

If a preacher doesn't believe in a personal devil, it's ten to one he never preached a straight sermon on salvation.

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The Baptist Examiner

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

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RUSSELL, KENTUCKY, MAY 6, 1961

WHOLE NUMBER 1186

SALVATION BY WORKS — A Criminal Doctrine

By C. H. SPURGEON

Do not frustrate the grace of God: for if righteousness come by law, then Christ is dead in vain. (Gal. 2:21).

The idea of salvation by the works of our own works is extremely insinuating. It matters how often it is refuted, it asserts itself again and again; and it gains the least foothold soon makes great advances. Since Paul, who was determined to show it no quarter, opposed every thing which bore its likeness. He was determined not to be introduced into the church, well he knew that willing sinners would soon be driving it; hence, when Peter sided with the Judaizing party, and seemed to favor those who de-

manded that the Gentiles should be circumcised, our brave apostle withstood him to the face.

He fought always for salvation by grace through faith, and contended strenuously against all thought of righteousness by obedience to the precepts of the ceremonial law. No one could be more explicit than he upon the doctrine that we are not justified or saved by works in any degree, but solely by the grace of God. His trumpet gave forth no uncertain sound, but gave forth the clear note, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:8, 9). Grace meant grace with him, and he could not endure any tampering with the matter, or any frittering away of its meaning.

(Continued on page 2, column 1)



C. H. Spurgeon

These Brethren Tell Why They Participate In Rally Day

NOT ALL AGREE WITH EVERY DETAIL, BUT ALL AGREE THAT TBE IS BASICALLY SOUND AND DESERVES THEIR SUPPORT

I have not written you for some time; however, I have not forgotten you nor have I deserted you. Things have been very slow around here for me the past year, but I have had fair health, for which I am thankful. I am sending \$75.00. I support TBE because of your Calvinistic doctrine and your exposure of Arminianism, which I believe is false and a greater curse to the cause of Christ than Romanism.

Yours in Christ
Carter Clark

a firm stand for the truth of God's Word, and exposes false prophets and heresy.

I think Christians should be happy to support a paper that gives an exposition of the Word



PASTOR MURRELL COMBS

Just a line to let you know that we appreciate TBE very much. Our main aim in supporting it is to glorify God. Our church (Calvary Baptist) considers it a privilege to have the opportunity to support a paper that takes

of God as does TBE in this day of apostasy.

We will send you a special offering for Rally Day.

Yours for the spread of the truth.

—Murrell A. Combs, III.
(Continued on page 16, column 3)

These Letters "Tell The Story" About The Baptist Examiner

Please let me thank you for your efforts to promote Scriptural Christianity, otherwise nicknamed as "Calvinism." I am now reading your publication of SERMONS ON SOVEREIGNTY and am being really impressed in doing so. I do not believe there is a single church in my locality where these old truths are still preached. Perhaps you are of a Baptist church in this area which is Calvinistic.

I have been studying for the ministry in a denomination which is riddled with every kind of modern unbelief and philosophical speculation, in spite of its orthodox confession, which is a joyless letter. My wife and I long to enjoy the fellowship of like-minded believers. I have given up these ministerial studies but still want to preach and teach the Gospel of the sovereign grace of God. There seems to be no opportunities here for me to do so.

We have even thought of opening a Christian bookstore in Portsmouth, but we do not have the capital nor could we be sure that the churches and/or pastors in this area would approve of the idea. Maybe you have heard of isolated Christians in our predicament? We shall be very thankful for your reply.

—Charles E. Monaghan, Va.

With prayer I am enclosing a gift of \$5.00 for your work. May God increase it and use it to His Glory. Your message, "Perseverance," in the March issue of TBE was excellent and blessed my soul and heart—as only the precious Word can do when it is given in the power of the Holy Spirit!

Mrs. Robert Kennedy, Ohio

You will please find enclosed check of \$5.00. Would have sent it sooner, but I did not have a blank checkbook. So please ex-

cuse my delay. I am still getting your paper at Meadow Bluff. I like it very very much. Glad when it comes. Best wishes to you and Bob Ross, and may God's blessings be upon you both in my prayer.

Hettie Winebrenner—W. Va.

Thank the Lord this morning that the physical and metallic machinery of THE BAPTIST EXAMINER is still operating for the blessed Lord. Hoping and trusting that it may continue for the Glory of God, and may God use the printed gospel truths to bring many sinners to repentance. My contribution is small at this time but trust God can use it to His glory. Best wishes to all of you workers in the vineyard of the

Lord.

—Glen W. Couch, Ark.

Am enclosing \$2.00 for my paper or in any way you care to use it. Such a small offering won't do much, but when you don't have much, you can't give much; but the Lord can use it, be it ever so little, if it is given for a worthy cause, and I feel sure that is what it will be used for. May the Lord bless and continue to use you in His work for many years to come is my prayer.

—Mrs. Blanche Bryan, Ky.

It looks as though we are going to be on the move again as soon as school is out. We haven't had much of a practice here, but we have certainly enjoyed hav-

ing Bro. Hallford as our pastor at New Ellenton.

We are moving to Marshville, N. C., 35 miles east of Charlotte, N. C. My husband is going into a partnership practice. I am sorry we couldn't support the paper more. If we can ever stop this moving around and get set up right, I'm sure we can do more than we have. Moving is so expensive and we are hoping and praying this is where the Lord will want us to be. Could you send me a list of churches around that area? We will be 11 miles from Monroe and 35 miles from Charlotte. I do hope you can help us find a church. We certainly do hate to leave Bro. Hallford and the church. We love him and what he stands for. You

would be proud of the stand he takes, and his preaching can't be expressed in words. He is truly one of God's anointed ones. I wish you could get to know him better.

—Mrs. Joe E. Greene, N. C.

Am sending a small token of love to be used as you see best for the work of our Father and our God. I would have sent you something before now but have been under treatment for my back and leg which I had hurt in an accident on my job of work and have not been able to send you any before. Am much better at this time, thanks be to God's Grace. I hope and trust you can keep the dear old TBE going out to a lost and sinful world, for it seems that so many are not interested in soul salvation. I have sent subs for several people, and when it was out they did not care enough to renew and receive the true gospel message and get food for the soul. May God have mercy on those that do not care. Wishing both of you and each member of your family Godspeed.

—L. L. Holloway, Ga.

Would like to take this opportunity to thank you and Bro Bob for the many fine blessings that I have received in the past few years from your paper. Would like for you to know also that I am continuing to remember you all in my prayers that God might see fit to supply your every need, to keep the presses rolling till He comes again.

—George Marshall

I thank the Lord for your testimony to the Truth of God in your wonderful paper. I have been taking TBE for about four years now and it has been a great blessing to me personally and it has been a great help in my ministry

(Continued on page 16, col. 4)

The Baptist Examiner Pulpit

"AFRAID-TRUST"

SERMON BY PASTOR JOHN R. GILPIN

"What time I am afraid, I will trust in thee."—Psalm 56:3.

I am sure that fear is a common experience on the part of the majority of us from childhood through life. I look back across my own experience and I remember how I was afraid when I was just a child. I can remember certain things that brought fear and consternation to me when I was just a wee lad. As I grew older in my teens, and even to this day, there are still things that cause fear on my part.

What has been true of me personally, I have likewise noticed to be true from observation of others. I am sure that I speak truly, when I say that with all

of us, from childhood on, fear is but a common day by day experience.

I remember in the Bible when Gideon was leading his army against the Midianites that fear was none of the factors that entered into the separation of his army. Gideon sent out an invitation to volunteers and thirty-two thousand Israelites rallied to his call, yet out of that thirty-two thousand, when they were finally tested twice and sifted to the extent that God could use them, there were only three hundred that Gideon could actually depend upon.

To be sure there were 135,000 of the Midianites, while Gideon

had only 32,000, which meant that he was actually outnumbered four to one to begin with. In spite of the fact that he was outnumbered four to one, we find that Lord said unto Gideon:

"The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is FEARFUL and AFRAID, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand;

(Continued on page 13, column 5)

Please Don't Forget Us On Rally Day. We've 'Carried The Ball' All Year—Now Won't You Help Carry It Too? Write - Pray - Give!

If Christ is kept outside, something must be wrong inside.

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

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Salvation By Works

(Continued from page one)

So fascinating is the doctrine of legal righteousness that the only way to deal with it is Paul's way. Never yield to it; but remember the apostle's firmness, and how stoutly he held his ground: "To whom," said he, "we gave place by subjection, no, not for an hour." (Gal. 2:5).

The error of salvation by works is exceedingly plausible. You will constantly hear it stated as a self-evident truth, and vindicated on account of its supposed practical usefulness, while the gospel doctrine of salvation by faith is railed at and accused of evil consequences. It is affirmed that if we preach salvation by good works, we shall encourage virtue; and so it might seem in theory, but history proves by many instances that as a matter of fact where such doctrine has been preached virtue has become singularly uncommon, and that in proportion as the merit of works has been cried up, morality has gone down.

On the other hand, where justification by faith has been preached, conversions have followed, and purity of life has been produced even in the worst of men. Those who lead godly and gracious lives are ready to confess that the cause for their zeal for holiness lies in their faith in Christ Jesus; but where will you meet with a devout and upright man who glories in his own works.

Self-righteousness is natural to our fallen humanity. Hence, it is the essence of all false religions. Be they what they may, they all agree in seeking salvation by one's own deeds. He who worships his idols will torture his body, will fast, will perform long pilgrimages, and do or endure any thing in order to merit salvation. The Romish church holds up continually before the eyes of its votaries the prize to be earned by self-denial, by penance, by pray-

ers, or by sacraments, or by some other performances of man.

Go where you may, the natural religion of fallen man is salvation by his own merits. An old divine has well said, "Every man is born a heretic upon this point, and he naturally gravitates toward this heresy in one form or another. Self-salvation, either by his personal worthiness, or by his repentance, or by his resolves, is a hope ingrained in human nature, and very hard to remove. This foolishness is bound up in the heart of every child, and who shall get it out of him?"

This erroneous idea arises partly from ignorance, for men are ignorant of the law of God, and what holiness really is. If they knew that even an evil thought is a breach of the law, and that the law once broken in any point is altogether violated, they would be at once convinced that there can be no righteousness by the law to those who have already offended against it.

Nor is it ignorance alone which leads men to self-righteousness: they are also deceived by pride. Man cannot endure to be saved on the footing of mercy; he loves not to plead guilty and throw himself on the favor of the great King; he cannot brook to be treated as a pauper, and blessed as a matter of charity; he desires to have a finger in his own salvation, and claim at least a little credit for it. Proud man will not have heaven itself upon terms of grace; but so long as he can he sets up one plea or another, and holds to his own righteousness as though it were his life.

This self-confidence also arises from wicked unbelief, for through his self-conceit man will not believe God. Nothing is more plainly revealed in Scripture than this—that by the works of the law shall no man be justified; yet men in some shape or other stick to the hope of legal righteousness; they will have it that they must prepare for grace, or assist mercy, or in some degree eternal life. They prefer their own flattering prejudices to the declarations of the heart-searching God. The testimony of the Holy Spirit concerning the deceitfulness of the heart is cast aside, and the declaration of God that there is none that doeth good, no, not one, is altogether denied. Is not this a great evil?

Self-righteousness is also much promoted by the almost universal spirit of trifling which is now abroad. Only while men trifle with themselves can they entertain the idea of personal merit before God. He who comes to serious thought, and begins to understand the character of God, before whom the heavens are not pure, and the angels are charged with folly—he, I say, that comes to serious thought, and beholds a true vision of God, abhors himself in dust and ashes, and is forever silenced as to any thought of self-justification.

I. Two Great Crimes

are contained in self-righteousness. It frustrates the grace of God, and makes Christ to have

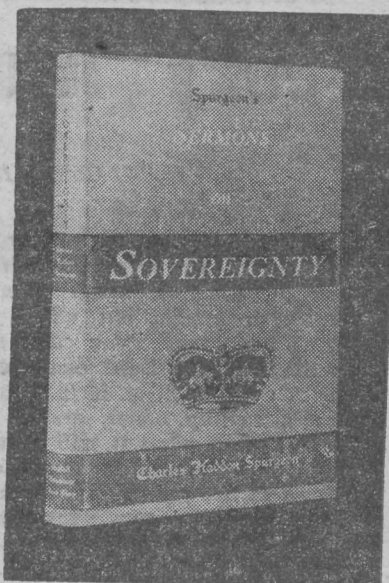
died in vain.

1. The word here translated "frustrate" means to "make void"—needless. Now, he that hopes to be saved by his own righteousness annuls the grace of free favor of God, treats it as useless, and in that way frustrates it.

It is clear, first, that if righteousness come by the law, the grace of God is no longer required. If we can be saved by our own merits, we need justice, but we certainly do not want mercy. If we can keep the law, and claim to be accepted as a matter of debt, it is plain that we need not turn suppliants, and crave for mercy. Grace is a superfluity where merit can be proved.

