

A good memory is considered quite an asset. There are times when it is well to have a good "forget-ery."

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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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WHOLE NUMBER 1195

Christ As Prophet, Priest And King

PASTOR HAROLD BRUNSON
Jacksonville, Texas

"Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge. Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the

word of God; whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."—Hebrews 13:1-9.

Verse eight presents Jesus the same yesterday, today, and forever. The "yesterday" of this verse of Scripture reveals His antiquity and reaches into all the regions of eternity past. The "today" of this verse of Scripture includes all of time and shows to us the ever present Christ and His relationship to time. The "forever" of this verse of Scripture reaches into all the regions of eternity future. His eternal co-existence with the

Father and His Deity are all revealed in this short verse of Scripture.

The work of Jesus can be summed up under three divisions: First, Christ the Prophet; second, Christ the Priest; and third, Christ, the King. Deuteronomy 18:15 pictures Him as the Prophet; Hebrews 5:6 pictures Him as the Priest, and Revelation 19:16 pictures Him as the King.

CHRIST AS PROPHET

In Deuteronomy 18:15 Moses wrote by divine inspiration these words, "The Lord thy God will raise up unto thee a PROPHET from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." I would like to point out five things concerning Christ the Prophet.

(Continued on page 2, column 1)

ENOCH

The Man Who Walked With God

By GEORGE A. STARLING

(Second in a series of Messages on Hebrews 11)

Hebrews 11:5

Enoch is our second Hero of the Faith. Enoch is the seventh from Adam, the son of Jared after the lineage of Seth the third son of Adam. Enoch is mentioned as one of the men in the Blood line of Christ (Luke 3:37). For a background study on Enoch, read **Genesis 5:18-29**. I do hope you will take time to get your Bible and read this background material because from it we draw a good deal of our message.

Enoch is a striking Character. He was the first man never to die a physical death. He is one of but two of whom the Bible says, walked with God. He is one of but two, of whom it is written, "He pleased God." Christ was the other. He is one of two who never tasted physical death. The name Enoch is mentioned in the Bible six times. Two times it refers to a son of Cain. Once to a city named after him and the others refer to the Enoch of our present subject. The man who walked with God! The man of whom nothing evil is recorded in the Bible. His name means **teacher**; for Enoch was a teacher who taught the people of His day the ways of God and life. His was no passive Good but rather an active Good that showed forth God in both word and deed.

In the Book of Jude we read a part of one of Enoch's sermons: "And Enoch also, the seventh from Adam, prophesied (preached) of these, saying, 'Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.'" (Jude 1:14, 15).

Certainly, from these words of Enoch we can see that the

(Continued on page fourteen)

Here's A Remedy To Cure A Perverted Ministry

Floyd Doud Shafer

There was a time, about three generations ago, when the minister was known as "the parson." In those days, was not a nickname but an honorific title, and it meant The Person. More often than not, the parson was the best educated man in the community and he ranked with the physician, the pedagogue, and the lawyer in eminence. But our time has seen a complete switch in this situation. The minister is no longer a parson. The advent of a highly educated public has put the minister close to the bottom of the listings of educated persons. Our reaction to this turn of events should have been a determined and disciplined effort to regain and maintain superior excellence in the things which pertain to God. Instead, the clergy retreated in a scramble behind the breastworks of administrative detail, ecclesiastical trivia, and community vagrancy. Whenever our conscience bothered us, we simply

ran off to another meeting to make arrangements for succeeding to flee to. We are no longer parsons, now we are "good Joes"; and in place of providing the Church with her needed "scholar teachers" who are equipped to bring God and man together in reasoned relation, we now find ourselves among those who need to be reached by the "scholar teacher" and wise men of God. What is the resolution of this ridiculous farce?

Minister Of The Word

The answer ought to be obvious. Actually, it is in the nature of a cabala. Here it is in its taunting simplicity: Make him a minister of the Word! But what does that mean? What could be more esoteric? Very well, we'll say it with more passionate bluntness.

Fling him into his office, tear the office sign from the door and nail on the sign: *Study*. Take him off the mailing list, lock him up with his books — get him all kinds of books — and his typewriter and his Bible. Slam him down on his knees before texts, broken hearts, the flippant lives of a superficial flock, and the Holy God. Force him to be the

(Continued on page 3, column 3)

Jesus Christ --- The Way Of Salvation

By BOB L. ROSS

Salvation is the most important subject that one could preach on. The salvation of one's soul is the most important thing in one's life. We have only one life, one soul, and unless our souls are saved in this life, we shall be lost forever. May God grant this message today shall be a means of showing some soul how it is sinners are saved.

I. First, I wish to call your attention to the fact that the Bible presents but **ONE Way of Salvation**.

There are not two ways, three ways, or four ways — there is only one. Some people say, "All roads lead to Rome," and imply that you get to Heaven in many different ways. But all roads do not lead to Rome, much less to Heaven. I have run into a few dead-end streets in my time, and any way of salvation but that Way presented in the Bible, is a dead-end street, so far as salvation is concerned. The Bible knows but one Way to the City of God, and we should be diligent in making certain we are saved.

II. Secondly, the Bible Way of Salvation is a **Person**.

It is **not a road**, not a **plan**, not

a **religion**, but a **Person**. That Person is the Lord Jesus Christ. Jesus says, "I am the **Way**." (John 14:6). He did not say, "I am a way," but "I am the **Way**."

Neither did Christ say, "I have a plan for you to follow." Many people talk about the "plan of salvation." There is no such thing in God's Word. It is true that God planned our salvation, but the modern notion as to a "plan of salvation" is that God has given us a plan which, if we follow, we shall be saved. Such an idea is not God's Way of Salvation. Jesus said, "I am the **Way**." Jesus Christ Himself is our Salvation. I don't preach a plan for salvation, I preach the Person for salvation. You can have all the plans of salvation that men talk of, put them in one bag, throw them into the sea, and no one will have lost anything of any spiritual value. Christ is our salvation. Listen to God's Word:

"And this is **life eternal**, that they might **know thee** the only true God, and **Jesus Christ**, whom thou hast sent." (John 17:3).

John 20:31 — "But these are written, that you might **believe** that **Jesus is the Christ**, the Son of God; and that **believing** ye might have **life through his name**."

Acts 13:38, 39 — "Be it known unto you therefore, men and brethren, that **through this man** is preached unto you the **forgiveness of sins**: And by him all that **believe** are **justified** from all things, from which you could not be justified by the law of Moses."

Acts 16:30, 31 — "And brought them out, and said, **Sirs**, what must I do to be saved? And they said, **Believe on the Lord Jesus Christ**, and thou shalt be saved, and thy house."

You see, in all these texts and others like them, we read of the Person of Salvation, not a plan. When Christ Jesus was born into the world, and after eight days was taken up to Jerusalem to be circumcised, old Simon took the young babe up into his arms, and as he looked upon Christ, he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen **thy salvation**." (Luke 2:29, 30). Old Simon knew what salvation was and is. He knew that it is a Person. It is not religion or works or a good life that saves — it is a Person, the Person of the Lord Jesus Christ.

III. Thirdly, I shall say a word as to **how** this Person saves. And that is, He saves by fulfilling the Law in our stead, and imputing or charging to us the benefits of His work. Now, let me explain that more fully.

(Continued on page 16, column 1)

The Baptist Examiner Pulpit

"LIFE"

SERMON BY PASTOR JOHN R. GILPIN

"Lay hold on eternal life." — I rather imagine that the subject of "Life" is the most important subject that I could speak to you about. In fact, I doubt very seriously that there is any subject in this world that is as important. We read:

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" — Mt. 19:16.

These were the words of the rich young ruler as he came to see the Lord Jesus Christ, and his first question was, "What shall I do that I may have eternal life?" He was concerned about the matter of eternal life.

That isn't the only time that you find individuals in the Bible asking how to have eternal life. Neither is it the only time that you have individuals talking about and discussing the matter of eternal life. In fact, beloved, it would be an impossibility in one message to anything like read to you the references and the verses that have to do with, and speak of, eternal life. It is a very, very important subject, and the fact that it is mentioned so many times over and over again in the Bible makes its importance stand out all the more.

I

THE UNSAVED ONE HAS NO

LIFE IN HIMSELF.

We read: "Having the understanding darkened, being **ALIENATED FROM THE LIFE OF GOD** through the ignorance that is in them, because of the blindness of their heart." — Eph. 4:18.

Paul is discussing the walk of that man who is outside of Jesus Christ, and he says among other things that each individual not only has his understanding darkened, but he is likewise alienated from the life of God.

Listen again: "And you hath he quickened, who were **DEAD** in trespasses" (Continued on page 4, column 1)

It Is Important

THAT EVERY PERSON WHO PLANS TO ATTEND OUR BIBLE CONFERENCE FILL OUT THE COUPON ON PAGE SIXTEEN

Our plans in preparing for this Conference depend upon this vital information.

PLEASE COOPERATE!

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

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Prophet, Priest, King

(Continued from page one)

First, Christ as the Prophet came through the door of Bible prophecy. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14). There are hundreds of other prophecies in the OLD TESTAMENT concerning the coming of Christ into the world, but suffice it to say that every prophecy concerning His first coming into the world was fulfilled to the minutest detail. All others who came before Him or who have come after Him posing as Messiah were and are imposters.

Second, Christ as the Prophet came at the foreordained time. He was to come into the world. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of

sons." (Galations 4:4-5). This verse declares that Christ came in the fulness "of the time." Whose time? Certainly not man's or the world's time! Rather, God's time! At the very split foreordained second that Christ had from all eternity purposed to come into the world, at that time He came. Solomon declares, "To everything there is a season, and a time to every purpose under the heaven." (Ecclesiastes 3:1).

Third, Christ as the Prophet was a missionary Baptist preacher. A missionary means one who is sent. In John 3:17 we find that God sent not His Son into the world to condemn the world, but that the world through Him might be saved. Truly He was a Missionary. In Mark 1:9 we find that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. John the Baptist was the first Baptist preacher and he baptized the Son of God. We find in Matthew 4:17 that Jesus preached, "Repent: for the kingdom of heaven is at hand." Jesus was the Prince of preachers; He also was baptized by a Baptist preacher, and He was a preacher. Therefore, as a prophet Jesus was a Missionary Baptist preacher.

Fourth, as a Prophet Jesus organized the NEW TESTAMENT Church. The Greek word for church means a called out assembly. Jesus called out saved brethren who had been baptized by John the Baptist. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." (Matthew 4:18-22). My conviction is the NEW TESTAMENT Church was not started in the mountain after Jesus had prayed all night, but by Lake Galilee when He called these first four brethren unto Himself. This puts the time of the church's organization long before the day of Pentecost, and forever does away with the theory that the church had its beginning on the first Pentecost after the resurrection.

Fifth, Jesus as the Prophet declares there was only one way to Heaven. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6). "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9). Jesus is not one of many ways to Heaven, for there are not many ways to Heaven. It is true that God has many ways to man, but it is also true that man has only one way to God. This one way is through His Son, the Lord Jesus Christ. "For there is one God, and one mediator between God and men, the man Christ Jesus." (I Timothy

Texas Pastor Is Author Of New Book Of Sermons



ELD. HAROLD BRUNSON

It is a joy to present Brother Harold Brunson, the author of "Taps for Eternity" to the readers of THE BAPTIST EXAMINER.

For some time we have known Brother Brunson by correspondence and telephone conversation. It has never been our privilege to meet him in the flesh, yet if our Lord tarries we will doubtlessly have this privilege soon, for he is one of the scheduled speakers for our Bible Conference Labor Day week end.

