

Folk often grumble because they don't get what they want, when they should thank God they are not getting what they deserve.

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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

Mailing Address: Box 910, Ashland, Kentucky

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WHY I BELIEVE THE BIBLE

ELDER BOB NELSON
Owosso, Michigan

To those who claim that the Bible is the supreme standard upon which they base all that they believe, these people should be able to say why they put such faith in the Bible as being true. The following eleven reasons are given so that you might have a greater confidence in the Holy Scriptures.

1. It has power to change lives. (Isa. 19:7). It makes sinful people who read and obey it holy! What

other book can bring such results to the obedient reader?

2. It is indestructible (I Peter 1:24, 25). Nations, kings, emperors, and simple folk have tried to destroy it. Atheists and philosophers have tried to ruin it by scorn and denial but it still remains the best seller.

3. It is perennially fresh (Heb. 4:12). It is an ancient book but yet it is up to date. You can read it and then re-read it and it always seem fresh and you find new truth continually. Old grand-

mas or young junior can read it and obtain spiritual light.

4. The character of its teaching excels all other books (Psa. 12:6, Isa. 8:20). Where else can you find the answer to such subjects as God, Heaven, Hell, angels, Satan, etc.? It answers ultimate questions such as: (1) Where did I come from . . . God created me. (2) Why am I here on this earth . . . to glorify God and enjoy Him forever. (3) Where am I going after I die . . . this depends on (Continued on page 8, col. 1)

These Readers Encourage Their Friends To Help Us

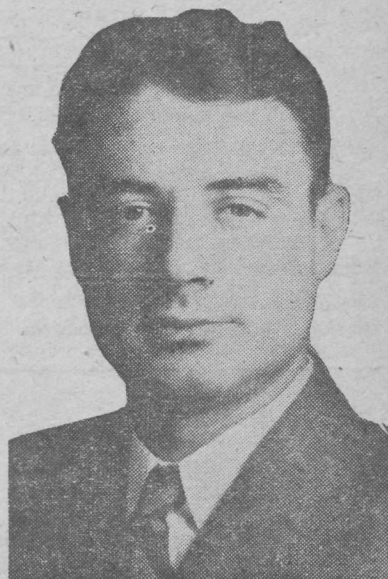
It is my pleasure to give my whole-hearted endorsement and prayers for the success of the coming Rally Day of TBE.

As you know, I have been a subscriber and reader of TBE for a number of years; in fact, since you took over the management of TBE, I have been a subscriber.

I think all churches should subscribe to this great doctrinal Baptist paper. It is the greatest defender of truth in print today, and my prayers have been and shall continue to be that God will always enable the TBE to continue its work contending for the faith.

Inasmuch as TBE is a stalwart defender of the truth of God's Word, it is worthy of all Baptist support. I believe TBE to be a paper of destiny. God has raised it up in these closing days of this dispensation to warn His elect and turn His elect from false, erroneous organizations and cults.

So until God has said "it is enough" to His people and called them home, may He pour out His



ELDER WAYNE COX

richest blessings on your ministry in TBE.

Sincerely yours,
Wayne Cox, Tennessee

(Continued on page 7, column 2)

Why Campbellism Is Wrong As To Baptismal Remission

By B. H. CARROLL
(1843-1914)

The greatest modern advocate of the theory of baptism regeneration is Alexander Campbell, and a short history of his connection is this: He came over from Scotland and settled in Virginia. He had a certain quasi connection with a Baptist church. Anyhow, he was present at Baptist associations, and named his first paper the *Christian Baptist*. But he says, "When I began my debate

ing" it means baptism. In other words, he made it mean the whole thing.

When he brought out that Extra the "fur began to fly." All over the land the Baptists rose up and said, "This man does not belong to us," and their leaders began to reply to his Extra, among whom were the celebrated Andrew Broadus, the elder J. B. Jeter, both of Virginia; also Carr, pastor of one of the great Richmond churches. Whereupon everybody knew there would be a war at the next meeting of that association. The association met and a committee was appointed to consider the state of the churches. That committee, of which Carr was chairman, found that the churches were being wrecked by a new doctrine, set forth in the Extra of the *Millennial Harbinger*. So that committee recommended that the churches withdraw fellowship from the preachers who advocated that doctrine, and from the members who accepted it. The churches acted instantly, all over Virginia. And since they drew that line of cleavage, Campbellism has no longer hurt the Baptists.

This heresy passed into Kentucky. There it divided the associations and the churches. Wherever it went a fire arose. (Continued on page 3, column 1)

TOPLADY AND AN ARMINIAN

I was lately introduced to the acquaintance of a very learned and sensible Arminian, whose political writings, and whose social virtues, entitle him to no small share of public and domestic esteem. This worthy gentleman has sagacity to perceive, and integrity to acknowledge, the prodigious lengths to which the free-will scheme, if carried as far as it naturally leads, must inevitably push its votaries. He sees its consequences clearly; he swallows them without difficulty; and he avows them very honestly.

"God does all He possibly can" (these were the gentleman's own words to me in conversation). "God does all He possibly can to hinder moral and natural evil, but He cannot prevail. Men will not permit God to have His wish."

Then, said I, "The Deity must certainly be a very unhappy Being."

"Not unhappy in the least," replied the ready philosopher. "God knows that in consequence of the free-will with which He has endowed His rational creatures, He Himself must be disappointed of His wishes, and defeated of His ends, and that there is no help for it, unless He had made us mere (Continued on page 8, col. 5)

The Proper Baptist Position Regarding Church Unionism

We recently called attention to a letter received from a man who lives in Maine. He told of how the several denominations in his town had a union Thanksgiving service at which the Unitarian preacher spoke. He said that often the Unitarian pastor supplied at the Baptist church, and on one occasion conducted a series of meetings for the Baptists.

Every summer, in many towns, churches cease to have individual services, but merge into a general union gathering addressed by pastors of the different faiths represented. Moreover, it is often the case that all the churches go into a revival—a union meeting. The Federal Council of Churches seeks to merge the various denominations into one big ecclesiastical group, which it is their purpose to dominate. This means the modernizing of all, and the minimizing of even the fundamental doctrines of Christianity.

What About All This?

It means the destruction of genuine Christianity. When churches go into an ecclesiastical hodge-podge they plainly say that there is no real reason for their separate existence. If churches of different denominations can merge for their services during August and September, then why not for all time?

By ROY MASON

Tampa, Florida



There are several things that happen when churches of different faiths unionize:

1. They ignore the New Testament platform for unity. That platform is laid down in Eph. 4:4-6. There are seven planks in that platform. When people agree on those seven planks, then there is unity, and they can properly have union, but not otherwise.

2. When they unionize, they put so-called "broadness" and human fellowship ahead of the teachings of God's Word. Think of Baptists having a preacher who denies the deity of Jesus, the virgin birth, the inspiration of the Scriptures, etc., to hold a meeting for them! Such is a plain violation of II John 9-11.

3. When they unionize in evangelistic meetings, they ignore the fact that they are not agreed on the way of salvation. Campbellites and Baptists, for example, are not agreed on how a sinner is saved. In a revival, which way of salvation shall be preached—the way of WATER, or the way of BLOOD?

4. When they unionize, they are guilty of arrant hypocrisy. Pretense is made that there is unity, when there is none. They are separated by beliefs that are irreconcilable. Those who believe that salvation is TEMPORARY are miles apart from those who believe that salvation is ETERNAL. Somebody has to be wrong concerning so vital a matter. Both cannot be right.

What Does The Bible Say?

It says, Amos 3:3, "How can two walk together except they be agreed?"

It says to SEPARATE from wrong things rather than to COALESCE AND UNIONIZE. (II Cor. 6:17).

It says that "a little leaven, leaveneth the whole lump." Unionism introduces the leaven of (Continued on page 3, column 1)

The Baptist Examiner Pulpit

"KEEP"

SERMON BY PASTOR JOHN R. GILPIN

"And now I am no more in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."—John 17:11, 12.

I want to talk to you on the word "Keep," and I want to show you a varied use of this

word as we find it all through the Scriptures.

THE DEVIL KEEPS.

First of all, the Devil keeps the unsaved until the Spirit of God takes them from him. We read: "When a strong man armed KEEPETH his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."—Luke 11:21, 22.

The "strong man" that is spoken of in this text is the Devil. The "stronger than the strong man" is the Lord Jesus Christ. It says that the strong man keepeth his palace and his goods are in peace. Now the strong man's goods are the unsaved, so this Scripture literally says: that the Devil, who is the strong man, keeps the unsaved, who are his goods, until the stronger than the strong man, the Lord Jesus Christ, comes, and takes them (Continued on page 2, column 1)

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"Keep"

(Continued from page 1)
away from him.

