimonies of their existence in every century down to the present time; and the model of their peculiarities the scriptures themselves afford, as far as the name **Baptist** is concerned.

"It must be acknowledged that each sect is distinguished by some peculiarity which is generally expressed in the name of it. The history of a sect is the history of a people adhering to one general system of peculiarities, which distinguishes them from all others. The date of the origin of a sect must, then, be the date of the origin of its grand peculiarities. Were we to adopt any other method, we should be obliged to describe sects by that which is not peculiar to them, which would be impossible, for all sects would then be alike. The grand peculiarity, from which the Baptists have their name, is found in the scriptures as a part of Christianity, and is simply this—To require faith or repentance, as previous to Baptism; and to immerse the subject professing faith and repentance in water, in the name, or into the name of the Father, Son and Holy Ghost. This is the peculiarity from which Baptists have their name; all that believe and practice in this way, are Baptists; and all that do not are not Baptists. I now proceed to show that the Baptists have existed in every century from the Christian era to the present day:

The First Church

"**First Century.** Anno Domini 33, we read, in a well attested history, of a large Baptist church which was formed and exhibited as a grand model, by the immediate agency of the Holy Spirit. On the day of Pentecost, 3000 souls were illumined, led to repentance, converted, baptized, and added to the church. The history of this church, and of many others like it, is clearly and forcibly written by an excellent writer, styled Luke the Physician. This Luke is the oldest ecclesiastical writer in the world. He writes a history of the Christian church for little better than thirty years. See his Treatise styled 'Acts of the Apostles,' chapter 2, pp. 41, 42. 'They that gladly received his word were baptized: and the same day there were added unto them about 3000 souls: and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers—praising God. And the Lord added daily to them such as should be saved,' or such as were saved. The members, then, of the first Christian church ever planted on earth, gladly received the word before they were baptized, and upon the same day of their Baptism were added to the church; and thence forward continued in the above practices. It is then incontrovertibly evident, that the first Christian church planted on earth was, in respect of Baptism, a now distinguished, a Baptist church; or a church composed of baptized believers. It is true, it is not called by Luke, a Baptist church, for all the churches were imitators of this first church, and to have called it a Baptist church, would have implied that there was a Pede-baptist church too, which was a thing unknown in the apostolic age, as all ancient historians declare.

The Second Church

"**The second church** that was planted was at Samaria—'Philip went down into Samaria and preached Christ unto them. And the people with on accord gave heed unto those things which Philip spake—and there was great joy in that city. When (not before) they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.' The second church planted on earth was also composed of men and women who professed faith before Baptism; consequently, a Baptist church—Acts 8:5-13.

The Third Church

"**The third church** of note, and in order of time, was the church of Caesaria, a church interesting to us, inasmuch, as it was a Gentile church, or a Gentile people composed it. This church was evidently a Baptist church—'while Peter yet spake these words, the Holy Ghost fell on all them which heard the word—Then said Peter, can any man forbid water, that those should not be baptized, seeing they have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of the Lord.' Acts 10:44 to the close.

"To these I might add all the churches mentioned in the New Testament; for there is something said of the Baptism of most of them. Particularly something is said of the church at Philippi, at Corinth, at Rome, at Ephesus, at Colosse, and of the churches of Galatia, with regard to their Baptism. Of all of these cities and regions it might be said, as was said of

(Continued on page three)

"If Some Are Elect"

(Continued from page 1)

me through my ministry, not only hundreds, but thousands. I have seen some hundreds of those who profess to have been brought to God through my preaching at Park Street, and elsewhere; and with that confidence I must go on. I know that Jesus must have a "seed." His people must increase, and it is the very purpose of the ministry to seek them out, and bring them into God's fold. Our Saviour tells us the use of the ministry is, that they may "believe on me through their word."

There is one peculiarity about this. Christ says, "They shall believe on me through their word." Have you never heard people call out about running after men? They say, "You are all running after such-and-such a man." "What then, would you have them run after a woman?" You say, "The people go after one particular man." Whom else shall they go after? Some persons say, "We went to such-and-such a place, and the people there love their minister too much." That would be very dreadful, but it is not so. As for the ministers being in danger of being ruined by too much love in any particular place, they get too much of the reverse somewhere else. If we get a little

sweet, somebody else is sure to put in much that is bitter. Is it not singular that Christ should say, "They shall believe on me through their word"?

Now, do God's people believe on Christ through the word of the ministry? We know that our faith does not rest on the word of man, but on the Word of God. We do not rest on any man, yet it is through "their" word; that is, through the word of the apostles, and through the word of every faithful minister.

Halliman

(Continued from page one)

from them this year.

We are thankful for our many friends in America that have written to us this year and encouraged us when we were almost at a crisis in our loneliness. We are thankful for every time you have mentioned our unworthy names to God in prayer. We are thankful for the monetary support that you have sent for our support and the carrying on of this work.

We are thankful for the Macedonia Baptist Church of Chicago, that has authorized our work here and who assumes all responsibility for us while here.

We are thankful that we are completely free from **ALL MISSION BOARDS.**

We are thankful for THE BAPTIST EXAMINER, for what it has meant to us the past several years, and especially this past year. Through it we have been able to keep in contact with you and to show you through pictures something of what New Guinea is like.

I am personally thankful for a wife that God has given me that has stood the test this first year under circumstances at times that have been far more trying than any that I have been called upon to do. A good wife is a blessing to any man, but on the mission field they are one of the greatest assets that you can have.

I have tried to keep the readers of THE BAPTIST EXAMINER, and especially those that are supporting the work, informed as to the progress made from time to time through the paper and will not go into every detail now, but will give you an overall-picture of the progress that has been made in the ten months that we have been on the island. To those that are always counting numbers and immediate "visible results," we have been complete failures for I cannot point to one single case and say that I know he has been saved as a result of my preaching; but I can say that I have averaged preaching the gospel several times a week for every week of this year, and the results are in the hands of God. I have spent much of the past ten months in survey work and while I cannot tell you as to what place and people I will settle among to minister to, yet, I do not feel that any of my time has been spent in vain for most of these areas have been eliminated for one reason or the other and there are about two that are most favorable as to now. During the past year my ministry has been almost altogether among the Europeans, preaching the gospel and teaching Bible truths in general. I have not tried to establish a church either in Wau or Bulolo, for I have not felt the Lord called me here for a permanent work among the Europeans, though it is badly needed, but I have had a full ministry this year, apart from my survey work and language study.

I feel there has been a lot accomplished this past year towards getting some New Testament churches established among the native folk here. Even with the pictures that I have sent and what I have been able to tell you in letters has only given you a small fraction of the actual existing primitive conditions here. Things move at snail pace speed here and I believe one of the

Has Book Of Poems



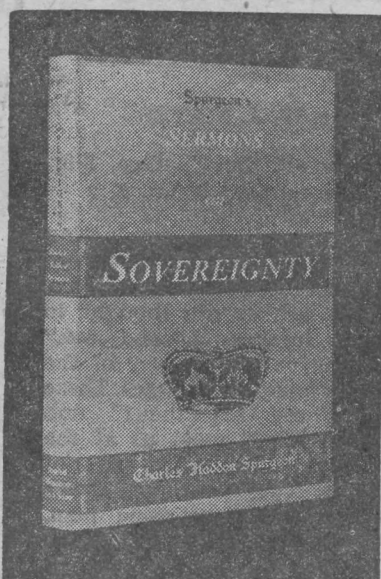
Mr. John M. Quindry of Thornton, Illinois has recently published a book of poems on various subjects, entitled "Echoes of Life." Copies of this book of poems may be ordered from the author for \$2.50. His address is 25 Chippewa Drive, Thornton, Illinois.

hardest things for me to get adjusted to when I first arrived here was to "slow down." No one gets in any hurry here even in his house is on fire, for he knows it is going to burn any way, so why rush and get excited.