A man who can go into court with a clear case and a bold countenance asks not for mercy of the judge, and the offer of it, would insult him. "Give me justice," he says, "give me my rights," and he stands up for them as a brave Englishman should do. It is only when a man feels that the law condemns him that he puts in a plea for mercy. Nobody ever dreamed of recommending an innocent man to mercy. I say, then, that the man who believes that by keeping the law, or by practicing ceremonies, or by undergoing religious performances, he can make himself acceptable before God, most decidedly puts the grace of

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CAMPBELLISM

A Series of Articles by Bob L. Ross

CAMPBELL'S DOCTRINE (Continued)

[The following material actually should have been published in the article in the April 29 issue, but somehow was overlooked. Please read it in connection with the material in the previous issue].

Regeneration Is Baptism!

"The only time the word regeneration occurs in the New Testament, with a reference to a personal change, it is equivalent to, immersion. Regeneration and immersion are therefore, two names for the same thing . . . As regeneration is taught to be equivalent to 'being born again,' and understood to be of the same import with a new-birth, we may examine it under this metaphor. For if immersion be equivalent to regeneration, and regeneration be of the same import as being born again, then being born again, and being regenerated are the same thing; for this plain reason, that things equal to the same thing, are equal to one another." (Remission of Sins, page 28).

"Regeneration is, therefore, the act of being born again, its connexion always with water. The Holy Spirit . . . is the agent in regeneration, except the act of immersion." ("Extra" on Remission of Sins, page 29).

"On this side [of baptism], and on that, mankind are in quite different states. On the one side they are pardoned, purified, sanctified, reconciled, adopted, and saved: on the other they are in a state of condemnation. This act is called immersion, regeneration, conversion; and that which appears obvious to all, we shall be at some pains to illustrate it." ("Extra" on Remission of Sins, page 12).

And Yet, Baptism Isn't Absolutely Essential

Despite his contention that it was necessary for a man to be baptized in order to be saved, Alexander Campbell did not have as much confidence in the notion as one might suppose. As has been shown, he did not submit to this notion, neither did he put it into practice when he first "discovered" it. Walter Scott, four years after Campbell's "discovery," made the "discovery" of its practical importance. There is even further evidence that Campbell did not have confidence—at least, not a practical confidence—in baptism. In his debate with N. L. Rice, in reference to charges that people would be lost if they for some reason failed to get baptized, even though they had repented, Campbell stated: "I have said that baptism is not a fair consequence of anything we have either written or the subject." (Page 458).

Concerning a question about Cornelius, as to whether he would have gone to Heaven or Hell, had he died without baptism, Campbell said: "We are bound to give no answer." (Campbell-Rice Debate, page 484).

If he would not answer such questions early in the debate, he certainly opened his views and did so later on. When quoted some statements made in the "master-spirit" debate, Campbell admitted: "I do not make baptism absolutely essential to salvation in any case." (Page 519). "There is no requirement to be baptized where baptism cannot be had." (Page 519).

What he had published previously on this matter were such statements as these:

"I do admit that a person who believes the Gospel cannot be immersed, may obtain remission." (Millennial Binger, Vol. 3, page 304).

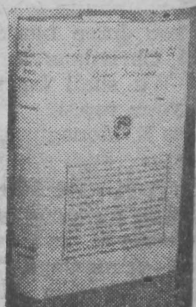
"Have not many good Christians had their infancy killed or baptized in infancy? I make no doubt but that there are still some good Christians in this present age." (Campbell-Walker Debate, page 206).

"We must acknowledge many to be Christians, who have been led away and corrupted from the simplicity of Christian Baptist, Vol. 1, page 89).

(Continued on page three)

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The Christian Science Myth

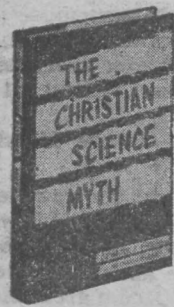
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ALLY DAY, MAY 30... PLEASE PRAY, ATTEND, GIVE, WRITE!

Campbellism

(Continued from page two)

suppose there are many conscientious, religious, moral Presbyterian; and that, although our Saviour in Presbyterian church in Heaven, or earth, yet I doubt not **He has had many, very many, that loved and honored that worldly church, whom He will honor in the world to come.** He has in other Protestant communities in this cloudy day. . . . I presume, when I was a Presbyterian, nay, I recollect perfectly well, that I used to look over my shoulder at the almost exclusive boundary of the elect. Salvation was, and a few like us. But since I became a man, I have **equally childish things** . . . and while I cannot find it (the truth) in any of these Pede-baptist 'branches,' **I can find people among them all!** There is as much truth as wit in saying—**there are Christians without a church,** and a church without Christians." (Campbell-Rice Debate, 1836)

Amongst them all [sects] we thank the grace of God, there are many who believe in, and love the Saviour, and although we may not have Christian churches, **we have Christians.**" (Baptism, page 16; as quoted in **Campbellism**, page 258).

There is no occasion, then, for making immersion, on a **question of faith, absolutely essential to a Christian**—though it is greatly essential to his sanctification and comfort. His hand and my right eye are greatly essential to my happiness and happiness, but not to my life; and as I could not be a perfect man without them, so I cannot be a perfect Christian without a right understanding and a cordial reception of immersion in its true and Scriptural meaning and doctrine. **But he that thence infers that none are Christians but those of clear and full vision.**" (Millennial Harbinger, 1837; as quoted in **The Disciples of Christ**, page 227).

From the same source as the preceding quotation, we find a statement of Campbell's: "We cheerfully agree . . . that a Christian was given first to immersed believers and not to those who were immersed, but because they had put on the garment of baptism." Now the nice point of opinion on which some differ, is this: Can a person who simply, not perfectly, mistakes the outward baptism, have the . . . inward baptism which changes his state and has praise of God, though he is not a Christian?" (Page 227).

The reader is wondering how a man could hold such contradictory notions on baptism, you are not the first. According to Campbell's own followers objected to his statements as contradictory. We are satisfied that those of the Campbellite church today would object in the same manner. What does this mess of contradictions prove? Simply that Alexander Campbell himself did not have full confidence in his own baptism. He had adopted this view as a strong argument against Pede-baptists and had allowed it to run into the grossest of errors. Seemingly, he "backed out" of his position enough to allow for some to be saved besides those who were dipped according to his doctrine. In doing this, how- ever, he crucified his own contention that baptism was the "IMPORTANT ACT."

Salvation By Works (Continued from page two)

works are added to it. According to this notion, we are saved as much by our own works as by the ransom price of blood, and man and Christ are both in the work and glory. This is an intense case of arrogant treason against the majesty of divine mercy—a crime, which will continue to all who continue in it. More than that, he who trusts himself, his feelings, his works, or in any thing except the grace of God, virtually **sets up trusting in the grace of God** for be it known to you, that God's grace will not share the work with man's water, so neither will human merit and heavenly merit mix together. The apostle said in Rom. 11:6, "If by grace, then it is no more works; otherwise grace is no more grace. But if it be of works, then is it no more grace; for work is no more work." Because you deserve it, or because God graciously rewards it though you do not deserve it. You must receive salvation at the Lord's hand either as a gift or as a charity; there can be no mingling of the ideas. That is a pure donation of favor and is not a reward of merit. A combination of the two principles of law and grace is utterly impossible. Trust in your own works in any degree actually shuts us out from all grace of salvation by grace; and

so it frustrates the grace of God.

This hoping to be saved by our own righteousness **robs God of His glory.** It is as good as saying, "We want no grace; we need no free favor." It reads of the new covenant which infinite love has made, but by clinging to the old

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covenant it puts dishonor upon it. In its heart it murmurs, "What need of this covenant of grace? The covenant of works answers every purpose for us." It reads of the great gift of grace in the person of Jesus Christ, and it does despite thereto by the secret thought that human doings are as good as the life and death of the Son of God. It cries, "We will not have this Man to save us."

A self-righteous hope casts a slur upon the glory of God, since it is clear that if a man could be saved by his own works, he would naturally have the honor of it; but if a man be saved by the free grace of God, then God is glorified. Woe unto those who teach a doctrine which would pluck the crown royal from the head of our sovereign Lord and disgrace the throne of His glory. God help us to be clear of this rank offense against high Heaven.

I grow warm upon such a subject as this, for my indignation rises against that which does dishonor to my Lord, and frustrates His grace. This is a sin so gross that even the heathen cannot commit it. They have never heard of the grace of God, and therefore they cannot put a slight upon it: when they perish it will be with a far lighter doom than those who have been told that God is gracious and ready to pardon, and yet turn on their heel and wickedly boast of innocence, and pretend to be clean in the sight of God. **This is a sin which devils cannot commit.** With all the obstinacy of their rebellion, they can never reach to this. They have never had the sweet notes of free grace and dying love ringing in their ears, and therefore they have never used the heavenly injunction. What has never been presented to their acceptance, cannot be the object of their rejection. Thus, then, my hearer, if you should fall into this deep ditch, you will sink lower than the heathen, lower than Sodom and Gomorrah, and lower than the devil himself. Wake up, I pray you, and do not dare to frustrate the grace of God.

2. The second great crime which self-justification commits is **making Christ to have died in vain.** This is plain enough. If salvation can be by the works of the law, why did our Lord Jesus die to save us? O Thou bleeding Lamb of God! Thine incarnation is a marvel, but Thy death upon the accursed tree is such a miracle of mercy as fills all heaven with astonishment. Will any dare to say that Thy death, O incarnate God, was a superfluity, a wanton waste of suffering? Do they dare think Thee a generous but unwise enthusiast, whose death was needless? Yes, thousands virtually do this, and, in fact, all do so who make it out that men might have been saved in some other way, or may now be saved by their own willings and doings.

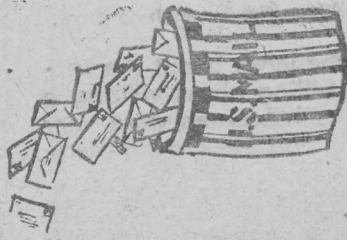
The doctrine of salvation by works is a sin against all the fallen sons of Adam, for if men cannot be saved except by their own works, what is left for any transgressor? You shut the gates of mercy on mankind; you condemn the guilty to die without the possibility of remission. You deny all hope of welcome to the returning prodigal, all prospect of paradise to the dying thief.

Nor is this all. It is a sin against the saints, for **none of them have any other hope except in the blood of Jesus Christ.** Remove the doctrine of the atoning blood, and you have taken all away; our foundation is gone. If you speak thus, you offend the whole generation of godly men.

I go further: **work-mongering** is a sin against the perfect ones above. The doctrine of salvation by works would silence the hal-luhjabs of heaven. Hush, ye chor- isters, what meaning in there in your song? You are chanting, "Unto Him that loved us, and

(Continued on page 4, column 3)

Out Of The Mail Bag



I have been receiving much good reading from you and listen to your broadcast every Sunday morning. I have had nothing to give you to help keep the good work going as an offering. But I now have \$7.50 which I believe I am sending to a proper place and cause. Thank you for your weekly sample copy of The Baptist Examiner and the truth pack.

—Herb Caldwell, Ky.

I am at a want for words to tell you what The Baptist Examiner means to me, although I will try to tell you. The preaching you do surely is food for a hungry soul who is searching for the truth. Truth is somewhat a premium in this day and time. But thanks be unto God for men whom God is using in this day. May God open the Bible to you and expose His Word so hungry Christians who are hungry for the Word may be blessed and fed so they may grow in grace and knowledge of our Lord Jesus.

I am hated and despised because of the way I preach, but as long as I live I will try to tell of the wonderful blessings of God. I can see how churches today are falling away, for last Friday the church here was filled with preachers from every faith in DeSoto, Missouri except Catholics. You know that hurts, and I am hated because I won't take part. But I can't with a mixture like that. Bro. Gilpin, preach the Word like you have, for many friends all over the country are for you. So come to the front and declare unto the world that there is a God in Heaven, and He still is as strong as ever. So press on to the high calling of God.

May God bless you and lead you into the wonderful words of life is my prayer for you and yours. May God be with you all until we meet Him in the air. God bless you.

—Roy J. Bucher, Mo.

I received the bundle of papers and thanks very much. I have been thinking I would write you for some time. I enjoy your good sermons and other good sermons in the paper. I have learned lots

about the Bible since I have been getting the paper. I am including a small offering. I would like to be able to sit down and discuss the scripture with you. I lost a 43 year old son in January of this year. I would like to be able to tell you about some of the circumstances concerning his life and death and discuss it with you. There are lots of things we don't understand. But thanks be to God we will understand by and by. I know God does all things well, and my part is to believe and receive all His mighty works. Will close with best of wishes to all.

—Mrs. S. H. Moore, Fla.