We read:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." — Mt. 12:43-45.

Now these two passages from Matthew 12 and Luke 11 are very closely and definitely related. They tell us that the Devil has a

The unclean spirit goes out of a man. In other words, the individual will reform. He will put the Devil out. He will clean up his life for the time being. But the Scripture indicates that such a reformation doesn't last, for it declares that very soon that unclean spirit that was evicted from his house comes back, looks into that old house where he used to live that is all clean, swept and garnished, and he says, "Nobody is living here, so I'll just move back." He takes with him other spirits, more wicked than himself, and they all move in. Jesus declares that the last state of that man is worse than the first.

Now, beloved, that is talking about the individual who reforms his life, who changes his ways, who puts the Devil out as a result of his reformation, but the Lord Jesus Christ doesn't come to live within that man's life.

I can think of many individuals whom I have known through the years that would exactly correspond to this Scripture. There is an individual that comes to my mind who used to reform the first day of January of every year — that is, if he were sober enough. Sometimes it was the second or the third day of January before he got over his New Year's drunk, sufficiently so that he could reform. But I always knew that I was going to have a visitor. As surely as January 1st, 2nd, or third would roll around, this fellow would come to see me, and he would nearly always bring me about a half inch of whisky in the bottom of the bottle. Once in a while he would get too thirsty, and drink it all, and wouldn't have a bottle to bring me, but most of the time remorse would set in soon enough that he would save a little in the bottom of the bottle, and he would bring that to me when he started on a long dry spell. He would tell me how he was going to reform, and how he was going to mend his ways, and how he expected to change his life in every particular. I have actually seen that man take out his pencil, and write the date and a pledge under that date, and sign it of his own accord, and hand it to me and say, "Brother Gilpin, if I don't live up to this you can prosecute me as a perjurer. I want to break this habit and I am going to make another start this New Year's."

As I say, beloved, that man was a steady customer New Year after New Year for a long period of time, and yet never was saved. He would put the Devil out of his life. He would reform. He would clean up the outward portion of his life, but Jesus Christ never came in as a Saviour. What was the result? A few days, maybe a few weeks at the most, would pass by and this individual would be drinking again. What had caused it? This text gives the proper explanation. This text says that when a man puts the evil spirit out and cleans up his life, after a while that evil spirit comes back and takes a "peek" into the old house from whence he was evicted. He sees how his old house that he used to live in is empty,

swept and garnished. It looks good on the outside but Jesus Christ isn't on the inside. The house is empty. The man does not have the Son of God within his life. The Word of God says that that evil spirit comes back into that man's life and brings with him other evil spirits more wicked than himself, and the last state of that man is worse than the first.

I have seen this over and over again, as people try to reform. They will mend their ways. They will change their style of living but they are unsaved. They have only reformed. They have not been regenerated. The result is that Jesus Christ never comes into their life, and consequently it is easy for them to fall away. Of course, in reality, they never had anything to fall from. That is the story of lots of revival meetings. That is the story of many protracted meetings. Folk will get interested. They will get under conviction. They will reform. They will quit their meanness. They will turn over a new leaf. They will join the church. By the time the meeting is over, they have backslidden. They have lost their salvation, so they say, and the world looks upon him and says, "There is a man that was saved and now he is lost." No, no, beloved. All that man had was (Continued on page 6, column 1)

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

HELL

Did God create Hell? If not, who did?

When He created Hell, did He know why He was creating it?

Was He certain that someone would occupy Hell if He created it "just in case"?

Isn't Hell created for the devil and his angels? If so, are they bound for Hell?

Could the devil and his angels be saved? If so, would that make God's work of creating Hell all in vain?

With the power to foreknow, why would God go to the trouble of creating Hell, if it would be in vain and He it would be in vain?

Would you go to the trouble of building a house if you knew no one would ever use it?

If Hell were created by God, is it not one of His works? If it is one of His works, has it not always been known Him? (Acts 15:18; Psa. 90:4, etc.).

Does not God do in time what He has decreed to do from eternity? Does not His decree from eternity?

If He created Hell, was it not according to decree? When He decreed to create Hell, did He know who would spend eternity there?

For how long has God known about Hell? From eternity? If He has always—eternally—known about Hell, has He always known exactly who would go there?

Doesn't He create the very ones that go there? Is it not by the act of God that the lost shall be brought into Hell? (Rev. 20:11-15).

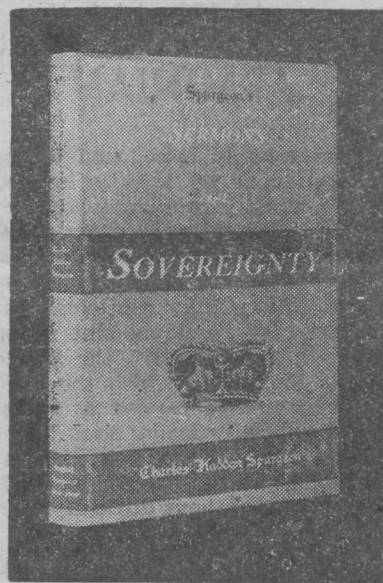
If this is an act of God, has He not always known who would do it? (Acts 15:18).

If He has always known he would pronounce damnation upon the lost, has He not always known who the lost would be?

If He has always known who the lost would be, did He know this before creation?

If He knew from eternity who would be lost, then those very persons, did He not by the act of creation make that it is His will that they be damned? Otherwise, why do they that perish?

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How Romanism Helps To Spread Communism

By W. F. BEIRNES

Communism is the most aggressive political and national force that has ever been organized since there was a nation on earth. It is most fanatical, bloody and ruthless. Communism is an ideology that will either itself be crushed or it will annihilate all other forms of government and all religions, Christian or pagan. That is its plainly dedicated purpose.

Since the Bolshevik Revolution in 1917-1918, the Roman Catholic Church has maintained that she, above all other religious bodies, stands as a bulwark against the advance of Communism. She has urged that Protestants join hands with her to stop the spread of Communism and defeat its purpose. We have repeatedly been urged by Protestant and national leaders to fight this battle together, or otherwise be overcome by it. On the surface this appears to be reasonable, and the logical thing to do. We should be able to fight Communism with any people that stands against it. However, when we face the facts we find that Catholicism, in whatever form, Greek Orthodox or Roman, has created a most fertile seed-bed for atheistic Communism. France reaped atheism as a result of Roman Catholic oppression, and the poisonous consequences were the Revolutions of 1798-1830 and 1848. France was then under atheistic leaders. The Roman Catholic Church does lift its voice against Communism. It does register opposition to any Communist regime as it is now doing in Cuba and has done in many countries; but ironically, a spiritually dead religion is fertile soil for Communism.

Romanism does not make any change in the lives of sinful men either on mission fields or at home, for its advocates are as sinful as those they try to convert to their form of religion. They do not preach the glorious gospel that convicts of sin and brings the penitent sinner to Christ, creating a change of heart and life. The writings of converted priests and

escaped nuns convey a picture of criminal practices, much evil. The Bible portrays the apostate church, "Mystery Babylon the great, the Mother of all iniquities," as full to the extreme of blood and crime. Only the White Thorne Judgment will reveal the exact truth. How can such a religion be an effective barrier to Communism?

Catholicism and Eastern Orthodoxy proved to be most fertile ground for the upspring of atheistic Communism in Russia. Such dead forms of religion came an easy prey to the doctrine of Karl Marx, proposed by Lenin and Trotsky, in company with a large number of their own race from east side of York. Russia was a pushover for the Greek Orthodox and the Catholic Churches could do the least act as a hindrance to Communism. (Continued on page 5, column 2)

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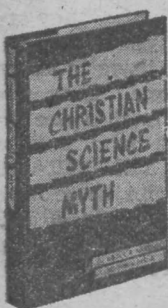
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1. Write us an encouraging letter which we may have to read when we open all these letters on May 30.
2. Pray that God will move upon the hearts and pocketbooks of our readers that an offering may be received which will more than care for our immediate deficit.
3. Send an offering personally, if you are financially able to do so. If you can't do so, write us anyhow and assure us of your prayers and interest in the on-going of TBE.
4. If you live near enough, be with us for the fellowship and praise service on the evening of May 30. Last year on May 17 (our Spring Rally in 1960), it was a glorious evening the friends of TBE had when meeting together.

PRAY! GIVE! WRITE! VISIT!

Unionism

(Continued from page 1)

... doctrine into a group, and false doctrine will permeate the whole. Dead churches all over the north have followed the wake of looseness and unionism.

What Should Be Our Attitude Toward Other Groups?