Besides the above, during the past ten months I have learned how to climb mountains, work my way through dense jungles, live in native villages, learned many of the habits and customs of the native folk, all of which may seem worthless to you, but which is very essential here in New Guinea.

One of my greatest problems has been the language, since there are no language schools here. I have had to learn what I know completely on my own. There has been none other than the Lord that has helped me in this. Beloved, there have been times that, honestly, I thought I was going to be a failure. I have never studied so hard on anything as I have this language the past few months, but again there has not been in vain, and again in my weakness God's grace has been magnified. This past Summer (Continued on page 3, column 1)

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Campbellism

(Continued from page two)

the Corinthians, viz. 'many of the Corinthians hearing, believed, and were baptized.' This is the Sacred Order of these three words: 1st, to hear, 2nd, to believe, and 3rd to be baptized.

"The testimonies of the holy oracles reach down to the close of the first century; and these, as has been observed, mention no other kind of churches than those composed of believers, baptized upon a profession of their faith, a fact which should perfectly satisfy the mind of every Christian upon this subject. But there has been a cloud of witnesses in every age attesting the same important truth, viz. that believers are the only proper subjects of Baptism; and that immersion is the only proper action of Baptism. The testimonies of God are the foundation on which our faith and practice rest; therefore, when we quote other authorities, it is not as foundations, on which the faith of any should rest, either in whole or in part, but to put to silence the ignorance of foolish men; who ignorantly assert that the Baptist sentiments are novel, or that the sect is of modern date." (pages 261-264).

"It would be imposing upon the reader, and an imputation of his understanding, to be more copious in furnishing documents to put to silence the ignorance of foolish men, who would assert that the Baptist denomination grew out of the wild, fanatic, enthusiastic Anabaptists of Germany. That men professing Baptist principles have acted in many instances incorrectly, is a very common truth. That some individuals professing Baptist principles might have been in that, or any other insurrection, may be conceded, without, at the same time, yielding that the Baptists arose from the Anabaptists of Germany. As truly might be said, that the church of Christ in Jerusalem, planted A. D. 33, arose out of the Anabaptists of Germany in the sixteenth century—Yes, Mr. Ralston with equal truth and honesty might have said that all Christians originated from the Mahomedans, or Socinians, as that the Baptists arose from the Anabaptists of Germany." (pages 272, 273).

"Thus I have shown, that even in England, the Baptists have continued from the apostolic times to the present day, as also that there have been in every century advocates for Baptist principles. I have presented but a few of the documents which are possessed upon this subject, but these we supposed sufficient for our present purpose. With all these documents and facts lying before us, let us hear again the Rev. Samuel Ralston—"It is unquestionably certain," says he, "that the present Baptist churches, both in Europe and America, are sprung from the Anabaptists who started up in Germany at the commencement of the reformation!!!" Yes, from the Munster madmen in 1522!! 'Credat Judaeus Apella, non ego.'" (pages 277, 278).

"We cannot subscribe the maxim which saith, 'ignorance is the mother of devotion,' nor can we excuse that ignorance of history which caused Mr. R. to fix the origin of the Baptists at Munster. If his assertion did not proceed from ignorance, it must have proceeded from something worse. For it is the offspring of either ignorance or malevolence." (Page 278).

Halliman

(Continued from page 2)

day, I delivered my first sermon in Pidgin to a group of native boys (all men here are called boys), in my home. That does not mean that I know the language completely for there is much to learn yet, but by the grace of God I will be preaching regularly from now on in Pidgin. I face the beginning of my

second year as a missionary with fear and trembling, not knowing what the future holds, but I know the One that holds the future. He has seen me through this year and I am just as sure will see me through the next. As my work has barely begun I need your prayers and support as I have never needed it before. Moses won or lost the battle with the Amalakites according as his hands were held up, and while

I am in a strange land I am not fighting a strange enemy, but one that is just as powerful in America as in New Guinea. I desire that you would hold my hands up back there while I do battle here.

Sincerely,
FRED T. HALLIMAN.



'What Sin Accomplished'

(Continued from page 1)

and Eve and the serpent, you will find that God pronounced judgment upon all parties concerned in the fall and the entrance of sin into the human family. Among other things that God did in pronouncing judgment was that He drove Adam and Eve outside of the Garden of Eden. Heretofore the voice of God had been the sweetest music that they had heard. Heretofore they looked forward every day to the fellowship that they would have with the Father when He would come down in the cool of the day to walk with him. I am satisfied Adam rushed into the very presence of God, but now that Adam has sinned he hides from God. When God ferrets him out and pronounces judgment upon him, God drives both Adam and Eve outside the Garden of Eden.

As I say, if you would stand outside Eden's Garden on that memorable day, you would see Adam and Eve walk away from the Garden of Eden wiser to be sure. They have learned. There is no doubt but what lessons have come to them. The serpent promised them they would learn. The serpent, in bringing the temptation, insisted upon the fact that their eyes would be opened and that they would learn things they had never known before. Now as they walk away, wiser, and at the same time sadder, they turn back and see that God has placed at the east end of the Garden of Eden a flaming sword which turns every way. Now whether that flaming sword was there to keep them from re-entering the Garden of Eden, I do not know, but one thing I do know, as they walked away, they had as a last picture in their memory the Garden of Eden with a sword that was apparently keeping them from re-entering that garden, and they remembered forever the fact that they had been driven out of the Garden of Eden as a result of sin.

Now I say, first of all, in studying what sin accomplishes, sin excluded Adam and Eve from the Garden of Eden. If they had never sinned, they would never have died. If they had never sinned, they would never have been banished from the Garden of Eden. If they had never sinned, they would never have known anything except to live in perpetual bliss in the presence of God the Father in the Garden of Eden. But now as they make their journey away from Eden on this first day, and as they look back to see that sword that protects the entrance into the Garden, they leave it realizing that sin has accomplished one thing so far as their lives are concerned. It is sin that has excluded them from the Garden of Eden.

II

SIN BROUGHT A CURSE ON THE EARTH AND CAUSED TOIL AND SORROW.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; THORNS also and THISTLES shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou

art, and unto dust shalt thou return."—Gen. 3:16-19.

If you would ask me, what does sin accomplish, I would say in the very first day after the entrance of sin into the human family, it accomplished much so far as the life of Adam and Eve were concerned, and even relative to this physical world itself. We find, first of all, so far as the woman was concerned, that from henceforth she shall bear children in sorrow. I don't think there is any doubt but what Eve had already had children prior to this time. We read:

"And Adam called his wife Eve: because SHE WAS THE MOTHER of all living."—Genesis 3:20.

You don't usually call a woman "mother" unless she is actually a mother of something. In all probability Adam and Eve had al-

Report From Halliman

NOTE: I realize that a note of apology does not always soothe one's feelings, especially where money is involved—and that is not my intentions here. However, I deeply regret that that these monthly offerings have not been appearing regularly in THE BAPTIST EXAMINER as they did before I left Chicago to come here. Due to various reasons, they have failed to be sent to the editors of TBE. As you must realize, from beginning up to now, and for some time to come, this has been a "pioneer work" from every standpoint. I will TRY to have a monthly report of all contributions in THE BAPTIST EXAMINER from now on, barring human errors and failures. Again I ask you to remember that by the time these reports appear in THE BAPTIST EXAMINER, the names and figures have passed through at least four hands, and again, allowing for human errors, there may be some mistakes from time to time. I will be glad to acknowledge and correct any errors on my part if you as contributors will kindly inform me of such.

