

"Not good if detached," so heads your railroad ticket. Something like that can be said of these who detach themselves from the church.

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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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The Eternal Security Of Believers

By BOB L. ROSS

them together, you could "prove" that a certain thing is "true." As a matter of fact, you could do that with about any book that is in print. You could take something from that book and chop up a sentence or two and tack them together and "prove" certain things which are preposterous.

Just to illustrate this about the Bible, you probably have heard the illustration used whereby one could prove that it is right to commit suicide. Judas committed suicide, and you could tie this to the verse which says, "Go thou and do likewise." Then another one is that there are oxen in Heaven. The Scripture says, "Do not muzzle the ox that treadeth out the corn." Then you could tack on the verse, "For such is the kingdom of Heaven."

You can chop up Scriptures like that and come up with about anything you desire, but that is not proving something by the Bible. That is perverting, distorting, mutilating, mangling the Word of God, and it is not **rightly dividing** the Word of God. That is wrongly dividing the Word. That would be like turning me loose in a butcher shop to chop up a cow; I wouldn't know where to begin and you wouldn't know what "cut" of meat to buy.

So that is the way it is with a lot of this proving something by the Bible, and that is the way it is a lot of times with those who oppose the doctrine of security. People that want to prove that you can be lost and go to Hell can chop the Bible up in just such a way and eventually (Continued on page 2, column 1)

Assurance vs. Presumption

By EDDIE GARRETT

New Testament Baptist Church
Hamilton, Ohio

"Blessed assurance, Jesus is mine!
O what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

The above words, taken from that wonderful old hymn, expresses beautifully the Bible doctrine of assurance. There are those who would scoff at the doctrine of assurance as it is related to our salvation. There are many who deny to some degree, if not altogether, the fact that a true believer **knows** he is saved. If, my dear friend, you are a child of God you will certainly know who your father is (Jer. 31:34). To have been born from above is to have the witness within yourself.

1. The Witness of the Spirit From Within

One of the outstanding evidences whereby a child of God knows that he is saved is the indwelling witness of the Spirit of God.

"The Spirit himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

This verse gives us positive teaching as to the fact that a

child of God does have an assurance of his sonship. This same chapter of Romans tells us that to be without the Spirit we are none of His.

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him" (1 John 3:18, 19).

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us" (1 John 3:24).

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13).

In each of the above references notice the frequent use of the word **KNOW**.

2. Love of the Brethren

This evidence of salvation is closely allied to the aforementioned one. But I want to consider it separately.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

There is such an affinity between regenerated persons that they love each other. One evidence of this love is that they delight in the presence and fellowship (Continued on page 4, column 1)

More Of The Comments We Received On Rally Day

COULD NEVER REPAY FOR BLESSINGS FROM TBE

I am enclosing my little part of Rally Day, which isn't much, as the saying goes, 'every bit helps.' I hope and pray every reader will respond with a good offering and make Rally Day one of the best. I can never repay you for the blessings and knowledge I have received from The Baptist Examiner. I especially enjoyed your sermon 'The Law'.

Mrs. B. J. White
Kentucky

TEXAS READER PLANS TO VISIT US THIS YEAR

It is only human for us to sometimes doubt and lack faith, but our Omnipotent Master, who never forsakes His own. Your greatest pleasure and most joy has been next to the teaching me the truth and unending and I know at times it is difficult to maintain that necessary faith and optimism and encouragement, but Brother Gilman you only knew how much you have meant to me, and I'm sure all the other readers, then perhaps that alone would be sufficient spark to kindle your faith

HOT DOG SUPPER REVIVALS

The following news item appeared in our local paper concerning a revival at one of the Baptist churches in the city. Hot dog suppers will be served on Monday night 9 and 10 years old and Tuesday night 11 and 12 years old Wednesday night. The suppers will be conducted at 6:45 p. m. What do hot dog suppers have to do with revival? There are no grapes or "grape nuts," nor are we eating dogs in "hot dogs," and we may safely say that there is no revival in "hot dog" supper revivals. Since hot dogs are closely related to baloney, that is our last word on the subject. B-A-L-O-N-E

—Plains Baptist Challenger

A SUPER RACE

Now, ours a super nation is—
The last word in a race—
And all we do is with a whiz!
We live with speed—not grace.
Like hungry beasts, we gulp our food,
Then drive with dizzy speed—
It matters not if we are rude—
Just so we're in the lead.
We burn the tires and rip the gears
And twist the crankshaft loose,
To rush to work—year after year,
Then rush back home to roost.
Our hearts are strained to bursting point—
Our tempers boil in heat—
Our bones are sore in every joint,
As we rush on weary feet.
In mad, wild pressure beats our blood,
To storm our aching heads—
Through surging nerves—like raging flood—
We're plagued by fears and dreads.
In haste—like mad men in a dream—
Our motto: "Haste still more!"
We live our lives as though it seemed
We'd like to get them o'er.
Asylums we are building fast
To care for those who break
Upon the rack of speeded task,
Yet MORE SPEED we must make.

(Continued on page 4, column 5)

TBE IS A SOURCE OF SOUND DOCTRINE

I am very much ashamed of the fact of letting Rally Day slip by as I have, and I beg your humble pardon. Seems my worldly cares are pushing so hard, time flies all too fast. Pray for me and my family that I may do God's will. Enclosed please find check for the work of TBE. May its needs both material and spiritual be wonderfully blessed. I feel it would be a wonderful experience to meet personally its editors and supporters — of whom I certainly would be the least. Pray for my family for TBE is about the only sound doctrine they are exposed to. May God bless and care for you and yours.

Malcolm R. Wood
Kentucky

(Continued on page 6, Col. 1)

(Continued on page 6, Col. 1)

The Curse Of The Bottle

FRANK B. BECK
68 Boylston St., Jamaica Plain,
Boston 30, Mass.

Scripture reading: Proverbs 23:29-35; Isaiah 53:3-5.

"Whadoyagot in tha bottle?" It would not be surprising to hear this question asked anywhere on the South End streets of Boston. There are many bottles in Boston. It was too bad that it was tea they dumped in the Boston harbor and not something else. "Whadoyagot in tha bottle?" Well, what is in that bottle? Beer. Wine. Whiskey. Gin. No! More than that. More than that.

There is iron in beer. Did you know that? Perhaps you need an awful lot of iron in your system. But not this kind of iron. For I see the iron of prison cell doors and narrow windows and the never-ending locks! At least it is for 65,000 people who are arrested each year for drunkenness in Boston. No wonder God says: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

I hear, too, that one can broaden one's thinking and imagination if he sips and sips wine and whiskey. "You will be seeing odd things" (Prov. 23:33

Moffatt). Yes. One out of every four folks who find their way to state mental hospitals are alcoholics. They must see odd things. That is also in the bottle!

However, there is muscle and strength in a glass of beer, wine, or whiskey. And some of us are very weak and must thus be strengthened, do we not? But not this way. For this kind of strength cuts right through the gold of the wedding band and snaps it loose. Men who drink have been married and have children. Where are their wives? Where are their little children?

Enough! O, that you might be asking the question that would be a rather surprising question to hear on the streets of our city: "What do you have in that Bible?" The good news of how you and I as poor sinners can go to a Saviour and be forgiven of the past, be set free from the power of sin, be healed, and be made decent and go to heaven! Will you trust this crucified, risen Saviour to do this now for you—right there? Do it now! Amen.

WHAT? NO PURGATORY?

In a recent issue of the Roman Catholic paper, *Our Sunday Visitor* (June 18), there is an article concerning a lady who was near death, and eventually did die. The priest who wrote the article seems to imply that there is no such place as purgatory. The article reads:

"She had told him (her husband) about noon of the anointing of the morning and had added that if she could die that day she would go straight to heaven because she had received the last Sacrament and the Apostolic Blessing that morning."