Of recent date we printed his book, "Taps for Eternity," which is advertised in this issue of the paper. I said then that I never read a book of evangelistic messages which honored the doctrine of election, a local Baptist church, and other related doctrines as this one. I wish that every reader of this paper would order a copy of this book, as I am sure it would prove to be a genuine blessing.

Brother Brunson, in his Foreword, says: "Per chance one preacher-brother is helped by these sermons, I will feel greatly rewarded." Let me add my personal testimony to this statement: I know that every preacher who reads these sermons will be blessed thereby.

Let me suggest that you order a copy of this book today (\$2.00 a copy) and then make your plans to meet Brother Brunson at our annual Bible Conference Labor Day week end.

2:5).

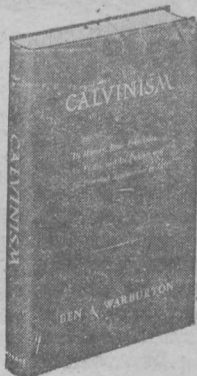
Sixth, as a prophet, Jesus offered Himself for us. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Corinthians 5:21). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." (I Peter 2:24).

CHRIST AS PRIEST

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I SHOULD LIKE TO KNOW:

What Was Changed In The Case Of Hezekiah's Life (II Kings 20:1-11)

God's secret purpose in the case of Hezekiah was to preserve the man for fifteen years longer. Because of the bad health of Hezekiah, if the natural course of things were uninterrupted, he would die. God revealed to him this fact, through the mouth of the prophet (v. 1). This caused Hezekiah to pray for the preservation of life. This was God's purpose all along, but unknown

to all but God. So actually, what happened was this: God brought about the prayer of Hezekiah through His providence, and the prayer was in absolute harmony with the secret will and purpose of God, as are all prayers produced in us by the Lord. There was no change in God at all; He only made Hezekiah pray according to His own will. Then God healed Hezekiah, but it was because of Hezekiah's prayer. Certainly, it appeared to be far as human eye could see. It was the works of God that the man even prayed the prayer that he did. And if it had not been the purpose of God to heal Hezekiah, God would not have caused him to pray for healing.

2. What reference Bible do you recommend? What do you think of the Thompson Chain Reference?

I can't unreservedly recommend any chain reference Bible. I guess that the Thompson Chain Reference is as good as any of the others. I have both Scofield's and Thompson's, and I have gotten help from both of them. But there are things about them that are sound; especially is this true of Scofield's.

3. Can it be said that God changes His mind?

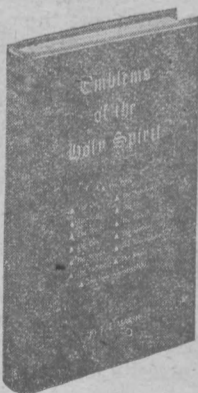
Job said, "But he is in our mind, and who can turn him? or what his soul desireth, even that he doeth." (Job 23:13). In the case wherein it might appear that God changed His mind, it is only so to human eye, not in the secret will and purpose of God. Numerous are the Scriptures which teach that God is immutable in all things.

4. What about the saying "Prayer Changes Things"?

This can only be accepted so far as it relates to human beings etc. Prayer does not change God. All true prayer is offered as a result of the Lord's working within us (Rom. 8:26). And certainly, if God prompts us to pray for something, then it must be His will and purpose to perform it. As in the case of Hezekiah, already referred to, it was God's purpose to heal him, so He prompted Hezekiah to pray for healing. As to our own understanding, prayer changes things, but all the while, what ever happened was the purpose of God.

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By F. E. MARSH



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The Folly Of Hair-Brained "Sinless Perfectionists"

By CHARLES H. SPURGEON



C. H. SPURGEON

In striking contrast to those apologists for sin, I met in my first pastorate, as I have often done since, a number of persons who professed to be perfect, and who said that they had lived so many months or years without sinning against God. One man, who told me that he was perfect, was hump-backed; and when I remarked that I thought, if he were a perfect man, he ought to have a perfect body, he became so angry that I said to him, "Well, my friend, if you are perfect, there are a great many more as near perfection as you."

"Oh!" he exclaimed, "I shall feel it for having been betrayed into anger." He said that he had not been angry for many years; I had brought him back to his old state of infirmity, and painful as it might be for him, I have no doubt that it did him good to see himself as he really was.

When a man thinks that he is a full-grown Christian, he reminds me of a poor boy whom I used to see. He had such a splendid head for his body that he had often to lay it on a pillow, for it was too weighty for his shoulders to carry, and his mother told me that, when he tried to stand up, he often tumbled down, overbalanced by his heavy head. There are some people who appear to grow very fast, but they have water on the brain, and are out of due proportion; but he who truly grows in grace does not say, "Dear me! I can feel that I am growing; blessed be the Lord! Let's sing a hymn, 'I'm a growing! I'm a growing!'"

I have often felt that I was growing smaller; I think that is very probable, and a good thing, too. If we are very great in our own estimation, it is because we have a number of cancers, or foul gatherings, that need to be lanced, so as to let out the bad matter that causes us to boast of our bigness.

Our Wesleyan brethren have a notion that they are going to be perfect here on earth. I should be very glad to see them when they are perfect, and if any of them happen to be in the position of servants, wanting situa-

tions, I would be happy to give them any amount of wages I could spare, for I should feel myself highly honoured and greatly blessed in having perfect servants; and what is more, if any of them are masters, and need servants, I would undertake to come and serve them without any wages at all if I could but find a perfect master.

I have had one perfect Master ever since I first knew the Lord, and if I could be sure that there is another perfect master, I should be greatly pleased to have him as an under-master, while the great Supreme must ever be chief of all.

One man, who said he was perfect, called upon me once, and asked me to go and see him, for I should receive valuable instruction from him if I did. I said, "I have no doubt it would be so; but I should not like to go to your house, I think I should hardly be able to get into one of your rooms."

"How is that?" he inquired.

"Well," I replied, "I suppose that your house would be so full of angels that there would be no room for me." He did not like that remark; and when I made one or two other playful observations, he went into a towering rage. "Well, friend," I said to him, "I think, after all, I am as perfect as you are; but do perfect men ever get angry?"

He denied that he was angry, although there was a peculiar redness about his cheeks, and a fiery flash in his eyes, that is very common to persons when they are in a passion. At any rate, I think I rather spoiled his perfection, for he evidently went home much less satisfied with himself than when he came out.

I met another man who considered himself perfect, but he was thoroughly mad; and I do not believe that any of the pretenders to perfection are better than good maniacs, a superior kind of Bedlamites; for, while a man has got a spark of reason left in him, he cannot, unless he is the most impudent of impostors, talk about being perfect. He who imagines such a thing must be insane; for any man who examines himself for five minutes, in the light of God's Word, will find enough in his own heart to drive from him any shadow of a thought about being perfect in this world.

I have little patience with such wilfully blind people, and when I hear of some who are said to be perfectly holy, and of others who are utterly foolish, I think the two classes are wonderfully alike. I have met with a few people who seemed to me almost perfect, but they have been the very ones who have groaned most over their own imperfections; while those with whom I have come into contact, who have professed to be holy and without blemish, have been the most imperfect individuals I have ever known.

My own experience is a daily struggle with the evil within. I wish I could find in myself some-

thing friendly to grace; but, hitherto, I have searched my nature through, and have found everything in rebellion against God. At one time, there comes the torpor of sloth, when one ought to be active every moment, having so much to do for God, and for the souls of men, and so little time in which to do it. At another time, there comes the quickness of passion; when one should be calm and cool, and play the Christian, bearing with patience whatever has to be endured, there come the unadvised word and the rash expression.

Anon, I am troubled with conceit, the devilish whisper — I can call it no less — "How well thou has done! How nobly thou has played thy part!" Then crawls out distrust — soul and faithless — suggesting that God does not regard the affairs of men, and will not interpose on my behalf. Yet, what would I not give if I might but be perfect!

Sometimes, I think that, if God's people mentioned in the Old and New Testaments had all been perfect, I should have despaired; but, because they seem to have had just the kind of faults I grieve over in myself. I do not feel any more lenient toward my faults, but I do rejoice that I also may say with each of them, "The Lord will perfect that which concerneth me."

He will most assuredly, beyond a doubt, bring to perfection my faith, my love, my hope, and every grace. He will perfect His body, and perfect my soul. While I am fully persuaded that perfection is absolutely impossible to any man beneath the sky, I feel equally sure that, to every believer, future perfection is certain beyond a doubt. The day shall come when the Lord shall not only make us better, but shall make us perfectly pure and holy; when He shall not merely subdue our lusts, but when He shall cast the demons out altogether; when He shall make us holy, and unblameable, and unreplicable in His sight. That day, however, I believe, shall not come until we enter into the joy of our Lord, and are glorified together with Christ in Heaven. Then, but not till then, shall He present us "faultless before the presence of His glory with exceeding joy."

Here's A Remedy

(Continued from page 1)

one man in our surfeited communities who knows about God. Throw him into the ring to box with God till he learns how short his arms are; engage him to wrestle with God all the night through. Let him come out only when he is bruised and beaten into being a blessing. Set a time clock on him that will imprison him with thought and writing about God for 40 hours a week. Shut his garrulous mouth forever spouting "remarks" and stop his tongue always tripping lightly over everything non-essential. Require him to have something to say before he dare break silence. Bend his knees in the lonesome valley, fire him from the PTA and cancel his country club membership; burn his eyes with weary study, wreck his emotional poise with worry for God, and make him exchange his pious stance for a humble walk with God and man. Make him spend and be spent for the glory of God.

A Life Aflame

Rip out his telephone, burn up his ecclesiastical success sheets, refuse his glad hand, and put water in the gas tank of his community buggy. Give him a Bible and tie him in his pulpit and make him preach the Word of the living God. Test him, quiz him and examine him; humiliate him for his ignorance of things divine, and shame him for his glib comprehension of finances, batting averages, and political infighting. Laugh at his frustrated effort to play psychiatrist, scorn his insipid morality, refuse his supine intelligence, ignore his broad-mindedness which is only flat-headedness, and compel him to

The Mission Of Baptists

1. The first and foremost obligation in the mission of Baptists is to stand for the supreme and final authority of the Bible in all matters pertaining to faith and practice, both as churches and as individual Christians. Not only must Baptists stand for this principle, they must abide by it themselves. The reason why Baptists are divided today is not because this principle has not been professed, but because it has not been practically applied. Fellowship and unity among Baptists will only (if ever) be realized when Baptists forsake all human tradition and practice, and adopt the rule of the Scriptures as their standard.

2. The next most important duty of Baptists is to bear witness to the only way of Salvation—through the Righteousness of Jesus Christ received by faith. The world is the Baptist mission field, and the Gospel of Grace is the Baptist message. With the majority of all other religious groups preaching the doctrine of works of righteousness for justification, it behooves Baptists to preach from the housetops the good news of free justification by the Work of Righteousness performed by Jesus Christ.