We should believe in freedom of speech and freedom of worship, and should insist that all be given the right to preach, and publish what they believe. But, we should exercise our freedom to combat the error of those who teach contrary to God's Word.

In great moral issues, such as common stand against liquor and vice and community evils, we should take a common stand, for doctrine or principle is involved. However, on matters of doctrine each Baptist church should aloof from all heresy.

Campbellism

(Continued from page one)

... there are two horses going in opposite directions, no man can better try to ride both at the same time. Where two are not agreed they ought not to try to walk together. Then Mr. Campbell organized his own denomination. In the meantime, he held meetings with quite a number of people on the subject.

The antecedent arguments opposing Campbell's theory are as follows:

(1) The plan of salvation from one book of Genesis to Revelation is one plan. Whatever has been essential as a requirement is also essential in the Old Testament as in the New Testament, and yet baptism was not essential in the Old Testament. And the Lord's Supper were not essential in the Old Testament. And yet, according to their theory, they were saved by compliance with the plan, and we are saved by compliance with terms that they did not have to observe; therefore, the plan was changed in the essential terms of salvation.

(2) But the model case of Abraham, the model case of salvation by faith as in Abraham, utterly nullifies any change in the plan: "Abraham believed Jehovah, and it was imputed to him for righteousness," or justification, and Paul says, "This was written not for Abraham's sake alone, but for our sake." When we believe in Christ it is imputed unto us for righteousness, and we must follow in the steps of our father, Abraham, showing that the plan of salvation was the same.

(3) Another antecedent argument is the testimony of the prophets. Peter said to Cornelius, "To him (that is, to Jesus) bear all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins." Here is remission of sins conditioned upon faith, and all the prophets bore witness to the fact that a man who believed on Him received the remission of sins, and there was no baptism at the time that the prophets bore that testimony.

(4) Acts 16:30 is the only place in the Bible where the express question is put, "What must I do to be saved?" and the express answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved."

(5) In many instances in the life of Christ He said to men and women, "Thy faith hath saved thee," and that where there was no baptism at all.

(6) A certain passage in Hebrews goes to the heart of the matter. Talking about the ritual of the Old Testament it says, "It was not possible that the blood of bullocks and of goats could take away sin." Why?

Because there was no intrinsic merit in the blood of bulls and goats. Apply that principle: It is not possible that baptism in water shall take away sin. There is no intrinsic merit in it.

"The blood of Jesus Christ, his Son, cleanseth us from all sin." The Old Testament ritual did not do it, and the New Testament ritual does not do it.

(7) If we make some external act to be performed by another party essential to our salvation, then the promise of salvation can never be made sure to us, and yet the Scriptures teach that God made salvation by faith that it might be made sure.

That penitent thief, for instance, was up there dying, hanging on his cross. Suppose baptism is an essential condition to salvation; he is lost, for he could not come down. But Jesus looked at him who had complied with no ritual, and said, "Today shalt thou be with me in Paradise."

I discuss this subject at length because I want to solemnly impress upon the mind the way these two theories fight, have been fighting, and will continue to fight until the end of the world.

(8) I will assume a perpendicular line as upon a blackboard. Write on one side of it, "Lovers of God." And on the other side, "Haters of God." On one side are believers; one the other side unbelievers. Now, from which of these two sides will you take the subjects for baptism — people who love God and believe in Jesus Christ, or haters of God and unbelievers? A follower of Campbell will say, "Take lovers of God and believers in Jesus Christ."

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Why Lost Children Should Not Be Taught To Pray

Recently, a lady wrote to us and asked if she should teach her children to pray. She said that she had come to doubt that it was right and the Scriptural thing to do. Of course, all of her children are young, and none of them are Christians. Now what does the Bible say about prayer in regard to children? Can they pray and should they be taught to pray?

Most people never give this matter a thought as to whether or not it is right to teach children to pray. Many parents have taught their children, "prayers" and little rhymes to say before bed and before meals, without thinking what their action means. Of course, this common, seemingly harmless practice is done by people who in general are not Bible students, and thus do not know much about prayer. But it is also done by many people who are students of the Scriptures.

First, let me say that parents should very diligently teach their children the Bible. This should be done daily, and children should be catechised concerning Bible truth, since this is one of the very best ways of teaching them. They should be taught the Ten Commandments and the

fact of man's guilt. They should be taught of Christ's Virgin birth, His sinless life, His blood atonement, bodily resurrection, ascension, and second coming. In short they should be taught all the things of the Bible. The Scripture promises: "Train up a child in the way he should go; and when he is old, he will not depart from it." — Proverbs 22:6.

Furthermore, parents should take their children to church every time the doors open, so that their children might be taught the Word of God. They should not merely send the children, but they should take the children. They should pray for their children, asking God's blessings upon His Word as they hear it taught and preached, that they might come to know Christ as Saviour.

But children should not be taught to pray. Prayer is the exclusive privilege of the children of God. None others can call God their Father. The model prayer which begins with the words "Our Father," should never be taught to children to pray because God is not their Father. The Scripture teaches that we become the children of God by faith in Christ Jesus. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). Galatians 3:26: "For ye are all the children of God by faith in Christ Jesus."

These verses teach that children are not born naturally into the world as sons and daughters of God, but that they become such when they believe on Jesus Christ as Lord and Saviour. The Scriptures teach that man's nature is the same as that of the Devil, "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). And again in Ephesians 2:3 we read: "By nature the children of wrath."

Instead of teaching children to pray to God, calling Him their Father, they should be taught of their depravity by nature and how that they can become children of God and thus call God their Father. They should be taught of their need of the atonement of Christ and that only by faith in Him as their Saviour can they have "an advocate with the Father."

I think that much harm has been done by parents to children in this regard as result of: (1) a sentimental attitude and view of (Continued on page 5, column 5)

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THE ONLY PERFECT, PERSONAL WAY OF SALVATION

By C. H. SPURGEON

"Jesus saith unto him, I am the way . . . no man cometh unto the Father but by me." — John 14:6.

What can be more plain, not to say homely, than these words, "I am the way?" If we have lost our way, we want a plain direction if we are to find it again. So, when we preach to sinners concerning the "way of salvation, we cannot be too simple. Those preachers who have been the most successful soul winners have been most easily understood by their hearers. We need ministers who will compel us to use our Bible, not our dictionary. Our aim must ever be to bring sinners to Christ. I will this evening show you the way to Heaven as plainly as I can.

I. JESUS IS THE ONLY WAY OF SALVATION

Jesus is the way to holiness, to acceptance, to God, to Heaven. There is a glorious intolerance in the text: "No man cometh unto the Father, but by Me." There is none other name under heaven given among men, whereby we must be saved.

What about the man who does not believe? May there not be another way whereby he may be saved? Here is Christ's answer: "He that believeth not shall be damned."

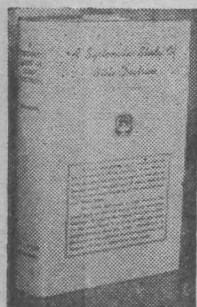
It is the best of all charity to be honest; our Lord and Master would never have pandered to the modern spurious charity, there is nothing like that in His teaching. Jesus ever denounced the wrong as loudly as He commended the right. He did not say, "Well done, Scribes and Pharisees, you do your best, and you will be all right." No, He righteously condemned them, and cried, "Woe unto you!" He preached against every doctrine except that which He Himself taught.

There seems to be growing up amongst us an idea that a man is of a persecuting spirit if he does not think that the one who flatly contradicts him is as right as himself. If we do as some wish, we shall in time reach that blessed state of charity which had been attained by the courtiers of the Sultan, who, when he said at midday, "It is midnight," replied, "Yes, sir, there is the moon, and there are the stars."

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protest against Popery, lest we should be considered bigots; we must subscribe to all that men teach, if only they are sincere.

Suppose a man, traveling due North, was sincere in thinking he would get to the South, do you think his sincerity would bring him to the desired destination?

If a man were sincere in thinking that prussic acid was a wholesome food, would the poison do him no injury?

If a man starved himself while he sincerely believed he was feasting, how long would it take him to get fat?

You say, "These things are contrary to the laws of nature." Just so, and the laws of God's gospel are as fixed and true as are the laws of nature. If you are honest and sincere in keeping to the road of ruin, you will reach the natural end of that road — eternal destruction. Sincerity in believing a lie does not change the lie to the truth.

There is but one way to Heaven, there is only one Saviour, Jesus Christ is exclusively "the Way." This excludes all by-paths, all cross-roads, and all short cuts. Scripture knows nothing of the new theory, that we may be all right though we are in direct opposition to the Word of God.