I am sending you this five dollars along with my best wishes and wish you much success in the work you are doing for our Lord and Saviour, for the people through The Baptist Examiner. Your sermons in the paper have been such a blessing to me. I think every one of them is better than the other, but they are all wonderful sermons. I know many of the readers of them feel the same as I do.

—Miss Rachel Crabtree, Ohio

I am enclosing a small gift to help with the expense of TBE. My many thanks to you for a life subscription. Well, one month from today, our Lord willing that I see that date, I will be 63. My Lord has been so wonderful to me. I am in good health. I am a plant guard and have been at the same plant for more than 17 years. My wife and I will have been married 41 years April 24th. We have three children, all married, and we have 10 grandchildren and 4 great-grandchildren—all alive and healthy. So, Bro. Gilpin, you can see that our Lord has been and is so wonderful to us. All our children and 7 of our grandchildren profess a hope in Christ. I have a wonderful Christian wife, bless her, and so, we have a lot to be thankful for, and all the praise, honor, and glory to our Blessed Redeemer, who gave His life for us. May His blessings be on you and yours, and may He see fit that TBE continue until He comes again. Pray for me and mine.

—L. B. Ruth, Sr., Tenn.

I am enclosing a small offering, but there is a big prayer in my heart that the Lord may bless you much this month and give you health and strength to carry on the work He has given you to do. I know He will not fail you.

—Freda Blackwood, Maine

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See the "DUNN" Folding Table at...

At All Baptist Book Stores

New Guinea Photo Story

By Fred T. Halliman

Note of correction: In the January and February reports the **Zion Baptist Church of Detroit, Michigan** was listed as Zion Baptist Church, Warren, Mich. Sorry for this error, brethren.

Note: These are the last of the Asike trip pictures. We hope you have enjoyed this series of pictures, and trust they have given you a real story of the needs of these people, and the difficulties in reaching them.

It has been some time since I wrote the letter about the trip, but perhaps you still remember me telling about visiting a large village beyond Asike where the tribesmen were very unfriendly and refused to let me come and live among them.



This picture was made at the round conference house just as they were while I was talking with them. Don't be deceived by the grin on the faces of some of them. These natives, known as the Kukukukus, are the most notorious killers of New Guinea. Before the Australian Government came in they were continually raiding villages of the coastal area and other tribes, eating the bodies of the dead and burning the villages. One of their characteristic marks is a half laugh and yell while in the process of killing.



This picture was made just as the conference was ending. From point of contact to time of departure was no more than thirty minutes. These people usually always keep a sentinel at various points, sometimes at great distances and relay the message of approach by code, so they are always well prepared for strangers. Therefore, our visit was no surprise to them and they were already waiting for us when we arrived.



This picture was made standing by the conference house just after we had been invited to leave and in less than five minutes from the time this was made we were on our way. Only the Lord knows if I will ever look upon the faces of these primitive tribesmen again or not, but my heart and prayers go out for them and I pray that God will yet save some of them.

Salvation By Works

(Continued from page 3)

washed us from our sins in His own blood." But why sing ye so? If salvation be by works, your ascriptions of praise are empty flatteries. You ought to sing, "Unto our selves who kept our garments clean, to us be glory forever and ever;" or, at least, "Unto ourselves whose acts made the Redeemer's work effectual be a full share of praise." But a self-lauding note was never heard in heaven, and therefore we feel sure that the doctrine of self-justification is not of God.

I charge you, renounce it as the foe of God and man. This proud system is a sin of deepest dye against the Well-Beloved. To say that Christ came to earth for nothing is bad enough; but that He became obedient to the death of the cross without result is profanity at its worst.

II. But, in the second place, I proceed to the solemn fact that—

These Two Great Crimes Are Committed by Many People

I am afraid they are committed by some who hear me this day. Let every one search himself and see if these accursed things be not hidden in his heart, and if they be, let him cry unto God for deliverance from them.

1. Assuredly these crimes are chargeable on **those who trifle with the gospel**. Here is the grand proclamation of the Sovereign's grace to fallen man—to sinners—the most wonderful knowledge that ever was revealed, and yet you do not think it worth a thought!

The death of Christ is nothing to you—a very beautiful fact, no doubt; you know the story well, but you do not care enough about it to wish to be a partaker in its benefits. His blood may have power to cleanse from sin, but you do not want remission; His death may be the life of men, but you do not long to live by Him. To be saved by the atoning blood does not strike you as being half so important as to carry on your business at a profit and acquire a fortune for your family. By thus trifling with these precious things you do, as far as you can, frustrate the grace of God and make Christ to die in vain.

2. Another set of people who do this are **those who have no sense of guilt**. Perhaps they are naturally amiable, civil, honest, and generous people, and they



These two individuals are of the same tribe (Kukukukus) but of another village. You seldom see these people without their bows and arrows. These particular Kukukukus are not classed as Pygmies, although there is one group of them that is, but they are a very small people. Most of them average about 5 feet per adult male, but many of them are no more than 4 feet, 6 inches tall.



This picture is of yet another group of Kukukukus. They are known as the Hamdaie people. These three individuals were asked if they had ever heard of God and their reply was "No." They live in the country just over the ridge in back of the village. There are people here, just like these three individuals, among the thousands that have never heard of God. Beloved, this is the kind of folk that your mission money is reaching, and it is being done in a way that is glorifying to God, i.e., by doing this work now pray that God might give you a burden for these people and if you can't come, send an offering for them. I may be able to reach out further into this field of primitive people.

BOOKLETS

By BOB L. ROSS

Origin and Perpetuity of the Baptists (75c).

Gives historical proof of the existence of Baptist churches in every age since Christ. Quotations from Baptists and non-Baptists alike.

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Gives indisputable scriptural grounds for this doctrine and its practice.

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think that these natural virtues are all that is needed. We have many such, in whom there is much that is lovely, but **the one thing needful is lacking**. They are not conscious that they ever did any thing very wrong, they think themselves certainly as good as others, and in some respects rather better.

You are very bad, because you are so proud as to think yourself righteous, though God hath said that "there is none righteous, no not one." (Rom. 3:10). You tell your God that He is a liar. His Word accuses you, and His law condemns you; but you will not believe Him, and actually boast of having a righteousness of your own. This is high presumption and arrogant pride, and may the Lord purge you from it!

3. Another sort of people may fancy that they shall escape; but we must now come home to them. **Those who despair** will often cry, "I know I cannot be saved except by grace, for I am such a great sinner; but, alas! I am too great a sinner to be saved at all. I am too black for Christ to wash out my sins." Ah, my dear friend, though you know it not, you are making void the grace of God, by denying its power and limiting its might. You doubt the efficacy of the Redeemer's blood, and the

power of the Father's grace. What! The grace of God: is that able to save? Is not the Father of our Lord Jesus able to forgive sin? We joyfully sing—

"Who is a pardoning God like Thee?
Or who hath grace so rich and free?"

And you say He cannot forgive you, and this in the teeth of many promises of mercy. Oh, (Continued on page 13, column 2)

The Five Points Of Calvinism

By FRANK B. BECK

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One of the most Scripturally packed discussions on the subject available anywhere. Difficult passages carefully considered, with an index to Scriptures and subjects discussed.

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By BILL McCOMAS
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The substitutionary death of the Lord Jesus Christ is the central thought of the word of God. Upon this outstanding theme rests all correct "soteriology" (truth concerning salvation). Nothing was preached by the apostles more strongly or more frequently than this great fact and wonder; but we must hasten to add that this was told in connection with the miraculous resurrection of our Lord.

When the Apostle Paul was in Athens among the philosophers of

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the Stoics and Epicureans, it was not the realm of "forms and ideas" that he discussed with them; it was not the transcendence of God that occupied their conversation, nor His immanence. It was the "Unknown God" and the One Whom He had ordained and resurrected from the dead. Paul's message to the Corinthians was "Jesus Christ and Him crucified."

Peter's stirring sermon at Pentecost was "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death." (Acts 2:23, 24).

Isaiah prophesied in the 53rd chapter: "... and the Lord hath laid on Him the iniquities of us all". The prophets did not fully comprehend the message that had

CALVARY BAPTIST CHURCH'S ANNUAL BIBLE CONFERENCE

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LABOR DAY WEEKEND
September 1, 2, 3, 4, 1961

been given through them, for I Peter 1:10, 11 tells us that they understood not when they "testified beforehand the sufferings of Christ and the glory that should follow." This shows conclusively that the death of the Lord Jesus Christ was definitely a subject of Old Testament writings. The purpose of God the Father in the death of the Lord was eternal and had no beginning in time. The crucifixion was not a "last resort" of God and the result of His being placed in a "predicament" by a surprise action of wicked men. This horrible event was the agreement made between the Father and the Son in eternity; this is that which Christ came to do!

It had not been agreed upon by (Continued on page 8, column 3)

Editor Endorses Preferred Risk Insurance

In order to assist our readers in the problem of securing good automobile insurance, your editor takes pleasure in personally endorsing **PREFERRED RISK MUTUAL INSURANCE COMPANY** of Des Moines, Iowa. After having been a policy holder of this company for about twelve years and having observed their methods of business — especially their manner of settling claims, it is indeed a joy to tell our readers about this automobile insurance which is sold only to non-drinkers.

Many others have been introduced to **PREFERRED RISK** by your editor, and to his knowledge each of them is as enthusiastic concerning **PREFERRED RISK** insurance as is your editor.

"Alcohol is the greatest single killer on our highways. It is getting worse . . . Strange, isn't it, that insurance companies are doing nothing about it? Why should not some rate-reduction be offered persons who are abstainers and who do not contribute to insurance losses caused by drinking drivers?"

This observation was made in 1944 by a Des Moines, Iowa lawyer and temperance leader, William N. Plymat, then an executive of a midwestern insurance company. From the observation came a decision to make a survey. Soon a letter was on its way to 20,000 non-drinkers* to obtain their reaction to the idea. Replies came in from all over America. These were sorted, tabulated, and assembled in Plymat's study. Confidence in the worth of the idea was established as letters poured in from interested persons, thousands of them urging that something should be done to insure exclusively those who do not drink. This was the birth of the idea which resulted in the founding of a nationwide insurance company for total abstainers the **PREFERRED RISK MUTUAL INSURANCE COMPANY**.

J. J. Mallon, lawyer friend and college chum of Plymat became interested and joined in the labor of forming the company, and in 1946 the State of Iowa issued its corporate charter. With a total of three employees the company had its humble beginning. Without high-pressure advertising, without fanfare, the company began its steady growth. If large companies, of many years experience, at first smiled at the "dry insurance company," they have long since ceased smiling. The growth of the new company has made insurance history.

On this page is an advertise-

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Get Complete Protection . . . Continued Protection with

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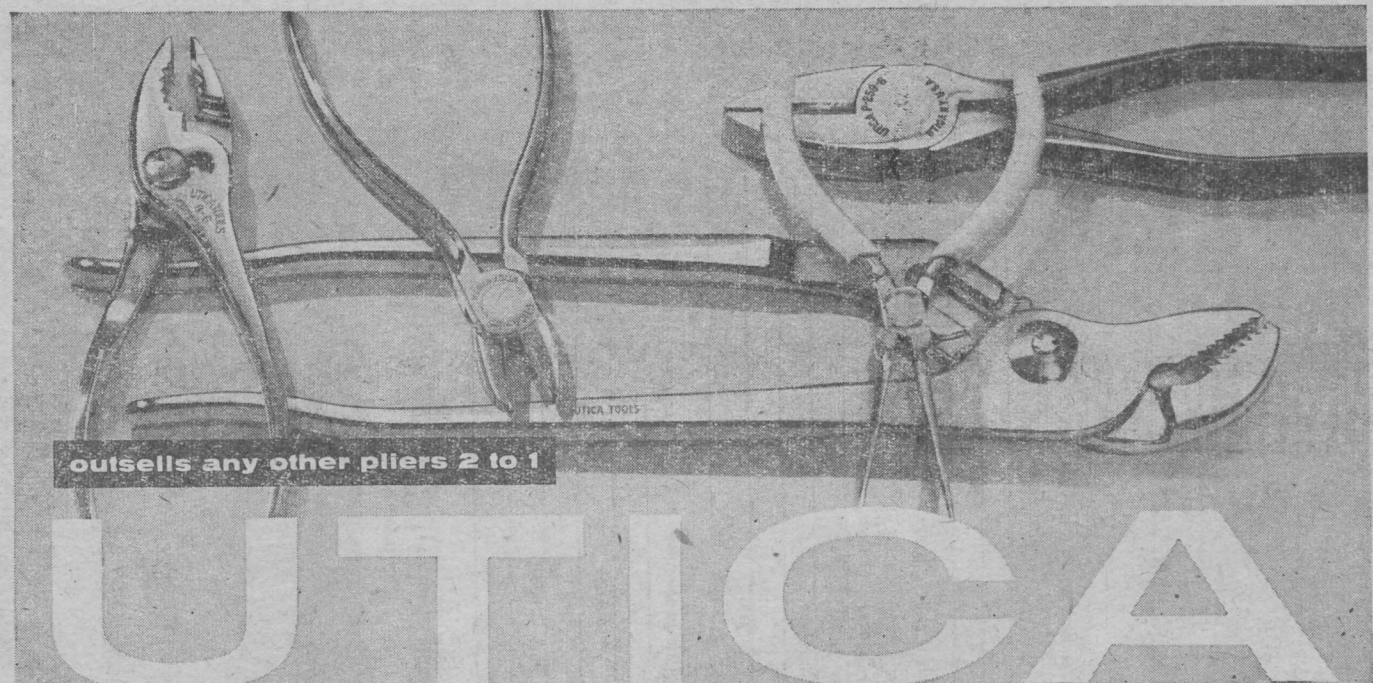
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ment showing the agents of **PREFERRED RISK** in Kentucky, and of the agents listed in this advertisement. You will not only be glad you did but will also thank me for telling you to do so. As a public service to our readers, we expect to carry this advertisement every other week for the next two months — that's how good we think the automobile insurance of this company is.