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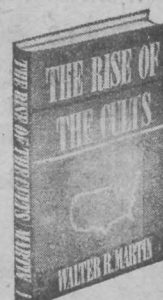
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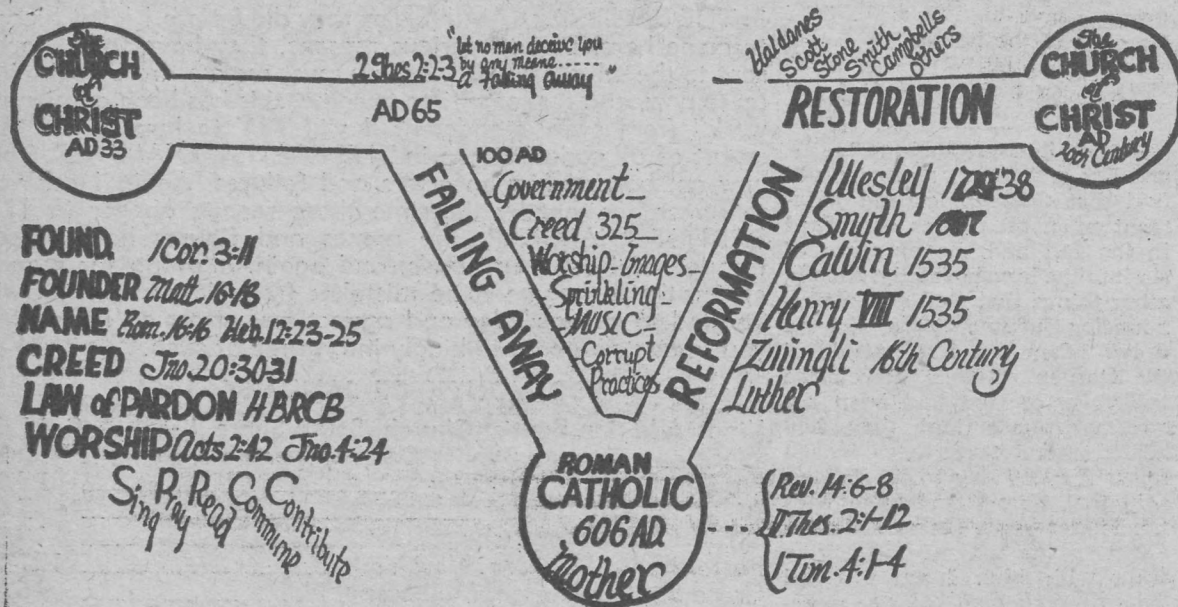
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CAMPBELLITES MAKE THE GOOD CONFESSION

The chart which you see below is reproduced from a booklet entitled **Charts** by Roy Burgess, one of the self-styled "evangelists" of the self-styled "Church of Christ" movement.



Campbellites are great lovers of charts. Mr. Burgess says, "I have never found a better way of reaching the lost than gospel charts." Too bad that Paul and the apostles didn't have Mr. Burgess or some of his brethren to, instruct them in "chartology" and Campbellite mathematics!

In this chart, Mr. Burgess really fouled up; but at least for once a Campbellite has told the truth about the family background of the Campbellite church. For years we have been telling people that it is just another harlot church, coming forth from Romanism, the old whore (Rev. 17). Now we have the frank confession from this Campbellite "chartologist" that we are right. He has truly made "the Good Confession."

Examine his confession carefully and you will see that the Campbellites are classed right along with Martin Luther's Lutheran Church, Zwingli's Swiss Reformed Church, Henry VIII's Church of England (Episcopalian), John Calvin's Presbyterian Church, John Smyth's General Baptist Church, and John Wesley's Methodist Church. Notice that he refers to the Roman Catholic Church as the "Mother" of all of these groups, including the Campbellites. This is definitely true, because the early Campbellites and Stoneites were originally in the Presbyterian Church, a daughter of Rome. That makes Rome the grandmother of the Campbellites. No wonder they call her "Mother Rome," even though they denounce her. They denounce her to cover their own illegitimacy.

Romanist and Campbellite Similarities

Campbellites certainly bear the marks of their grandmother. Note the following family traits between the two:

1. Both hate the Baptists.
2. Both are Arminian free-willers of the rankest sort.
3. Both deny and hate the absolute sovereignty of God.
4. Both deny and hate predestination and election.
5. Both teach a universal and general atonement.
6. Both deny and hate the effectualness of God's grace.
7. Romanists say the blood of Christ is in the wafer; Campbellites say the blood of Christ is in the water.
8. Both teach "no salvation outside the church," except on the basis of ignorance.
9. Both teach that a saved person can fall out of grace and go to hell.
10. Both have priests, for both teach the necessity of an administrator of baptism (sacerdotalism) in order to be saved.
11. Both teach literal baptismal remission.
12. Both teach there is no salvation without the addition of man's works.
13. Both teach the necessity of weekly communion.
14. Both have popes; Romanists have one pope, the Campbellites have a pope over each "congregation."
15. Romanists deny the Bible teaching about the work of the Spirit in salvation; so do the Campbellites.
16. Romanists add to the Bible their traditions; Campbellites do the same, accepting the traditions and interpretations of Alexander Campbell.
17. The individual member in each group has no voice in the government of the church.
18. Both baptize children of the devil to make them children of God.
19. Both claim infallibility. Campbellites say, "We speak where the Bible speaks, and are silent where the Bible is silent." In other words, they are infallible.
20. Both groups originated with apostate men.

BOTH SHALL BE ROOTED UP!—Matthew 15:13

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'What Sin Accomplished'

(Continued from page 3)

ready had children, and I rather imagine that the children that Eve bore before the entrance of sin into the human family, that those children were born without the sorrow and pain that is attendant upon childbirth today.

The Word of God would show us then that sin accomplishes something. What does it accomplish? In the case of the woman, it accomplished multiplication of conception and at the same time that she was to bring forth children in pain.

Now what did it accomplish so far as Adam was concerned? In the future Adam was to eat his bread in sorrow and to earn his living from the tilling of the ground. From the ground shall come his food, and in the tilling of that ground it will be with sorrow and with toil and with sweat all the days of his life.

When summertime comes and you are working in your garden, and sweat pours down your face, you can say that this has been accomplished as a result of sin. If Adam had never sinned, I would never have suffered. If Adam had never sinned, I wouldn't have to earn my living. One of the problems that we have in this world is the problem of survival—the problem of providing a livelihood for ourselves and for our family. Well, if Adam had never sinned that wouldn't have been a problem. As long as they were in the Garden of Eden Adam was well provided for so far as Almighty God was concerned. Only when Adam and Eve were put out and expelled from the Garden of Eden