Not By Works

The way of good works does not lead to Heaven. We must still have decided, faithful preaching upon justification by faith. There is as much need today for us to declare this elementary doctrine of the Christian religion as there was in the days of Martin Luther. We must explain, and expound, and enforce, the doctrines of grace, and the absolute necessity of trust in the finished work of the Lord Jesus Christ. We must be saved by His doing and dying, and not by anything of our own; we must be justified by His righteousness, and not by our own, for indeed, we have none.

The canker of self-righteousness is everywhere. As ministers of Christ, it is necessary for us to come back to the old cry, "Salvation is not of ourselves. Salvation is of the Lord. Jesus is the only way; there is none other."

Jesus Christ is the Substitute of His people. He bore their sins in His body on the tree; and now, those who are "His people" are saved by Him "from their sins." Their sins were laid on Jesus; and that which He did on their behalf, saves them; not anything they can do. We might as well expect to sail to America on a millstone, as expect to go to glory by our own doings. There is no way to Heaven other than Jesus, trusting His merits, resting on His atoning sacrifice.

Not By Works and Grace Mixed

The way of salvation is not by works and partly of grace. The way of salvation is all of grace. None can assist Christ in the work of saving guilty men. God does not take a composition from bankrupt debtors and then let His Son, Jesus Christ, make up the deficiency.

Who helped the Eternal Jehovah when He made the Heavens? Who was with God when He raised the arches of azure? Who, beside the Lord Jehovah, poured out the wide and open sea into its mighty channels? Is there a single flower that had an angel to help God to make it? Can you find even one blade of grass that owes its origin partly to the divine and partly to the human? Never! God was alone in the greater work of salvation and redemption.

Who helps the Almighty God

in providence? Those ponderous wheels that are so high, and terrible, are ever rolling on; who is that that makes their axles stand fast, and guides the wheels in their wondrous revolutions? Is there any man who controls the clouds? Have you heard of any king or potentate who manages the storms? Is not the Eternal the only One who puts a bit between the teeth of the winds, and stands as the Almighty Charioteer who can rein them up at will? Will He let a puny creature, whom He has made, take part with Him in the workings of providence? Is it likely that He will suffer a sinner to become a shareholder in the mightier work of grace and salvation? No. The Messiah comes alone from the winepress, with His garments red with His own blood, "traveling in the greatness of His strength." He that speaks in righteousness, "mighty to save," trod the winepress alone; and of the people there was none with Him.

Upon Calvary's cross, no other blood than that of Jesus Christ contributed to His people's redemption. The glorious Lord will not yoke Himself with thee, sinner, in order to secure thy salvation. Yoke an angel with an emmet, link an archangel with the tiniest gnat which ever fluttered in a summer's eve; but never



C. H. SPURGEON

think of joining the Omnipotent Jehovah with man's nothingness. The Almighty God yoked with the sinner's feebleness, the Everlasting, the Infinite Maker of all to be simply a co-worker with us, and we labouring together with Him, and helping Him to do what He could not do without us in procuring our salvation — is not the very thought arrant blasphemy?

Not By Baptism And Lord's Supper

Even ordinances which God Himself ordained must never be trusted to as a means of salvation. Jesus Christ is "the Way," not baptism; not the Lord's Supper.

As for those things which God did not ordain — infant sprinkling, human ceremonies, ritualistic observances, confirmation of the ungodly, wax images, gilt crosses, artificial flowers, fine music, intoning, fasting communions, and so on — these are sins in God's sight; put instead of Christ's work, they are idolatry. You might as well trust to the ordinances of an old hag as to the ordinances of any priest, Romish or Anglican, who pretends that he has more power with God than you have yourself.

We are all alike in the sight of God in this respect; if we come before Him as sinners, He accepts us in Christ. If any assume priestly power over their fellow sinners, let such men tremble for themselves, and remember the fate of Koran, Dathan, and Abiram. He who talks about conferring salvation on others, should look at the dreadful condemnation which awaits his own soul,

unless he repents of his great sin. God will yet cause His judgments to come forth, and utterly destroy those who would trench upon the priestly prerogatives of the one and only Great High Priest, our Lord and Saviour Jesus Christ.

Not By Feelings

He who rests upon his feelings will be as much deceived as he who rests upon his works. The blood of Jesus saves; not my sense of guilt, nor my consciousness of depravity, nor all my knowledge of my guilt. Salvation is all in Christ Jesus from first to last; putting His pierced hand on all our doing, believing, seeing, feeling, experiencing, He covers it all up, and says, "I am the Way." Therefore, I must rely on Christ alone, for—

"None but Jesus, none but Jesus, Can do helpless sinners good."

II. JESUS IS THE PERSONAL WAY OF SALVATION: "I AM THE WAY"

The way of salvation rests entirely upon the person of our Lord Jesus Christ. We do not think enough, honor enough, preach enough, about the person of Christ. We must be clear about the merit of the precious blood of Christ; we do well to meditate much upon the sponge, the vinegar, the nails, the five wounds, the bleeding side, the dying cry, "It is finished," the resurrection and the ascension of our Lord; but we must not forget "Jesus Christ Himself."

We want not so much doctrine about Christ, as Christ Himself. Doctrine is the throne on which Christ sits; but we must have Christ upon the throne. If we are to have our churches full of life and power, we must have more preaching of Christ, talking to Him, dwelling with Him — a bleeding Saviour visibly crucified among the people.

We want the Incarnate God, the real Christ; we do not want a picture of the crucifixion on the wall, we want Christ in the heart. We do not want the portrait of the Saviour on stained-glass windows; but we do want the image of Christ portrayed in living lines upon our souls. We must have the blessed person of Christ, the real, living Christ, still giving the shout of a King in the midst of the camp of Israel. This is the power to save the soul, this is the power to move the world.

When we live, it must be Christ living in us. When we are fed, it must be upon Christ, the Bread of God coming down from Heaven. When we reach Heaven, it will be to be where Christ is, beholding His glory. Our pardon comes from Christ Jesus the Lord. We are accepted in Christ, the Beloved.

Our salvation is all in Christ; Christ our wisdom, Christ our righteousness, Christ our redemption, Christ our sanctification. The very real, personal Christ must be our Saviour. "I am the Way." Jesus Christ did all that was necessary for the salvation of all sinners who trust Him. The blood which streamed from His veins, from His heart, cleanses from all sin. The perfect righteousness of Jesus is the believer's justification. Christ is all believing sinners need.

III. JESUS IS THE PERFECT WAY OF SALVATION

He is not part of the way, but He is the whole of the way. Christ is the way from the place where the sinner is, as a sinner, right up to Heaven. Jesus Christ comes to the sinner just where he is; He is to the sinner, as a sinner, where he is, an all-sufficient Saviour, to bring the guilty one to glory. As a sinner, hopeless, senseless, dead,

you are to believe that Christ is the Saviour for just as you are. The way to Heaven is the way which begins where you are, and goes straight to Heaven.

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

"He that believeth on the Son hath everlasting life," — insurance against sin, and insurance against terror. (John 3:36).

Those who believe on Christ shall hold on their way; and Christ the righteous, shall be stronger and stronger. The believer is really, vitally, personally and spiritually, one with the Jesus Christ.

IV. JESUS IS THE PRESENT WAY OF SALVATION

Jesus does not say, "I will come the way." He says, "I am the way." Not, I may be, but "I am." That is, presentness.

You have not to feel your way before you come to Christ. You need to feel afterwards, when you need to feel afterwards, the whole of salvation is in Christ. Thy sense of need must come from Him, and thou must trust to Him to give thee a sense of need.

Thou sayest, "But my heart is so hard." Yes; but it is Christ working by His Spirit to soften that hard heart. It is salvation to Christ; thou must trust to Christ, for all, and He will do everything. The only qualification for salvation is guilt; the only qualification for washing is filth; the only qualification for salvation is that thou art a lost, ruined, helpless, done sinner.

Trust Jesus Christ now, thou shalt be saved. Come to Christ without anything of thy own, resting wholly on what the Lord Jesus Christ has done, thus coming, Christ will in wise cast thee out.

Soul, let me put it thus. If thou wilt throw thyself flat on Christ and trust wholly in His mercy, if thou dost perish, coming to Christ, I shall perish. (Continued on page 5, column 1)

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Texas Baptists Drifting On Tide Of Rum And Ruin

[Religious News Service]

FORT WORTH, Texas.—Two state legislators have resigned, one forcibly from Baptist church, here following pastoral criticism of their support of legislation that would clear the way for a new \$20 million brewery in Tarrant County, south of Fort Worth.

Representative George Richardson said he quit First Baptist church because of remarks made by the pastor, the Rev. Homer McWhie, about him and other legislators backing the bill.