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NO WAITING PERIODS ● NO MEDICAL EXAMINATIONS ● NO AGE LIMIT ● NO SALESMEN

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstinents Hospitalization Policy, which will pay you \$100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how

NOTE: Gold Star fits in ideally with the Government Health Plan proposed for folks collecting Social Security! Yes, Gold Star was designed to go along perfectly with Blue Cross; with whatever other hospitalization you may already carry; with workmen's compensation; or with any new Federal Government Plan. Gold Star pays you IN ADDITION to any or all of these, to help take care of those hundred and one "extra" expenses.

Of course, any Government Health Bill that may be passed will take up to two years to go into effect and will offer only partial coverage at best. But your Gold Star benefits are, and always will be, paid to you in full, to be used as YOU see fit!

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BRO. HYMAN APPLEMAN, International Evangelist: "God was gracious enough to use me to lead Arthur De Moss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O. K.'s a thing like the Gold Star Total Abstinents' Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."



BRO. ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: "After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."



BRO. WALTER L. WILSON, greatly-used conference speaker: "The program which has been initiated by my beloved friend, Arthur DeMoss, is a splendid one. He is a man of vision and integrity, and has undertaken a service which should prove to be a real blessing to large numbers of people. I am sure that the blessing of the Lord will be upon this effort, and I shall feel free to happily recommend it."

often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or more. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is YOUR turn to enter the hospital, it's too late to buy coverage at any price.

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With a Gold Star Total Abstinents Hospitalization Policy, you would receive \$100 per week (or \$14.29 daily) in cash, as long as you remain in the hospital, if your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, no limit on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

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We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose!

THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with DeMoss Associates, World Mutual has underwritten this Gold Star Total Abstinents Hospitalization Policy.

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MRS. EDRA WALKER, Paintsville, Kentucky —"I was in the hospital eleven days. Was home three weeks. Without my check from you, I could never have paid my bills. Thank you so very much. This is the best insurance policy I could ever have. Thank you again."

MRS. MARIAN BARBER, Auburndale, Florida—"So happy to get the check for the hospital, doctor, and ambulance. We are very much pleased. Thanks!"

MAMIE BRAITTHWAITE, Girtardstown, West Virginia. "I received your check today, and I am perfectly satisfied with it. I am proud to be a policyholder with your firm."

MRS. IRENE BALL, Fort Worth, Texas: "I do want to thank you for the check, which really did help me when I needed it. Whenever and wherever I can I will give a good word for your Company. Am proud to be in such a Company."

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- ✓ **Guaranteed renewable. (Only YOU can cancel)**
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Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

HERE'S ALL YOU DO:

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YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

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Pays \$2,000 cash for accidental death.

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My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

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.					
4.					

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 ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Dated: _____ Signed: X _____

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ARE
THE
LOW

GOLD
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RATES

	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays →	\$4.	\$40.
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SAVE TWO (2)
MONTHS PREMIUM
BY PAYING YEARLY!

I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES VALLEY FORGE PENNA.**

Hard Nuts For The Adventists

By the Late
H. B. TAYLOR, Sd.

16:29).

3. If you keep one Sabbath — the seventh day — why not keep them all, the seventh year and the year of Jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. 25:1-22).

4. If Christians are now required to keep the Sabbath, how are they to live in cold climates? (Ex. 35:1-3).

5. Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. 15:32-36). If yes, who will be the public executioner? If no, what will you do with the law? (Ex. 35:2). If you say that the penalties are abolished, I answer that the same passages that you use to establish this prove beyond the shadow of a doubt that the Sabbath, too, is fulfilled. If you admit that the penalties are still in force — and the proof that they are is unanswerable and invincible if the law is in force — there is not an Adventist on top of the green earth who can escape the vengeance of the broken law!

6. If Christians are under obligation to observe the seventh day, why did Jesus declare that all law and prophecy hang on love instead of the Sabbath, seeing the command to keep the Sabbath, is the one on which you hang your everlasting all? (Matt. 22:34-40; Romans 13:8-10).

7. Why did Jesus not mention to the young ruler the Sabbath when enumerating the Commandments? (Matt. 19:16-20; Mark 10:17-22; Luke 18:18-24).

8. If Christians are to keep the law of Moses about the Sabbath, why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts 15:1-29). This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses they could not be saved. The apostles said, "We gave no such commandment."

9. If Christians are required to keep the Sabbath how are we to account for the open violation of the law by Jesus Christ, who is our example, unless by saying that the power that made the law can take it away, and that He did it? (Mat. 12:1-8; John 7:22, 23).

10. If you keep the Sabbath because, as you think, it was kept before the law was given through Moses, why don't you practice circumcision, seeing it is plainly commanded in those ages? (Gen. 17:1-4; Gal. 5:16).

11. When did patriarch, prop-

het, or apostle; or anybody else command any Gentile to keep the law of Moses? No dodging here. Proof! Proof! Proof!

12. Paul says the Ministration of death written and engraven in stone (Ex. 20:1-17; 31:38; 32:15-16; 34:1-28) was done away (2 Cor. 3:1-18). When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book. If your doctrine is true the great apostle of the Gentiles stands convicted of a mistake.

13. If Christians are to keep the Sabbath day how do you account for the fact that the apostles preached the gospel in Jerusalem, Samaria, to Cornelius the Gentile and to many others, without commanding a single individual to keep it? Did they, under the inspiration of the Holy Spirit, fail to properly instruct their converts? (Acts 2:1-47; 8:1-10; 10:1-48; 16:1-40).

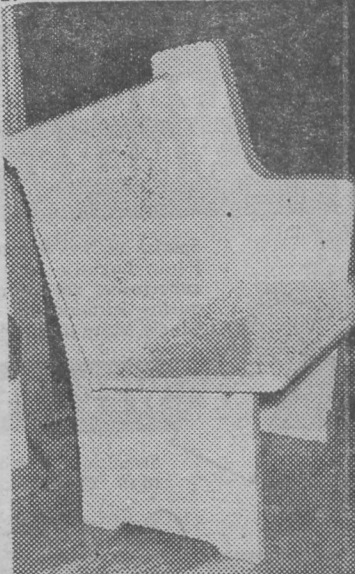
14. Is it not a fact, according to the book of Acts, that the thing alone was of more importance than the day?

15. Do you keep the Sabbath day? No dodging; do you? Do you rest, or put in the day promulgating your doctrines? Do you not eat food on that day prepared by work on a fire kindled in violation of the law? (Ex. 20:8-11; 35:1-3). Do you offer the burnt offering required by law? (Num. 28:3-10). Do you remain in your house during the day? (Ex. 16:29). If you do not keep the day according to the Law, you do not keep it at all. If you admit that any part of the law concerning the Sabbath is done away, you are driven to the inevitable and irresistible conclusion that it is all done away. If you deny that any part of it is done away, you condemn yourself, for you do not keep it. Which way will you take?

16. Why do you insist on keeping the Sabbath when the Old Testament plainly prophesied that God would cause the Sabbath to cease? Hosea (2:11). Are you not fighting God when you try to keep from ceasing what God said He would make to cease?

17. Why do you not observe the feast days and new moons and solemn feasts of the Jews, such as Passover, Pentecost and Tabernacles, if you observe the Sabbath; for God said the Sabbath

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should cease when those other Jewish days ceased? (Hos. 2:11).

18. What day did the Lord make, if not the Lord's day? (Ps. 118:24).

19. Was not the first Lord's Day — the first day of the week — the day on which the Lord arose, a day of rejoicing and gladness? (Continued on page 8, column 1)

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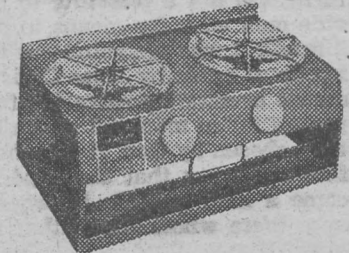


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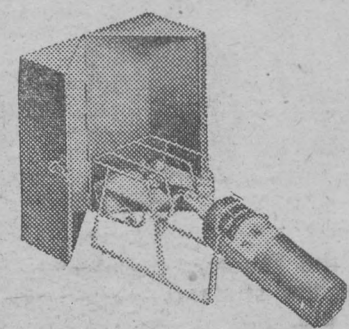
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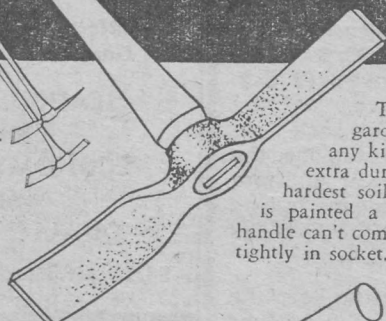
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(Continued from page 7)

nest, as God said it should be? (Ps. 118:24; Luke 24:32-41).

21. Was not the Lord's Day a day of rejoicing too, when Thomas was present? (John 20:26-28).

22. Was not the Lord's Day with John on Patmos a day of rejoicing as God said? (Psa. 118:24; Rev. 1:10).

23. Was not the immediate change from the seventh day to the first day the "Lord's doing" and "marvelous in our eyes" as God said it would be in Ps. 118:23-24?

24. Is not the Sabbath — the seventh day — the day of worship of an accursed people and a desolate hope? (Gal. 3:10; Mt. 23:38).

25. Did not the resurrection of the Lord Jesus and the descent of the Holy Spirit both occur on Sunday — the first day of the week? And if so, are not an empty tomb and the filling of the Holy Spirit the two most profound causes of joy in all time? Since both of these occurred in the "fullness of time" on the first day of the week, are they not infallible proofs that the Lord's Day is the day the Lord made for His people to rejoice and be glad in? (Ps. 118:24) Selah!

Christ's Death

(Continued from page 5)

The Father and the Son that Jesus would by His Teachings, bring about a new desire within man's breast to interest himself with the attaining of wisdom and knowledge, thereby striving to achieve that position held only by God and therefore make himself a new order of life that would never end; the covenant between them was not a planning to provide man with the means to save himself; it was the voluntary taking on of a role by Jesus Christ to secure everlasting salvation for a part of fallen mankind which had been chosen by God. It was therefore necessary that the Lord become a man and die in order to save those whom the Father had given Him.

This was vital because of the state into which man had fallen; by his disobedience, Adam had plunged his entire posterity into a totally depraved, sinfully wicked, condemned existence. There is no desire in any man that would cause him to seek the living and

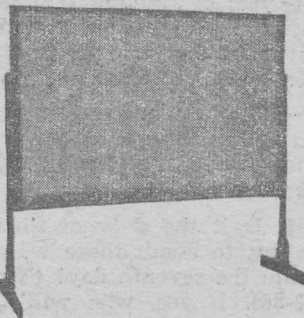
true God, unless such a desire is given him so to do; but even more important, it was not possible that God exercise anything but His wrath upon this mass of incorrigibles.

How, then, did God save? How could God be just and at the same time justify any man so completely vile! Did God forget His holiness and abolish His justice? Why, if God were to let down His own standards, what would become of the order and teleology (design) of the universe? If God forgets that He is holy

and righteous, it would be pocrisy on His part to demand that man be holy! No, that was done was in absolute accordance with the fact that He is God. That He is unchangeable! His doings are forever perfect. That He is God!