Concerning her state after the lady had died, the priest says:

"She must have been very busy and very happy talking to her Beloved Lord at that very moment."

Are Roman Catholics forsaking the doctrine of purgatory? Or is this priest just an "exception to the case"? Or was there something so "special" about this lady that she was granted an entrance directly into heaven?—BLR.

The Baptist Examiner Pulpit

CONFIDENCE IN MAN OR GOD

SERMON BY PASTOR JOHN R. GILPIN

It is better to trust in the Lord than to put confidence in man." —Psa. 118:8.

I don't imagine there is anybody here that would argue against the truth of this text. I am sure that all of us would be willing to admit and agree to the truth of it. It is an obvious fact that it is better to trust in the Lord than to put confidence in man. I might remind you if you put your confidence in man, that man may betray the confidence, whereas if you trust in the Lord, you can know assuredly that this is even more dependable than the Rock of Gibraltar. He never fails. I am sure there isn't one of us but what realizes definitely

the truth of this text, that it is better to trust in the Lord than it is to put confidence in man.

I think I will take time to give you a little experience in that respect.

A few years ago a Campbellite church in town got into a problem with the government over the mailing of their church paper. It didn't amount to a tremendous sum, but I think possibly around twelve or thirteen hundred dollars was involved. They thought all the time that they were mailing their paper properly, and the local post office thought the same thing, yet a postal inspector came up with the fact that the church and the

postal department unconsciously had been going contrary to postal regulations and concluded that the church owed the government about twelve or thirteen hundred dollars. Well, naturally no church would want to pay for that which had already gone into the past. On advice, they wrote to their congressman, and their congressman made them a proposition that they pay \$50.00 and the thing would be squelched. Accordingly, they paid that amount and got the matter dismissed.

I don't suppose it was over thirty to sixty days when the same postal inspector notified me that I owed the government (Continued on page 6, column 3)

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Eternal Security

(Continued from page one) get someone into Hell. They are chopping up the Scripture to suit their own doctrines.

We are to rightly divide the Scriptures. Peter says that no Scripture is of a private interpretation, that is, you are not to take a verse and isolate it, or a part of a verse and isolate it, and interpret it and come up with a doctrine. Rather you are to take the Scriptures as a whole, in their context, and study them in this way.

Some passages, if read alone, would—to some people—seem to teach baptismal regeneration, or the necessity of baptism for salvation; but when you study these Scriptures in their context, in the light of the Scriptures as a whole, you can't come up with the conclusion that baptism has anything to do with salvation. The same

is true with the matter of security. You can isolate a verse or a portion of a verse and it might seem to teach something that is contrary to the idea of eternal security, but we don't intend to study the Scriptures and accept them in that way. We intend to study them as a whole and take each verse in the light of the context, the chapter, the book, and the whole Bible, and my purpose is to give you enough truth from God's Word to convince you that God's people are secure, they can not fall away, and they can not perish.

I The Everlasting Covenant Of Grace

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" — (Heb. 13:20).

This covenant of grace is everlasting because it was made by Almighty God whose actions are eternal and unchangeable. This covenant of God took place in what we term as before the foundation of the world, in eternity past, when Father, Son and Holy Spirit made the covenant of grace with respect to the creation which was yet to be. We read of this in Ephesians 1:4.

"According as he hath chosen us in him before the foundation of the world."

The "He" refers to the Father, "Him" refers to the Son, "us" refers to the elect, and "before the foundation of the world" indicates that it was before anyone had existed. Often I say in sermons that such expressions as "before the foundation of the world," "from the beginning," and "in the beginning" are terms suited to the understanding of the human mind, because when you actually get before time you run into something which is no longer understandable to men. You run into something which the human mind can not understand or comprehend. We call it "eternity past," and it was when God existed and there was no such thing as time. There was only God. Later, time was created, and we are the subjects of time. This "before the foundation of the world" simply means before time, before the existence of the world, and before the existence of human beings.

Now we call this a covenant of grace, not because we find that particular phrase used in the Word of God, but because of the fact that it was a covenant, and it was a covenant of grace. It was not of works. It was not based upon the works of man, but on the free mercy of Almighty God, His love toward us, which is His grace. That covenant was certainly made. There's evidence of it by the very fact that Christ came, the very fact that He fulfilled the work that He did, and the very fact that He fulfilled the law in living and dying, doing the work which the Father gave Him to do. This proves that there was some sort of a covenant made before Christ came into the world, and from all in-

dications it was from eternity past when we were chosen in Christ. He was chosen as the head of the elect, to redeem the elect, to come and perform in their place, and whatever was required of Him was certainly required of the Father who chose us in the Son of God.

Now that is what is known as the everlasting or eternal covenant of grace, or the covenant of redemption. The everlasting eternal covenant involved the Father, Son and Holy Spirit. God gave people to Christ to redeem, Christ came into the world to redeem them, and the Holy Spirit's work is to bring us into a union with Christ through a knowledge of the truth by the means of the Gospel as He applies it to the hearts of those who are chosen. In view of this covenant of grace and God's eternal purpose, we read in Ephesians 3:11:

"According to the eternal purpose which he purposed in Christ Jesus our Lord."

In view of this eternal purpose of God, the covenant of grace, I want to raise the question with the respect to the security of the believer: how could it be that a person involved in this covenant, chosen of the Father, redeemed by the Son, and subject of the work of the Holy Spirit—how could that individual possibly fall away so as to be lost and thwart the eternal purpose of God, thwart the work of the Son of God, and thwart the work of the Holy Spirit of God? Those who would say that a person could be saved and lost must take a position that God's eternal purpose has been defeated, Christ's death has been in vain, and the Holy Spirit's work has been a failure.

I submit to you that the everlasting covenant of grace is a great foundation for the doctrine of security. As a matter of fact, I would put it this way, that once a person is straight on the doctrine of election, which is involved in the covenant of grace, he does not have any thought in his mind that it is possible for a child of God to fall and be lost. In other words, if a person gets settled on the doctrine of election, all these Scriptures which before might have given him some difficulty, now fall into a pattern of God and he sees that these verses do not at all militate against or indicate the possibility of a child of God falling away so as to be lost.

I don't know anybody that believes election that denies security. I do know some people who believe security but deny election. They do not see election, but they do believe enough of the Word of God to believe security. But I don't know anyone who believes election that denies the security of the believer, because it is just incompatible, it is just irrational, it is just not (Continued on page 3, column 2)

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I SHOULD LIKE TO KNOW:

Was Judas Iscariot Ever Saved?

No. Jesus called him a devil shortly after He chose Him. John 6:70.

● Did Judas fall from grace?

No. He couldn't do so, He was never in grace. He fell from his office as a preacher, but not from grace. Cf. Acts 1:25.

● Does salvation by grace license sin?

A thousand times, no! In reality, salvation by grace does just the opposite. It makes a man realize just how much he owes the Lord, and consequently causes him to live closer to the Lord. If one were saved by his own works, then he owes himself, but if saved by grace, he owes everything to Jesus. Instead of salvation by grace giving a license to sin, it actually puts a curb on sin and causes the recipient of grace to live even closer to his Lord. Cf. Eph. 2:10; Titus 3:8.

Paul even says that God's grace teaches us to live soberly (as unto ourselves), righteously (as unto others), and godly (as unto our Saviour). Cf. Titus, 2:11-14.

● Is "the mercy seat" a place for prayer?

The word for mercy-seat is found only twice in the New Testament — Rom. 3:25 and Heb. 9:5. In Rom. 3:25 it is translated "propitiation." In both passages it refers to blood, not to prayer, certainly not to tears or emotion. Christ is our propitiation or mercy-seat.

● Is the Moody Bible Institute of the Baptist faith?