3. Baptists are also to insist upon the baptism of saved persons only. Our forefathers shed their blood to preserve the Gospel and the ordinance of baptism pure. They would not for a minute hear of baptismal regeneration, pedobaptism, nor any substitute for immersion as baptism. Baptists of today must not betray

the faith of our fathers and the teaching of the Bible by acknowledging such innovations. 4. As Baptists, we must protest against the existence of man-made religious bodies as being without divine authority. Believing in religious freedom, we certainly would defend their privilege of existing, but we must ever regard all man-made religious groups as being in competition to the church that Jesus built. In exposing the invalidity of these groups, we must show by doctrinal and historical tests that they fail to meet the standard of New Testament churches. 5. Another duty in the mission of Baptists is to preserve and perpetuate true and unadulterated, the ordinance of the Lord's Supper. We should declare the teaching of the Scripture that the Supper is not a sacrament, but a memorial, commemorating the death of the Saviour. Against the false teaching that the unleavened bread and wine in some manner impart grace to the participant, the true symbolism of these elements must be declared. Furthermore, the dangerous practices of open and inter-communion must ever be shunned and exposed. 6. One of the great tasks for Baptists today is to teach the truth as to the New Testament church. The independency and autonomy of New Testament churches is a precious heritage. The modern-day organizations of men are turning away the minds of Baptists from the true nature of the church. The work Christ gave His church to do has been stolen out of the hands of the churches by unsuspected men who by their actions scorn God's institution. The more that conventions, fellowships, associations, etc., come into existence, and thrive, the less significant will the true nature of the church become. New Testament churches have to give up their rights in order that the greater man-made organizations can progress more rapidly. Thus, our mission is clear in this respect. We must teach the truth about the church as it has never been taught before. 7. Every Baptist should strongly contend for the fact that Jesus (1) built a Baptist church, (2) has perpetuated Baptist churches through all ages, (3) and now recognizes no other churches as Scriptural churches but Baptists. Both our doctrines and our history prove these things to be true. In view of these facts, Baptists have no business unionizing with any man-made religious group in any sort of meeting or organization. The Baptist mission is to stand for the whole counsel of God. Baptists have a greater mission than "evangelicals" and "fundamentalists." Christ commissioned Baptists to teach "all things," not five or six "fundamentals." This is another distinctive mark of the New Testament church — it stands for "all things" Christ commanded. Let all Baptists of today do the same!—Ed-in-C.

The Cooperative Program or God's Program, Which?

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"Life"

(Continued from Page 1)
and sins." — Eph. 2:1.

This tells us that every unsaved person is spiritually dead. As I have often said, an unsaved person is as dead to God spiritually as a corpse is physically. The only difference is that the corpse is physically dead whereas you and I before we were saved were spiritually dead. I have often said, and I repeat today, it would be just as easy for a corpse to get out of a casket by himself, or without any assistance, and walk away, as it would for an unsaved man to turn to God and be saved in his own strength apart from the power of the Holy Spirit working in his life.

I say then, first of all, that the unsaved individual has no life in himself, spiritually speaking.

II

THE WORLD CAN'T GIVE LIFE.

We read:

"And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." — Luke 12:15.

This world can give to you many things, and you can thereby come to be the possessor of many, many things in this life, but there

is one thing certain, a man's life is more than what he can get out of this world. The Apostle Paul makes mention of the same truth when he says:

"But she that liveth in pleasure is dead while she liveth." — I Tim. 5:6.

I say to you, beloved, the world can offer an abundance of material things. The world can offer pleasure. The world can offer many things so far as the carnal flesh is concerned, but the world cannot give life to an unsaved individual.

III

WHAT IS EVERLASTING LIFE?

We don't have to get out of the Bible to find a definition to everlasting life. Listen:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE the only true God, and Jesus Christ, whom thou hast sent." — John 17:2, 3.

What is eternal life? It is a knowledge of Jesus Christ. This is taken from the high priestly prayer of the Lord Jesus, and as Jesus prayed He makes mention of everlasting life. He says that everlasting life is, to be personally acquainted with God the Father and God the Son as Saviour, so when I talk about life, I am talking about an individual knowing God and walking with the Lord Jesus Christ as his Saviour.

As I have said, the unsaved individual does not have that kind of life. While the world can give physical pleasure and worldly possessions and earthly pleasures and carnal things that appeal to the carnal nature, at the same time it cannot give life. Beloved, you can easily see why that is true. Life, in the light of this definition, is to be personally acquainted with God and with God's Son, the Lord Jesus Christ, as Saviour, and you can see why the world couldn't give such an experience to any individual.

IV

LIFE DOESN'T COME BY WORKS.

We read:

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. 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 6:27-29.

The majority of people have in mind that salvation and eternal life come by works. I am satisfied that if you were to go out on the streets and talk to the first hundred people that you met, you would find that 99 of the hundred would tell you that if they lived good enough, they would go to Heaven when they die. Their idea is that salvation comes as a result of their own works.

The fact of the matter is, you go out and ask the first ten people that you meet, "Do you want to go to Heaven?" and everyone of them will say that they do. You ask them a second question, "On what basis do you think you will go to Heaven?" and they will say, "I am not a very bad man." Now what are they depending upon? Their works. I tell you, beloved, the majority of people in this world are depending upon their works for their salvation.

Here was a crowd in Jesus' day who were doing likewise. They asked the question, "What shall we do that we might work the works of God?" They had in mind that they might do such things, and might work in certain ways, and be able to satisfy Almighty God from the standpoint of salvation. What was the answer that that the Lord Jesus gave them? He said, "This is the work of God (not works, but work; not plural, but singular; just one work that He requires), that ye believe on him whom he (God) hath sent." You can see then from this Scripture that life does not come as a



AND HE SAID UNTO THEM,

Go ye into all the world

AND PREACH THE GOSPEL TO EVERY CREATURE. MK. 16:15



ELD. FRED T. HALLIMAN

result of works.

Listen 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.

All these Scriptures show us that salvation does not come as a result of works, but rather it comes through faith, which is a gift of God.

V

LIFE IS A GIFT.

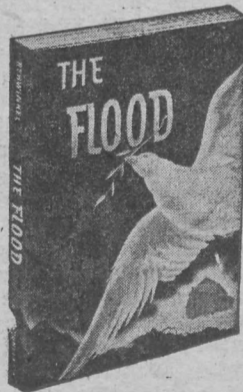
"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall INHERIT EVERLASTING LIFE." — Mt. 19:29.

How do we get life? It comes as an inheritance.

Suppose you fall heir to something. I ask you, what did you do to get it? Did you work for it? Did you perform service for it? No. How did you get it? It came as a gift. An inheritance is a gift. An inheritance is nothing short of a definite gift to us. Somebody else has performed the work. Somebody else has performed the deeds that gave rise to the gift which you and I have in-

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Report From Bro. Halliman

Dear Friends:

Greetings to each of you from New Guinea.

As I write this I am tired in body and mind, but rejoicing in the spirit; we have reason for both.

As for the reasons of being tired, this past week the whole family has had to have my attention almost day and night. My wife and three oldest children have had severe cases of dysentery, but at present they have about recovered.

As for the reason to rejoice, one of the permits has been received for re-entry to an area in the Highlands. Shortly after the first of the year I sent a letter to the Government requesting a permit to re-enter the Southern Highland District so that I might visit the people of that area with a view of establishing a mission station in their area. Just a few days ago this permit was received. I am making preparations today to leave Bulolo tomorrow by pick-up truck and drive some 400 miles or more into the interior and then travel more than 100 miles more either by small plane or walking in order to reach this area. I will be very restricted in my movements, but at least it is access to the area. I will be stopping along the way and preaching as the Lord opens doors of opportunity.

I have recently bought a 4-wheel drive vehicle and it will be in this that I will make the road trip. The truck has a good canopy over the back and by day it will serve as protection for my supplies and at night my bedroom. I have recently received a good sleeping bag from Brother Gilpin and it will no doubt be worth the cost of it on this trip. I do not know how long this trip will take but it could last up to two months. I do not have time now to go into detail, but upon my return I will bring you up to date on the progress being made in the New Guinea Missions. Only a few hours remain to finish making ready to leave. Remember us as you pray and especially my family as I am away from home in this work.

Sincerely,
FRED T. HALLIMAN

REPORT ON OFFERINGS FOR NEW GUINEA MISSIONS MONTH OF MAY, 1961

Kings Addition Baptist Church, South Shore, Ky.	\$ 9.00
West Side Baptist Church, Emporia, Kan.	10.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
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New Testament Baptist Church, Hamilton, Ohio	10.00
Valles Mines Baptist Church, Bonne Terre, Mo.	100.00
Katy Baptist Church, Farmington, W. Va.	25.00
Grace Baptist Church, Springfield, Mo.	10.00
Bethel Baptist Church, Phillipsburg, Kan.	17.00
Beacon Baptist Church, Ansted, W. Va.	25.00
Zion Baptist Church, Detroit, Mich.	30.00
Providence Baptist Church, Henderson, Texas	20.00
Grace Baptist Mission, Anchorage, Alaska	50.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	9.00
New Testament Baptist Church, Decatur, Ill.	54.00
Grace Baptist Mission, Anchorage, Alaska	20.00
Calvary Baptist Church, McLeansboro, Ill.	100.00
Macedonia Baptist Church, Chicago, Ill.	20.00
Purdum Carney, Ky.	5.00
W. R. Powell, Texas	28.00
Carl E. Johnson, Mich.	15.00
Mrs. Nell Duggins, N. C.	

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herited. I say, beloved, an inheritance is a gift, and Jesus says that everlasting life comes on the basis of an inheritance.

Notice again:

"For the wages of sin is death; but the GIFT OF GOD IS ETERNAL LIFE through Jesus Christ our Lord." — Rom. 6:23.

How do we get everlasting life? It comes as a gift from God.

I tell you, beloved, it blesses my heart just to turn from Scripture to Scripture that we might let God's Word speak for itself, and to see what God says about eternal life. You will notice it says that life comes as a gift from Almighty God. You don't get life because you get down to an altar and pray for it. You don't get life because you are baptized. Rather you get life as a gift from Almighty God.

VI

THERE IS NO LIFE APART FROM THE HEARING OF THE WORD OF GOD.

I can't emphasize it enough that you have to hear the Word of

God to have life. Paul, in talking about his own ministry, said the Philippian Christians:

"Holding forth the word of life; that I may rejoice in the word of Christ, that I have not run in vain, neither labored in vain." — Phil. 2:16.

You will notice that the Apostle Paul makes mention of the fact that the Word of Life has to be held forth to unsaved people. (Continued on page 14, column 1)

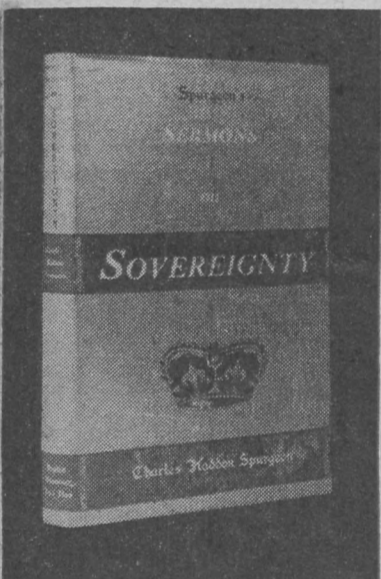
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Four Important "WHYS"

Why You Should Be Saved

1. Because God says You Are Lost, Condemned Under the Wrath of God, Blind, Spiritually Dead, Without Hope and Without God.

Read the following, taken from God's Word, the Bible: "For all have sinned and come short of the glory of God."—Rom. 3:23.

"All we like sheep have gone astray, we have turned every one to his own way."—Isa. 53:6.

"He that believeth not (trusts not) the Son shall not see life, but the wrath of God abideth on him."—John 3:36.

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"For the Son of Man is come to seek and save that which was lost."—Luke 19:10.

"If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. 4:3-4.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away."—Isa. 64:6.

"Dead in trespasses and sins—having no hope, and without God in the world."—Eph. 2:1, 12.

"Expect ye repent, ye shall all likewise perish."—Luke 13:3.

"He that believeth not (trusts not in Christ) shall be damn-

ed."—Mark 16:16.

"Except a man be born again, he cannot see the kingdom of God."—John 3:3.

You may never have considered yourself a sinner at all, but the above shows God's estimate of you. "For the Lord seeth not as man seeth; for man looketh on the outward appearance; but the Lord looketh on the heart."—1 Sam. 16:7.