Who are these for whom Christ died? They are totally depraved, wicked and rebellious sinners. These for whom Christ suffered indescribable agony—even to the extent that God the Father could not bear to look upon that dreadful sight. (Continued on page 9, column 1)

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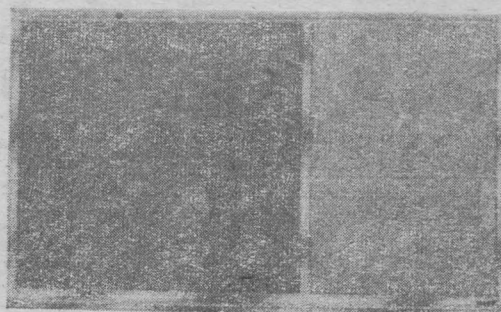
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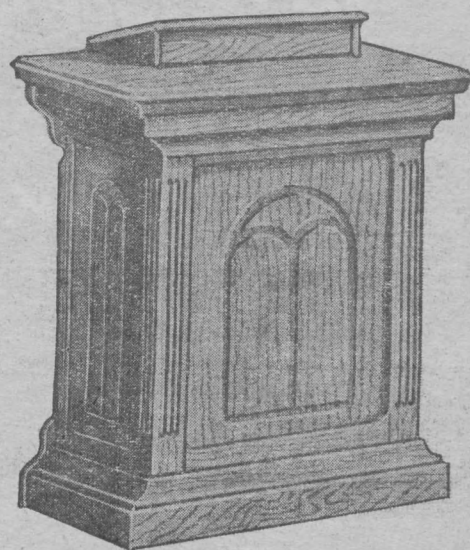
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Christ's Death

(Continued from page 8)

scene on Golgotha's hill, even to the extent that it became necessary that He hate the Man on the cross with the same holy hatred God has for the most corrupt, basest, and evil sin—these whom Christ died are sinners! The Apostle Paul said that though he was a blasphemer and persecutor and insolent, yet he obtained mercy because he did ignorantly in unbelief. The original Greek of this verse says, "because being ignorant, I acted in unbelief." Herein is revealed a man so fearful that it would horrify any man were he not pouring out of the wrath of Almighty God. Let it serve as a warning, however, to you who tremble at this thought: Paul obtained mercy because he did not know that he was persecuting the Saviour and Lord, who was persecuted the people who worshipped Him.

There may be readers of this message who defy God KNOWINGLY His law of obedience. You know that God declared, "Thou

shalt not take the name of the Lord thy God in vain." You know that God has forbidden riotous living, and yet you are continuing to live apart from the demands of God's moral standard.

Your life continues to be centered around yourself and your desires. How often do you consider whether or not God wants you to have comfort? When you buy things for yourself or your family, do you ever consider that maybe God does not want your family to have comfort? You get that dress for your pretty little girl and never give a thought to God. You get a car for your convenience, but you never give a thought to what God wants. Why, you never consider God; you are so self-centered that all you can think about is yourself. You are a covetous, lost sinner. Yes, your life continues to your self-satisfaction, not to the glory of God. You are the people of Romans 1:32, "Who knowing the judgment of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them."

Continue to shake your fist in the face of Almighty God, and one day He will cast your whole

body and soul into the Lake that burneth with fire and brimstone; you will smell the odor of your burning flesh, and feel your entrails boiling inside your body, and you will rue this moment and every other moment in which you refused to prostrate yourself at the feet of Jesus Christ!

Maybe you will cry out, "Lord, I never was a real bad person. There are a lot of people worse than I. Surely you did not mean to put me here."

The Lord will say to you in that day, "I never knew you!" And there will be weeping, wailing and gnashing of teeth.

Think not within yourself that you have the power to become a new man. You can try as you will, but you will fail. A man is incapable by his very nature to live a virtuous life. We are born totally depraved, and there is no "spark of divinity" in any man. This means that no man or woman can simply decide that he or she will begin living aright. It takes an act of the sovereign grace of God to effect within a person the desire and the ability to abide in holiness.

Question: "If it all depends on God's making me able to be holy, and He wants me to be holy, then why does He not impart to me this mercy that I may be saved?"

If you can say this and mean that you want to please Him and not yourself, that you want Him to get all glory in whatever way He chooses, then Sir, you are an awakened sinner and you only need to be told the way of salvation. If this is your condition—that you are a lost sinner wanting Jesus Christ and freedom from sin—then this thinking was placed into your mind by the Holy Spirit, not by your own self-developed recognition of the fact (Continued on page 10, column 3)

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Be A Friend To Truth!

Christ's Death

(Continued from page 9)
that you are a sinner. But remember, should you ask that question mockingly, "making fun" of this teaching of the sovereignty of God, then you will obtain no mercy and Hell is yours.

Now these words that you have just read are not mere words of a theology made by man. This was not formed, and then a scripture produced to attempt a proof; but rather this was seen to be the teaching of God's eternal Word first, and then it was preached.

Question: "How do you know that the elect will come to the Lord? And if they do, how do you know that they will eventually receive their new bodies and dwell forever with Christ?"

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we posed, notice 2 Timothy 2:19: the recognition on the part of elect of their new relationship through Christ. The Lord knew (Gr.) the ones being of Him, and let all those depart from iniquity." Do you see in this verse the superintending knowledge of God's elect? There is also in this verse (Continued on page 11, col. 1)

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Christ's Death

(Continued from page ten)

...the Father had chosen, by the penalty for their sins, ...the cross, thereby being the propitiation for all people.

...this foundation would be in jeopardy if there were no eternal fixative to make permanent. The Apostle Paul tells us that the eternal fixative is twofold: The Lord Jesus Christ, and the Holy Spirit, the ones being of Him, and every one that nameth the name of Christ depart from iniquity. The original expression of the Father's thought is an aorist imperative; an aorist imperative has to do with the act of doing. Evidently, then, the Apostle is explaining why the Lord Jesus has not returned for

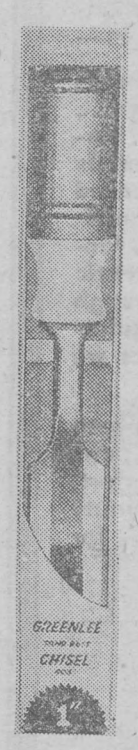
from sin that occurs when one commits himself to the Saviour.

So, the answer to the question, "How do you know that all the elect will come to the Lord?" is given by Paul in this verse which says that God's eternal personal knowledge of His chosen ones guides them and superintends their pathway. Eventually, therefore, they will come to Him and be saved.

John 6:37, 39 says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 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."

Notice again, in 2 Peter 3:9, the Apostle is explaining why the Lord Jesus has not returned for

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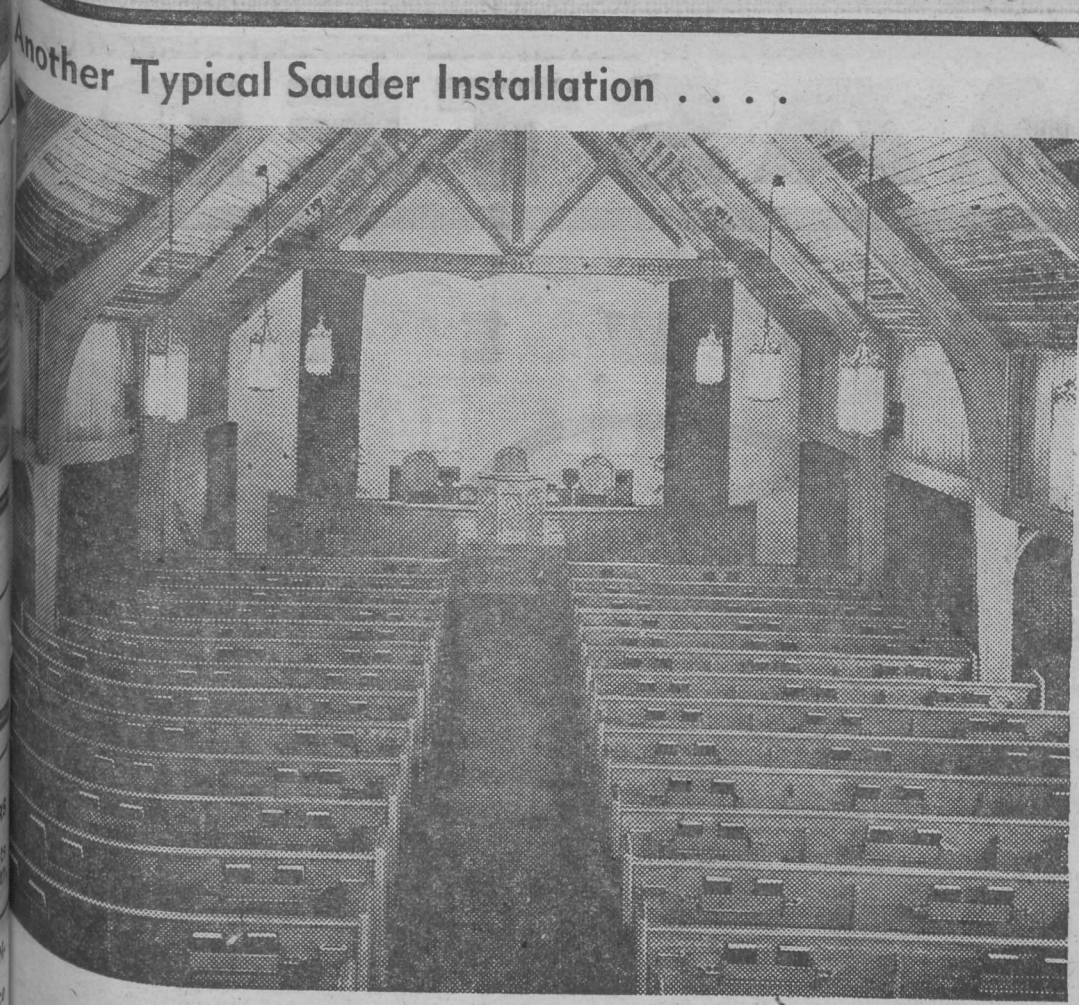
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His people. He says that the reason is that the purpose of the Lord is that all His chosen ones repent and come to Him. The Greek word for "willing" here is the word that means "PURPOSE."



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There is another word in the Greek that means a mere wishing or desire without purposing anything to come to pass, **but Peter did not use it!** He is speaking of an active purpose of God that must come to pass. Whoever is included in the "all" of this verse will come to repentance! Could anyone possibly deny that it must be those chosen before the foundation of the world? Ephesians 1:13, 14 is the answer to the question, "How do you know that the elect will eventually receive their new bodies and dwell forever with Christ?" The Holy Spirit is the earnest (assurance, insurance, down payment, that which secures) that he will receive the rest of what God has (Continued on page 12, column 1)



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Christ's Death

(Continued from page 11)
started in us. What a down payment!! One of the Godhead Himself!! Can anything be more cer-

tain?

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If you have realized that you are a lost sinner, completely help-

less to save yourself in any way; and if you are ready now to forsake your sins and commit yourself to Jesus Christ, then you may be saved! Trust that the blood of our Lord shed on Calvary took away every sin that was laid upon Him and that your sins were paid for by that sacrifice;

trust in Him, the living Lord, save you from your sins for glory.

"And this is the record, God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and that hath not the Son of God hath not life." I John 5:11, 12.

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By ROY MASON
Tampa, Florida

is not his, and must legally become his by adoption.

4.—The Bible teaches that we become children of God through personal faith in Jesus. Gal. 3:26: "For ye are all the children of God BY FAITH in Christ Jesus." The person who teaches the universal fatherhood runs afoul of this Scripture, which plainly indicates that one is NOT a child of God through the natural birth—but through the supernatural birth that comes in connection with faith in Christ.

WHAT IS THE TRUTH, THEN? The truth is that there are many brotherhoods in this life. Men are brothers in the physical sense. One can say, "My brother man." But when it comes to spiritual brotherhood, that comes through belonging to God as His children, and that in turn comes through faith in Christ.

The further truth is that ALL WHO ARE NOT TRUE BELIEVERS IN CHRIST ARE CHILDREN OF THE DEVIL, no matter how moral or how nice they are as human beings. Paul says in Ephesians, "AND WERE BY NATURE CHILDREN OF WRATH EVEN AS OTHERS." Children of "wrath" are children of the devil, abiding under the wrath of God.

Why is the devil interested in spreading the doctrine that God is the universal Father of all men? Simply because by this he blots out the necessity of a second birth, and he destroys all distinction between the real children of God and the children of the devil.

His children save those who believe in the Lord Jesus Christ as their Saviour.

Many preachers go around "brothering" everybody. That's an abomination in the sight of God. The man who is a child of the devil is NOT my spiritual brother, and I am not going to call him such. When he receives Jesus as his Saviour, then I can call him brother because he has then been adopted into the family of God.

Salvation By Works

(Continued from page 4)
not so: let not thine unbelief give the lie to God.

4. And those, I think, commit this sin in a large measure, who make a mangle-mangle of the gospel. I mean this: when we preach the gospel we have only to say, "Sinners, you are guilty; you can never be anything else but guilty in and of yourselves: if that sin of yours be pardoned, it must be through an act of sovereign grace, and not because of any thing in you, or that can be done by you. Grace must be given to you because Jesus died, and for no other reason; and the way by which you can obtain that grace is simply by trusting Christ. By faith in Jesus Christ you shall obtain full forgiveness." This is pure gospel.