No. It is inter-denominational. J. M. Gray, former head and one of the most prominent teachers of the Institute, was an Episcopalian. Other writers and teachers are Presbyterians, Methodists, Baptists and what not. It is wholly given over to unionism. Many of their writings, however, are Biblical and sound and very fine to circulate. It is not safe however to circulate any of them unless you know what is in them or know the writers. They are very unsafe on the church and the ordinances and all phases of church truth.

● Is there a possibility of falling out of grace?

Not if the Lord Jesus is God and truthful. He said: "Him that cometh unto Me I will in no wise cast out." Not unless the Devil and the believers in apostasy can put one over on God and get one of the elect. The Book says: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." Rom. 8:29, 30. That is a five-link chain extending from eternity past to eternity future and God plainly says that not one that God foreknew before time was will fail to be glorified when time ceases to be. All the balance of Rom. 8 piles up too many arguments equally unanswerable, as does the whole Gospel of John and many other Scriptures.

● What is the soul of man?

The soul of man is the immaterial part of a man as contrasted with the body. It is the part of man that survives physical death. The soul is the real person, while the body is the earthly house in which the soul lives. See II Cor. 5.

● How do we know that the thief on the cross had not been baptized?

Because he did not believe on Christ until after he (the thief) was crucified. Any baptism administered before he believed would have been null and void.

● What about sweetheart parties in the church building?

They are out of place. Neither

the church as a body nor building exists for entertainment or social activities.

● Should we pray for the lost?

Most certainly. Rom. 10:1 John 17:20. A preacher who preaches this is affected by Herod's shellism, and is badly in need of getting himself straightened out. The doctrine of everlasting election does not rule out praying for the lost and using Scriptural means in evangelism. However, let it be understood that the passages given do not authorize, suggest, or even hint at the mourners' bench, which deserves to be condemned and served by all who love the Word of God in its purity.

● How are we to try the spirit?

(I John 4:1). By the Word of God. See I John 2:20.

● What do you think of the statement, taken from a Baptist publication: "Deborah appears to have been the first woman evangelist." (Continued on page 3, column 2)

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The Conversion Of Saul --- Not By Water Baptism

I

Saul's Condition: He was in a state of enmity (Romans 8:7), seeking to overthrow the church (Acts 9:1). He was a religious man, but lost (Phil. 3:4-6, Acts 26:4, 5, Gal. 1:13,14). He was spiritually blind to the truth in Christ (Acts 23:1, Phil. 3:6, Romans 7:8, 9).

II

Christ's Appearance to Saul: This was an act of sovereignty. Saul was not seeking the Lord, but the Lord sought Saul! This is what the Lord always does in salvation, as men love darkness rather than light and do not seek God (John 3:19, Romans 3:11). Saul (Paul) afterward said: "But by the grace of God I am what I am." (I Cor. 15:10).

It was of God's own purpose that Saul be saved. "The God of our fathers hath chosen thee," (Acts 22:14). See John 6:37, Acts 13:48, II Thess. 2:13, 14, Romans 8:28-30, Eph. 1:4, I Thess. 5:9, II Tim. 2:10.

Christ was revealed to Saul as LORD. "Who are thou, Lord?" And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he (Saul) trembling and astonished said, Lord, what wilt thou have me to do?" (Acts 9:5,6). At this point Saul was converted to Jesus Christ as his Lord. At this point he repented of his past attitude toward Jesus and now believed in this same Jesus as Lord. He is now willing to do whatsoever his Lord tells him to do. So it is in every true conversion to Christ; the repentant believer loves Christ and his love motivates obedience to his Lord (I John 4:19, Gal. 5:6, James 2:14-26).

Saul called Jesus "Lord," and I Cor. 12:3 states: "No man speaking by the Spirit of God called Jesus accursed: and no man can say that Jesus is Lord, but by the Holy Ghost." Calling Him "Lord" meant he was the Messiah (Christ), the very Son of God.

I John 5:1 says: "Whosoever believeth that Jesus is the Christ is born of God." Saul "saw Christ," the Just One (Acts 22:14) and John 6:40 says: "And this is the will of him that sent me, that every one which seeth the Son, and believeth in him, may have everlasting life: and I will raise him up at the last day."

Also notice that Saul's prayer was acceptable to God (Acts 9:11); hence Saul was not a lost person at this time for "God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." (John 9:31). Saul was certainly a worshipper of God and a doer of His will.

III

Saul's Baptism. "Arise, and he baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16).

The death of Jesus Christ is what literally washed away our sins (Rev. 1:5); baptism, being the likeness of that death and a figure of it openly and emblematically declares that our sins are washed away by Christ. Alexander Campbell stated: "Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the water of baptism." So Saul really was pardoned before he was formally declared pardoned by the ceremony of baptism.

Eternal Security

(Continued from page 2)

proper logic and reasoning to say that God chose us in Christ, redeemed us by Christ, and called us by the Spirit with an everlasting purpose behind it and then all this can go to the wind. It is just not reasonable for a person to think in that manner.

Therefore, I say to you that the covenant of grace is an outstanding truth in the security of a saved person.

II

The Work Of Christ In Fulfilling The Law In Our Place In His Life And His Death While Here Upon This Earth

Why did Christ die? The Scriptures say that He died for our sins (Romans 5). But why for our sins? That leads me to consider the question of what it is that condemns a person, what it is that defines sin, and what it is that condemns for sin.

The penal sanction (curse) of the law is the penalty required by the law. Penal means "penalty" and sanction means "whatever is required or sanctioned by the law." The penal sanction of the law is therefore the penalty required by the law. The penalty required by the law is death. The Scripture says that the wages of sin is death (Rom. 6:23). Now that is the law's requirement for breaking the law. The law, therefore, is that which defines or sets forth for us what is required as being right and what is defined as being wrong, and along with that law goes the penalty for breaking the law, which is death.

Now since the law gives us the knowledge of sin, it tells us what is sin, and also in our own conscience convicts us and condemns us for sin. Since the law is that which does this performance, then we must consider the law as that which Christ satisfied, that requirement which Christ met when He lived and when

He died. When we think about Christ's death we must therefore always consider the law. When we think about the punishment due to sins, why Christ died for sins, we must always consider that which defines and condemns with respect to sin. So it is that we read in I Corinthians 15:55:

"O death, where is thy sting? O grave, where is thy victory?"

Then the answer is given in I Corinthians 15:56, 57:

"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."

These Scriptures sum up the death of Christ with respect to the law. It asks, what is the sting of death? In other words, when you die, what is it that is going to bring upon you the condemnation of eternal punishment? What is the sting of death? Why is death so fearful, and why is it that once men pass through death unsaved, they have a fearful eternity to look forward to? As Paul says, it is because the sting of death is sin. Death is because of sin, and the strength of sin is the law.

Notice these three things: death, sin, and the strength of sin, which is the law. If you die unsaved, you have sin upon your account. You have the law to face. The strength of sin is the law. The strength of sin to punish, to condemn, to make your eternity miserable is the law. If it were not for the law there would be no punishment. There would be no condemnation.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57.

Christ took away this sting of death because He suffered for our sins. He suffered and satisfied the requirement of the law in our place. Therefore in the death of Christ we have the fulfillment of God's law, the satisfaction of divine justice, and righteousness fully established in the work of Christ. The administration of death written in stones is therefore satisfied in Christ, and the condemnation which came to us by Adam and his sin is taken care of in the work of Jesus Christ.

Now, considering the death of Christ as it relates to the believer, I raise this question: if in Christ's death an individual has been identified with Christ as his representative, Christ taking his place, and as Paul says, "We are crucified with Christ, the old man dying with him, that the body of sin might be destroyed"—If we are dead in Christ and our life is hid with Christ, how would it be possible for a believer in Christ so represented, so united with the Son of God, to possibly fall again under the condemnation of the law so as to merit the damnation of his soul? If Christ died for your sins and my sins, then nothing can send us to Hell except an unjust God who disregards the work of Christ and the satisfaction of his own law.

Toplady has written that:

"Payment God cannot twice demand, First at my believing surety's hand, And then again at mine."