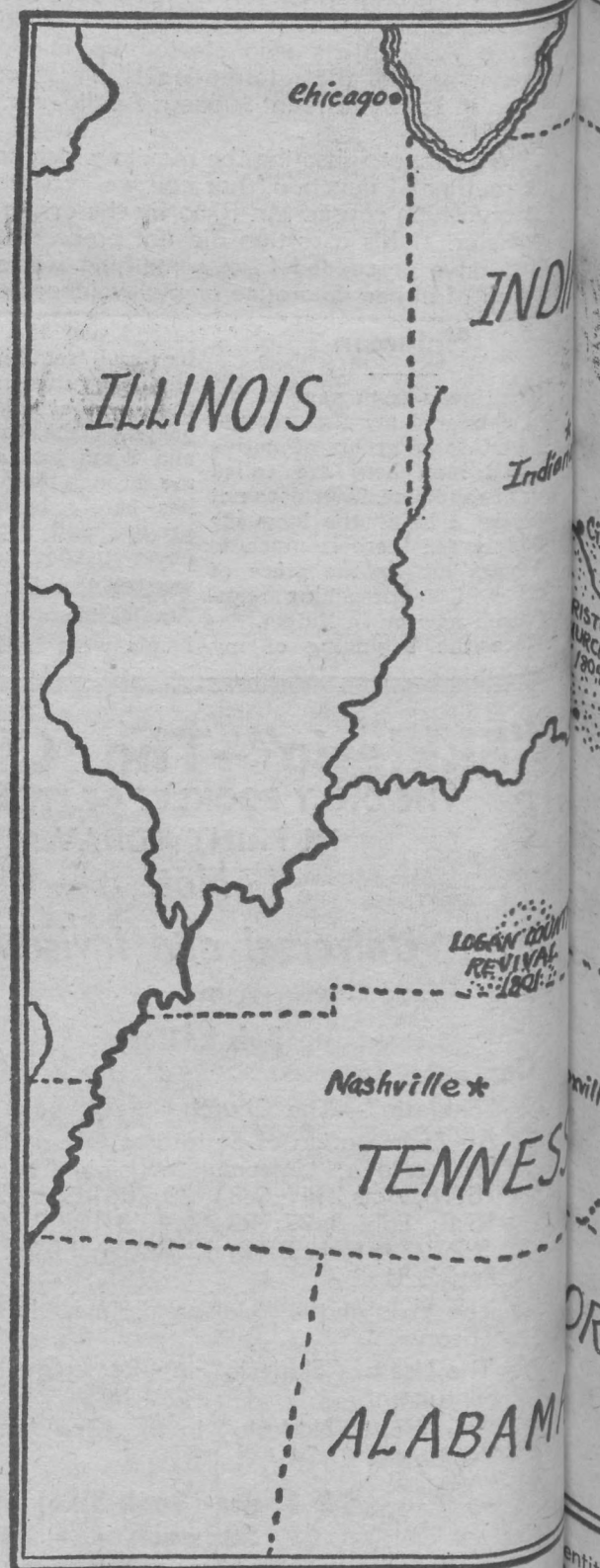
did it become a problem for them to survive, and to provide for their family. In other words, when they were put out of the Garden of Eden, then Adam and Eve from that time on had to earn their living as a result of work they produced, for the Word of God says that they were to earn their living in the sweat of their faces as long as they were to live.

Then if you look at the entrance of sin into the human family, there would never have been a thorn upon the ground. I am sure if Adam and Eve had ever made hay prior to the entrance of sin into the human family that there would never have been a thistle that might have fallen off a fork full of hay and scratched them on the back. I am satisfied that thorns and thistles were unknown prior to the entrance of sin.

So I say, when I ask the question, what does sin accomplish so far as Adam was concerned, I had to work for a living, and I have to work for survival and for our livelihood and for a living today just because of the entrance of sin into the human family.

What did it accomplish so far as Eve was concerned? It meant that whereas heretofore children had been without pain, now Eve and all women must bear children in pain. So far as

(Continued on page 5, column 1)



The map above is a reproduction of **Christ—A History**, by Garrison and will note that the map is designated, specifies the various places where the sects of the Church of Christ were first in America and names the groups merged, with the Campbellite foremost.

Sin Accomplished'
Continued from page 4)
was concerned, it meant that
was to produce thorns
thistles. Whereas the earth
had been a garden, now it
was with the presence of
sin and thistles.
ask then what has sin ac-
complished, and I say first of all
it has separated Adam and Eve from
the Garden of Eden, and in the
place, it brought a curse
upon Adam and Eve, but
it did not destroy the earth as well.

III.
**SIN CAUSED THE WORLD TO
BE DESTROYED BY A FLOOD.**
You will turn to the early
pages of Genesis, you will read
the story of the flood. When that
flood came, why did God destroy
the world thereby? Listen:
**"God saw that the wicked-
ness of man was great in the
earth, and that every imagination
of the thoughts of his heart was
evil continually. And it re-
grieved the Lord that he had made
man on the earth, and it grieved
him to his heart. And the Lord
said, I will destroy man whom I
have created from the face of the
earth; both man and beast, and
creeping thing, and the fowls
of the air; for it repenteth me
that I have made them."**—Gen.
6:5-7.
And God said unto Noah, The
flood of all flesh is come before
me, for the earth is filled with
violence through them; and, be-
cause of this, I will destroy them with
the flood.—Gen. 6:13.
ask you, what has sin ac-
complished? I see Adam and Eve
driven out of the Garden of Eden.

I see woman beginning to bear
children in pain. I see Adam now
working for a living. I see a world
producing thorns and thistles, and
in a very short time I see that
world destroyed by a flood of
water all because the earth had
been filled with violence as a
result of the entrance of sin into
the human family.

I have often thought what it
must have been like when the
floodwaters started coming up.
Here is Noah, and his wife, and
their three sons, and their three
wives, inside the ark safe. Here
is the cargo that Noah has on
board the ark—both the food for
his family and also the animals
he is taking in order that there
shall be a nucleus saved whereby
to start a new civilization.

Then I think about what hap-
pened on the outside. I can see
that crowd as it came around the
ark, doubtlessly milling about,
and scratching at the walls and
asking and maybe even demand-
ing entrance into that ark. Then,
beloved, I see the water as it be-
gins to come up, so that the ark
begins to rise majestically to float
upon the waters, and I see the
people that are left on the out-
side as they begin to hurry and
scurry to the highest hilltop. Self-
preservation is one of the
first laws of the human family,
and I imagine that those indi-
viduals, if they couldn't get inside
the ark, wanted to get to the
top of the highest hill so they
would be saved from the flood.

Not only is self-preservation
the first law of the human life,
but it is likewise the first law of
even the jungle. I can see the
animals as they likewise make
an attempt to get to the top of a

hill. I can see the birds as they
likewise fly from one promontory
to another, until finally you find
the human beings, and the ani-
mals and the birds all upon the
highest point.

Look, if you will—man is the
king of creation. Man has now
climbed to the highest hill that
he can find to save his life. The
lion is the king of the jungle. All
other beasts doubtlessly might
strive to get to a high promon-
tory, but the lion would command
the highest place, because no
other beast would be able to defy
him. Then I see the birds as they
likewise make an attempt to save
themselves. I can see all the
smaller ones as they are beaten
down, and finally the eagle as the
king of the birds survives. Out
there upon that highest promon-
tory is man as the king of God's
creation, the lion as the king of
the jungle, and the eagle as the
king of the birds. I can see these
who are the highest of all the
creation as they make a last stand
in a desperate effort to survive,
yet the waters come up, and up,
and up, until they are drowned
and there is not a vestige of life
except that which is within the
ark. I say then, what has sin ac-
complished? Among other things,
sin caused a world to be destroyed
by a flood.

IV.
SIN HINDERS PRAYER.

Sin hinders the prayer life of
men and women today. Listen:
**"If I regard iniquity in my
heart, the LORD WILL NOT
HEAR ME."**—Psalm 66:18.

God will not hear the indi-
vidual who regards iniquity within
his heart. I am satisfied that

many an individual cries out to
God for soul winning power, or
for power to overcome tempta-
tion, or for power in the service
of the Lord, yet he finds that God
has closed His ears against the
cries that come from his unclean
heart. God says that He will not
hear that individual who regards
iniquity within his heart.

Notice again:
**"But YOUR INIQUITIES have
separated between you and your
God, and your sins have hid his
face from you, that he will not
hear."**—Isa. 59:2.

Why is it that God won't look
upon us? Why is it that God will
not hear us? Why is it that we
have been separated from God.
Just one thing—sin.