If a man turns around and inquires, "How am I warranted to believe in Christ?" If I tell him that he is warranted to believe in Christ because he feels a law-work within, or because he, has holy desires, I have made a mess of it: I have put something of the man into the question, and mar-

His name, I never dare for one moment put the slightest confidence in that fact as to my own salvation. I repose alone in my Redeemer.

What I say of myself I know that each one of you will say for himself. Your alms-giving, your prayers, your tears, your suffering-persecution, your earnest work in the Sunday School or elsewhere—do you ever think of putting these side by side with the blood of Christ as your hope? No, you never dream of it; I am sure you never do, and the mention of it is utterly loathsome to you: is it not? Grace, grace, grace is your sole hope.

Moreover, you have not only renounced all confidence in works, but you renounce it this day more heartily than ever you did. The older you are, and the more holy you become, the less do you think of trusting in yourself. I know there are some who never felt themselves to be sinners, who shift about as if they were sitting on horns when I am preaching grace, and nothing but grace; but it is not so with you who are resting in Christ. "Oh, no," you say, "ring that bell again, sir! Ring that bell again; there is no music like it. Touch that string again; it is our favorite note."

The true believer trusts in the death of Christ; he puts his sole and entire reliance upon the great Substitute who loved and lived and died for him. He does not dare to associate with the bleeding sacrifice his poor bleeding heart, or his prayers, or his sanctification, or any thing else. "None but Christ, none but Christ," is his soul's cry.

He detests every proposal to mix any thing of ceremony or of

unto it." And as grace cannot be frustrated, so Christ did not die in vain. Some seem to think that there were purposes in Christ's heart which will never be accomplished. We have not so learned Christ. What He died to do shall be done; His own He will have; those He redeemed shall be free; there shall be no failure of reward for Christ's wondrous work: "He shall see of the travail of His soul and shall be satisfied."

On the two principles I throw back my soul to rest. Believing in His grace, that grace shall never fail me. "My grace is sufficient for thee," said the Lord, and so shall it be. Believing in Jesus Christ, His death must save me. It cannot be, O Calvary, that thou shouldst fail! O Gethsemane, that thy bloody sweat should be in vain! Through divine grace, resting in our Saviour's precious blood, we must be saved. Joy and rejoice with me, and go your way to tell it out to others. God bless you in so doing, for Jesus' sake. Amen.

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RALLY DAY, MAY 17 — PLEASE PRAY, ATTEND, GIVE, WRITE!

Scripture demolishes the doctrine of the universal fatherhood.

2.—The Bible teaches the necessity of another birth. Jesus said to Nicodemus (John 3): "Ye must be born again." Why AGAIN? Because the first birth does not make one a child of God, and does not make one eligible to enter the kingdom of God.

3.—The Bible teaches that those who receive Christ are given the privilege of becoming the sons of God." (John 1:11-12). How can a person become someone he already is? A parent does not go and obtain adoption papers for his own child, for the child is already his. If a person wants a child from a children's home, he has to take out adoption papers. Why? Because the child

Why is the doctrine of the universal fatherhood so popular? Because it is a "broad" doctrine, and people like to be thought of as "broad." Because it is a doctrine that satisfies sentimentality, and the world is full of sentimentalists, who put sentiment ahead of the truth. Because it is a doctrine that makes things easy for the sinner. He loves to feel that he is all right without having to break with his sins. Because it is a doctrine that undermines the doctrine of hell. The argument is, "God is too good to ever let a child of His go to hell." So if all are His children, then no one is in danger of ever going to hell. It is tremendously true that GOD WILL NOT LET A CHILD OF HIS GO TO HELL, but none are

red the glory of grace. Those who mingle their "ifs" and "buts," and insist upon "you must do this, and feel that, before you may accept Christ," frustrate the grace of God in a measure, and do damage to the glorious gospel of the blessed God.

5. And so, once more, do those also who apostatize. Do I speak to any who were once professors of religion, who once used to offer prayer in the assembly, who once walked as saints, but now have gone back? You, my friends, say by your course of life, "I had the grace of God, but I do not care about it: it is worth nothing. I have gone back to the world." You as much as say, "Christ is not worth trusting."

You have denied, and sold your Lord and Master. I will not now go into the question as to whether you ever were sincere, though I believe you never were, but on your own showing such is your case. Take heed, lest these two terrible crimes should rest upon you, that you do frustrate the grace of God, and make Christ to have died in vain.

III. Now, in closing, I shall carry with me the deep convictions and the joyful confidences of all true believers. It is this, that—

Every True Believer's Trust is in Jesus Alone

Come, now, honest hearts, I speak to you. Do you trust in grace alone, or do you in some measure rest in yourselves? Do you even in a small degree depend upon your own feelings, your own faithfulness, your own repentance? I know you abhor the very thought. You have not even the shadow of hope, nor the semblance of a confidence, in any thing you ever were, or ever can be, or ever hope to be. You fling this away as a foul rag which you would hurl out of the universe if you could.

I do avow that thought I have preached the gospel with all my heart, and glory in it, yet I cast my preachings away as dross if I think of them as a ground of reliance: and though I have brought many souls to Christ, blessed be

legal action with the finished work of Jesus Christ. The longer we live, I trust, dear brethren, the more we see the glory of God in the face of Jesus Christ. We are struck with admiration at the wisdom of the way by which a Substitute was introduced—that God might smite sin and yet spare the sinner; we are lost in admiration at the matchless love of God, that He spared not His own Son; we are filled with reverent adoration at the love of Christ, that when He knew the price of pardon was His blood, His pity ne'er withdrew.

We are one with Him, and, being one with Him, we realize more every day that He did not die in vain. His death has bought us real life: His death has already set us free from the bondage of sin, and has ever now brought us deliverance from the fear of eternal wrath. His death has bought us life eternal, has bought us sonship, and all the blessings that go with it, which the Father takes care to bestow; the death of Christ has shut the gates of Hell for us, and opened he gates of heaven; the death of Christ has wrought for us mercies, not visionary or imaginary, but real and true, which this very day we do enjoy, and so we are in no danger of thinking that Christ died in vain.

It is our joy to hold these two great principles which I will leave with you, hoping that you will suck marrow and fatness out of them, that the grace of God cannot be frustrated, and Jesus Christ died not in vain. These two principles, I think, lie at the bottom of all sound doctrine. The grace of God cannot be frustrated after all. Its eternal purpose will be fulfilled, its sacrifice and seal shall be effectual: the chosen ones of grace shall be brought to glory. There shall be no failures as to God's plan in any point whatever: at the last, when all shall be summed up, it shall be seen that grace reigned through righteousness unto eternal life, and the top stone shall be brought out with shoutings of "Grace, grace

"Afraid—Trust"
(Continued from page 1)
and there remained ten thousand."—Judges 7:2, 3.

You will notice from this Scripture that God said, "Gideon, you have too many in your army. You tell all that crowd that are fearful and afraid just to go on home—that you don't need them." When Gideon made the announcement that every fellow who was afraid to go to battle could immediately have a furlough, twenty-two thousand of the thirty-two thousand decided that they would rather be home than fighting with the Midianites. You can see then in this instance that fear and fearfulness characterized nearly two-thirds of the army that Gideon had gathered to fight the Midianites.

The same thing was true with the disciples. If you will go back (Continued on page 14, column 1)

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"Afraid—Trust"

(Continued from page 13)
o the days of the Lord Jesus Christ, to the time when Jesus walked on the water, I am sure you will remember that as the waves upheld His body, the disciples were literally scared almost into hysteria. We read:
"And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and THEY CRIED OUT FOR FEAR." — Mt. 14:26.

They thought that they were seeing a ghost. They thought that it was literally a ghost that they were looking upon as Jesus walked on the sea, and the Word of God says that they cried out for fear.

We read again:
"But if we shall say, Of men: WE FEAR the people; for all hold John as a prophet." — Mt. 21:26.

This is referring to John the Baptist, but a little later in the same chapter Jesus Christ had the same experience.

The Lord Jesus' enemies would have put the Son of God to death sooner than they did, humanly speaking, had it not been for the fact that even the enemies were afraid of the multitude, and didn't dare press the matter of His death. Listen:

"But when they sought to lay hands on him, THEY FEARED the multitude, because they took him for a prophet." — Matt. 21:46.

The people were afraid to say aught against John the Baptist for everybody held John the Baptist as a prophet, and they likewise were afraid of the multitude because the people themselves took Jesus Christ likewise to be a prophet.

I tell you, beloved, fear characterized the army of Gideon, fear characterized the disciples of Jesus Christ when they saw the Son of God walking on the water, fear characterized the enemies of John the Baptist and fear characterized the enemies of the Lord Jesus when those enemies wanted to put Him to death but because of this fear of the multitude they didn't do so.

In like measure the disciples themselves were afraid when Jesus stilled the storm upon the sea. Listen:

"And THEY FEARED exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" — Mark 4:41.

If you will study this Scripture you will see how Jesus stilled the storm. As the disciples were in the ship crossing from one side of the sea of Galilee to the other, a storm suddenly swooped down upon them, and it looked like their little vessel was going to sink. The Word of God tells us that they were fearful, but the Lord Jesus spoke peace, and everything became still and calm immediately. Then the Word of God says that when it became calm, that even his own disciples feared exceedingly and they said, "What manner of man is this that

controls the elements?"
I read these instances in order that you might see that fear is a common characteristic of people within this world.

We read in the New Testament that when Christ comes back even the unsaved are going to stand and quake and fear. Listen:

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." — Luke 21:26.

Beloved, when the Son of God comes back and the world at large sees the return of the Lord Jesus Christ and beholds the disturbances of the elements to the extent that the powers of heaven shall be shaken, then the unsaved people's hearts will fail them for fear.

If you will turn to the book of Revelation you will find that John even goes further and declares that they will be so fearful, that they are going to cry to the rocks and the mountains to fall on them and to grind them into powder rather than have to stand in the presence of the Lord.

Now here are some half dozen instances that I have referred to that teach us the same thing — namely, that fear is a common characteristic of the human family. Gideon's army was afraid and they went home. The disciples were fearful when they saw Jesus walking on the sea and they thought that it was a ghost. The unsaved are afraid at the time of Christ's return. Jesus' enemies didn't rise up in opposition against Him as they might, for they feared the multitude since the multitude looked upon Jesus as a prophet. Even His own disciples were afraid when He spoke peace to the troubled waters, to the extent that they cried out themselves and said, "What manner of man is this that is able to control the elements?"

I say, beloved, these instances ought to cause us to realize that what was true in the Word of God, is likewise true of every one of us. Fear and fearfulness and being afraid surely characterize the majority of people.

Now what is it that makes us afraid, and what is it in life that causes us to be fearful, which should cause us in turn to trust in the Lord? My text says, "What time I am afraid, I will trust in thee." What experiences come to the child of God from day to day that cause us to be fearful, and cause us in truth and in reality to turn to God, and to trust in the Lord?

TROUBLES.

There isn't a one of us but what has had troubles of one kind or another over and over again in life. Job, in the first book doubtlessly that was ever written in the Bible, said:

"Man that is born of a woman is of few days, and FULL OF TROUBLE." — Job. 14:1.

What was true in the days of Job is just as true in this modern twentieth century. Every one of us have our troubles. Every one

of us have our difficulties and our problems and our burdens. Certainly these troubles cause us to fear, and these troubles, as my text says, cause us to trust in the Lord.

I wish you would notice two examples in the Bible as to how this was true. Herod murdered John the Baptist. The first Baptist preacher faithfully denounced Herod for taking his brother Philip's wife and for living with her in open sin. There wasn't any semblance of a divorce. Herod just happened to be stronger than Philip. He happened to have more power. Therefore he just took possession of his brother Philip's wife. When John the Baptist heard of it he denounced Herod for what he had done, for he said, "It is not lawful for thee to have her." Then on a certain day when Herod's foster daughter danced in his presence, enthused as he was over her dancing, he said, "Just ask what you want and I will give it to you. Immediately prompted by her sinful mother who likewise had felt the sting of rebuke of John the Baptist because of her living with Herod, she said, "Give me the head of that Baptist preacher on a platter." I can see them as they brought that gory, bloody head of John the Baptist on a platter and laid it down at her sinful feet. The Word of God says that the disciples picked up the decapitated, headless body of John the Baptist and took it away and buried it. Listen:

"And his disciples came, and took up the body, and buried it, and went and told Jesus." — Mt. 14:12.

They had their troubles, but when grief came, they knew where to go. When grief came they knew where to find their comfort.

Jacob likewise is a good example. If you will go back to those days when Jacob was encamped near to Bethel, yet hadn't been to Bethel to worship for thirty years, his sons thinking that they were avenging the honor of their sister, rose up against a nation roundabout and

slew all the male inhabitants of the Shechemites. Then it was that Jacob said:

"Ye have troubled me to make me to stink among the inhabitants of the land." — Gen. 34:30.