In other words, if Christ once suffered for sins, then God is not going to punish those for whom Christ suffered. God will not punish sin twice. The law has been satisfied, and that is enough for Almighty God.

III

The Work Of The Holy Spirit Of God In Salvation

The Father's purpose in the everlasting covenant has been considered. The Son's death in fulfilling that covenant has just been considered. Now let's consider the work of the Spirit who is to apply and appropriate the work of the Son of God to those God chose.

The Holy Spirit finds sinners separated and afar off from God, dead in trespasses and in sin, walking according to the course

of the world, fulfilling the lusts of the flesh, and the desires of the mind (Eph. 2:1-3). He finds them without understanding (Rom. 3:11). He finds them without any spiritual appreciation of the spiritual truth of God's Word (John 3:19). He finds them hardened in heart, darkened in their understanding, and without a sound mind with respect to divine truth (Eph. 4:17-19). He finds sinners in a terrible plight, unable to help themselves, unable to redeem themselves, unable to lift themselves by their bootstraps to Heaven. This is how the Spirit finds them: to the truth of God they are deaf, blind, dumb, hardened, naked, wretched, cut off, dead in trespasses and in sin. What does He do? It is His job—and furthermore it is His ability and power—in applying the work of Christ to the hearts, the minds, the souls, and the understanding of these people so as to create an affection in their heart for Christ and to produce love, obedience, humility, and all the graces that go along with the new birth.

This, then, is the work of the

Spirit. In fulfilling this work He takes the divine truth with respect to Jesus Christ and applies this to the hearts, the souls, and the minds of men so as to bring about a supernatural work in their lives which causes them to now love Christ, whereas they once cared nothing for Him; which causes them to love the truth of the Gospel, whereas they once cared nothing for it; which (Continued on page 5, column 1)

"I Should Like To Know"

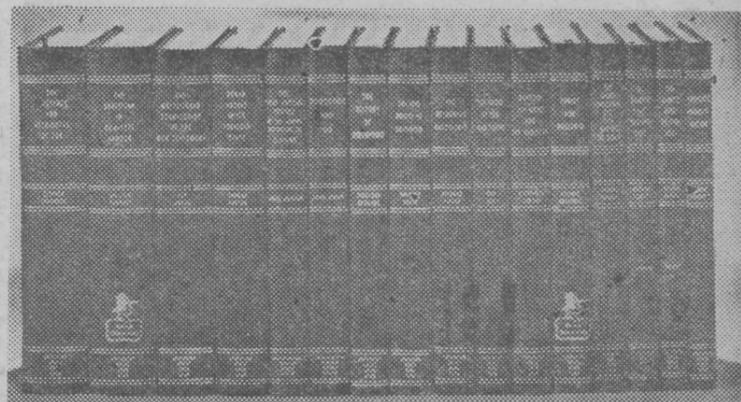
(Continued from page two) preacher?"

It is false in toto. Deborah was a judge and a prophetess. She was not a preacher in any sense of the word. The Scriptures make it plain that the only place where Deborah either judged or prophesied was under the palm tree in her own home; wholly private, never public. Judges 4:5. The only thing that even looked like any kind of public speaking was a duet sung by Deborah and Barak in Judges 5.



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New Guinea Photo Story

By Fred T. Halliman

NOTE: This completes the group of pictures from the Southern Highland District. This is one of the most primitive districts in New Guinea and one that I have had application with the government to enter for about three months.



This is a picture of one of the head-men of a tribe. The head-men are usually highly respected in their tribe and are looked to for advice, leadership, and all important decisions are left for them to make.



A man and two boys. They had attended the Christmas singing. The boy on the left is holding a drum, and what appears to be a stick that the man is holding with his left hand is a bamboo pipe, used for smoking.



This is the picture of a singing (in this case Christmas dance) in progress. These particular natives you see in this picture have known of this heathenish practice (Christmas celebration) no more than about four years; however, it seems that about the first thing the government or missionaries try to teach them is Christmas and Easter, and the Bible condemns both. But even if it were Scriptural to observe these days, it would be wrong the way these natives are taught, for they are taught to incorporate such events in with their heathen dances and sort of "play-like" they are worshipping God.

his wife loves him. Now I ask you, is this man guilty of presumption? The answer to such a question lies in the amount of evidence his wife gives to him as to her love for him. If his wife gives great evidence of subjection and loyalty, which are the true fruits of such love, then he certainly would not be guilty of presumption.

Let us take another case in point. Suppose a man "in cold blood" shoots down another man on the street. There are three witnesses to the shooting who testify in court to the cold-blooded killing. There are no witnesses to the contrary. Would a jury be guilty of presumption in convicting this man of murder? It would be foolish to think so. Only if there were circumstantial evidence would a jury be guilty of presumption in such a case.

Now, dear reader, having considered all the above passages from the Word of God as to assurance, would anyone, who has trusted Christ, be guilty of presumption if he believed he is secure? The evidence possessed by a true believer in the Lord Jesus Christ is so tremendous that he never could be guilty of such a sin. Just how great is the evidence of the Spirit? It is greater than we can describe.

"Whom having not seen, ye

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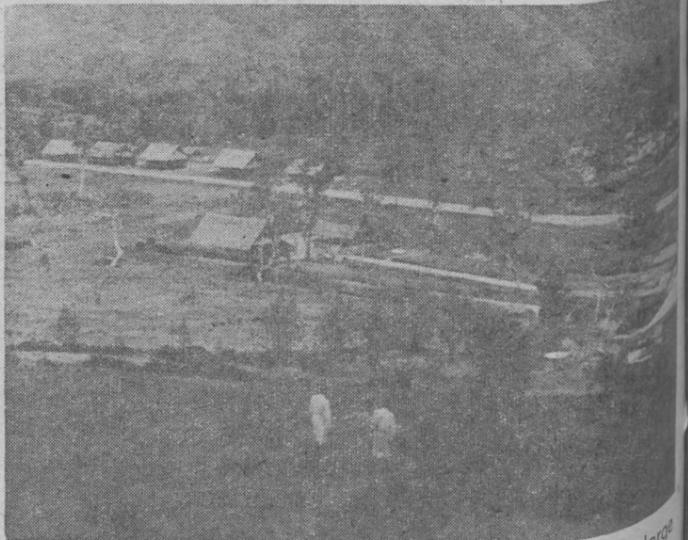
Women and a girl carrying bags of food. These bags probably contain sweet potatoes. It is not uncommon to see a woman with two and I have seen three of these bags swinging from their heads down their backs and then a child three to four years old sitting on top of the bags, while her husband walked leisurely beside her without a thing. He does assist her though, sometimes to hoist these huge loads into position.



A man standing beside his house. He has a stalk of bananas on his shoulder.



Hardly visible is a boy standing by this house. The big leaved trees around the house are banana trees. I have yet to find a place in New Guinea that will not produce some kind of bananas. There are several different kinds of bananas here. One missionary said in learning the local language where he was working, the people had already given him names of well over 100 different varieties of bananas.



This is part of a government station. It takes a large police force to keep law and order in these primitive areas, most of whom are recruited from more civilized areas.

love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

IV.

I now want to let it be known that I deeply despise presumption as much as anything else. There are many I am sure who are guilty of this sin in saying they know they are saved when they have no evidence. All true believers in Christ have assurance. However, there are those who have been led to believe some form of salvation by works (which will not save) and therefore they have no witness of the Spirit from within. For such persons as these to say they know they are saved is presumption. For a person to say that he knows he is saved because he knelt at a mourner's bench, or walked

forward in a church service was baptized, is to be guilty of presumption. None of these things save, therefore, he has no evidence (witness of the Spirit).

"And the work of righteousness shall be peace; and the effect of righteousness quietness and ASSURANCE for ever." (Isaiah 32:17).