I insist, sin hinders the prayer
life of the people of God. I ask
you, why is it you pray so little.
You know the value of prayer.
You know what God does as a
result of prayer. You know how
you benefit by prayer in your own
spiritual life. You know that
prayer is a blessing unto the
church. You know that prayer is
a tremendous factor for spiritual
good, and growth, and develop-
ment, and yet knowing that, you
pray so little. I ask you, why is
it that you are so little? Why is
it you don't use prayer more than
what you do? I know the answer.
Sin hinders prayer. Even when
you pray, why is it you get so
few answers? Why is it that you
get so few answers to prayer
within your life? Sin hinders the
prayer life of the children of
God.

V.
**SIN CAUSES GOD TO WITH-
HOLD HIS BLESSINGS.**

Would you believe me when I

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say there's many a blessing you
and I might have had, had it not
been for the presence of sin. Lis-
ten:

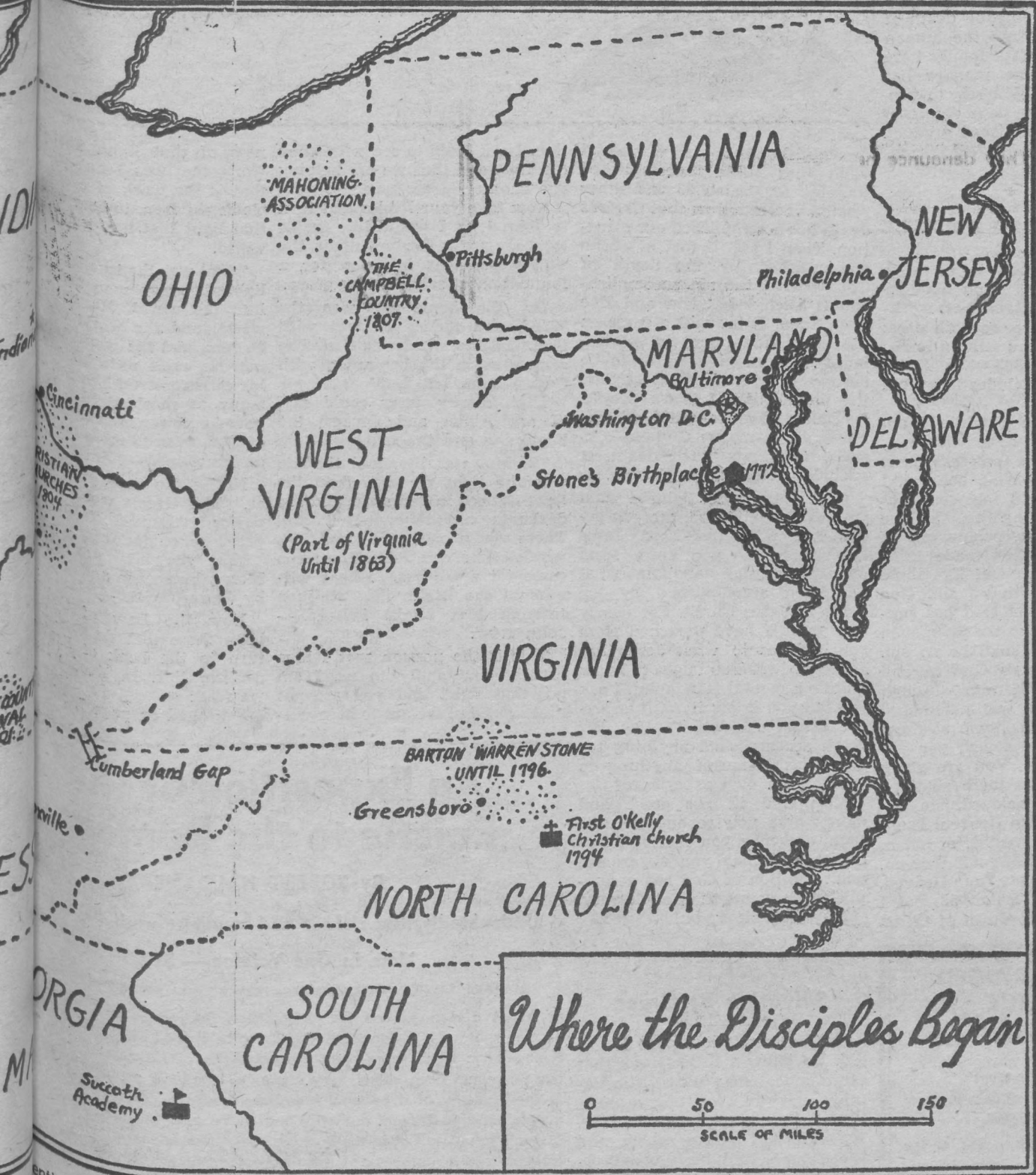
**"Your iniquities have turned
away these things, and YOUR
SINS HAVE WITHHOLDEN good
things from you."**—Jer. 5:25.

Sin accomplishes something.
Many, many times we take sin
too lightly. Many, many times we
just don't realize what has been
accomplished as a result of sin.
A few weeks ago as I was study-
ing Isaiah 53 as to what has been
accomplished as a result of the
death of Christ, it dawned on
me how much likewise has been
accomplished as a result of sin.
Beloved, listen, one thing that sin
accomplishes is that it causes God
to withhold His blessings from us.

Would you like to have the
blessings of God poured out upon
you in a marvelous way? Would-
n't you like to have the blessings
of God so far as your own spiri-
tual life is concerned? Wouldn't
you like to have God's blessings
so far as your own spiritual
growth is concerned? Wouldn't
you like to have the blessings of
God poured upon you so far as
your enemies are concerned?
Wouldn't you like to have God's
blessings poured out relative to
the proclamation of the Gospel
to the ends of the earth in a mis-
sionary endeavor? Wouldn't you
like to have God's blessings ma-
terially poured out upon you? Be-
loved, we have a promise in the
Old Testament whereby God says
if we bring our tithes to Him
that He will open the very win-
dows of Heaven and pour us out
a blessing that we will not be
able to receive. What keeps us
from receiving the full promise,
or the full blessing that God has
for the individual that brings his
tithe to Him? I'll tell you. Sin
causes God to withhold blessings
from His people.

VI.
**SIN MAKES GOD AN OUT-
SIDER.**

**"Behold, I stand at the door,
and knock: if any man hear my
voice, and open the door, I will
(Continued on page 6, column 1)**



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'What Sin Accomplished'

(Continued from page 5)

come in to him, and will sup with him, and he with me."—Rev. 3:20.

This isn't the idea of Christ standing at the door of a sinner's heart and begging to gain admission. All the Arminian preachers in the world have taken this Scripture and have woefully abused it. They have said the Lord Jesus Christ is standing just outside the sinner's heart door, and He is knocking to gain admission. This is not true. Beloved, the Lord Jesus Christ isn't standing at the door of a sinner's heart in this passage of Scripture. He is standing there knocking to gain admission that He might enter His own church. Revelation 3 is talking about the church of Laodicea, and it says that this church had become lukewarm. Sin has come into it to such an extent that they have gotten careless and calloused by the things of the world. They are lukewarm to the cause of Christ and the Lord Jesus is forced on the outside.

Beloved, sin makes God to become an outsider to His own church. The Lord Jesus Christ is the head of His church, and yet He is made an outsider. He is standing on the outside knocking to gain admission to His own church.

But that isn't only true in the church age. That was true in the Old Testament. You will remember how the Lord gave the Ten Commandments unto Moses. Then when he came down from the mountain after having received those Ten Commandments on the two tables of stone, the Word of God says that He found that the people had gone into sin. They had delved into sin. They had taken their earrings and given them unto Aaron, and he in turn had made a golden calf out of their jewelry. Now the people are dancing around this golden calf considering it their god and worshipping it. As they dance about the calf, the Word of God tells us how when Moses saw it, he broke the two tables of stone at one time, and ground the calf into powder, and scattered it upon the water, and made the people drink their own god that they were worshipping. Then we read how God told Moses to take the tent of meeting and move it outside that camp.