His action came after Representative Tommy Shannon was forced to resign from Beacon Baptist Church, where he was a deacon and Sunday School superintendent, because of his support of the bill.

At Austin, the state capital, Representative Shannon received a standing ovation in the House when he stood up to sign a resolution saying he "has ably represented his member as a fine, outstanding member of this legislature—and that his moral character and integrity are beyond reproach. We respect any man who stands by his convictions and who does not bow to the many pressures which must be confronted every legislative day."

The bill would permit the Carlsberg Brewing Company to continue operation of the brewery even in the precinct in which it would be located were to vote "dry" in its construction. The precinct voted "wet" by a narrow margin a few months ago, but its forces are seeking another election.

Preacher Attacks Preachers

Representative Shannon also was defended by another Baptist minister here. The Rev. L. T. McWhie, pastor of Englewood Baptist Church, located in the city blocks from the Beacon Church, read a statement to his congregation at worship services which he attacked "preachers who were not following the teaching of the Bible when they did so."

If I were to vote tomorrow on whether to allow the brewery to be located here, I would vote for it," he said.

Confirming dismissal of Representative Shannon from the Beacon church, the Rev. Cal Sims, pastor, said: "We are opposed to any thing (the brewery bill) in any way, form, shape or fashion. We don't think anyone should vote for it and we teach against it. I ask my own mother, if she were alive today and took

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But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!"

May the Holy Spirit take these words, and open them up to thine understanding and give them an abiding place in thy heart, and lead thee to Jesus Christ, who is "the Way" of salvation! Amen!

Communism

(Continued from page 2)

established in Russia it spread by bloody revolutionary violence through Roman Catholic countries with tornadic force. There was no spiritual power to stay the onrush of this mighty power of Satan. Why are Protestant countries like America and England the last to be besieged by Communism? It is because they have had too much true evangelicalism for Communism to make rapid headway. A revival of old time salvation will stop Communism in its tracks.

The Communists find Roman Catholic and heathen countries ripe for their propaganda, such lands falling easy prey to internal revolution. On the other hand, Great Britain, Canada, Australia, the United States and the Scandinavian countries, where revival fires burned brightly for long periods of time, stand the strongest against Communism. They have manifested a Divine defense. If, however, a Roman Catholic ever attains to the throne of England or the presidency of the United States of America these countries will soon lose that Divine protection and become prey to any atheistic ideology organized against them. When the church becomes modernistic and loses its power the nation is in peril, and sad to relate, the Protestant church is fast drifting into apostasy and we are now in the gravest danger of our history.

Communism since the first World War has taken over nearly half of the populated world. Why such a phenomenal success? Take a good look at the map of the world and you have the answer. The three small Baltic states: Estonia, Latvia, and Lithuania were taken over by military might. They had no chance to resist, then followed Poland, Czechoslovakia, Hungary, Bulgaria, Romania, Yugoslavia, Albania, in fact, almost all Catholic countries. East Germany also was taken by conquest and left in Communist hands after the Second World War. Only Italy, the seat of Romanism, though with a strong Communist party, has not been effectively overcome because of the power of the Vatican. France

?? WHAT ??

WILL BE YOUR ANSWER TO OUR APPEAL
RELATIVE TO RALLY DAY?


?? WHAT ??

and Spain have escaped the heel of Communism but only because of the help and influence of the western nations. China and North Korea, Mongolia, Tibet and other heathen countries have been overcome or soon will capitulate to Communism. With these is included Indian which has been living under threats from the hammer and sickle for the last few years. Cuba, the first country in the Western Hemisphere to fall by Communist revolution, is another example of how a religion without spiritual power can prepare the way for a nation's downfall. The same conditions exist in countries of South America, Central America and Mexico. Romanism in these lands is very decadent and thrives only on lies and superstition.

Dark Africa is open to Communist deception because of heathen ignorance. The Belgian Congo, only lately severed from a Roman Catholic government and now in the throes of civil strife stirred up by the Communists, could become the starting point for World War III, according to late reports. A missionary just returned from Africa stated that those who suffered the most from the native mobs were Catholic priests and nuns because they were in politics, while few Protestant missionaries suffered death or indignities at the hands of the natives. Romanism breeds the conditions that make the Communist activity. We who are Protestant and in the enjoyment of Christian experience must pray down a revival now if we want to stem this tide of Communism and Romanism that is sweeping in upon us. We have no choice outside of II Chronicles 7:14. And let us so cherish our liberties as we ought.—The Contender.

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"Keep"

(Continued from page two)
reformation. He did not have regeneration. All he had was an experience of the flesh. He did not have an experience with the Lord.

I remember a woman came to me one Sunday morning and said, "Have you noticed my good husband the last two Sundays?" I said, "Yes, I have seen him, but I haven't seen anything particularly good about him." She said, "Isn't it wonderful that he is here in the service?" I said, "It surely is, and I am glad to see him. Has he been saved?" "Oh, no," she said, "he hasn't been saved, but he has quit his drinking. He will never touch a drop again, and he is going to live right and go to Sunday School and church from now on." I said, "Sister, he is just getting ready for the biggest drunk he has ever had in his life." Beloved, it wasn't three weeks until my prediction came true, and that fellow was in a worse shape than he had ever been in before. You can't put the Devil out and keep him out. The strong man armed keeps his goods in peace.

That word "peace" is rather a significant word. It is the idea of hypnosis or mesmerism. You have seen a person perhaps who was hypnotized or mesmerized. That individual thinks differently to what facts actually are. The strong man keeps his goods in peace. He keeps them hypnotized. That is why it is that an unsaved person thinks that everything is all right. He doesn't realize how bad off he is. He doesn't realize how terrible his condition is in the sight of God because the Devil has him hypnotized or mesmerized to the extent that he is just kept in peace. Sometimes, I say, he will try to reform and he will succeed for a little while, but it isn't long before he is right back in the clutches of the Devil again, because the strong man keeps his goods in peace.

If you are unsaved, the Devil has his hold on you in a way that you don't realize. He has a bigger hold on you than you realize at all. He keeps his goods. I tell you, beloved, if the Holy Spirit of God doesn't come into your life and liberate you from the Devil, he will keep his goods eternally. Mark it down, you are helpless. You are absolutely unable to help yourself. The Devil keeps his goods in peace.

II

JESUS KEEPS.

Sometimes the Holy Spirit begins to work in the life of an unsaved man and that man is saved. I don't mean that he reforms. I mean that he is regenerated. He has a genuine experience with the Lord. The "stronger than the strong man" takes possession of him. The stronger than the strong man liberates him from the strong man. In other words, Jesus Christ breaks that hypnotic spell that the unsaved man finds himself under as a result of being the chattel of Satan. When that man has been saved, he is then

kept by the power of God. Beloved, just as surely as the Devil keeps unsaved people until the Spirit of God begins to work within their lives and they are saved, afterward the Lord Jesus Christ keeps saved people eternally so they can't be lost. Listen:

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I KEPT them in thy name: those—that you gavest me I have KEPT, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." — John 17:11, 12.

This is the high priestly prayer of the Lord Jesus Christ as He is interceding in our behalf. One thing He prays for us is that we might be kept just like He kept the disciples when He was here in the world, so He prays that God the Father will keep all of those that had been given to Him down to the end of time. Beloved, I tell you, it blesses my heart to know that just as the Devil keeps an unsaved man before he is saved, through his power, so that when he is saved, Jesus Christ keeps that man definitely in His power. Listen:

"You who are KEPT by the power of God through faith unto salvation ready to be revealed in the last time." — I Peter 1:5.

Notice that it says, "Who are kept by the power of God." Beloved, I don't keep myself, but we are kept by the power of God. Just as an unsaved man is kept by Satan before he is saved, so a saved man is kept by the power of God after he is saved.

Isn't it a blessing to know that your salvation doesn't depend upon yourself. You were in the power of the Devil before you were saved, and it took the power of God to get you out from under the power of the Devil. It took the power of the stronger than the strong man to save you, and now that you are saved, the stronger than the strong man, who saved you, is the same one who keeps you, and will keep you down to the end of the age.

It helps me, beloved, just to know that my salvation doesn't depend upon myself. It doesn't depend upon anybody else. It doesn't depend upon the church or the preacher. My salvation depends upon the stronger than the strong man. He took me out from under the power of the Devil, when the Devil was keeping me, and He now keeps me just as securely as the Devil used to keep me before I was saved.

I like the words of the song which says:
"I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever;
For I am His, and He is mine,

Forever and forever."