Here is Jacob. Surely he has troubles. He has lied twice to his brother Esau. He would like to go to Esau and have Esau befriend him, but he can't do so. He has had trouble with his father-in-law, Laban, over and over again. The last time he saw his father-in-law they stood on opposite sides of a pile of stone, and said:

"Mizpah: The Lord watch between me and thee, when we are absent one from another." — Gen. 31:49.

The implication was that the Lord would have to watch between them for each considered the other as a definite crook, and the only one who could watch between two such crooks was the Lord.

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Jacob couldn't go back to his father-in-law. He couldn't go to his brother. He couldn't stay where he was. He is surely facing real troubles. But God came to his rescue and said, "Arise, and go up to Bethel." What was the result?

"And they journeyed: and the TERROR OF GOD was upon the cities that were round about them, and they did not pursue after the sons of Jacob." — Gen. 35:5.

What did Jacob do when he was afraid, when he couldn't go to his brother, when he couldn't go back to his father-in-law, when he couldn't stay where he was, when everything was against him? He looked unto God and heeded the call of God to go back to Bethel, and the Scripture says that the terror of God came down upon the inhabitants of that country, and they didn't even pursue after Jacob to take his life.

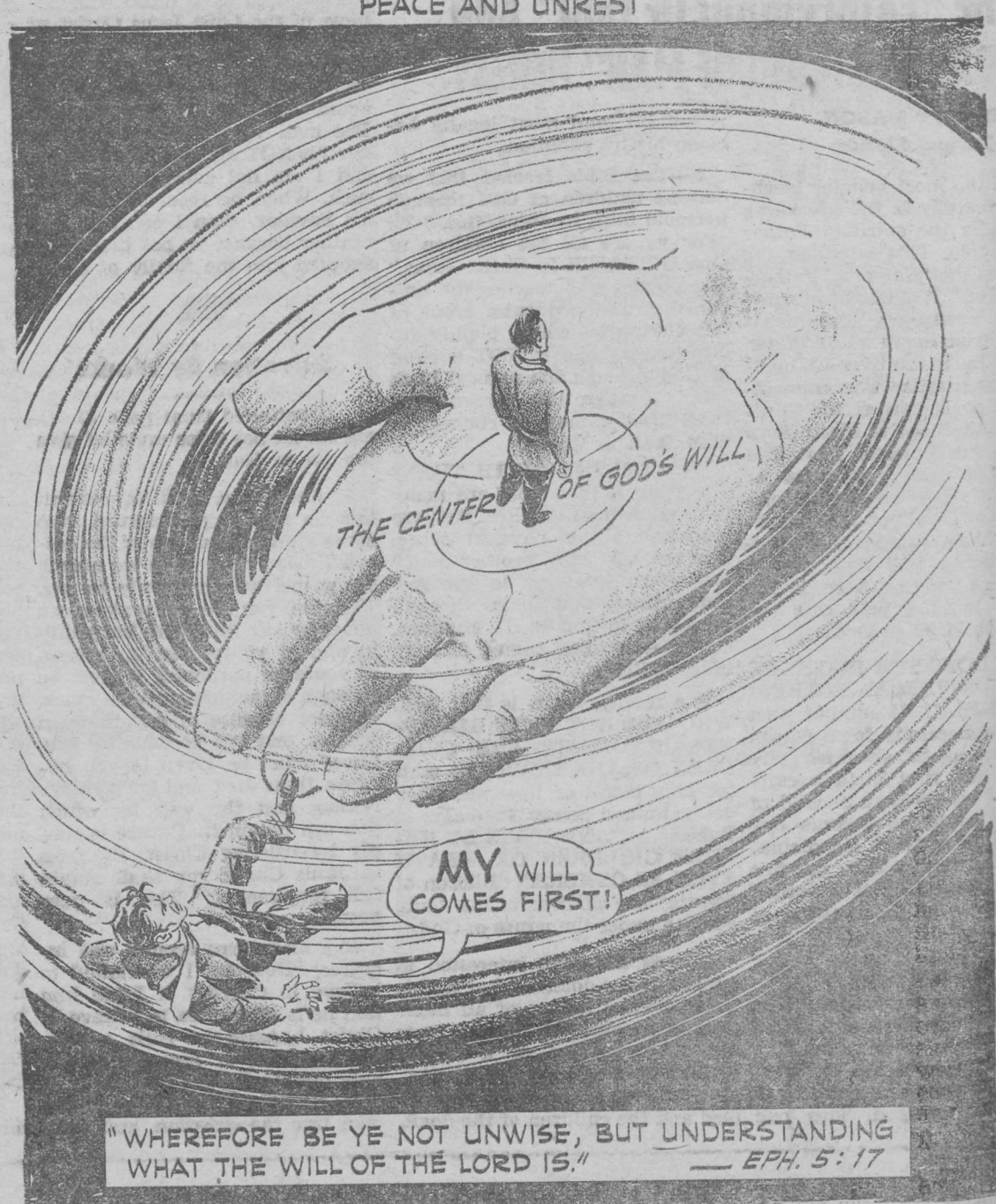
ENEMIES.

When our enemies rise up against us, it is our business to look unto the Lord.

Every one of us who stands for the truth will have some enemies. A man once said to me, "Brother Gilpin, I don't understand why you heard you talk about how people hate you, and some of the things that they have done to you." He said, "I don't have anybody who hates me." I said to him, "If I lived like you did, and if I didn't stand for any more than you, I wouldn't have anybody hate me."

I think, beloved, that will explain why some preachers have enemies, and some preachers don't have enemies. If you are going to stand for the truth, that is bound to have people that are going to get mad at you, that are going to become your enemies. Not only will they become your enemies, but they will become the bitterest enemies in the world. Sometimes their hatred and their wrath can become so vehement that it is seemingly impossible for a child of God to

(Continued on page 15, column



The Sovereignty Of God

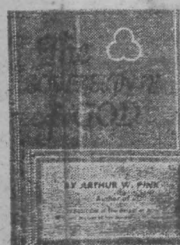
By ARTHUR W. PINK

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- The Sovereignty of God Defined
- The Sovereignty of God in Creation
- The Sovereignty of God in Administration
- The Sovereignty of God in Salvation
- The Sovereignty of God in Reprobation
- The Sovereignty of God in Operation
- God's Sovereignty and the Human Will
- God's Sovereignty and Human Responsibility
- God's Sovereignty and Prayer
- Our Attitude Toward God's Sovereignty
- Difficulties and Objections
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"Afraid—Trust"

(Continued from page 14)
bear up under the weight of the wrath that he is exposed to.
David says that God makes the wrath of man for His own praise. Listen:

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." — Psa. 76:10.

I think this text in Psalm 76:10 literally means that when enemies hate us for the truth, God actually takes the wrath of those enemies and uses it for His own praise.

Sometimes the wrath of our enemies goes beyond our physical endurance and our physical ability to bear up beneath it. Psalm 76:10 says, "The remainder of wrath shalt thou restrain." That means when the wrath becomes so great that we can't stand beneath it, it is then that God re-

strains the remainder of wrath.

If you will turn to Psalm 109 you will find that David had some very vicious experiences as far as enemies were concerned. We read:

"For my love they are MY ADVERSARIES: but I give myself unto prayer. And they have rewarded me EVIL FOR GOOD, and hatred for my love." — Psa. 109:4, 5.

Notice, David says that they have rewarded him evil for good and hatred for his love. If you will read the balance of that Psalm you will find that David cried out unto God in view of all the enemies that he had about him, and finally concludes by saying:

"But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me." — Psa. 109:21.

I have a very definite feeling that we are all afraid of our enemies, and when we have them, we are to cry out as did David, "What time I am afraid, I will trust in thee."

I will take just a moment's time to refer to a personal experience. Most of you recognize the fact that for the last several years — perhaps during the most of the time that you have known me, I have had one enemy after another who has vehemently taken his spite out upon me in one way or another. I suppose the one who has perhaps gone farther, and done more in the matter of taking his spite out upon me is a man for whom I have done the most, and loved the greatest. I speak of the big "O" of Detroit. I don't tell what I have done. I think it would speak for itself. In fact, the record does speak for itself, and yet that individual has spent hundreds of dollars of mission money in an effort of concerted persecution.

For example, he even got on the telephone and called a man in Kentucky who had never at any time given one penny to his mission program, but who had supported THE BAPTIST EXAMINER through the years. He spent mission money to talk to this man for a long distance conversation, twenty-eight minutes in length, to tell him what an awful person that I was. Then this past year he spent hundreds of dollars of mission money to publish a paper in which he reviewed my life from the time I was born down to the present. He has said that I was seeking to build a tremendous estate for myself. I picked up the Minutes of the Detroit River Association a few days ago and whereas last year I lived on a little less than \$3900.00, the Minutes of the Association of which his church is a member shows that his church paid him \$7573.10 as salary — just about twice my salary.

Through the years I have taken an attitude of silence. Realizing that the wrath of man brings praise to God, I submitted to it. Sometimes when the wrath of man became so great that it was impossible to bear up beneath it, I cried out to God, and God restrained. I have waited on God to answer. You know, beloved, God sometimes works slowly. David's statement was, "What time I am afraid, I will trust in thee," and that is my experience. Instead of answering this enemy, I cried to God, and waited on Him. What is the result? I'll give one example:

About the time that this enemy began to work against me and to wreak his vengeance upon me, the church of which he was pastor built a new building in a nice section of Detroit, and it looked like they were sitting on top of the world. It was an easy matter for him to bring up things that my enemies had said, and to publish them again and again in his paper. But God, beloved, isn't dead. What has happened? Now the Negroes are moving in, and the majority of the houses in the neighborhood where that church building was built, are occupied by Negroes, and his membership has dwindled because of the Negroes.

I am saying to you, God knows how you and I ought to react in

the hour of trial, under fire by enemies. David said, "What time I am afraid, I will trust in thee. The God that David trusted in gave victory to David, and the God that we trust in gives victory to us.

III FEAR THAT WE WON'T HOLD OUT.

Lots of folk are afraid that they won't hold out as Christians. From a personal standpoint I have never doubted my conversion in any sense of the word, and I think that there is a reason why I have never doubted it, whereas many others do doubt. My background was such that I have always believed in the security of the saved. However, some have been brought up on the idea that you can lose your salvation after you have been saved, and it is hard for them to get such heresy out of their systems. Even after one makes a profession, that old religious background that he has hovers as a cloud over his head. The result is that there is a fear that he won't hold out, and I think that there is many a Christian that has the same experience due to the background through which he has come. I thank God for this truth, that any individual who has been saved by grace, and who is a child of God, will hold out, because the Lord will cause him to do so. David said:

"The fear of the Lord is clean, ENDURING FOR EVER: the judgments of the Lord are true and righteous altogether." — Psa. 19:9.

Thank God we have the assurance in the Bible that we are going to hold out. We have the assurance that we are going to endure — not just for a little while, but that we are going to endure forever. Listen:

"And I will make an EVER-LASTING covenant with them, that I will not turn away from them, to do them good; but I will put MY FEAR in their hearts, that THEY SHALL NOT DEPART FROM ME." — Jer. 32:40.

I tell you, beloved, we have the assurance in the Book that we are going to hold out. We have the assurance that we are bound to hold out, for God is going to hold us Himself.

I wonder if you ever came to that place where you doubted if you would be able to hold out. I wonder if you ever came to the place that you wondered, "Am I really saved?" I think many times a person's background and his early religious training will cause him to think that he may not hold out, and that he might be lost. The man who may even be afraid that he might fall away — that he might not even hold out, that fear is stilled and that fearfulness is quieted because the Word of God teaches us that He will hold us out, and make us to continue to the end.

I am glad for my text which says, "What time I am afraid, I will trust in thee." We need to trust Him when we have troubles. When we are afraid as a result of our enemies we need to trust Him. When we are afraid that we won't hold out and will fall by the wayside, we need to trust Him.

IV THE WORK OF THE LORD.

I don't think that there was ever any Christian that served the Lord but that he was just a little fearful relative to his work. We read:

"Wherefore we receiving a kingdom WHICH CANNOT BE MOVED let us have grace, whereby we may serve God acceptably with reverence and GODLY FEAR." — Heb. 12:28.

I am sure that there was never an individual that served God but what had some fears about his work sometime. I confess to you that I have had lots of fears about the work that I try to do.

I think of the Apostle Paul. The Word of God tells us how he went to Athens and there matched his wits with the Athenians. I think if there were ever a time when the Apostle Paul possibly got out

An Arminian Catechism, Or A FEW QUESTIONS FOR THOSE WHO DENY PREDESTINATION

II. THE FALL OF MAN

Could there have even been a human being, except by the will and decree of God that man exist?

Could the fall of man have ever taken place had not God created man capable of falling?