Oh, brother, sister, do you ever read this to realize all that is wrapped up so far as the meaning of this Scripture is concerned? The people have sinned. They have had their god ground into powder, and now they are drinking their god every time they take a drink of water. Now the God of the universe that they have rejected moves the tent of meeting. Listen:

"And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp."—Ex. 33:7.

Notice this, beloved, God is now made an outsider to the camp. Heretofore the people had camped with the tent in the center of the camp. Heretofore the tent which represented God's presence, and God's dwelling place, was the

first tent that was set up, and it was set up in the center of the camp and the people camped all around it. Now God tells Moses to move the tent of meeting outside the camp. What happened? They have sinned and God is made an outsider so far as Israel is concerned.

Can you imagine what sin accomplished in that day? Can you imagine what sin accomplished in the book of Revelation at the church at Laodicea? Beloved, as God was made an outsider to the camp of Israel, and as the Lord Jesus Christ was forced to stand outside His church and knock that He might gain admission to His church at Laodicea, so sin has accomplished the same today. Sin makes God an outsider to His church, to your home, to your individual life. Sin forces God to be an outsider so far as you are concerned.

VII.

SIN BRINGS FORTH DEATH.

Beloved, death has come only because of the presence of sin. Listen:

"For the wages of sin is DEATH; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth DEATH."—James 1:15.

Go back to the third chapter of Genesis and read how sin entered into the human family. Sin, when it is finished, brings forth death. You have the beginning in Genesis 3, and you have the end in every death that takes place.

Oh, beloved, believe me when I tell you we would never have known the meaning of death if sin hadn't come into the human family. There isn't a family here but what in some manner has known death. May I say to you, that death came as a result of sin. That is the finished product. Sin, when it is finished, brings forth death.

VIII.

SIN EXCLUDES PEOPLE FROM HEAVEN.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. 21:27.

Beloved, sin excludes folk from Heaven.

Every once in a while I am asked a question as to what it is that damns. Is it unbelief? Is it a lack of faith? Well, beloved, I always prefer to answer that question by saying this, the one thing that keeps people out of Heaven is sin. God made Eden and placed Adam and Eve there in innocence, with no sin. God made Heaven and God has prepared Heaven with the thought in mind that there shall be no sin. In between Eden's Garden and Heaven, you and I travel through a world that is dominated and controlled by sin. Some of these days, if you are saved, you are going to Heaven. You are going to a place where there shall be no sin. I say, beloved, sin excludes people from Heaven. There will not be one vestige of sin in any wise that shall enter Heaven. Sin excludes people from Heaven.

I go back to Isaiah 53 and I ask what has the death of Christ



accomplished? It is wonderful what has been accomplished thereby, for Isaiah 53 and other related verses tell us that Christ's death has accomplished our salvation. Then I ask, if that has been accomplished by the death of Christ, what has sin accomplished? It excluded Adam and Eve from Eden. It brought a curse on the earth and upon the human family. It caused a world to be destroyed by a flood. It hinders the prayer life of God's people. It causes God to withhold His blessings. It makes God an outsider. It brings forth death. It excludes people from Heaven.

I ask you, in the light of what sin has accomplished, are you acquainted with the Lord Jesus Christ, and do you know from an experimental standpoint what has been accomplished by the death of Jesus Christ. For nearly two years I have preached from Isaiah 53 as to what Jesus has accomplished. You ought to know it from a mental standpoint. I ask you, do you know it from an experimental standpoint? Has His death accomplished anything for you? Has it meant anything to you in your own experience?

May God in His grace and mercy give you repentance and faith, and may you receive Jesus Christ, and may you experience what the Son of God has accomplished in your behalf at Calvary. May God bless you!

tion, I ask them to see what they can find, and thus we are helping one another.

Now take your Bibles and turn to John 1, as I would like for us to study for a few moments the simple passages in John for a foundation of salvation by grace.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—John 1:1, 2.

That is why Jesus could say, "I am Alpha and Omega, the beginning and the end."

"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe."—John 1:4-7.

This is the portion that I love to take and apply to us. I am not that light, and you are not that light, but we are to bear wit-

ness of that light. That work, that was John's work, that is the work of every God's children, to bear witness that light that has come into the world.

"That was the true Light, which lighteth every man that into the world. He was the Word, and the Word was with him, and the world knew him not. He came unto his own, and his own received him not, many as received him, gave he power to become of God, even to them that on his name."—John 1:9-12.

Notice, "to them gave he power." The Greek word for power is "Exousia," which means privilege, or authority.

"For the law was given by Moses, but grace and truth by Jesus Christ."—John 1:17.

Now the Law of God bless those that do good. Turn to the book of Exodus and we read:

(Continued on page 7, col. 1)

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Salvation By Grace

(Continued from page 1)

did. He knew a little Greek that ran a delicatessen and a little Hebrew that ran a clothing store.

Well, it doesn't hurt to study. We can't all go to school and spend years studying the Hebrew and the Greek, but we can obtain good books, and study at home. Many members of our church have purchased good books, and these have helped our laymen to understand the Word of God. They assist me by looking up passages of Scripture that time won't permit me to delve into. If I have a problem or ques-

Song Of The Redeemed

24:1-10. They sing of security Compare Nahum 1:7. They sing of their eternal Rock "The Lord Jehovah," verse 4. Compare Psalm 18:2. They sing of enemies conquered "He bringeth down," etc., verses 5, 6. Compare James 4:6. They sing of their right way "The way of the just is uprightness," etc., verse 7. Compare Psalm 23:3. They sing of definite desire "Thee—Thy name—Thy memorial," verse 8. Compare 2 Thess. 1:11. Note how the song begins with security, rises to perfect peace, ascends still higher to God Himself; and now He becomes the soul's one and only desire.

Salvation By Grace

Continued from page 6)
Therefore, if ye will obey voice indeed, and keep my commandments, then ye shall be a people that shall be above all people for all the earth is mine: ye shall be unto me a kingdom of priests, and an holy nation. These are the words which shall speak unto the children of Israel.
We find that the law has been used to bless only those who obey the commandments of the law. Now contrast these words with those written in the book of I Peter 2:9, 10. In this verse Peter writes:
Ye are a chosen generation, a royal priesthood, an holy people, a peculiar people; that ye may shew forth the praises of him who hath called you out of darkness into his marvellous light, which in time past were people, but are now the people of God: which had not mercy, but now have mercy.
We believed in the election of the saints. He believed in the election of the saints by God, and also believed in the calling of the saints. Now the law of God demands that blessings be given to those who are in the blood. In Deuteronomy we find that it shall come to pass, if ye shall hearken diligently unto the voice of the Lord thy God, and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be the fruit of thy body,

and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep."—Deut. 28:1-4.

In other words, the law demands that blessing be bestowed according to the works of the individual. Now the grace of God is a different thing. As we have read:

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

In the book of Romans we have the same thought:

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:4, 5.

Now, from where did this faith come? It came from God, for faith is the gift of God.

The Death of Christ — His Blood

The pastor of the church where I felt God's call to preach taught me that grace was "unmerited favor." We didn't deserve it, but God gave it. How did this come to pass? What are the workings of God's salvation? How does God save us? Well, unmerited favor.

I like to call it the grace of the blood—the unmerited blood. The blood is the judicial phase of God's salvation for us. It took the blood (death) of Jesus Christ to satisfy the wrath of God for the sins of fallen men. The court of a just and holy God demands punishment for sins. So God gave us, free of charge, the blood of Jesus Christ to purchase our freedom from the judgment that a just God must bring against sin.

Now there is one thing for sure: the child of God is not washed in the blood, but is justified by the blood, or set free from his sin by the blood. But what does the

Scripture teach that the blood washes? We must constantly look to the Word of God for every answer. The common expression is, "Have you had the blood applied to your heart?" Well, beloved, you know good and well you haven't. There has been no blood applied to your heart.