A Super Race

(Continued from page 1)

We are a super-race of men—
We ALL to business give—
But shame we bring upon
when
We have no time to live.

—Edward V. Wood

Assurance

(Continued from page 1)
lowship of one another. A person does not have to be told whether or not he loves Christ and the brethren. This is something that the Spirit of God puts within the heart of the children of God.

III.

There are those who would

have us believe that if we say we know we are saved we are presumptuous. But this certainly is not true. I think it would do all who read these lines good to know what it is to be presumptuous. No one can be guilty of presumption where there is GREAT EVIDENCE of fact. For example, a man has a wife who says she loves him. This same man tells others that he knows

My Get Up And Go Has Got Up And Went

How do I know that my youth is all spent,
Well, my get up and go has got up and went.
But in spite of it all I am able to grin
When I think where my get up and go has been.
With my ears in a drawer, my teeth in a cup,
My eyes on a table until I wake up,
Ere sleep dims my eyes I say to myself,
"Is there anything else I should have laid on the shelf?"
I am happy to say as I close the door
My friends are the same only perhaps even more.
When I was young my slippers were red
I could kick my heels right over my head.
When I grew older, my slippers were blue,
But still I could dance the whole night through.
Now I am old, my slippers are black
I walk to the store and "puff" my way back.
The reason I know my youth is all spent
My get up and go has got up and went.
Since I have retired from life's competition
I busy myself with complete repetition.
I get up each morning, dust off my wits,
Pick up the paper and read the "Obits."
If my name is missing, I know I'm not dead
So I eat a good breakfast and go back to bed.

This was sent in by our long time friend, Mrs. R. R. Scott, of Memphis, Tenn. It has proven a blessing to us, and we are sharing it with our readers.

Eternal Security

(Continued from page three)
...them to walk in the paths of obedience, whereas once they did not care about obeying God. The Spirit therefore gives repentance from sin and faith in the Son of God. In Philippians 1:6 we read:
"He which hath begun a good work in you will perform it until the day of Jesus Christ."
When the Spirit of God begins to apply and appropriate the work of the Son of God He does not stop. He keeps on. Now, consider the security of

the believer. Consider the person who has been brought to spiritual life, who is a believer in the Son of God. He has experienced repentance and faith, and has walked in obedience to the Son of God. After the Holy Spirit has done all this for an individual, would it be possible that He would now cease working in this person and leave this person's eternal welfare up to his own actions? Would He no longer see to it that this individual received the grace from God, but now this individual would have to hold out faithful to the end by himself?

Is it logical to think that the Father who has chosen them in eternity would tell the Holy Spirit to take them so far and then leave them on their own? Is it logical to think that Christ should die for their sins and would leave it to the Spirit of God to do so much work and then the individual have to do the rest? I think Paul's statement in Galatians 3:1-3 answers that question when he says:

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

In other words, Paul is saying, "Did the Spirit bring you so far and now you are doing the rest by the works of the flesh?" Well, that question implies that if you started in the Spirit, you shall complete your experience in the Spirit. You cannot go half way. If you are going to go by the works of the flesh, you will have to go by the works of the flesh all the way. If you are going to go in the Spirit, then you have to go in the Spirit all the way. I believe this is an argument for the security of the saved—the work of the Spirit in salvation.

IV

The Intercession Of The Son Of God

Christ not only died and rose again, but He ascended back into Heaven to do a work there, and that is **intercession**. In the Old

Testament the high priest bore the names of the tribes of Israel upon the breastplate and in fulfilling his work in the tabernacle in the ceremonies, the breastplate with the names upon it indicated that he was representing the people of Israel. Whenever that man performed, he performed as a representative of the people of Israel. Whenever he prayed, he prayed as a mediator for the people of Israel.

The Son of God, when He lived, had upon Him the names of His people. When He died, He had upon Him the sins of His people. Now, as He is interceding in Heaven, He also intercedes for us. As Paul says, He is ever living at the right hand of God to make intercession for us (Heb. 7:25). I do not believe that the Son of God who did a perfect work in His life and death and then rose again by the power of God, thus testifying of God's acceptance of His work—I do not believe that the Son of God who did such a wonderful, perfect work is going to have His prayers unanswered or that He is going to fail in making intercession for His people. To say that the person could be lost once he is saved is to say that Christ's prayers fail, because Christ said, He prayed that those the Father had given to Him might be with Him, that where He is they might be also. Read in John 17:9 how He prayed:

"I pray for them: I pray not for the world, but for them which thou hast given me."

If Satan could grab one from the hands of Christ and that one be lost and go to Hell, it would mean that Christ's prayers, not to mention the Spirit's work, the Son's death, and the Father's choice, have been a failure. Certainly I don't believe that. John 17 shows us that Christ knows that the Father hears Him always when He prays, and He has what He asks before He even asks it. I certainly do not believe that the prayers of Christ, the Son of God, will go in vain. He prayed for Peter that his faith fail not, and although Peter's flesh failed, his faith didn't fail.

If it were possible for Satan to get one from Almighty God that has been saved, then it would be salvation by the **grace of the Devil** and not by the grace of God. If Satan could get one from the sheepfold, then he could get two. If he could get two, he could get three. If he could get three he could get more. If he got say ten out of thirty and caused them to be lost again, and he left twenty, then it would mean that the twenty that were left were saved by the grace of the Devil. He had mercy on them and he spared them. You say, "Why wouldn't the Devil get the other twenty if he got ten?" Well, it must be because the Devil wouldn't have the other twenty. Therefore it is salvation by the grace and contempt of the Devil and not by the grace of God, if it is possible for a person to be lost.

V

The Promise Of Almighty God

The promise of God is one that is repeated in many different ways and in different verses of Scripture, but the promise is the same. It is one promise. That promise is eternal life which God, who cannot lie, promised before the world began (Tit. 1:2).

The Scripture says, "The gift of

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Over and over again we have the promise of eternal, everlasting life to those that believe in the Son of God. Who are those that believe? "As many as were ordained to eternal life believed" (Acts 13:48). Those for whom Christ died were the Father's choice; the Holy Spirit gives them repentance and faith, so as many as were ordained to eternal life believed. What do they believe? They believe the promise of grace. They believe the promise that through Christ they have eternal life. So this is God's promise, repeated over and over again, confirmed by miracles, confirmed by the lives and the testimonies of others, and confirmed by Heaven itself, opening up and bearing witness to the truth.

Now, a question with respect to the security of the believer: In view of God's promise, can we accept the notion that God's promise will fail? Can we accept the notion that God Himself could tell a lie, that He could promise eternal life to you, yet one day soon He would have to take it back and break His promise? How long is everlasting life? How long is eternal life? Well, it is just as long as you and I can conceive and longer. That is how unending it is. God has promised that.

Some people say, "Oh, that doesn't mean that you have that now. You have that in the future." Well, what does the Bible say? What does the Word of God tell us about eternal life? We read in John 5:24:

"He that heareth my word, and believeth on him that send me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

What kind of life is that? It is the life which the Son of God gives us. The only kind of life that we have is eternal life.

The Scripture also says, "He that believeth on the Son hath everlasting life." (John 3:36).

Then in another Scripture it says, "He that hath the Son hath life" (1 John 5:12). What kind of life? "This is eternal life," Jesus said, "that you might know the only true God, and Jesus Christ whom He hath sent" (John 17:3).

I certainly do not believe that the Word of God supports the idea that God's promise will go unfulfilled in some cases. Some say, "What about these verses that indicate you could be lost, or you could go to Hell after you are saved?" Well, I don't believe there are any verses that indicate that. There are some verses that speak about events in a Christian's life, and verses on apostates who were never saved, but I don't believe there are any verses that talk about a saved person's falling away so as to be lost and go to Hell.