2. You should be saved because of what God does for the saved. Read carefully God's Word. "He that believeth on the Son hath Everlasting Life."—John 3:36.

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

"Therefore being justified by faith, we have Peace with God."—Rom. 5:1.

"In whom we have Redemption through his blood, the Forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

"Come unto me all ye that labor and are heavy laden, and I will give you Rest."—Matt. 11:28.

"He that heareth my word and believeth on him that sent me, Hath Everlasting Life, and Shall Not Come into Condemnation, but Is Passed from Death unto Life."—John 5:24.

"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.

"He that followeth me Shall Not Walk in Darkness but Shall Have the Light of Life."—John 8:12.

"Whosoever therefore shall con-

fess me before men, Him Will I Confess also before my Father which is in Heaven."—Matt. 10:32.

3. You Should Be Saved Because of the Great Blessings You Can then Enjoy, and Because of the Great Things God May Do Through You.

"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—John 15:7.

"Come ye after me and I will make you to become fishers of men."—Mark 1:17.

"Lift up your eyes and look on the fields; for they are white already unto harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal."—John 4:35-36.

"My grace is sufficient for thee; for my strength is made perfect in weakness."—2 Cor. 12:9.

"If any man serve me, him will my Father honor."—John 12:26.

"He that abideth in me, and I in him; the same bringeth forth much fruit; for without me ye can do nothing."—John 15:5.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14:12.

You do not know what God may do through you until you trust Him. The Bible shows that He often chooses the weak things of the world to confound the things that are mighty. — I Cor. 1:27. Turn from your sins, turn from your self, turn to Jesus

Christ in trusting, confiding faith sense.

as your Lord, sin-bearer and Saviour and He will save you now. He will abundantly bless you and use you.

Why You Should Be Baptized (Immersed)

Baptism does not save, help to save or add anything to Christ's finished work on the Cross, but it is a most important first-step in the Christian life. It is for believers only.

1. Baptism is a divine command. "And he (Peter) commanded them to be baptized in the name of the Lord."—Acts 10:48. See also Acts 2:38, 22:16, and Matt. 28:19,20.

2. The water baptism commanded in the New Testament is immersion only. "One Lord, one faith, one baptism."—Eph. 4:5. That the New Testament teaches immersion only is proved by the following facts:

(a) The Greek word "baptizo," translated into English as "baptize," means to immerse, to dip, to plunge, to submerge, to overwhelm, etc., and nothing else. There is a good Greek word for "sprinkle," which is "rantizo"; and another Greek word for "pour," which is "eccheo," but neither of these words are ever used in the New Testament for the baptismal act. Also, water is never said to be baptized upon a person, which would be perfectly proper if baptism were by sprinkling or pouring.

(b) The meaning "immerse" is either required or allowed in every passage in the New Testament where baptism is mentioned. The meaning "sprinkle" or "pour" cannot be substituted in all these passages and make good

(c) John the Baptist's baptism required "much water."—John 3:23.

(d) The account of Jesus' baptism (Matt. 3:13-17) plainly indicates immersion. Do you want to be baptized in the manner He was? Compare also Acts 8:34-39.

(e) Immersion is the only form of baptism that symbolizes the

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truths for which baptism is a picture, namely, (1) Christ's death, burial and resurrection; (2) Our identification with Christ in death, burial and resurrection; (3) the future resurrection of the believer's body from the grave, 1 Cor. 15:29. Rom. 6:3-5 and Col. 2:12 show the symbolical significance of baptism. Note that baptism buries the subject in water. (Continued on page 6, column 1)

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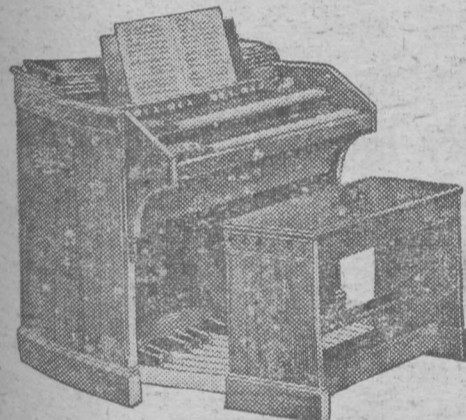
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Four "Whys"

- (Continued from page 5)
- (f) Baptism is a symbolical way of "putting on Christ."—Gal. 3: 27.
- (g) Baptism is symbolical of washing away sins.—Acts 22:16.
3. The Greek Orthodox Catholic Church teaches and practices immersion. Modern Greek language is much like New Testament Greek, and this Church can get no other meaning out of the word "baptizo" but immerse. Surely Greeks can rightly interpret their own language!
4. If a believer is baptized by

immersion, his baptism is beyond question or dispute. He himself will never doubt it. Wherever he goes, he will be accepted as a baptized believer.

5. Practically all scholars agree that immersion was the primitive form of baptism and was universally practiced for several centuries after Christ's death.

6. Obedience to this command is the answer (response) of a good conscience.—1 Peter 3:21.

7. Baptism is one way of confessing Christ publicly and identifying yourself with His people. He expects you to confess Him.—Mark 8:38.

8. Baptism should not be postponed. In the New Testament believers were immersed immediately after conversion.—Acts 2:41, 8:38, 10:47-48, 16:32-33, 22:16.

9. Infant baptism does not measure up to Scriptural baptism. New Testament baptism is for believers only, and an infant cannot believe or disbelieve. Baptism follows conversion.—Acts 18:8.

10. Baptism is a test of our love for Christ. If we really love Christ we will keep all his commands.—John 14:15, 21, 15:10, 14.

Why You Should Join A Church

1. Jesus founded the Church. Matt. 16:18; he is its head, Col. 1:18; he loved it and gave himself for it.—Eph. 5:25. You cannot afford to ignore what he is for.

2. New Testament Christians joined the Church, and so should you if you are going to obey the New Testament as your guide.—Acts 2:47.

3. A local church is the divinely appointed means of assembling together to worship God and honor Christ.—Heb. 10:25; Acts 11:26.

4. The local church offers you the best means of witnessing for Christ—Matt. 10:32-33, and honoring Him.—John 5:23.

5. You need the ministry of the church to develop you in Christian character, to instruct you in divine truth and to administer discipline.—Matt. 18:17; Rev. 2:7, 11, 17, 29; James 5:14.

6. The local church gives you the best opportunity to join with others in carrying out the Great Commission of Christ.—Matt. 28: 19-20, Acts 1:8.

7. The local church is the custodian of the ordinances of Baptism and the Lord's Supper, and to receive these you should belong to the church.—1 Cor. 11:20-23.

8. It is the best place to form the most helpful Christian friendships and social contacts.

9. The local church will assign you definite work to do for Christ and this will keep you from being haphazard and careless as to Christian responsibility.

10. Being a church member more definitely commits you to the Christian program, making it easier to do right and harder to do wrong.—Gal. 6:2.

11. The church stands for the best interests of your community. It takes the side of every righteous cause. It deserves your hearty support.—Gal. 6:10.

12. Paul and the Apostles established local churches throughout the Mediterranean world as nerve centers of spiritual worship, evangelistic zeal, and missionary endeavor.—1 Cor. 16:19. Christ was in the midst of these churches, even though they were imperfect, and held their angels in his right hand.—Rev. 1:13, 20. You hurt Christ and yourself by remaining outside.

13. The local church is the "pillar and ground of the truth."—1 Tim. 3:15. When you join the church, you help the truth for which it stands.

14. If you stay out of the church, you will likely influence others to do likewise. Could you feel right about that?—1 Cor. 8: 9, 10:33.

15. If all Christians felt they did not need to join the church, how would Christ's cause be maintained?

16. Even though there may be (Continued on page 9, column 2)

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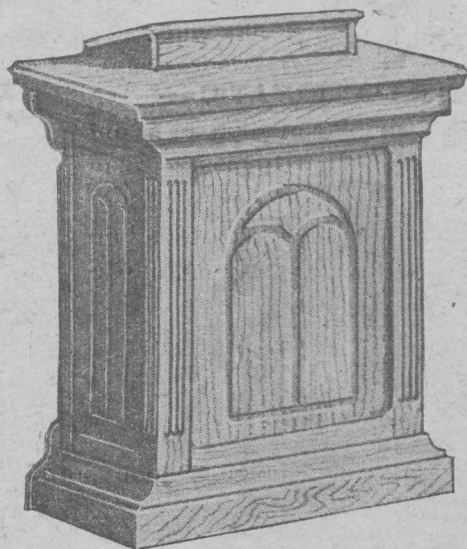
A FEW QUESTIONS THE CAMPBELLITES MIGHT LIKE TO ANSWER

1. Did John the Baptist's baptism put the baptized into Christ?
2. If so, when did they enter into Christ?
3. Were they saved when they entered into Christ?
4. If they entered Christ before Pentecost, were they saved or lost before Pentecost?
5. If they did not enter Christ until Pentecost, why do you hold that Judas Iscariot apostatized from salvation since he died before Pentecost? Is there salvation out of Christ?
6. If they did enter Christ before Pentecost, were they saved before the church was founded, as you say Christ founded His church on Pentecost?
7. Were the apostles whom John baptized in or out of Christ before Pentecost?
8. If they were in Christ before Pentecost, were they not saved before Pentecost? If not, why not?
9. Were they baptized into the church? If so, when?
10. If they were not baptized into the church, when and how did they get into the church?
11. How did the hundred and twenty disciples (Acts 1:15) get into Christ?
12. Were they and the apostles baptized in order to obtain salvation at the point of baptism, or at some subsequent date?
13. If they did not obtain salvation at the time of baptism, then what act put them into Christ?
14. When were the 120 baptized, before or on the day of Pentecost? Did they receive Scriptural baptism?
15. Were they baptized into Christ? If not, can one be Scripturally baptized and still not be in Christ?
16. Were the 120 a group of hell-bound sinners praying and attending to business for the Lord during the ten days of their waiting?
17. If they were not saved until Pentecost, what act made them children of God on that day?
18. If they were baptized before Pentecost, did they receive water baptism again on this day? If so, give proof.
19. Did the apostles whom John baptized ever afterwards receive any other water baptism?
20. Was John's baptism Christian baptism?
21. Can the church of which you are a member exist without Christian baptism?
22. Were the disciples of Acts 19:1-7 saved before Paul ministered to them?
23. Were they baptized after Paul preached to them in order to obtain the remission of sins?
24. If they apostatized and were baptized the second time in order to obtain forgiveness of sins, why don't you baptize the second time penitent believers whom you say have "fallen from grace?"
25. If they were baptized after Paul ministered to them because, as you may claim, they had received John's baptism, why were not the apostles baptized again?
26. By reading John 3:22 and 4:1, 2, we know Christ's disciples baptized people. Did they baptize by the authority of Christ?
27. If not, by whose authority did they baptize?
28. If so, was the baptism they administered Christian baptism?
29. If it were Christian baptism, were there Christians before the day of Pentecost?
30. If they were not made Christians when they were baptized by Christ's disciples, what made them Christians?
31. Can a person be made a Christian before he comes under the blood of Christ?
32. When did those baptized by Christ's disciples and those baptized by John the Baptist come under the blood of Christ?
33. Do penitent believers come under the blood of Christ in the act of water baptism?
34. Was the purpose of the baptism administered before Pentecost the same as that of the baptism administered by Peter