Every year about this time, as we appeal to our friends for a substantial Rally Day offering, an enemy somewhere starts an ugly false rumor that the BAPTIST EXAMINER has a private subsidy, and that we do not need the contributions of our friends.

This is very definitely untrue. Frankly, THE BAPTIST EXAMINER has no subsidy crutch on which to lean. I only wish that we did possess such. If so, I wouldn't be writing this editorial. But since we have no one on whom to depend but God and our readers, it is necessary that I state the facts.

Since February 4, 1939 we have done our best to give our readers a paper which stands against all the isms and schisms of the religious world, and stands for the doctrines of God's Word and the historic position of Baptists. Up until the end of 1953 we gave you a four page paper, but since January 1954 we have given you twice as much reading material as theretofore. Many of our readers encourage us by saying that even the quality of the contents of the paper has improved through the years. Naturally such letters are an encouragement and an inspiration.

It looks like, though, we just simply are not able to make ends meet. We receive money from three sources: (1) Subscriptions, (2) Profit on job work done in our printing shop, and (3) Contributions from our friends. When the income from subscriptions and our shop does not pay our bills, all I can do is to call upon the readers of our paper.

In 1959 we lost most heavily all through the year. In fact we virtually existed on borrowed money in over nine months of the year. In 1960, through the blessings of God we were able to reduce our 1959 indebtedness by a little better than \$8000.00. This means, though, that we still owe between \$6000.00 and \$7000.00 from obligations which accrued in 1959. We thank God for His blessings in 1960, and we are trusting, if it please him, that this year will bring even greater blessings by way of our Rally Day offering.

Acting upon the advice of close friends who live nearby—friends who are liberal supporters of THE BAPTIST EXAMINER, we have designated May 30th as a Spring Rally Day in behalf of our paper.

We are urging all of our friends and those who love the paper to make an offering in behalf of the paper — even if it is a very small one.

Only God knows the outcome of this offering, and we leave the matter with Him, and with you, our readers. I am trusting that within the next few days, sufficient

money shall come in, and that we shall be able to meet our accounts in full. Even a dollar from all our readers would more than pay our deficit on the shop. Why not put a dollar in the mail today, and send up a prayer to Heaven that God will move upon the hearts of others to give a like amount, or more according to

ent money shall come in, and that

We read:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

Thank God, beloved, if you are a saved person you are in the hand of God, and nobody is able to pluck you out of the hand of the Father. Before you were saved, the Devil kept you; now that you are saved, Jesus Christ keeps you.

III.

SOME THINGS WE ARE TO KEEP.

My salvation is in the hands of Jesus Christ. He is the one who keeps me saved. But there are some things that I am to keep now that I am saved.

First of all, the Bible indicates that saved people are to keep their hearts. Listen:

"KEEP THY HEART with all diligence; for out of it are the issues of life." — Prov. 4:23.

Now what does this mean? Simply this: There isn't anything in this world that you do that doesn't originate first of all within the

heart. Every sin you ever commit starts in the heart.

Years ago a man walked up to me and said, "Brother Gilpin, is a man a thief because he steals, or does he steal because he is a thief?" I said, "Brother, it is obvious that he steals because he is a thief. The sin is already in his heart, and what he does on the outside is only the outward action, reacting from what he is inside his heart. Out of the heart are the issues of life.

I say there is never a sin that you are guilty of that doesn't start in the heart. Likewise there isn't anything that you do that is right that doesn't start in the heart. You come to church. The idea starts in your heart before you ever sit behind the wheel of an automobile and start driving in this direction. You bring your tithe to the Lord, but before you ever turn loose of your money and allow it to drop into the box, you are already a tither in your heart. You go out and witness for our Lord to some unsaved person, but before you ever talk to an unsaved person one time, the thought of doing so was in your heart. I tell you, beloved, out of the heart are the issues of life.

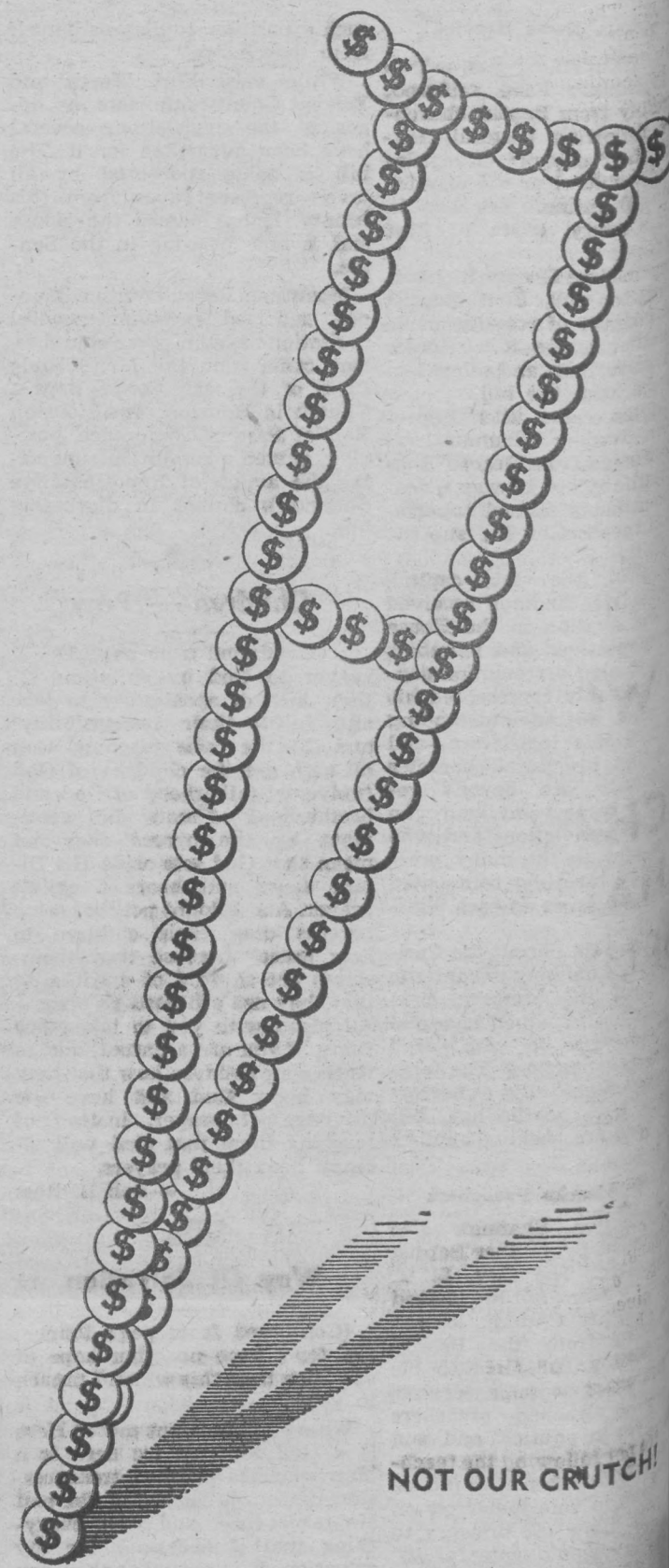
Solomon says, "Keep thy heart

His good pleasure.

It used to be when I had a salary as pastor that I made any deficit on TBE personal. Now my small salary just "stretch" that far. I am dependent upon God and friends to meet our needs now.

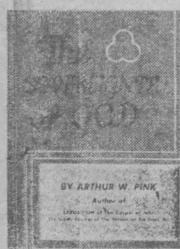
with all diligence." Beloved, everything that is in the heart comes as a result of the heart. How careful we ought to keep our heart with all diligence. I have often thought that the heart is a very important part of the human body so far as physically, the heart is most important. (Continued on page 7, column 2)

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Readers Encourage

(Continued from page one)

It has been a long time since I have written you just to tell you how much The Baptist Examiner means to me. With Rally Day so near at hand I want to say that I will be sending you an offering, the Lord willing. I shall also be praying that our God will stir up the hearts of His people everywhere, that they also may find strength to come to the support of TBE this Rally Day.

The paper has been a means of teaching me the doctrines of the Word of God since shortly after I was given Spiritual life. You and Brother Bob have certainly done a wonderful job of giving us the teaching we need to grow in grace. Surely, none who has been given the grace to learn the doctrines as they are written can truthfully say The Baptist Examiner has not been true to the doctrines of the Bible.

I would like to encourage everyone to ask God to give them both the will and the way to sup-

port TBE this Rally Day. Surely, the sovereign God we know and serve will bless us as we give in support of this work of the Lord, The Baptist Examiner. A sounder paper does not exist. Neither can more faithful men of God be found than the editors. I thank God for the grace that He has

just portions, as so many do.