But where has the blood been applied? You must go back to the Old Testament typology once again. Without Old Testament typology it is hard to have a complete understanding of the New Testament. The Old Testament blood was placed where? It was placed upon the altar of sacrifice. As it was placed upon the altar, an atonement was made for the sins of Israel, and this was only in type, as the true atonement was made for the sins of Israel, and this was only in type, as the true atonement was based upon the coming sacrifice in the form of Jesus, the Christ. When Christ died, the blood of Jesus Christ was placed upon the altar—that is, before the judgment of God, and the blood was placed there to satisfy the justice of God. Now the child of God has his sins forgiven on the basis of the blood of Christ. The believer is washed by the Word, he is cleansed by the Word, he is sanctified (set apart) by the Word (I Cor. 6:11). The blood of Christ was shed on our behalf, but it is the knowledge of this truth, through the Word, which makes the blood effective to the believer.

We sing these songs: "Buried in the Deepest Sea," "Far, Far Away," and "My Sins are Gone." What has He done? He has satisfied the wrath of the Father by His sacrificial death upon Calvary's Cross. Our sins are washed away by the blood of the Lamb. What actually is washed, according to the New Testament statement, is the robe, or that which covers our nakedness or sin. In Revelation 19:8 John explains this procedure:

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Thus, man's own covering or righteousness is as filthy rags, but through the washing of the robes, God establishes His own righteousness for the saints.

Let's turn again to the book of Revelation 6:9-11, and also 7:9. Here we read:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

Now there is something concerning the white robes that we must consider. What makes the robes "white"? Go back to the Garden of Eden when Adam and Eve sinned; they put on clothing all right, but the clothing was of fig leaves. It was of the energy of the hands of man. It was the wrong covering, without the intervention of God. God looked upon them; He still saw their nakedness and the Scriptures tell us that He provided a covering of skins. The covering God provided for their nakedness was literally washed in the blood of the animal. It was a blood-washed covering. The blood must be shed. It must flow in order for them to have this covering of skin.

John says also in Revelation 7:14:

"And I said unto him, Sir, thou knowest. And he said to me,

THOUGHTS OF SPRING

Spring is here with all its bloom,
The buds are peeping from their tomb;
Bees are humming and birds are gay;
The sun shines brighter every day.

The grass is growing on the hills,
We see again the daffodils;
And all of nature seems to sing,
For once again it's glorious spring.

Oh! how we love this time of year.
It brings the thought of God so near;
And as we ponder o'er and o'er.
It makes us love Him more and more.

In this great universe so fair,
Let us breathe a fervent prayer;
That spring may come in the darken'd heart:
May come to dwell and ne'er depart.

—by Marshall Efav

These are made them white in the blood of the Lamb.

Now what has been washed in the blood of the Lamb? The robes of the saints, which are the robes of righteousness. This is what God has done for us.

What God Does "To Us"

Now there is something that God does to us. You cannot separate the blood of Jesus Christ and the Word. It is impossible. There are two washings actually—the washing of the blood and the washing of the Word. The washing of the blood washes away our sins.

Now when was that actually done? In the mind of God, it was said that Christ was slain as a lamb before the foundation of the world.

Now listen, what God does FOR us is the giving of the blood of His Son and this washes our sins away; what God has done TO us is the washing of water of regeneration. In other words, the blood was shed FOR us, but the Word of God, by the power of the Spirit, causes us to believe, thus making the blood effectual TO us.

The type that is portrayed in John 13, when Jesus washed the disciples' feet, is also portrayed in the Old Testament. When Aaron and his sons were consecrated for the service of the priesthood, they were washed completely by the water; yet each day, before they entered the holy of holies, we find that they washed their hands at the laver outside the gate. Now the washing of the body is symbolic of God's washing His children for the priest-

hood, which we are, a kingdom of priests unto God. (Rev. 1:6), but daily we need the cleansing of the Word also. When we are saved, it is because faith cometh by hearing, and hearing by the Word of God. That is the bath we receive which brings unto us salvation. But we need the daily washing of the Word, not to save us, but to keep us in the work whereunto God has sanctified us, or "set us apart."

Now grace and truth came by Jesus Christ. I don't want to dwell upon the word "truth" today. I am trying to bring in the portion of salvation by grace.

Look again at John 13, where Jesus is at the supper. The supper is ended, and He prepares to wash the disciples' feet. We find Peter saying, "No, Lord, don't wash mine."

Jesus replied, "Either I wash your feet, or you have no part with me."

Peter said, "All right, then give me a bath, Lord. I want fellowship with you."

Jesus answered, "No, Peter, you don't need a bath. You have been cleansed (meaning you have been saved), but there is one here who is not." Then He does wash the feet of the Apostle Peter. We read:

"Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, Verily, I say unto you, The servant is not greater than his Lord; neither he that is

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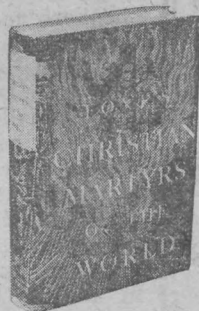
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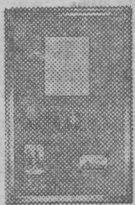
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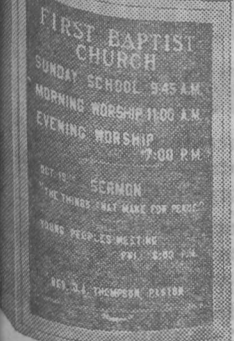
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STUDENT BARRED FROM CATHOLIC SCHOOL

The University of Detroit, a Roman Catholic institution operated by the Jesuits, barred from classes for eight days a senior who contracted marriage in a Protestant Church. (Catholic law forbids a member of that church to marry in a Protestant ceremony and even forbids him to marry a Protestant in a Catholic ceremony unless the Protestant is willing to sign away the faith of all children that may be born of the union).

Dennis J. Makulski, a Roman Catholic senior at the university, was married to the former Margaret Jane Davis at First Presbyterian Church, Royal Oak on Nov. 19 of last year. Makulski was at once barred from classes and summoned to the school's Discipline Committee. The university's authorities made it clear that Catholic marriage law would be enforced by the school as well as by the church.

Makulski was reinstated after the case received nation wide publicity. He will be permitted to complete his term (just seven weeks away) but will remain "under disciplinary probation."—Church and State.

Vain Thoughts

"How long shall thy vain thoughts lodge within thee?"—Jer. 4:14. "The thoughts of the wicked are an abomination to the Lord."—Prov. 15:26.

1. A conceited thought . . . "Thou thoughtest that I was such an one as thyself."—Psalm 50:21.
2. A proud thought . . . "Naman was wroth, and said, I thought, he will surely come out to me, and stand and call upon the name of his God."—2 Kings, v. 11.
3. A self-righteous thought . . . "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts 26:9.
4. A foolish thought . . . "And he thought within himself, saying, What shall I do?" etc.—Luke

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12:17.

5. An unworthy thought . . . "Neither thought I myself worthy."—Luke 7:7.

6. A presumptuous thought . . . "Thinkest thou this, O man . . . that thou shalt escape the judgment of God?"—Rom. 2:3.

7. A wicked thought . . . "Thou hast thought that the gift of God may be purchased with money."—Acts 8:20.

"Repent, therefore, of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee."—Acts 8:22.

Mary's Attitude Toward Christ

1. Lamenting . . . "Fell down at His feet."—John 9:32. The right place to get rid of all sorrows, cares, troubles.
2. Learning . . . "Sat at Jesus' feet."—Luke 10:39. The right place for instruction, direction, strength, deliverance, and transformation of character.
3. Loving . . . "Anointed the feet of Jesus."—John 12:3. The right way in which to express gratitude to Him for the wonders He has wrought.