- and others on the day of Pentecost?
35. Did Peter and the other apostles administer a baptism on Pentecost different from the kind they had received before Pentecost?
36. Was the baptism administered by Christ's disciples in His presence before Pentecost the same kind of baptism as administered by His disciples on and after Pentecost?
37. What difference, if any, was there in the authority back of the baptism administered by Christ's disciples before Pentecost and that administered on Pentecost?
38. What does it take to constitute Christian baptism?
39. Are penitent believers dead to sin before water baptism, or are they killed to sin in the act of baptism?
40. If a person has heard the word, repented of his sins, believed in Christ, confessed his sins, and stands in the water ready to be baptized, has he obeyed the gospel before a minister baptizes him?
41. Dying in that state without having been baptized, would he go to heaven or hell?
42. Is it possible, under Divine providence, for a man in that state to die before he is baptized?
43. Can a man go to heaven who dies believing in the Baptist doctrine of inherent and total depravity?
44. If so, can he believe other

- Baptist doctrines and go to heaven? If so, which ones can he believe and be saved?
45. If not, believing which Baptist doctrines will send his soul to hell?
46. Can a person be saved who receives baptism at the hand of anyone except a member of the church to which you belong?
47. Can a person be saved unless his baptism is authorized by Christ?
48. Does Christ authorize anyone to administer baptism except he is a member of the church to which you belong?
49. Can a person be saved unless he is a member of the church to which you belong?
50. Are all people in other denominations lost?
51. Does Christ give authority to an alien sinner to administer baptism?
52. If Christ does not authorize an alien sinner to administer baptism, but may authorize a lost person in another denomination to baptize, does He not in this way show Divine respect to his membership though it be in an unscriptural church? If not, why not?
53. Must one be baptized with the purpose of obtaining salvation to make his baptism valid?
54. If one is begotten of God as his Father, who is his mother?
55. When is one begotten of God, before or in the act of baptism?
56. Does one who is begotten of God partake of the life of God?
57. Is the life of God everlasting?
58. When was the church to which you belong founded?
59. Has the church of Christ Dark Ages and before the days ever ceased to exist on earth of Alexander Campbell?
60. Where was the church to which you belong during the
61. What name did it bear during this period? Give historical (Continued on page 8, column 4)

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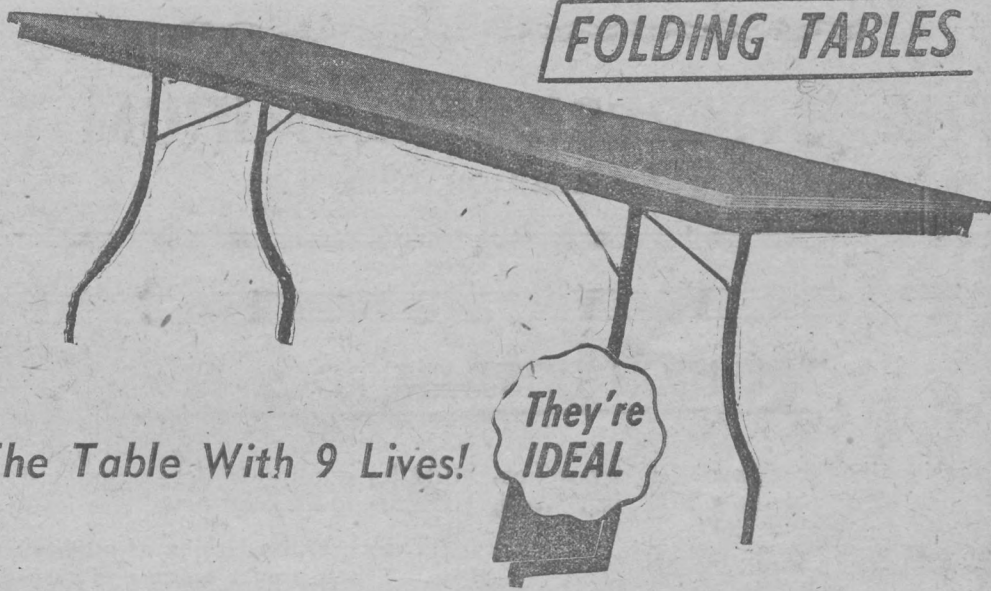
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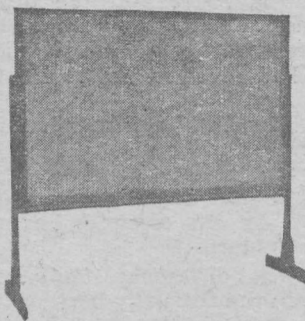
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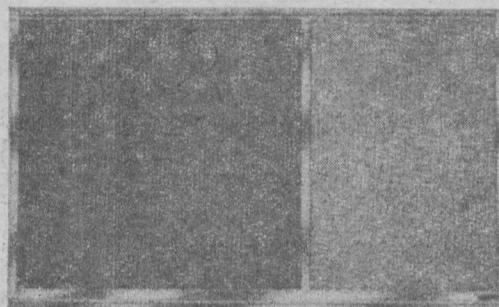
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Questions

(Continued from page 7)
proof.

62. Must a church wear the name "The Church of Christ" in order for it to be a Scriptural body?

63. Did Alexander Campbell receive Scriptural baptism at the hand of Matthias Luce, a Baptist minister? If not, when did he receive it? Can a person be saved without Scriptural baptism?

64. What relationship did Alexander Campbell have to the Church of Christ? (Continued on next page, col. 1)

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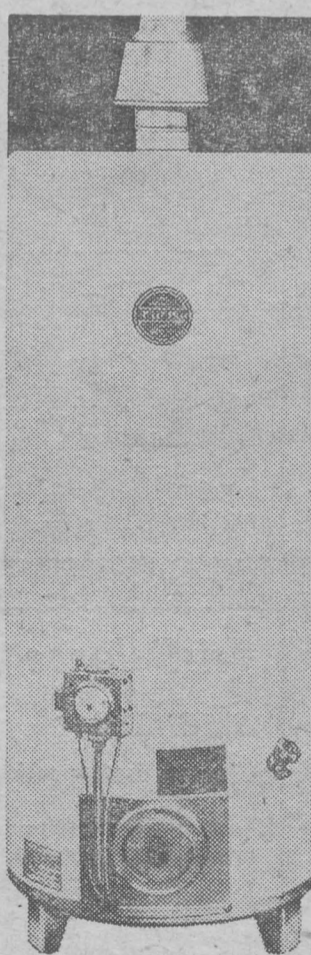
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remember His death, inspires us in looking forward to His coming, and is for the church.—Acts 2:38-42.

(k) It stands for separation of church and government. Political issues should be kept out of the church; and the civil government should not interfere with the churches. But each Christian is to be a good citizen, using his influence for civic improvement.—Matt. 22:21.

(1) It stands for the whole Bible as God's Word, for evangelism, missions, and holy living.

3. In addition to the above, a Baptist church, in common with many others, holds such doctrines as the divine inspiration of the Bible, the Trinity, the virgin birth, deity, atonement, resurrection, and visible second coming of Christ, salvation by grace alone, the eternal safety of the true believer in Christ, the eternal existence of the saved in Heaven, and of the lost in Hell.

4. A Baptist church allows individual members liberty to interpret the Bible under the guidance of the Holy Spirit.—John 16:13; 2 Tim. 2:15.

5. Baptist churches were not originated by any single man, such as Wesley, Luther, Calvin, Knox, Campbell, Otterbein, etc. They are New Testament churches founded not on men, but on the New Testament, and as such have existed under various names in all periods of Christian history back to the apostles.—1 Pet. 1:24-25; Matt. 15:13.

6. Baptists in general are an influential and rapidly growing religious group, numbering about 20 millions in the United States and being next to Roman Catholics



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in size. But all are not sound. 7. It does make a difference; it is a question of partial or entire obedience to the Word of God. There is a vast difference between denominations. You may belong to most any church, or none at all, and go to heaven; but if you want to be a loyal and obedient disciple, you will carefully compare the teachings and practices of the churches with the New Testament. In that case, we think you will be a Baptist, and as you grow in Bible knowledge, the better Baptist you will be.—Tract.

Campbell hold to the Lord's day and get forgiveness of his sin before the next Lord's day, can he not also get forgiveness for not being baptized and go to heaven? Which commands of the Lord can one fail to obey and still get to heaven?

69. Can one get to heaven who is not sinlessly perfect at death?

70. What sins can one die with and still go to heaven?

71. Can one die a member of the "Christian Church" and go to heaven?

72. If one has heard the word, repented of all his sins, believed in Christ as the Saviour, publicly confessed Christ to be the Son of God, and is baptized "in order to obtain the remission of sins," then becomes a member of the "Christian Church," is he saved or lost? If lost, what prevented (Continued on page 10, column 1)

Four "Whys"

(Continued from page 6)

some hypocrites in the church, yet the best people in any community are church members, and the worst people oppose the church. Which side will you take?

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(b) It has no man-made creed, but takes the New Testament alone as its creed.

(d) It is a pure democracy; it is independent of all bishops, popes, councils, conventions, synods, conferences or human overlords. Christ alone is its head, and it conducts its affairs as He directs through the Holy Spirit. But Baptist churches may and do co-operate Scripturally, not by man-made schemes.

(e) Every member has equal privileges in a Baptist church.

(f) It has only two classes of church officers, pastors and deacons. Bishop, elder, shepherd, and pastor are New Testament words all standing for the same office.

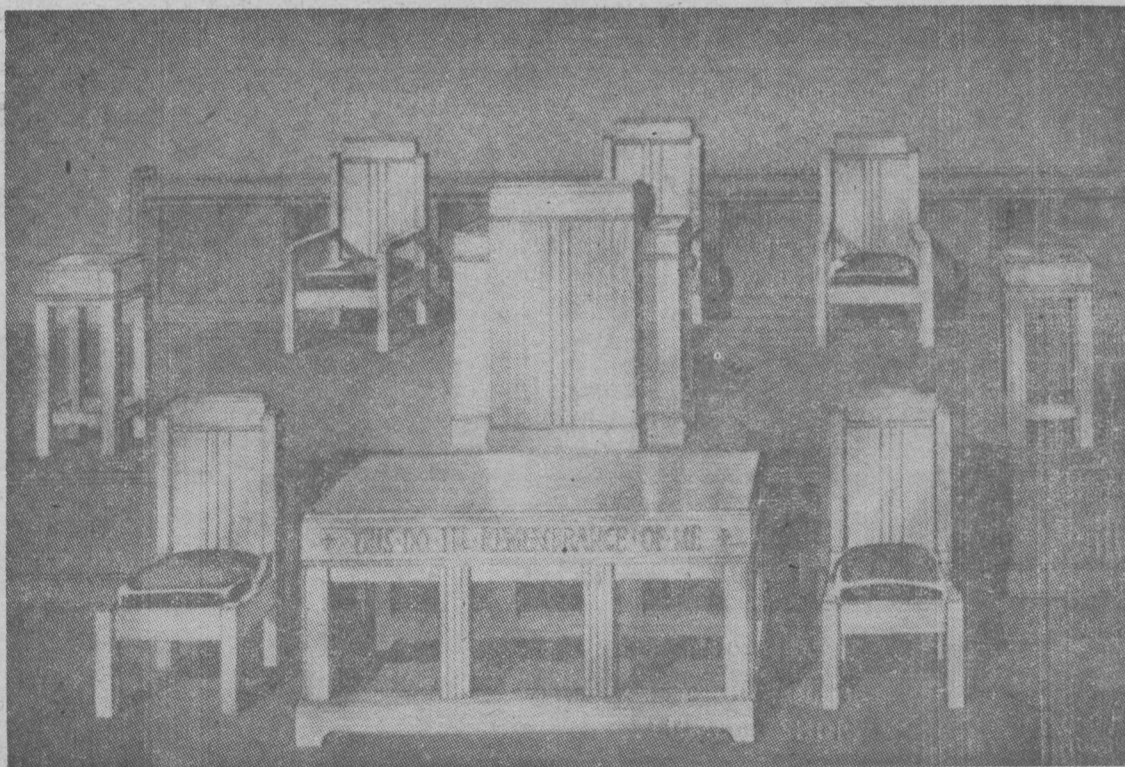
(g) It stands for equality of ministers; no gradations in the ministry, with some the overlords of others.