I do believe a saved person can fall away from his life of obedience as did Peter. He can lose the joy of his salvation as did David. He can become backslidden and afar off from God, as did Lot. You say, "There are some verses

that indicate a man might know the truth and believe the truth and yet fall away from the truth and really be lost." In such cases that person never did really believe the truth unto the saving of the soul. In such cases as that the person was not actually saved. The Scripture says that there are some that drew back. Yes, but the question is, were they ever true believers in their heart? Certainly they were not, because Paul goes on to say, "But we are persuaded of better things of you" (Heb. 6:9).

"We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Heb. 10:39).

If a man draws back unto perdition, it is an evidence that he never was truly of those that believe unto the salvation of the soul. When a man apostatizes, it simply means—not that he has become lost again, but he was never really a possessor of the faith which he professes.

"Peter talks about those that deny the Lord that bought them and go into destruction." Yes, but He is simply taking them on their own profession. They profess that they know the Lord. They profess to believe in this Lord that died. They profess that God in Jesus Christ bought them, but Peter says that they have denied the Lord that bought them, or they have denied the Lord that they profess bought them. This denial would signify that they were not truly bought by the Lord and were not believers in the Lord, or else, as John says, "They would have no doubt remained with us." (1 John 2:19).

I say, then, that God has purposed our eternal salvation, Christ has died to obtain our eternal salvation, the Spirit of God is seeing to it that we receive this eternal salvation, and Christ is interceding on high to make sure that we enjoy the blessings of this salvation. God's promise of eternal life stands over it all. All the work of Christ and the work of the Spirit is to fulfill this promise, and God's promise is back of it all that we shall enjoy eternal, everlasting life.

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Rally Day

(Continued from page 5)

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Enclosed is a gift for Rally Day. God bless you in your wonderful paper. It is the best of its kind I have ever seen. I look forward to each issue. I have learned a great deal from it. God bless you and help you.

William England
 New Jersey

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Just a note and small offering to let you know that I appreciate TBE and want a part in the Rally Day offering in behalf of TBE. May God richly bless you and encourage you in a special way on May 30th.

L. H. Creech
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Here is a small check on your Rally Day. Our income is not so large now, and my wife has been sick and under a doctor for 6 years. However, we want to have a part in your work. Remember us in your prayers as we do you.

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A. J. Corcoran
 Ill.

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As a small expression of my appreciation for the great ministry of The Baptist Examiner, I enclose \$5.00 to be used as a Rally Day offering. It is impossible to adequately tell how very much the paper means to me. May the Lord bless your efforts!

Eld. C. B. Anderson
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We certainly want to have a part in your TBE Rally Day by sending an offering. This is second best since we cannot be there in person on May 30th. Please use enclosed \$10.00 check to further your faithful printed ministry. We appreciate your weekly visit in our home by mail.

Roy Sutherland
 Pa.

"Confidence"

(Continued from page one) about \$4500.00 in postage on THE BAPTIST EXAMINER — that we had been mailing one issue each month improperly. Three of the mailings each month were perfectly all right, but one week

out of the month we were mailing improperly. You know, beloved, I never wrote to the congressman. I never asked him to have a thing in the world to do with it. I made it a matter of prayer, and don't you know, they forgave the whole thing, and we didn't have to pay a single penny of that money. Likewise, I was innocent, the postal department was innocent, and neither one of us was any more guilty of violation of the law than was this Campbellite church. The Campbellite church put their confidence in man and it cost them \$50.00. I never in my life prayed as hard as I did about this matter when I was presented with that bill for about \$4500.00, but I put my trust in God, and it didn't cost a cent. I learned in that experience that it is better to trust in the Lord than it is to put your confidence in your congressman, or any other man.

I have come to the place in life where I believe that is true in every phase of life. There are a lot of people who put their confidence in their Blue Cross, and their Blue Shield, and in their doctors, and in their medicine cabinet. The fact of the matter is, there are some people who have enough medicine in their medicine cabinet, that if they had a license to do so, they could run a drugstore good competition for a short time. I have just about come to the place in life that so far as I am concerned I don't have much use for doctors and for the hospitals. A hospital is a mighty good place to go when the doctor's wife needs a new fur coat, or you need to get rid of your appendix. I believe that it is a whole lot better to trust in the Lord as to your health than it is to put confidence in a pill peddler.

I'll say the same thing is true in every phase of life. I am insisting upon this fact, that this text of Scripture covers your health and your physical well being. It covers the material experiences of life. It covers everything so far as our relationship to this world is concerned. I say, beloved, it is better to trust in God than it is to put your confidence in man.

But I want to talk to you from the standpoint of spiritual experiences. I want to insist from a spiritual standpoint that this is definitely and positively true. Let's look at this portion of the text that talks about putting confidence in man. From a spiritual point of view there's many a person that is doing that very thing.

I CONFIDENCE IN THE MOURNER'S BENCH.

All the folk who are depending upon the experience they have had at a mourner's bench are putting their confidence in man. I turn to the Word of God and I read:

"For God so loved the world, that he GAVE His only begotten

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Son, that whosoever believeth in him should not perish, but have everlasting life." — John 3:16

Beloved, salvation is a gift. It isn't something you have to earn. God for. It isn't something you have to tease God in order to get God in the notion of offering to you. He has already offered to you as a gift. The mourner's bench is nothing but an attempt on the part of man to tease God and get God in the notion of offering what God has already promised to the individual by faith.

Listen again:
 "Thanks be unto God for His unspeakable GIFT." — II Cor. 9:15.

"For the wages of sin is death, but THE GIFT OF GOD is eternal life through Jesus Christ our Lord." — Rom. 6:23.

I tell you, beloved, salvation comes as a gift from God. It doesn't come as a result of going to the mourner's bench begging God to do what He has already promised to do by the gift.

Just a few minutes ago, Woody said something about inviting me over to his home some time soon. Well, if it is for me, the sooner the better. I would say that when that time comes I won't get down on my knees and say, "Woody, please let me come and eat dinner with you."

Suppose when I get over to Brother Woody's house and I go down to his table, the first thing after we have prayed, I say, "Woody, I am so hungry. I want you to please let me eat dinner with you and I go into an act in which I beg him, and I plead with him, and I get down on my knees and I say, "Now, Woody, I just want to eat so badly." Do you see what I would be doing? I would be insulting him. He has already invited me. Here is the food that all I have to do is to eat.

I tell you, beloved, when an individual comes to a mourner's bench and begs God for salvation, that individual is insulting Almighty God. Most of us do it unknowingly and unwittingly because they have been thus falsely taught by a preacher. Beloved, God has already promised salvation as a gift. You don't have to beg for a gift. You just take a gift and just accept it. Whatever is offered to us as a gift is for us to accept.

You don't have to beg for it. You just accept it. I tell you, beloved, the man who goes to the mourner's bench and mourns, prays and begs God to save him, that individual is putting confidence in man.

As I say, I think a lot of us do it unwittingly and unwittingly. They do it simply because some preacher has taught them thus. In all probability the preacher himself has been on the mourner's bench because he has been brought on the idea of a mourner's bench and unconsciously thinks to be that way.

I remember a few years ago a man said to me, "Brother, I like the old fashioned way of believe in coming the old way." (Continued on page 7, column 1)

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neighbors one day and was fascinated by a gourd dipper that his neighbor had. He complimented the dipper, and was so much impressed by it that he even asked how he could have one. The fellow said, "Well, I have plenty of them growing out on my back fence." He went out to the fence, pulled off one of those great big gourds, and gave it to this man, and said, "Now you take it home and cut it and take the seeds out of it and submerge it in water, and let it soak for about ten days, and you will have a dipper that is just as good as mine to drink from." The fellow was so elated over getting this gourd to make a dipper that he didn't hear everything that he was told. He went home, took the gourd, and instead of cutting it and taking the seeds out of it, he submerged it in the water in the creek for about ten days. When he went out and picked it up, it all fell apart, and was offensive in that it smelled. He went back to this friend and said, "The gourd you gave me to make a dipper was no good. I couldn't use it. When I picked it up out of the creek where I had it soaking for about ten days, it had an offensive odor and I had to discard it. It was of no value. It just fell to pieces." The fellow asked, "Did you cut it and take the seeds out of it? Did you get the heart out of it before you submerged it in water?" "No," he said, "I didn't understand that." He said, "That is what was wrong. You submerged it in water before you cut it and got the heart out of it. If you had done as I told you, you would have had as good a dipper as I have."