First Questions

(Continued from page one)
fear, take my stand, first in the Garden of Paradise, then in the City of Jerusalem, and as I hear these questions propounded, let me thoughtfully ask: **What are they to me?**

I. **God's Great Question Concerning Man:** "Where art thou?" This was the first of three momentous queries put by God to Adam and his wife (Gen. 3:9, 11, 13). It came from "the voice of the Lord God," who was doubtless wont to grant a visible manifestation to our first parents. It was startling, solemn, searching, and oh, how revealing!

It came from the gracious God to the guilty sinner, whose conscience it designed to awaken and impress. How quickly the divine admonition follows the disobedience! How condescending of God to address the guilty one at this crisis, and thus early to reveal foreshadowings of that grace which is ever speaking in loving tenderness to sinners!

It came from the seeking God to the hiding sinner. It was the Shepherd coming after the wandering sheep. Adam and Eve had not been accustomed to hide away from their Heavenly Friend. They usually ran out to meet Him, and bent in lowly worship at His approach. Now they try to conceal themselves from His gaze and His rebuke, as if this were possible.

It came from the faithful God to the fearing sinner. "I was afraid." How closely allied are sin and fear! Sin makes us fearful even of God. Salvation is constantly whispering to us, "Fear not." Adam afraid of God? Then,

he must have altered in his attitude towards the Lord, for God had not changed. The changeless God speaks in love to the now poor changed man.

It came from the revealing God to the dying man. Yes, Adam was indeed such, and God would show him his real state. He was now separation of soul and body at death, and his sin involved the separation of soul and body at natural death; and, if unforgiven, both soul and body must be separated from God and Heaven in eternal death. How gently God presses this home, yet how fully!

"Where art thou?" The question is a personal one. It comes at this moment to me and to you. In relation to sin—do we acknowledge and confess it? In relation to God—are we hiding from Him? In relation to others—are we making excuses, and shielding ourselves in it, exercised by the thought of it, and with all our heart seeking it? What is our true position?? Lord, ask me as to mine, that I may find it out this moment, rejoice in it if it is the right one, and abandon it, if wrong!

II. **Man's Great Question Concerning Christ:** "Where is He?"

What a simple inquiry, and yet how important in its issues! It was put by the wise men from the East, and wise indeed are all those who inquire for Christ, God's only Son, the world's only Saviour.

Christ Himself is the true object of the sinner's search. Not mere peace, nor pleasant feelings, not abstract truth, nor even the church or creed; but Christ—the glorious Person, the atoning Lamb, the forgiving Lord, the adorable Master. "Where is He?"

These men had little to guide them, yet they sought earnestly. They did not even know the Saviour's name, they were acquainted with but fragments of revelation, and were strangely led by a star in the heavens. Yet they put to shame many who have fuller and clearer light, for they took a long and perilous journey to come at the object of their desire and love, they made good use of such light as they possessed, and they did not scruple to inquire of those whom they thought likely to aid them in their research.

One motive of these men is to be greatly commended. They sought Jesus to worship Him, to give to Him of their treasures, and thus to prove the sincerity of their hearts. If we seek Jesus, it must not be merely "to get saved," but to offer Him our love, our lives, the best of our service, the choicest of our treasures.

This search for Christ did not give universal approval. It aroused the worst spirit in Herod, who sought to cover his vexation by hypocrisy; and still, there is nothing Satan and the world hate so much as souls that are earnestly seeking Christ, and inquiring, "Where is He?"

If we give a truthful answer to the question, "Where art thou?" we shall be sure to ask,

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"Where is He?"

"None but Jesus Can do helpless sinners good."

And where is He, for me, now? Jesus, my Lord and Saviour, is just where God has appointed Him to be, where angels announced Him to be, and where I, a guilty soul, may have access to Him, and come and trust Him as my Saviour and Prince. He is not far from any one of us, but nearer than we think, nearest of all to the most needy. "Thou art near, O Lord." I would abandon all beside to come to Thee, I would rest and abide where Thou art, and know no separation from Thee in time or eternity.

Salvation By Grace

(Continued from page 7)
sent greater than he that sent him."—John 13:13-16.

There are those who practice footwashing as an ordinance. I do not believe that Jesus intended it as such. Jesus merely washed the disciples' feet as an object lesson of humility. The Lord's Supper and Baptism are church ordinances which are memorials of Christ's work and the outward expressions of our innermost faith and hope toward God. Now if the brethren do wash their feet in the church, I do not quarrel with them, if they practice it as a reminder of humility. But they ought not to stop with the washing of one another's feet. They had better follow it all the way through, and practice what the picture was portraying; that is actual humility one to another. That is the truth which Jesus was putting across to his followers.

I'd like for us to read what the washing is:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. — I Cor. 6:9-11.

"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."—Titus 3:5.

How was all this washing done? It is done by the Word of God which washes us and makes us pure and makes us holy.

In Ephesians 5:25-27, Jesus speaking about the husband and wife relationship, we read:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it: That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

He goes on and pictures how Christ has separated this church unto Himself. Now how has He separated it? He has done so by the washing of the Word. So we see that our Lord was very, very careful to show us that the washing of water by the Word is what washed the individual and made him a child of God. Now that is the washing we experience.

How often have we in our lives as Baptist people contended with folk saying, "Have you had an experience with God?" Well now, the experience is real and it is true, but that experience is not some emotional outburst upon your knees before a mourner's bench. That experience isn't some vision of some grand feeling that you might have through some emotional outburst. That is not the experience that the Bible speaks of. The experience that we have (and this is an effectual experience) is the realization that we are sinners, and that the death of Jesus Christ paid the penalty which satisfied the right-

eous demands of a just God could not look upon sin without having punishment for it. It was the legal satisfaction, blood of Christ. The effectual experience in the washing of regeneration to us by the Word. We are literally washed in the Word of God. Faith cometh by hearing and hearing by the Word of God and all of these are according to the perfect pictures that are portrayed in the types of Old Testament teaching.

Our Concern

In John 17, Jesus prayed did not pray for the world, he prayed not for anyone but for those whom the Father had given him. I pray for the lost, and every I go forth into the world to do God's work, I pray for the lost to lead me to His lost sheep. I am not concerned about the of them. If they listen in the right; but my interest is, "Let me be like unto the Master. Grace and truth came by Jesus Christ. He said, "Sanctify them or set them apart, "by thy truth Thy Word is truth." When stand up to preach, or when go out to witness and speak of man about his soul's salvation there is only one thing that going to bring him unto salvation, and that is the truth of Jesus Christ.

We may fill our churches with all types of people; we may have excellent music and music; we may have the most magnificently dressed individuals; we may have the most loyal workers; we may have those who carry the Bible under one arm and quarterly under the other; we may have those who sing praises, and quote Scripture, memorize it from one cover to the other; but they will never be able to out-quote Satan, and is prepared for Satan and his gels. There is one class of people only in whom you and I are interested, and ought to consist these are the ones who are saved by grace, and grace alone.

I have little respect for a saint who believes that one is saved who thinks he can lose salvation after he has once obtained it. Brethren, to believe on the Lord Jesus Christ is to believe on Jesus as Lord (and that means Master) and Jesus (means Saviour) and hinges upon the word "Christ." If I understand the Hebrew the Greek correctly, "Christ" refers to the anointed of God with the power to keep. How can call upon the name of the Lord Jesus Christ and not believe in eternal salvation?

May God bless those of us have been blessed with this vation by the grace of God. We don't deserve it. We couldn't earn it, but we have it. Enjoy salvation, and rejoice if others around you have found this same salvation of our Lord Jesus Christ.

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