(h) It stands for the direct approach of every believer to God, without the aid of human mediators, rituals, ceremonies or forms.

(i) It stands for baptism by immersion alone upon profession of faith in Christ, the only mode of baptism the New Testament teaches.

(j) It administers the Lord's Supper as a symbolical ordinance, picturing Christ's body broken for our sins and His blood shed for our redemption. It is not a saving ordinance, but helps us

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I can't begin to tell you how much TBE has meant to me. I love reading the truth of God's Word. Please accept this small love offering to be used in the work of the Lord.

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Will some of you good people put this little offering where it will do the most good. Bro. Gilpin,

Questions

(Continued from page 9)

him being saved?

73. Can one die a member of the "Church of God" and go to heaven?

74. What does Paul mean when he says that we were "by nature children of wrath"? (Eph. 2:3).

75. Is the Spirit of God in the written word of God?

76. Does the Spirit of God personally come in contact with a sinner's heart in his conviction of sin and conversion to God?

—From *The American Baptist*.

Four Marks Of God's Saints

1 Corinthians 1:2

1. **Sanctification** — "Them that are sanctified in Christ Jesus.

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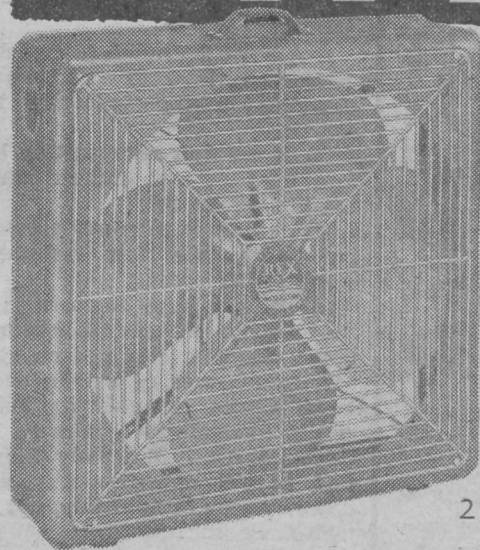
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- Beautifully Styled
- Corrosion-Resistant Glass Lined Tank

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Letters

(Continued from page 10)
I do enjoy the Examiner and am sorry I can't send more. But perhaps later.
Mrs. Ray Calvin
Minnesota.

bering you with a small gift. Like thousands of others, I, too, appreciate your stand on Bible doctrines and enjoy the splendid contributions and sermons published in its pages.

G. C. Legg
West Virginia

I am sorry I could not be with you this Rally Day, but I am doing the next best thing remem-

Enclosed please find a love gift of five dollars for you to use as the Holy Spirit directs. Happy

that the Lord has made it possible. Great is His faithfulness to us, even when we are so unworthy."

Mrs. R. F. Kennedy
Ohio

Thanks be to God for the opportunity of sending an offering to help on your expenses. I am sure none who love the truths in God's Word would like to be without The Baptist Examiner. It has been a welcome guest in my home for some seven years. Words fail me in expressing my blessing received from The Examiner. When we reach the portals of glory then I think we will all understand its worth. It is indeed "The Baptist paper for the Baptist people." I cannot see a faithful preacher being without it. Certainly all Baptists will be more spiritually minded as they take and read The Baptist Examiner. May the Lord Jesus Christ be magnified in His elect.
Elder Carl R. Owen
Michigan

I am sorry to be so late in the month with my little contribution to the cause. Wish I were able to do more. I certainly do not want to ever be without The Baptist Examiner. It is my prayer that you may receive enough during this month to take care of the responsibilities.

E. G. Cook
Alabama

I will send a small amount of money for use for Rally Day. I am sending \$8.00. I wish it could be much more, but this late in the month I am rather short of cash. I will try to send some more the first part of next month for expense of publication of TBE and the wonderful work that is in it. It has helped me very much to understand the Bible better. I do pray for the Baptist Examiner staff and hope to help more or as much as I can. May God's blessing be heaped on all of you

as time goes by...

Look to this TRADEMARK



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* Manufacturers of a Complete Line of Gas and Electric Water Heaters

is my prayer for you.

Mrs. James Booker
Indiana

Greetings in Jesus' precious name! I hope and pray your Rally Day comes off victorious. I am sending you \$5.00 of the Lord's money to make the load a little lighter. We covet an interest in your prayers.

John T. White
Georgia

Here is \$2.00. It isn't much but will help a little. We enjoy The Baptist Examiner and all it stands for so very much. My husband is in the hospital almost as often as he is out, so we can't help out too much but will help when we can."

Heyet Howell
Kentucky

"I am writing to let you know how much I love TBE. I am sending you a small offering to help out on your Rally Day. Wish I could send more, but I am still

out of work. I believe that TBE is the best paper of its kind. I have no church to go to. All of them around here have gone modern, so I depend upon TBE for my spiritual blessing. I don't believe God's people will let you down on May 30th. I am praying for you. God bless all of you.

Marvin Long
Kentucky

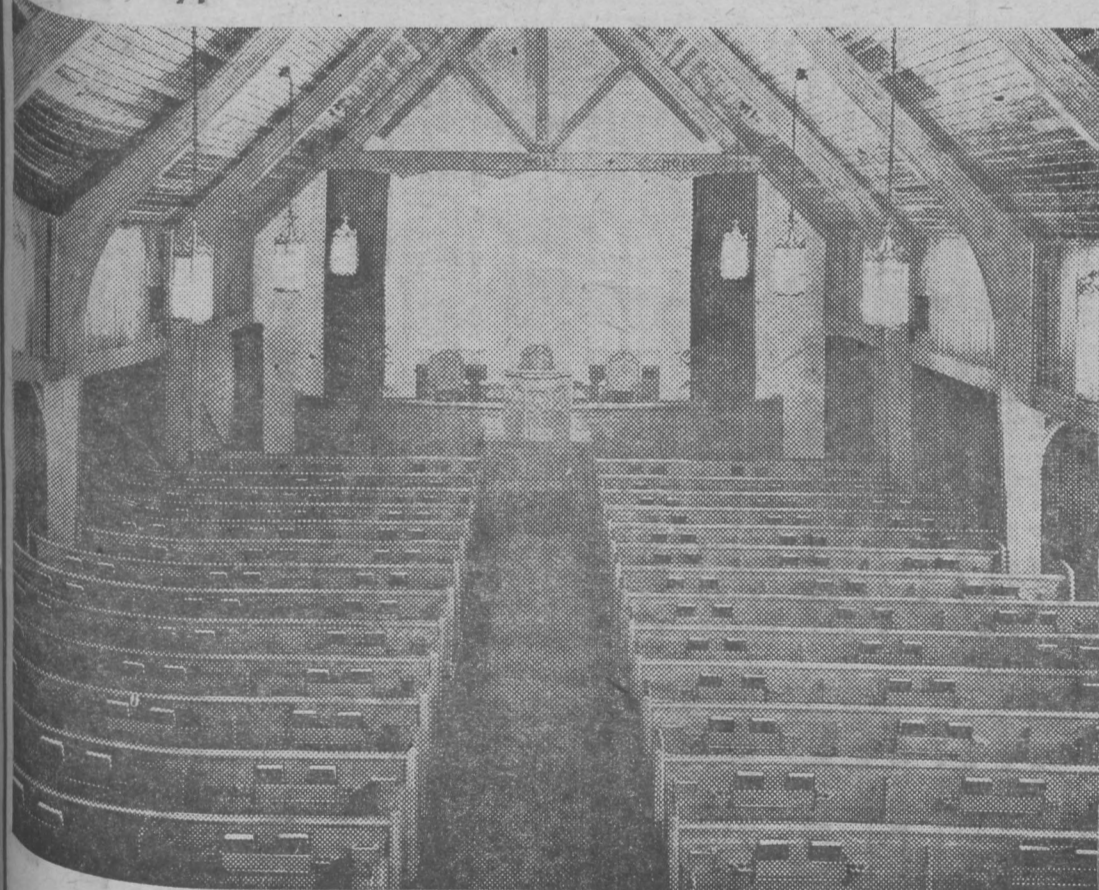
I am sending a small offering. Wish I could send more but am 75 and only have a small income. I have been reading TBE for 20 years. It has been food for my soul. I pray for TBE every day. May He continue His blessing.

W. S. Avriett
Florida

Enclosed find \$10.00 for which I want to have a part in your Rally Day offering. I certainly appreciate your paper, and I never want to be without it.

Mrs. Dana Ready
Colorado

Another Typical Sauder Installation



There Is Sauder Quality Church Furniture
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Total Abstainers Hospitalization Plan

Pays \$100 Weekly from First Day for Life to Readers of The Baptist Examiner

NO WAITING PERIOD ONLY YOU CAN CANCEL NO AGE LIMIT NO SALESMAN

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

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

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because of the Gold Star Policy which is offered only to non-drinkers. With this policy, you receive \$100 a week in cash, from

CHRISTIAN LEADERS SAY:



BRO. HYMAN APPELMAN, International Evangelist:

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



BRO. ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention:

"After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."



BRO. WALTER L. WILSON, greatly-used conference speaker:

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



BRO. H. LEO EDELMAN, President New Orleans Baptist Theological Seminary:

"To whatever extent non-drinkers are a better risk from the standpoint of hospitalization, sickness and accidents, it stands to reason that they should be permitted to enjoy the savings resulted therefrom in connection with insurance. This appears to be a fair pattern for placing insurance costs and all the more so to the extent that statistics confirm the 'better risks' status of non-drinkers."

the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills . . . anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

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

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

The Gold Star Plan Makes It Easy

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

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

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

GUARANTEE

Money-Back Guarantee

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

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DE MOSS ASSOCIATES, Inc.

VALLEY FORGE, PENNA.
and AFFILIATES

"Special Protection for Special People"

Read What a Blessing This Protection Has Been to Others

MAUDE L. ARMSTRONG, Los Angeles, California — "The check came today. Thanks so much. You indeed are very loyal. In my 81 years these are the first checks for illness I have ever drawn or ever needed, and I am more than satisfied. Thank you for your courtesy and promptness."

EMALEE HART, Leander, Texas — "I just want to thank you for the fine way you paid off on my recent illness. Not being in quite two weeks I was afraid I would not get full payment, but you paid every cent for each day. I shall be glad to recommend your reliable company to friends and relatives. I think it is just wonderful."

MRS. FRANCES HOLSOMBACK, Rusk, Texas — "With pleasure I write to thank you for your prompt payment. Will be glad to tell people they can not go wrong being a member of an inexpensive and very reliable association, The Gold Star Family."

EULA SHRAUGER, August, Michigan — "I want to thank you for your checks totaling \$2,314.25 which I've received. I don't know what I would have done without the insurance in your good company. I had no idea that anything like this would happen; and it was so soon! Mr. DeMoss, I am thankful for a Christian organization like yours. May the Lord greatly bless you for it."

MRS. SARA JANE O'BRIEN, Big Wells, Texas — "I want to say thank you for the money you paid when I recently became confined to the hospital for 11 days, only a few days after I had made the first payment of my policy. I can truly recommend the Gold Star Plan and can testify that you will do what your policy says."

HARRY REEVES, Elizabeth City, North Carolina — "Received your check to cover my stay in the hospital after being insured approximately four months. I had no idea that I would be in need of your service so soon. I do want to thank you for your promptness in taking care of my claim. I sincerely recommend your Company to others who are non-drinkers."