Let me tell you something, beloved, a man's heart has to be cut with the Word of God. Contrition and conviction has to set it, in a man's life, or else the water will do more harm than it will good. I tell you, beloved, if a man isn't convicted, and contrition hasn't set in, and he hasn't been converted to Almighty God, taking him down into the water to baptize him once, or a million times, won't do him any good. You are going to do him more harm than you will do good.

Beloved, Romans 6:4, instead of teaching a man has to be baptized to get into the death of Christ, is talking about a man being buried, and as I say, you don't bury an individual until he is dead to sin. When a man has died to sin, you bury him in the waters of the baptistry.

Just a short time ago a fellow was talking to me about another Scripture which he thought taught that a man had to be baptized in order to be saved, and he quoted Galatians 3:27. Listen:

"For as many of you as have been baptized into Christ have put on Christ."

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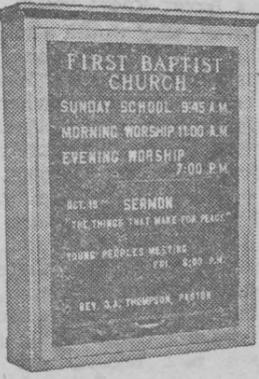
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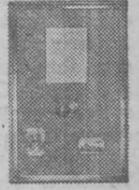
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He said, "It plainly says that if you are baptized into Christ, you put on Christ," and he thought the Scripture actually taught that if a man were baptized he was saved thereby. That was the Scripture that he was depending on. In fact, that was what he was depending on for his salvation. He even went so far as to tell me that his salvation was definitely dependent upon his interpretation and understanding of Galatians 3:27.

Now, beloved, will you notice the verse just preceding:

"For ye are all the children of God by faith in Christ Jesus." — Gal. 3:26.

Before Paul ever talks about baptism, before he ever says one word about a man being baptized, he first of all says that we are children of God by faith in Christ Jesus. Then after a man has become a child of God, he publicly puts on Christ by baptism.

When World War II was being fought, I had a friend out at Grayson, Kentucky, who joined the Navy. There was some little delay relative to his orders coming through, and I think it was at least a month before he finally got his orders to report for duty. From the time that he joined the Navy, he was in the service of Uncle Sam, but he went on about his work day by day, doing the task that he had to do, and very few people knew that he was in the service until the day came that he put on the uniform. I was out at Grayson that day to see him on a matter of business. He had his uniform on for the first time getting ready to leave. I asked him if he had just joined the Navy. "Oh," he said, "I joined a month ago, but I have been waiting on my orders." I suppose other people looked at him likewise that day and said, "He has joined the Navy. He is in the Navy now. He has on the uniform." Actually, beloved, he was in the Navy a month before. When he signed his name on the dotted line, he was right then in the service of Uncle Sam, but the world didn't know about it until the day he put on the uniform.

Beloved, the same is true relative to baptism. When you come to Jesus Christ and trust Him as a Saviour, you are saved right then. Then, the day you are baptized, you put on the uniform. The world can tell then what God and the man has known from the day that he was saved. I tell you, beloved, when a man is saved the world doesn't know that he is a Christian. The world doesn't know he has been saved. He knows it, God knows it, but the world doesn't. Then the day that man is baptized, he puts on the uniform of Jesus Christ, and the world sees him and says, "That man is a Christian." I don't mean to say that he has been made a Christian by being baptized, but

he has put on the uniform of Christ and the world looks at him now as a saved man. Brother, sister, for the life of me, I can't understand how anybody can read this Bible and believe that the waters of the baptistry could ever wash away one single sin.

Some people should sing:
There is a fountain filled with water
Drawn from the city's main,
And sinners plunged beneath that flood,
Lose all their guilty stains.

There are folk who think their work of baptism so pleasing to God that they would have to sing thus if they sang the truth. They ought to know Jesus as we know Him and learn to sing:

There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that blood,
Lose all their guilty stains.

I tell you, beloved, I thank God that we are not saved by the work of the baptistry, but we are saved by the grace of God. It is better to put your trust in the Lord than it is to put your confidence in man.

I think how many people there are all over the world who are putting their confidence in man. I can hear them say, "But, Brother Gilpin, I know Brother So-and-So is a good man. I know that he wouldn't lie. I know when he tells me if I am baptized I will be saved, I know that it must be so."

Beloved, I am not denying that he may be a good man, and I am not saying that he is purposely and wilfully lying, but I am saying that it amounts to the same thing in the final analysis. Beloved, listen, don't put your confidence in man. My text says, "It is better to trust in the Lord than to put confidence in man."

III.
CONFIDENCE IN WORKS.
Here is an individual who is depending upon the works that he does. He thinks as a result of the works that he does from day to day that he is going to Heaven when he dies. Actually he is depending upon his own works for (Continued on page 8, column 1)

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"Confidence"
(Continued from page 6)
oned way of the mourner's bench I said, "Do you know how old the mourner's is?" He said, "I guess it has ben here forever." I said, "It actually hasn't been in existence but a little less than one hundred fifty years." I said,

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"You can go in the pages of history and you can't find a mourner's bench prior to 1800."
Beloved, it is just a modern tradition that men and women follow. When a man goes to a mourner's bench, and prays to have his sins remitted, he is depending upon that which is not of God, but of man, and he is putting his confidence in man.

II CONFIDENCE IN BAPTISM.

There are lots of people who put their confidence in baptism. Here is a fellow who preaches if a man will go into the water and be baptized that he will get his sins remitted by the waters of the baptistry. There are lots of people who believe that. Any individual who goes down into the waters, depending upon the waters of the baptistry to remit his sins, is putting his confidence in man rather than trusting God.

When I got home at noon today, I turned the television on, just to see what might be on the air on Sunday. I switched to all three channels that we have available in this area, and as I passed one of them, the ignoramus who was speaking, was telling people that you have to be baptized to be saved. He made the statement that the only way that we get into Christ is through the water. I listened long enough for him to abuse this one passage of Scripture:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." — Rom. 6:4.

He said that we are buried with Christ by baptism, into His death. In other words, we come to the death of Christ, by baptism. I thought to myself, of all the ignorant statements that I ever heard a man make, that takes the cake. This verse clearly teaches that baptism isn't a birth; it is a burial. The poor ignorant simpleton didn't even read the Word of God closely enough to realize that baptism isn't spoken of here as a birth, but as a burial.

Now, beloved, who do you bury? A dead man. You don't bury a man that is alive. You don't bury an individual to make him alive. You bury a dead man. Years ago a man came from the East and settled out in west Texas. He visited one of his

"Confidence"

(Continued from page 7)
his salvation.

You ask the people that you work with, or the people that you meet tomorrow, what is their hope for Heaven, and the very first thing the average man will say is that he is doing the best he can. What is he doing? He is depending upon his works.

Or if he doesn't say that, he will say, "Well, I go to church. I pay my debts, I live as good as I can." What is he doing? He is depending upon his works. I tell you, beloved, the majority of people who have professed to walk with the Lord God are depending more upon their works for their salvation than they are upon the finished work of the Lord Jesus Christ. I have come to this conclusion in life that I believe there are mighty, mighty few people who are professing Christians who are definitely depending upon the grace of Almighty God for their salvation.

Let's turn to the Word of God and see whether or not works has anything to do with salvation. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in THY NAME DONE MANY WONDERFUL WORKS? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:22, 23.