I know I have learned more about the Bible from the reading of the paper along with the Bible than I could ever have learned any other way. It has continually been a blessing to me, and I know of no better way to "go ye into all the world and preach the gospel to every creature" than through the Baptist Examiner, therefore I am happy to have a small part in this great work.

I pray many others may feel as I do.

Mrs. Dawn Pack (Ohio).

★ ★ ★

When I got this issue of TBE out of my box, I began to think how hard it would be for me to get along without it. It has meant more to me than any other thing in my life other than the preaching of Bro. E. D. Strickland. It was through his preaching of the Word that I came to know Jesus. I'm sure you know him. Thank God for him.

Renew my subscription and use the rest of this offering for God's glory, as I am sure you will do. Thank God for you and Bro. Gilpin and all the other writers and people that have contributed to this paper.

G. P. Williams (Florida).

★ ★ ★

I know of no other publication that has dared to rescue from oblivion those God-honoring truths



ELDER JAMES CRACE

given them that they have been able to so earnestly contend for the faith.

May we all take courage as we remember that all things will be just as our Almighty God has purposed them to be.

Your Friend and Bro.
In Christ,
James F. Crace (Ohio).

★ ★ ★

Through the years The Baptist Examiner has been a blessing to me and my family and to many others that I know. We love you for the truth that you stand for and publish. We have seen the evidence in the lives of a number of people of the benefits to them from reading The Baptist Examiner. May the Lord continue to bless this ministry.

Sincerely,
W. E. McKinney
(Tennessee).

★ ★ ★

I have been reading THE BAPTIST EXAMINER for nearly fifteen years. This paper is one of the means that God used in teaching me the truth about His Sovereign Grace and the local church. I have been supporting this paper for many years as the Lord has enabled me. I encourage the members of our church to subscribe



ELDER J. FRANK McCRUM

that have graced the columns of The Baptist Examiner. Heresy carries deep wounds inflicted by the Examiner because of expert handling of the "two-edged sword" by this paper's editors. God doesn't send His people out on light maneuvers, THIS IS BATTLE! The sword is not used for surface scratching; it is plunged to the hilt! Unlike its contemporaries, The Baptist Examiner refuses to deal in the light tints of washed-out pastels of Unionism, Arminianism, or any other ism, but is bold to deal in ABSOLUTES. This generation is a blessed generation with such a faithful witness to the truth as The Baptist Examiner.

Yours in Christ,
J. Frank McCrum
(Michigan).

★ ★ ★

I have supported TBE through the years because I believe it is the soundest paper in existence and for its holding to the great truths on the absolute sovereignty of God and the doctrine of election as I believe it is taught in God's Word.

I also believe it deserves the support of any truly born again person.

Hugh D. Jobe (Arkansas).

★ ★ ★

What a wonderful paper, and how happy I am that I found out about it through a church member.

When ordering some books from you, with my books you sent me two copies of the Baptist Examiner of March 25, 1961. I kept one copy for myself and gave one to my daughter. We were thrilled with the article on election or God's elect. I would so love to have about a dozen of these copies to give out to a few members of our church.

Mrs. J. Barber (California).



ELDER RAY SCHWART

again believer in Christ Jesus.

To my knowledge, there is no other paper published that equals the degree of accuracy with which Bible Truth is presented in The Baptist Examiner. I personally appreciate the large number of articles that teach the Doctrines of Grace.

May the Lord keep this paper coming to our homes until the Heavenly Father sends His Son to take us to His home.

Very sincerely yours in Him,
R. E. Schwart (Kansas).



"Keep"

(Continued from page 6)
tant. You just have one. You have two eyes and two ears and two kidneys and two hands and two legs. Nature has been somewhat prodigal relative to some of the organs of our body, but you have only one heart. How important it is that we take care of the heart from a physical standpoint. How much more important it is that we likewise guard or keep our hearts with all diligence because out of our hearts issue everything pertaining to our lives. Yes, I say to you, the Lord Jesus Christ keeps us who are saved. We are kept by the power of the Lord Jesus Christ so far as our salvation is concerned, but the same Christ who keeps us saved, says, "Keep thy heart with all diligence; for out of it are the issues of life."

We are to keep the commandments. Listen:

"Fear God, and KEEP HIS COMMANDMENTS: for this is the whole duty of man."—Eccl. 12:13.

Somebody may say, "Now, Brother Gilpin, that is back in

the Old Testament." You know, it is surprising to me how people are wanting to divide up the Old and New and try to make it appear that the message of one is contrary to the message of the other. But I'll turn to the New Testament and read you the same truth. Listen:

"If ye love me, keep my commandments."—John 14:15.

"But whoso keepeth his word, in him verily is the love of God perfected."—I John 2:5.

The reason why people don't live up to the Bible, the reason why people don't keep the commandments, the reason why people don't try to live in the light of the Bible and make their profession what it ought to be is because they don't love Jesus Christ to start with. I am convinced, and have been for many, many years, that if a man is right with the Lord, he is going to try to live in the light of the commands of God. Not only are we to keep our heart, but we are also to keep the commandments that the Lord has given us.

We are to keep the ordinances. We read:

"Now I praise you, brethren, that ye remember me in all things, and KEEP THE ORDINANCES, as I delivered them to you."—I Cor. 11:2.

I think the ordinances might refer to all the teachings of the Word of God, but primarily we will narrow it down and say that the ordinances have to do with the ordinance of baptism and the Lord's Supper. Every saved man is not left to his own discretion as to whether he will keep these ordinances, but we have a command resting upon us, that we are to keep them.

Here is an individual who says, "Well, I am saved all right, but I have never been baptized. I don't see that that is important." Or here is an individual who says, "I am saved all right, but I am not a member of a church and I don't take the Lord's Supper because of it. I don't see that that is important." Beloved, our God never asked you whether you saw it as being important or not, but He says, "Keep the ordinances." It isn't for you to say whether you will, or you won't, keep them. If you are saved, you have a command of God, and that command is that we are to keep the ordinances.

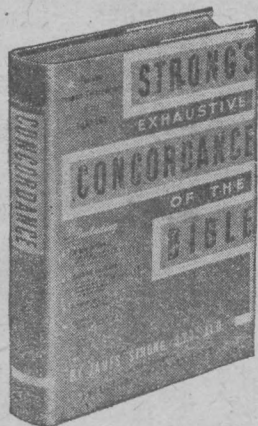
I used to know a woman who never would take the Lord's Supper with us because she didn't like to drink out of one cup. She said, "We send our children to school and we try to teach our children sanitation." "Then," she said, "we come to church, and you just undo everything that we try to do in the schoolroom. I am just not going to take the Lord's Supper in view of that fact." You say, "Well, that was her business." No, no, beloved, it wasn't her business. She was going to (Continued on page 8, column 2)

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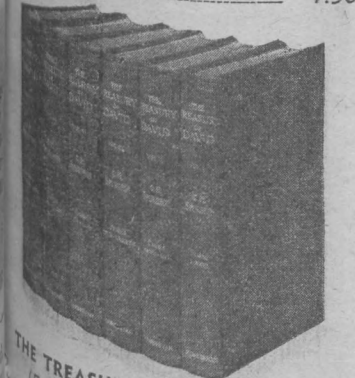
CHARLES HADDON SPURGEON

(1834-1892)

Pastor of Metropolitan Baptist Tabernacle, London, England; editor of "Sword and Trowel," a monthly Baptist magazine; published the Pastor's College in 1866; published thousands of sermons, tracts, pamphlets, books and other pieces of literature; known around the world for his writing, preaching, oratory, and other spiritual graces given to him by our Lord Jesus Christ.

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RALLY DAY SLOGAN...AN OFFERING FROM EVERY READER

Why I Believe The Bible

(Continued from page one)
whether you are saved or not.

5. **It has marvelous unity** (John 10:35, I Tim. 2:15). The Bible was in composition for some 1600 years in different countries, in various languages, with some 40 different writers with all sorts of occupations, under varying circumstances and only on rare occasions ever knowing each other personally—yet it is one book, coherent, progressive in thought, and yet fully complete. This has never been duplicated.

6. **It has a prophetic message not found in other books** (II Peter 1:19). These prophecies are often detailed, minute, complete foretelling of events and persons given centuries before fulfillment.



ELDER BOB NELSON

Even today's and tomorrow's conditions are here.

7. **The unusual honesty of the writers** (II Peter 1:21). They write of the evil as well as the good. The writers show the hero's faults as well as his good points. Truth is always given and sin is ever condemned. This shows that God is the author even though we find many writers.

8. **The completeness of its message** (II Tim. 3:16). No problem in human life is left out. From birth to death, from youth to adulthood, the scope is unusual. The story sweeps from eternity past to eternity future.