Could the fall of man have ever taken place had not God placed him in circumstances in which it was possible for him to fall?

Could the fall of man have taken place, if Satan had not had access into the earth?

Could not God have prevented the entrance of Satan into the world of man?

Did God permit the entrance of Satan into the world of man?

If God permitted Satan's entrance, did He not decree to grant this entrance?

Was not this decree prior to the creation of the human being?

Was not this decree eternal, seeing that all of God's decrees are eternal?

Did not God, then, eternally decree the entrance of the fallen Satan into the world of man?

Was not, then, the actual fall of man into sin the result of the eternal decree of God?

If God decreed to allow Satan to enter the world, did He not also decree to allow Satan to deceive man?

If God had not willed that Satan deceive man, could He have not taken some action to prevent this "catastrophe"?

Did God just stand by, with "hands folded," and allow Satan to disrupt His beautiful creatures?

If you had been in the place of God (back in Eden), would you have prevented the fall of man, if you could have done so?

If your child were in danger of being bitten by a serpent, would you just stand by and watch, doing nothing to prevent it?

Since God could have prevented Satan from entering the world, but didn't; and since God could have protected man from Satan, but didn't; and since God could have prevented the fall, but didn't; isn't it an evident certainty that God willed the fall of man into sin to take place?

Since God wills nothing but what He decrees and decrees nothing but what He wills, did not God therefore will and decree that man fall into sin?

And since God's decrees are eternal, did He not will the fall of man from all eternity?

of the control of the spirit and ceed, and when fears grip your was controlled by the flesh, it soul, it is time to trust in the Lord.

He soared into the clouds. He sprinkled stardust over all of his audience. He talked in terms that were far beyond the expressions that he ordinarily used. The results were very poor and he left Athens and crossed the Aegean Sea and went to Corinth. The Word of God tells us when he arrived at Corinth, that he went to the opposite extreme — simple words, quietly serving God in fear. We read:

"And I was with you in weakness, and IN FEAR, and in much trembling." — I Cor. 2:3.

Notice, he was afraid about his work. He had seen his missionary efforts virtually come to naught in Athens, and now he is trying to pull himself together.

Even Noah had some fear regarding his work. If you will read the story how that Noah started out to build that ark, he and his wife, with their three sons and their three wives, you will see that Noah had fears. With all the enemies that he had and the adversaries that stood round about I can see why Noah would have lots of fears. He is preaching about an event that has never come to pass. There has never been a drop of rainfall on the earth and yet he says that the world is going to have so much rain that it will overflow. All that has happened previously was a few that went up and watered the face of the earth. Now Noah says that there is something going to happen that has never happened before, and that God is going to destroy the world with a flood of water. Listen:

"By faith Noah, being warned of God of things not seen as yet, MOVED WITH FEAR, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." — Heb. 11:7.

Notice, beloved, he did his preaching and he prepared the ark. Everything he did, he did it as he moved with fear.

Beloved, when you try to do something for God and you are afraid that you might not suc-

DEATH.

We are to trust Him when death comes to us. Death is a monster and every one of us sometime or other in life have drawn back at the thought of death, Paul refers to it when he says:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through FEAR OF DEATH were all their lifetime subject to bondage." — Heb. 2:14, 15.

Beloved, Jesus Christ came to this world, among other things, to deliver from the fear of death those of us who all our lifetime are subject to it. I ask you, are you afraid to die? You say, "Oh, no, Brother Gilpin, I am not afraid at all." Are you positive that there is no fear in your life at the thought of death? When you think about the casket, the shroud, the hearse and the broken sod, are you positively certain that there is absolutely no fear in your life about death? I don't believe the flesh of any man will permit him to sit down and think about death, and contemplate it, without there being some quaking and fear on the part of his flesh sometime or other.

You might ask me, "Brother Gilpin, do you have dying grace?" No, I don't need it today. What I need today is living grace, and that is what I cry out to God for. I have this assurance that when the time comes that I get ready to depart from this world, the same God who gave me saving grace when I became a Christian, the same God who gives me living grace every day since that time, the same God will give me dying grace when I come down to die.

Paul gives us some little hope in regard to our fear of death. Listen:

"O death, where is thy sting?" (Continued on page 16, column 1)

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"Afraid—Trust"

(Continued from page 15)

O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." — I Cor. 15:55-57.

Beloved, there is a sting about death, but thanks be to God, He gives us the victory over it.

Years ago I visited a friend who was a keeper of bees. Just a little while before a bee had settled down on his cheek, and stung him. Of all the swollen faces that were beyond recognition, this man had it. I talked to him and tried to offer him some little consolation. The thing that consoled him was this: He said, "Brother Gilpin, that bee may light upon many others in life, but he will never sting anybody else, because it left its stinger in me." When I got back in my car and drove away that afternoon I thought of this, death lighted on Him. He took the sting out of death. Just like the man pulled that stinger out of that bee, so Jesus Christ pulled the sting out of death. Death may light upon all of us, but thanks be unto God, death will have no sting for us, for Jesus took the sting out of death in our behalf.

David said, "What time I am afraid, I will trust in thee," and when we are afraid to die we are to trust in Him.

VI

JUDGMENT.

We are fearful at the thought of judgment. Don't tell me that people don't have any fear when they consider the judgment. Beloved, I'll tell you why I don't have any fear of the judgment. It is because I know that my substitute has already been there and has been judged, and my sins were judged in His person at the Cross.

You ask the men you meet on the street, relative to going to the judgment, and see how many of them would like to stand in the presence of God to be judged. Not one.

Several times in life I have been privileged to be on the western prairies and I have observed in particular the way in which they combat prairie fires. You know those fires get started on the prairies, and fanned by a strong wind travel at the rate of perhaps sixty miles an hour. The

fastest horse can't outrun one of those fires. Do you know what a man does when he is caught out on the prairie in front of one of those fires? He will take a match and light the grass and the tumble weeds around him, and let it burn, and then take his position in the middle of that burned-off area. When the prairie fire comes to him, there is nothing to burn, and it will burn around him and he will be saved. The first time I ever saw that in actuality I said, "That is exactly my experience so far as the judgment is concerned." Beloved, there is just one spot in this world where the fire of Almighty God has burned in its fury and that was at Calvary. The judgment fires of God burned, I say, in all their fury at the Cross of Calvary, and the Son of God hugged to His bosom all of the sins of the elect of God. If a man were to take his place for safety in the center of a burned-out area and allow a prairie fire to burn around him, how much more secure is the man who takes his place at Calvary, where the fires of God's fury have already spent their wrath, so that none of the fury of God's wrath will fall on him since it has already fallen on the Lord Jesus Christ.

How I thank God that when we have trouble, when we have enemies, when we are afraid we can't hold out, when we are afraid that the work we are trying to do might not last, when we are afraid of death, and when we are afraid of the judgment, we have my text which says, "What time I am afraid, I will trust in thee."

CONCLUSION

Do I speak to anyone that is unsaved? If I do, then here is my message to that one. We read:

"There is no fear of God before their eyes." — Rom. 3:18.

That is you, unsaved man, unsaved woman. There is no fear of God before your eyes. The only way that you can trust Him, the only way that you can come to Him when fears come upon you is for you, first of all, to come to Jesus Christ as a Saviour. Paul said:

"Men and brethren, children of the stock of Abraham, and whatsoever among you feareth God, to you is the word of this salvation sent." — Acts 13:26.

To whom does salvation come? To the man who fears God. I tell you, beloved, there is no fear of God before the eyes of the unsav-

ed man. That is why he is lost. But, beloved, the man who fears God, to that man the word of salvation is sent.

Oh, might it please God to bless your hearts that you might go away from this place, if you are saved, trusting the Lord; and when things go wrong, as they will, and when fears rise up, may you trust Him. As the Psalmist says, "What time I am afraid, I will trust in thee."

May God bless you!



Rally Day

(Continued from page one)

I have been a reader of the BAPTIST EXAMINER for fifteen years. Needless to say, I have received untold blessings from it. During this fifteen years I have not seen but one item which I considered heresy and could not endorse. It consisted of an article on Marriage and Divorce by Bro. Bob Ross. My first reaction was to refuse to further support the paper morally or financially. After due consideration, I realized we do not have perfect churches, perfect men or perfect papers. A question raised at this point that must be settled between individuals and the Lord: "How far can one go with heresy without endorsing it?" The paper has been such a blessing to so many people. I feel that it would be great loss for it not to go on. However, I wish to make it clear that I



ELDER C. W. SHAFER

solely protest the stand taken by the paper on marriages and divorces. The EXAMINER is the only paper I know that proclaims the sovereign grace of God without fear or favor, on which all the other doctrines must rest and without which we have no compass. We are as a ship without a rudder. It is my prayer that God will overrule all that is of the flesh and bless all that is of the Spirit.

—Elder C. W. Shafer, W. Va.

As Rally Day nears, I would like to say a few words on behalf of the paper and its work. The Lord led my wife and me to the Woodlawn Terrace Baptist Church ten years ago and there we came to know and love the great doctrines of the Bible. It was there, also, we saw our first copy of the TBE. Since that time we have come to respect, enjoy and support TBE.

TBE is needed more now than ever. Those who love the great doctrines of the Bible are so few and scattered and TBE is a vital link between those who love and stand for the truths of God's Word.

I have many friends and relations but out of this group there are only a very few who will discuss these great doctrines. Under this situation and adverse criticism one begins to think like Isaiah of old; that is, there are none left. Then God told him of the seven thousand who had not bowed the knee to Baal.

So is TBE in that respect. The many letters sent in praise of the work you are doing tell us we still number quite a few. It warms my heart to read about another soul who has come to love the truth. TBE is a great source of information on other churches and groups who call themselves churches. And it helps very much to keep us up to date with these things.

I would that every soul who wears the name Baptist would read and support TBE. Every copy I find I give to someone. Through TBE I've learned of great men who stand for the truth all over this country and foreign countries. In prayer I remember them all. These men have been brought together through TBE.

As my pastor, Bro. Cox, has said, "TBE is the soundest paper of its kind in print," and I add a hearty "Amen." May the Lord bless and keep you and others like you.

—Bro. W. W. Jacks, Tenn.



ELDER EDDIE GARRETT

I support the Baptist Examiner because: 1. It is a work that is being carried on in a Scriptural manner—under local church authority and control; 2. The great majority of teaching that is set forth is TRUTH and not ERROR; 3. Controversial doctrines are not by-passed.

—Eddie Garrett, Ohio

Despite the fact that I differ with you on the Millennium and a few other things, I consider TBE the best religious paper with which I have come in contact. I know that you faithfully stand for truth to your own hurt, financially speaking. That great evil, feminism, that causes most preachers' tongues to cleave to their mouths in silence, you speak out against boldly. This is true also of Lodgism. I admire your stand on local church or storehouse tithing when you could keep silent to your own financial benefit. I have subscribed to TBE for others and shall again when means permit, which I cannot say for any other paper. I certainly

These Letters

(Continued from page one)

in preparation of my messages. I know of no more valuable religious periodical in America today. There is more doctrinal truth packed into each issue of the TBE than is to be seen in a year's issue of the average religious paper. I thank God for your stand for the doctrines of grace. In this day of apostasy and shallowness among Baptists, it is refreshing to pick up the TBE and to know that you brethren adhere to old fashion Baptist truth. May the Lord continue to bless you and use you for His Divine glory.

Yours by His grace
Walter B. Branning, Jr., Pa.

recommend that others support TBE as they are enabled of God because I want to see a good Baptist paper kept in wide circulation until our Lord Jesus Christ comes.

—Watson K. Dufour, W. Va.

The church of which I am pastor is indeed thankful for TBE and that we can have a part in the great work TBE is doing.



ELDER RAYMOND WILLIS

For the past year we have supported TBE with a monthly offering (which we were able to give more).

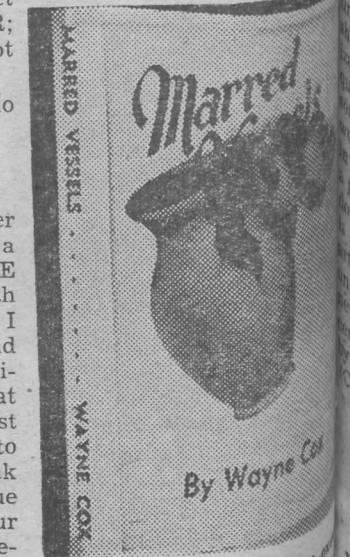
The Lord willing, we plan to send TBE a good offering Rally Day, and we urge readers of TBE to support it with their offerings.

As far as I am concerned, the greatest religious paper published. May the Lord bless you.

—Raymond Willis

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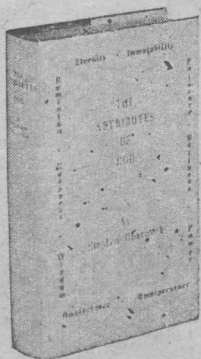
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