Notice, this is a picture of the judgment. The Lord Jesus says there are going to be unsaved preachers come to the judgment who are going to say, "Lord, we have preached in your name." There are going to be church workers come up to the judgment who are going to say, "Lord, in thy name we have cast out devils." Then he said there is going to be another crowd of workers who are going to come up to the judgment, who are going to say, "Lord, in thy name we have done many wonderful works."

Now notice, beloved, our Lord listens to a man when he says he has been a preacher. Our Lord listens to that individual who says, "I have cast out devils in your name." But as soon as a man mentions his miserable works, what does the text say? "And then will I profess unto them, I never knew you." Beloved, Almighty God at the judgment may listen to a man who claims to be a preacher, who thinks because of his religious profession he should enter Heaven and, He may listen to the man who professes to have cast out demons in His name, but, beloved, when a man mentions his

miserable works—what he has done himself, the Word of God says, "And then will I say unto him, I never knew you."

Beloved, why would a man depend upon his works down here in this world, since the Word of God says definitely when he mentions those works that the Lord is going to immediately say, "I never knew you. Depart from me, ye that work iniquity." In the light of that Scripture, why would a man go on putting confidence in man? Yet there are thousands, ten of thousands, and millions of people in America today who are expecting to go to Heaven just because of their works. I tell you, beloved, when a man stands at the judgment bar of God and mentions his works, immediately the Word of God says, "It is Hell for you."

Let's notice again:
"Then said they unto him, What shall we do, that we might WORK the WORKS of God? Jesus answered and said unto them, This is the WORK OF GOD, that ye BELIEVE on him whom he hath sent."—John 6:29.

Notice, here is a crowd of people who are asking, "What shall we do? We want to work the works of God." What does the Lord Jesus answer? "There is just one work, and that is the work of faith. This is the work of God, that ye believe on him whom he hath sent." Notice, not works, but work; not plural, but singular. There is just one work, and that is the work of faith—to believe on Him whom God hath sent.

Now, beloved, tell me why would a sensible intelligent man go on depending upon his work in the light of this text of Scripture? Why would a man, in the light of a verse like this, go on putting his confidence in himself and in his own works? I'll tell you, beloved, the only reason anybody would go on depending upon himself, and putting his confidence in his works, is because of his depravity—the fact that he is depraved—the fact that he just doesn't understand spiritual truths and can't understand until the Spirit of God makes a revelation to him.

Listen to another Scripture which shows you the fallacy of works:

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

Salvation is on what basis? We are justified by faith without the works of the law.

Notice again:

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

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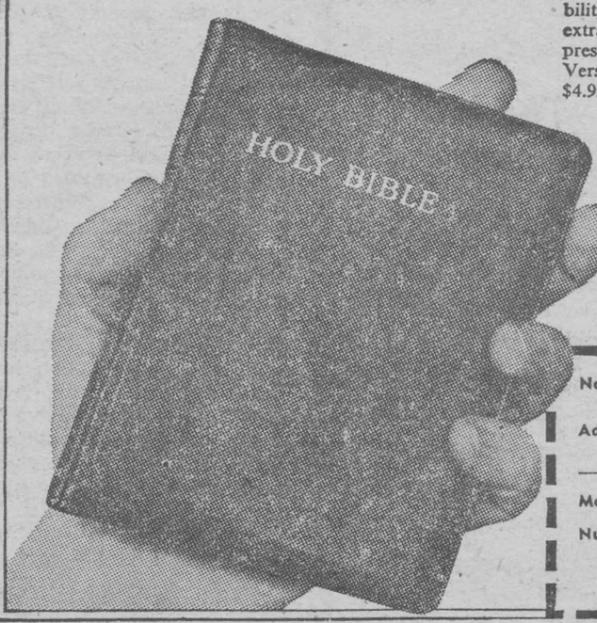
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Suppose a fellow went to Heaven on the basis of his works. He couldn't join in the song of redemption. The book of Revelation leads us to believe that the only singing in Heaven will be the singing of praise to the Lord Jesus Christ who has become our Redeemer. We read how they sing praise to Him:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:12, 13.

Who do they praise? God the Father and the Lamb that sitteth upon the throne. Beloved, if a man could go to Heaven on the basis of his works, he would never get to sing one single time, because there is no place in Heaven for that man to sing the praise of his own works. I tell you, beloved, a fellow that is depending upon his works surely would be out of place in Heaven. When all the rest of the crowd sing the praises of God for their redemption, he would have to fold his arms and sit down in the corner by himself. If you were to say to him, "Brother, why aren't you singing the praises of the Redeemer?" He would say, "I wasn't redeemed by Him. I don't owe Him anything. I saved myself on the basis of my works."

Wouldn't it be tragic for a man to sit off to himself in a corner in Heaven, unable to join in the Hallelujah Chorus to the Lord Jesus Christ, just because he couldn't sing the praises of the Redeemer? If he saved himself by his own works, he couldn't praise the Lord Jesus. I say, beloved, it is better to trust in the Lord than it is to put confidence in man.

IV. CONFIDENCE IN RELIGION.

You say, "Now, Brother Gilpin, just so long as my name is on a church book I must be all right. When I was a little baby my mother and father took me to the services, and held me in their arms, and the preacher sprinkled some water in my face, and later I was confirmed into the church. I have grown up in the church and I have had a religious background. My father was a good man, and my mother was a good woman. The preacher was a good man that sprinkled that water in my face. I have done the best I can. Surely everything is all right so far as I am concerned." What is he depending on? Religion. He is putting his confidence in man.

I couldn't begin to tell you

the people that I have talked with in life who have told me in substance that very thing. It is pathetic. It is beyond the words of the English language to describe how pathetic it is for a man to trust in religion instead of depending upon the Lord Jesus Christ as his Saviour.

Mark it down, religion saves no man. Going into a grocery store will not change you into a cake of soap or a can of salmon. Going out to a garage won't turn you into a Ford automobile. Going to the zoo won't make a monkey out of you. Joining the church isn't going to make a Christian out of you. Religion will not save you.

CONCLUSION

I have mentioned four ways whereby people put their confidence in man. One puts his confidence in man through the mourner's bench, another through the baptistry, another through religion, and another through his own works. Yet my text says, "It is better to trust in the Lord than to put confidence in man."

Now I ask you, are you still going to walk out of here with your confidence in man unshaken or are you going to put your trust in the Lord? Are you going to walk out depending on your mourner's bench experience, upon your baptism, upon your church membership, or upon your works, or are you going out depending upon the finished work of Jesus Christ on the Cross? As my text says, "It is better to trust in the Lord than to put confidence in man."

I turn to the Word of God to show you that you must trust Him for salvation. Listen:

"He that believeth on him is not condemned."—John 3:18.

"He that believeth on the Son hath everlasting life."—John 3:36.

"He that heareth my word, and believeth on him that sent me, hath everlasting life."—John 5:24.

"He that believeth on me hath everlasting life."—John 6:47.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31, 31.

What do these Scriptures tell us? They all have the same message—that by believing in Jesus Christ you have life.

Beloved, I point you not to the baptistry, not to the church, not to your works, and not to a mourner's bench. Rather I point you to Him who hung upon the Cross of Calvary who died for our sins. I'd ask you to look up and see Him as He grasps the nails that held Him fast to the Cross, as He suffered there for our sins, why is He dying? Beloved, He is dying to pay your sin debt.

I tell you, sin has to be paid for. Either you go to Hell and for your sins, or Jesus Christ who goes to Hell will pay for your sins. The man who goes to Hell has had another to pay his debt, and that was Jesus Christ.

I say, beloved, it is better to trust in the Lord than it is to trust your confidence in man. May God help you to believe Him.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

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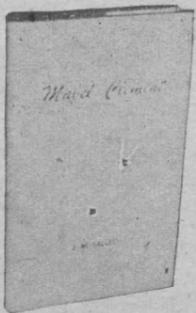
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