9. **The character of those who love this Blessed Book** (II Cor. 2:17). You will always find the finest, the noblest, and the righteous aligned on the side of the Bible. You notice that it is always

the wicked and sinful people who oppose it.

10. **It is reasonable for God to give us such a record** (Isa. 55:9). Since God is an eternal Spirit who cannot be seen with the human eye, is it not reasonable for Him to give us a written, infallible record concerning Himself that we might read and know Him?

11. **It is a revelation of the most unique Person called Jesus Christ** (John 5:39). This is the crowning feature of the Book. God the Father sent His only Son Christ who was likewise Spirit. He came to earth by being born of a Virgin. Thus we have Jesus Christ the GOD-Man. Here is portrayed the matchless birth, life, deeds, teachings, death, resurrection, ascension and return of the greatest Man who ever lived, the Son of God.

What if some do not believe this Book? Romans 3:3, 4. John 6:68.



"Keep"

(Continued from page 7)
ing contrary to the Word of God, because Paul says, "Keep the ordinances," and she had no business going contrary to what the Word of God says, regardless of what she thought about sanitation.

The question of baptism comes up. Here is an individual who says, "Well, I am saved all right, but I just don't see any need of being baptized. That is not going to add anything to my salvation."

I am ready to grant you that baptism isn't going to add one thing to your salvation, but I will tell you what it will add. It will add to your faithfulness to Him in having followed Him in baptism.

I used to hold a number of revival meetings and I was away from home a lot. Many, many times people have said to me, "I know I am saved, but I am just not going to join a church and be baptized. I am going to postpone that for a good long while yet." Let me tell you, beloved, it is not for you to say what you will do. If you are a saved person, you ought to be a member of the church that Jesus built in the community where you live, if such is possible. If there is a true church, you ought to be a member of that church. If there isn't a true church in that community, then you ought to be a member

of a true church someplace. You ought to follow Jesus Christ in baptism, and you ought to take the Lord's Supper because He says to us, "Keep my commandments."

We are to keep the unity. We read:

"Endeavouring to KEEP THE UNITY OF THE SPIRIT in the bond of peace."—Eph. 4:3.

I love unity. That is one thing I like about our little church—the unity that God gives us. Do you know why we have unity? We have unity when people believe the Book. You have unity when people believe the teachings of the Word of God.

Paul is talking about unity, for he says:

"One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4:5, 6.

Now, beloved, if an individual sees the truth concerning this, he will be in a position to keep the unity of the spirit. What gives unity of spirit? It is when people believe the same as to the truth laid down within God's Word.

There isn't anything more precious than the unity that a church has as a result of believing the truths and the doctrines of God's Book. I know individuals today who believe the truths of God's Book but who live in a place where there is no opportunity for fellowship because nobody else believes the things of God's Word. Beloved, how we ought to thank God for a belief of the truth, which gives rise to and genders unity.

Some several months ago Brother Willis was in the printing shop one afternoon and we were talking about our church. Brother Willis made mention of the fact that the thing he enjoyed about our church was the fellowship that we have because of the truth. I thought of it so many times. It has been such a blessing to me. We don't have a big church. We can't say that we are thankful for a big church. We can't say that we are thankful for lots of things that churches are thankful for, by way of the things of the world that they have. But, beloved, we can be thankful for the fellowship that we have as a result of a belief in the truth which gives rise to a unity of spirit, the like of which this world knows nothing at all about.

We are to keep ourselves pure. We read:

"KEEP THYSELF PURE."—I Tim. 5:22.
"PURE RELIGION and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself UNSPOTTED from the world."—James 1:27.

I don't know whether it is because I eat fast, drink fast, talk fast, and do more everything else fast, but I rather imagine that as a result I have spotted ties. This morning I went into the coffee shop for a moment, and in swallowing a glass of water it ran down on my tie. I was looking in my drawer where I keep a number of ties the other day with the thought in mind of having some of them cleaned, and I was amazed at the fact, that over 90 per cent of my ties are spotted. I mean by that, they have spots from food or spots for liquid that I have dropped. I thought as I looked at them, just as those ties become spotted and worthless—just as those ties become spotted and unsightly, so a child of God, if his life is spotted by the world, presents an unsightly appearance to the world.

I can imagine that a man of the world looks at one of us who is saved, and says, "There is your Christian. See how spotted he is. See how he is spotted by the world." Let me tell you, beloved, if it is necessary that a man keep his ties spotless to make them attractive, it is just as necessary, and more so, that we keep our souls spotless that we might lead

people to a saving knowledge of the Lord Jesus Christ.

We are to keep our tongue. Listen:

"Whoso KEEPETH HIS MOUTH AND HIS TONGUE keepeth his soul from troubles."—Prov. 21:23.

Haven't you been with individuals who were more or less boastful of the fact that they used their tongues rather plentifully, so far as other people are concerned? I heard a woman on the street say the other day, "I told her enough to last a month of Sundays." I remember another woman who used a similar expression sometime ago when she said, "I sure set the cat on her." Yet both of these women claimed to be saved. The Word of God says we are to keep the tongue.

Over in Siam they have a law, that if anybody is caught in a lie, they sew up the individual's mouth for three days time. Beloved, if that were true in America, there would be more fancy embroidered faces walking around Ashland than would be possible to imagine. I tell you, there surely would be some people that would have fancy embroidery. There are some folk who never would get their mouth open. There would be embroidery on top of embroidery. The Word of God says we are to keep the tongue.

We are to keep ourselves in the love of God. We read:

"KEEP YOURSELVES IN THE LOVE OF GOD, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 1:21.

Does that mean that we are to keep ourselves saved? No, the Lord does that. What does it mean? Literally, we are to keep in the fellowship of the Lord.

Years ago I knew a man who built a porch on his house all the way around the house. He was a cripple and had to go in, a

Send TBE To Others

wheelchair. He loved to sit in the sun. If he would sit on the east porch in the morning, the sun would shine on him, but without a porch the rest of the way around the house, he had to do without the sun the rest of the day. Therefore he had a carpenter build a porch all the way around his house so that he could keep himself in the sunshine all hours of the day. I used to drive by his house and I thought, what expense and effort that fellow had gone through that he might keep himself in the sunshine all hours of the day. And then I thought to myself, if he went to that much pains to keep himself in the sunshine all hours of the day, how God's children ought to be careful and cautious to keep one's self in the love of God in the same way. I tell you, beloved, we ought to be mighty cautious that we keep ourselves in the love of God, that is, that we keep in fellowship with Him.

I am not saying one word about your being saved. There is a lot of difference between relationship and fellowship. Your relationship never changes from the hour that you are saved, but your fellowship does change, and change frequently. God will take care of the relationship in Jesus Christ. It is your business to take care of the fellowship. Might I please God to help you keep yourself in the love of God, and in fellowship with Him.

CONCLUSION

Before you were saved, the Devil had you. He kept you. You could reform, but you got back in the same sinful rut where you were. He kept you. The strong man kept his goods. The day that you were saved the stronger man took you out from the hands of the strong man. The Lord Jesus

Christ became your Saviour. At that time on He has kept you. You are kept by the power of God, and there isn't one day about your going to Heaven while you die. Now that He keeps you, He wants us to do some keeping too. We are to keep the heart, we are to keep His commandments, we are to keep His ordinances, we are to keep the unity of faith, we are to keep ourselves pure, we are to keep the tongue, and we are to keep ourselves in the love of God.

As God keeps you in salvation, may you keep yourselves in light of these injunctions.

May God bless you!

Toplady

(Continued from page 1)
machines. He therefore submitted to necessity; and does not make Himself uneasy about it."

See, on which tremendous free-willers, when honest, themselves aground! Is their the Bible-God? Certainly. Their god "submits" to difficulties which he "cannot help" self out of, and endeavors make Himself "easy" under lions and millions of inextinguishable embarrassments, uncomfortable disappointments, and crushing defeats. Whereas, concerning the God of the Bible, it is affirmed that He hath done, will always continue to do, whatsoever He pleaseth. (Psalm 135:6)

Observe, reader, the pith of the consistency of the free-will scheme. This said scheme ascends on the ladder of blasphemy to the mountain top of atheism; then hurls itself from that precipice into the gulf of blind fanatic necessity, in order to prove mankind free agents!

—AUGUSTUS TOPLADY

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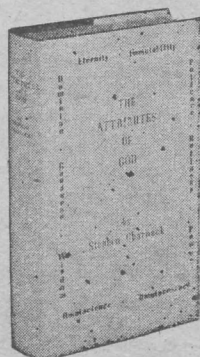
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