CHECK THESE REMARKABLE FEATURES:

- ✓ **Guaranteed renewable.** (Only YOU can cancel)
- ✓ **Good in any lawfully operating hospital anywhere in the world.**
- ✓ **Pays in addition to any other hospital insurance you may carry.**
- ✓ **All benefits paid directly to you in cash!**
- ✓ **All claim checks are sent out Airmail Special Delivery!**
- ✓ **No age limit!**
- ✓ **Immediate coverage!** Full benefits go into effect noon of the day your policy is issued.
- ✓ **No limit on the number of times you can collect.**
- ✓ **Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!**
- ✓ **No policy fees or enrollment fees!**
- ✓ **Ten-day unconditional money-back guarantee!**

Only Conditions Not Covered

The only conditions this policy does not cover are: pregnancy; any act of war; pre-existing conditions; or hospitalization caused by use of alcoholic beverages or narcotics. Everything else IS covered.

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Inc. Valley Forge, Pa.

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

ADDITIONAL GOLD STAR BENEFITS

Pays \$2,000 cash for accidental death.

Pays \$2,000 cash for loss of one hand, one foot or sight of one eye.

Pays \$6,000 cash for loss of both hands, both feet, and sight of both eyes.

Pays DOUBLE these amounts (up to \$12,000) for specified travel accidents.

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION FOR

Gold Star Total Abstainers Hospitalization Policy

My name is _____
Street or RD # _____
City _____ State _____
Date of Birth: Month _____ Day _____ Year _____
My occupation is _____
My beneficiary is _____

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

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

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

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: X _____
GEN. APP. 1010-4

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ARE
THE
LOW
GOLD
STAR
RATES

	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays →	\$4.	\$40.
Each adult age 65-100 pays →	6.	60.
Each child age 18 and under pays →	3.	30.
<div> SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY! </div>		

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INSURANCE COMPANY**
Chicago, Illinois

**WORLD MUTUAL HEALTH
& ACCIDENT INS. CO.
OF PENNA.**
King of Prussia, Pa.

MAIL THIS
APPLICATION
WITH YOUR FIRST
PREMIUM TO

**DE MOSS ASSOCIATES, INC. VALLEY FORGE
PENNA.**

Letter From Bro. Starling

Dear Folks:

Greetings in the name of Jesus. I would like to give you a brief report of the work. Attendance in the churches has been good. Brother Kilner, our student minister from Trinidad, is doing very well in his studies. In fact, the churches are discussing the possibility of keeping him for an assistant due to the increase of the work.

Camp time is rolling around again, therefore we have the added work of preparing for the 320 boys that will attend camp this summer. This calls for laying in a large supply of food, painting and fixing up the camp grounds, building added bunks and training counsellors. This year we have two more young men from Tennessee, Brother Paul Fowler and Brother Milton Womack. They are already on the field and seem like very good fellows. We are looking forward to working with them. We trust that the Lord will use them in the winning of many boys to Himself.

This past month the churches voted to take on the support of brother Sentoma Jarnauth fully. This will amount to \$100 a month. They also voted to take on part time support for Alfredo George. Both of these men are working on the large island of Trinidad which is about 600 miles from here. Your monthly support makes these projects possible. Let us pray that God will use these men mightily in His service.

As most of you know, my wife and Susan are in the States visiting my wife's mother who is ill. We expect them to return next week.

We might also report that through the generosity of Mr. Lawrence Rockefeller and other interested local parties, Fair Havens Camp has a new Willys truck, which will be used in the transportation of boys to and from camp. Praise the Lord for these added blessings.

Yours in His service,
George A. Starling
Cruz Bay,
St. John, U. S. V. I.

Second, Christ as King will inherit the throne of His Father, David. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:31-33). "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." (Revelation 3:20-22).

This reference in Luke lists seven "shalls" concerning Christ. Four of these "shalls" were literally fulfilled in His first coming. The last three of these "shalls" remain to be fulfilled and will be fulfilled in connection with His second coming. As the first four were literally fulfilled, we are perfectly right with every principle of sound interpretation, to expect the last three to be literally fulfilled. Christ is not presently seated upon His throne, but rather upon the Father's throne. (Revelation 3:21). One day when Christ comes as King He will sit down upon His own throne. This is the throne of His Father David; and it is mentioned in Luke, the first chapter, and in Revelation, the third chapter, plus many other references in the OLD TESTAMENT which refer to the Davidic throne. We also have a beautiful reference to His throne in Matthew 25:31. "When the Son of man shall come in his glory, and all the holy angels with him,

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Ashland, Kentucky

then shall he sit upon the throne of his glory." (Matthew 25:31). Here the throne of His Father David is called "... the throne of his glory."

Third, Christ as King will rule and reign upon the earth for a literal one thousand years. This period is commonly referred to as the Millennial Reign, the Millennium Kingdom, or the Kingdom Age. The world in its planning seeks to create the long hoped for Utopian Age. The hope of man creating such an image is doomed to failure in the light of Bible prophecy. Man cannot create a Utopian Age! It will not come gradually by man's efforts; but it will come miraculously by the return of the King of Heaven, the Lord Jesus. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Revelation 20:1-6).

Fourth, Christ as King will deliver the kingdom at its ending up to the Father. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (I Corinthians 15:20-28).

After the Millennium has ended, and after the second resurrection (the resurrection of the wicked) has taken place and the doom of the host has been pronounced at the White Throne of judgment, then the Son will deliver the Kingdom up to the Father; and God shall be all in all. We shall move into the Eter-

nal Age never to be separated from Christ the King.

What a friend we have in Jesus.
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer! ..

Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms He'll take and shield thee.
Thou wilt find a solace there.

This is a chapter from Bro. Brunson's new book. Now before you forget to do so, order the whole book.

Here's A Remedy

(Continued from page three)
until he is backed against the wall of the Word; then sit down before him and listen to the only word he has left: God's Word. Let him be totally ignorant of the down-street gossip, but give him a chapter and order him to walk around it, camp on it, suffer with it, and come at last to speak it backwards and forwards until all he says about it rings with the truth of eternity.

Ask him to produce living credentials that he has been and is a true father in his own home before you allow him license to play father to all and sundry. Demand to be shown that his love is deep, strong, and secure among those nearest and dearest to him before he is given contract to share the superfluity of his affability with all sorts and conditions of persons. Examine his manse whether it be a seminary of faith, hope, learning, and love or a closet of fretting, doubt, dogmatism, and temper; if it be the former, let him go abroad, conquering and to conquer; if it be the latter, then quarantine him in it for praying, crying, and conversion, and then let him go forth converted, to convert.

Sign And Symbol

Mold him relentlessly into a man forever bowed but never cowed before the unconcealed truth which he has labored to reveal, and let him hang flung against the hard destiny of almighty God; let his soul be stripped bare before the onrushing purpose of God, and let him be lost, doomed, and done that his God alone be all in all. Let him, in himself, be sign and symbol that everything human is lost; that Grace comes through loss; and make him the illustration that Grace alone is amazing, sufficient, and redemptive. Let him be transparent to God's grace, God himself. And when he is burned out by the flaming Word that coursed through him, when he is consumed at last by the fiery Grace blazing through him, and when he who was privileged to translate the truth of God to man is finally translated from earth to heaven, then bear him away gently, blow a muted trumpet and lay him down softly, place a two-edged sword on his coffin and raise a tune triumphant, for he was a brave soldier of the Word and e'er he died he had become spokesman for his God.

And who shall return us to this ministry?

"Therein the patient must minister to himself."

—Christianity Today



Bro. and Mrs. George Starling (Virgin Island Missionaries) and their children, Phil, Susan and David.

Prophet, Priest, King

(Continued from page two)
"beast." (Ephesians 2:3,9).
... said we are either
... election or grace. This
... me to be a slight left-
... subtle swat at God's sov-
... WE ARE SAVED BY
... but grace comes as the
... of God, because election
... God elected in eter-
... we have complete har-
... in God's sovereign election
... saving grace.

CHRIST AS KING

... viewed Christ as the
... and Christ as the Priest,
... we shall view Christ
... King.

Christ as the King will
... the Anti-Christ. "Let no
... believe you by any means:
... day shall not come, ex-
... come a falling away
... that man of sin be re-
... son of perdition; Who
... and exalteth himself
... that is called God, or
... worshipped; so that he as
... in the temple of God,
... himself that he is God.
... ye not, that, when I
... with you, I told you these
... And now ye know what
... that he might be re-
... his time. For the mys-
... iniquity doth already
... only he who now letteth
... until he be taken out of
... And then shall that
... be revealed, whom the
... shall consume with the spirit
... mouth, and shall destroy
... brightness of his com-
... him, whose coming is
... working of Satan with
... and signs and lying

wonders. And with all deceivable-
ness of unrighteousness in them
that perish; because they receiv-
ed not the love of the truth, that
they might be saved. And for
this cause God shall send them
strong delusion, that they should
believe a lie." (II Thessalonians
2:3-11).

While the anti-Christ is ruling
and the saints are in the air for
the judgment Seat of Christ and
the Marriage Supper of the Lamb,
the Tribulation period will be in
full sway upon the earth. The
Great Tribulation will be the last
part of this period; and the Man
of Sin will be a world dictator
imposing upon all who would buy
or sell the mark of the beast,
which is the number 666. His
ruthless reign will be ended by
the lightning-like revelation of
the Lord Jesus and His saints
from Heaven. "And I saw heaven
opened, and behold a white horse;
and he that sat upon him was
called Faithful and True, and in
righteousness he doth judge and
make war. His eyes were as a
flame of fire, and on his head
were many crowns; and he had
a name written, that no man
knew; but he himself. And he
was clothed with a vesture dipped
in blood: and his name is called
The Word of God. And the armies
which were in heaven followed
him upon white horses, clothed
in fine linen, white and clean.
And out of his mouth goeth a
sharp sword, that with it he
should smite the nations: and he
shall rule them with a rod of iron:
and he treadeth the winepress of
the fierceness and wrath of Al-
mighty God. And he hath on his
vesture and on his thigh a name
written, KING OF KINGS, AND
LORD OF LORDS." (Revelation
19:11-16).

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HEROES OF FAITH

(Continued from page one)

men of his day were an ungodly and wicked bunch. This is interesting because you always have some one saying, "You can't live for Christ today because folks are so wicked." This did not worry Enoch. He walked with God in spite of the evil of His day. In fact, his life was like a mighty beacon light shining for God in the darkness of his day. I'm like the preacher who said, "You may not be a chandelier in the parlor of God's service but you can be a five-watt bulb out on the back porch to keep some fool from breaking his neck when he goes to the bathroom." The main thing is to shine for the Lord wherever you are. Let us therefore study Enoch's walk with God.

I. First, To Walk With God Implies Reconciliation.

In Amos 3:3, we read, "How can two walk together except they be agreed?" Enoch was born a son of Adam, a sinner, and had to be reborn a Saint to walk with God. The record of his salvation is recorded in Gen. 5:21-22. Enoch was saved at the birth of his first son. He was sixty-five at the time. The name Methuselah, which he named his first son, signifies much; it means, "When he is dead, it shall be sent." It was at this time, the birth of his first boy, that Enoch received a vision of the coming Judgment, the flood, and he spoke of it in the sermon we read from Jude. Enoch believed God and trusted in faith for God to save his soul and this began his three hundred-year walk with God.

No man walks with God without the experience of new birth. It is said of Enoch that he pleased God; then in our text it says, "Without faith it is impossible to please God." Enoch was saved by faith, just as we are; faith in the finished work of Christ.

But another thing is implied in Enoch's walk with God, and that is: to walk with God it is often necessary for us to separate ourselves from the companions that would lead us astray or stop our walk. In Phil. 1:27; Paul warns us, "Only let your conversation (behavior) be as it becometh the gospel of Christ that whether I come and see you or else be absent I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

Enoch lived in a sinful day and he well knew that few were those with whom he could walk and still walk with God. So he picked his companions well lest they hinder his main object, which was, "walking with God."

And what a Spiritual Communion He had! What a growth in grace! Three hundred years of communion with God! What

(Continued on page fifteen)

"Life"

(Continued from page 4)

ple if they are going to be saved. We find that same thought brought to us in the ministry of the Lord Jesus Christ, for when we turn to the Gospel of John we find that Jesus, after He had fed the five thousand men, not counting the women and children, preached to them. He preached a sermon that they didn't like. He talked to them about depravity and election, and about the fact that they couldn't be saved by works, and that if they were saved by faith, they could not lose their salvation, and the crowd didn't like that. They liked the loaves and the fishes that He gave them the day before, but they didn't like the message He gave them the next day. When Jesus turned to look at them He saw them going in every direction. You could see them going by the dozens and the hundreds and by the thousands as they repudiated His ministry, and Jesus Christ was left with just a little crowd of preachers standing around Him. Then it was that we read:

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." — John 6:67, 68.

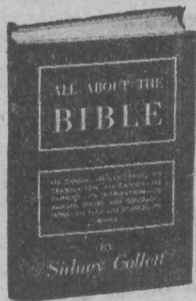
Beloved, there is no salvation apart from the Word of God. There is no life apart from God's Word. I can't emphasize it

enough that there is absolutely no life apart from the hearing of the Word of God.

Paul teaches us the same thing, for he said:

"So then faith cometh by hearing, and hearing by the word of God." — Rom. 10:17.

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VII

THERE IS NO LIFE APART FROM THE LORD JESUS CHRIST.

We read:

"And ye will not come to me, that ye might have life." — John 5:40.

In other words, He is saying, "You have to come to me if you are going to have life. If you don't come to me, you won't have life. You don't get life by the baptistry. You don't get life by church membership. You don't get life by joining the church. Rather, life comes through Me, and you will not come to Me that you might have life."

Notice again:

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

Notice, He definitely states that He is the life. Beloved, I say to you, there is no life apart from the Lord Jesus Christ Himself.

Listen again:

"IN HIM was life." — John 1:4. "And killed the Prince of life, whom God hath raised from the dead." — Acts 3:15.

This was a part of the sermon that Peter preached on the day that the lame man was healed. He said, "You killed the Prince of life." If you will read in the margin of your Bible you will notice that it gives the word "Prince" as meaning "author." Actually it says that Jesus Christ is the author of life, or in other words, there is no life without the Lord Jesus Christ.

In the book of Colossians we find a similar statement, for Paul says:

"For ye are dead, and your life is hid with Christ in God. WHEN CHRIST, WHO IS OUR LIFE, shall appear, then shall ye also appear with him in glory." — Col. 4:4, 4.

"Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." — II Tim. 1:1.

"And this is the record, that God hath given to us eternal life, and THIS LIFE IS THE SON. He that hath the Son hath life; and he that hath not the Son of God hath not life." — I John 5:11, 12.

I have taken time to read to you these Scriptures just in order that I can emphasize this truth that there is no life without the Lord Jesus Christ. You don't get life at the mourner's bench. You don't get life in the baptistry. You don't get life when you join the church. You don't get life by what you do. Rather, there is no life without the Lord Jesus Christ as your Saviour.

VIII

LIFE COMES TO US BY FAITH.

Life is channeled to us by faith. The Ohio River has to have a channel through which it flows. Every river has to have a channel whereby the water flows. May I remind you that the channel through which life comes to us is the channel of faith. Listen:

"Whosoever BELIEVETH in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever BELIEVETH in him should not perish, but have everlasting life." — John 3:15, 16.

"He that BELIEVETH on the Son hath everlasting life: and he that BELIEVETH NOT the Son shall not see 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.

"Jesus said unto her, I am the resurrection, and the life: he that BELIEVETH in me, though he were dead, yet shall he live." — John 11:25.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that BELIEVING ye might have life



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through his name." — John 20:31.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live BY THE FAITH of the Son of God, who loved me, and gave himself for me." — Gal. 2:20.

From these Scriptures you can see that life comes to us through faith. You don't get life by what you do. You don't get life by

what the church does. You don't get life by what the church does. You don't get life by what anybody does, except through faith in the Lord Jesus Christ.

IX

LIFE IS EVERLASTING

When I say that life is everlasting, I mean that it is everlasting. (Continued on page 15, column 1)

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"Life"

(Continued from page 14)

...you have it, and all Hell take it away from you. We I give unto them ETER- LIFE; and they shall never them out of my hand. My which gave them me, is than all; and no man is to pluck them out of my hand." — John 10:28, 29.

...kind of life do we have? everlasting life. It is the that when you get it, it is forever.

I have often said, God has a mighty big hand. Every once while I meet up with some- that has a hand that is ex- large. A man came in a painting shop recently and I hands with him. I tell you I thought I was taking hold- ham on a Poland China hog- mine. Beloved, his hand doesn't amount to any- compared to the hand of God's hand is big enough can hold all of the saints world in His hand, and all can't take one of them out hand of God.

again: "Whosoever drinketh of the that I shall give him shall ER THIRST; but the water I shall give him shall be in ERLASTING LIFE." —

ation is referred to here the figure of speech of and He says, "If you drink water, there will be in you of water that will spring everlasting life."

Apostle Paul speaks about as an everlasting life, for that soweth to the Spirit LASTING." — Gal. 6:8.

mercy, that in me first Christ might show forth all which should hereafter be- him to LIFE EVER- " — I Tim. 1:16.

...you don't believe to get that can be taken from you, you believe to life ever-

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lasting. In other words, when you commit yourself to the Lord Jesus Christ, you commit your- self to Him who died for all of your sins. When you commit yourself to Him who died for every one of your sins, what else could you have but life everlast- ing? If He died for all of your sins, then there isn't anything else awaiting but life everlasting.

Notice again: In hope of ETERNAL LIFE." — Titus 1:2.

What kind of life does Titus hope for? Eternal life. It is the same kind that Jesus spoke about, it is the same kind that Paul talked about, and you will find that it is the same kind that the Apostle John spoke about. Lis- ten:

"And this is the promise that he hath promised us even ETER- NAL LIFE." — I John 2:25.

Notice, God's promise is eternal life.

Now suppose I were to come to you and ask you to do something in my behalf and you would make me a promise you would do it. You would do it, beloved, if you didn't change your mind, or if you didn't decide it was be- yond your ability, or if you were able to do so. But, beloved, you might change your mind, you might decide it was beyond your ability, and it might be that you couldn't perform the thing you promised unto me. You might ex- pect to keep your promise. Doubtlessly when you promised me you expected to keep your promise, but you might not be able to fulfill that promise.

Beloved, this Scripture tells us

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.

The internal evidence where- by you can see yourself that you are saved is the fact that you love to be with God's people. The ex- ternal evidence whereby the world can see that you are saved is the fact that when you are baptized the world sees you walk away from that pool to begin to walk in newness of life. You walk differently, you love differ- ently, you live differently; you have become a child of God, and when you are baptized that says to the world that you have be- come a child of God.

I don't mean to say that one is saved by the act of baptism. The individual is saved by faith in the Lord Jesus Christ, but when he is baptized, the world sees it and the world knows about it. Maybe he was saved months be- fore but the world didn't know about it. Now he has put on the armour of Christ. He has been baptized. The world now sees that he professes to be saved, then it is that the world sees him walking in newness of life, and as an individual walks in new- ness of life, that is an external evidence that he is a child of God.

I tell you, beloved, we have in- ternal evidence of life in that we ourselves know that we have passed from death unto life be- cause we like to be with God's people; we have an external evi- dence of life in that the world sees us walk away from the bap-

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that He has promised to us ever- lasting life, and when God prom- ises, He doesn't change His mind. There isn't any doubt about Him keeping His promise. There isn't any doubt about Him having the ability to perform. Brother, sis- ter, He promises eternal life, and we can rest assured that we will have eternal life.

INWARD EVIDENCE OF LIFE.

You may ask, "Brother Gilpin, how can I know that I have ever- lasting life? You say that ever- lasting life is to have a knowledge of God the Father and God the Son as your Saviour. How can I know that I have that?" Well, beloved, here is an internal evi- dence:

"We know that we have pass- ed from death unto life, because we love the brethren." — I John 3:14.

I ask you, would you rather be in a pool room than in God's house? Would you rather be in a honky tonk than in God's house? John says that the man that is passed from death unto life loves the brethren. That doesn't mean you have to have a silly, sickly, sentimental feeling toward everybody that claims to be a Christian. It just means that if you are saved, you would rather associate with saved peo- ple than anybody else in the world.

If I have to beg a professing Christian to get him to come to church, I make up my mind right then that he doesn't know the Lord Jesus Christ as his Saviour. If he would rather go bowling, if he would rather play pool, if he would rather go fishing, if he would rather go swimming, if he would rather do anything that has to do with the flesh than go to church, that is mighty good evidence that he doesn't know the Lord Jesus Christ as Saviour.

This is an internal evidence that we have life. If we love the brethren, if we love to be with the brethren, and if we love to have fellowship with the breth- ren, it is good evidence that we have eternal life.

OUTWARD EVIDENCE OF LIFE.

We read: "Therefore we are buried with

tistry to begin to walk in new- ness of life. Internally, we know it! externally, the world sees evi- dence of it by the life that we live after we have been baptized.

XII ALL ORDAINED TO ETER- NAL LIFE ARE GOING TO BE- LIEVE.

This is one of the most precious truths of all the Word of God. It is just one of those sweetmeats that I like to get under my ton- gue. It is just one of those pre- cious doctrines that thrills my heart.

We read: "And as many as were OR- DAINED to eternal life believed." — Acts 13:48.

(Continued on page 16, column 3)

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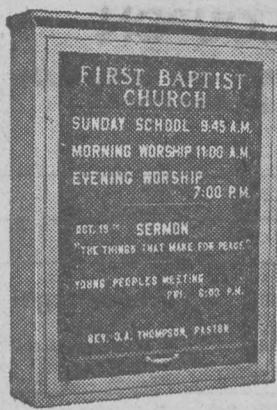
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HEROES OF FAITH

(Continued from page fourteen)

a deep-seated knowledge he must have had about God. What a deeply settled peace and joy must have flooded his soul. Three hundred years of steady walking, not a run, a speeding, a haste, a leap or a spurt, but a solid, calm, forward walking with God. Well should we moderns learn this lesson. O how we like our "instant" mixes, but we must remember that walking with God is not an "add water and stir" deal, but a life-long work. For walking is work; in fact, I am told it is the best of exercises. At the close of three hundred years of such a walk Enoch was not morally and spiritually where he was at the beginning. We cannot guess the heights he reached but every true child of God finds a thirst within him to know God better.

But wait, we said that Enoch did not just live a life of passive good; he was also engaged in active good. Therefore, our second point.

II. To Walk With God Implies Witnessing For God.

Enoch did not keep the good he found in God to himself; he told others. To fail to walk with God is to turn our witness- ing into mere wood, hay, and stubble. But to walk with God and fail to witness is to turn your life into a dead thing that always receives but never gives out. Our orders are, "Work out what God has worked in you."

Enoch had a burning desire to tell others about Christ and from this desire comes his record as a teacher. I love that word, it fits so well into the calm life of Enoch. No loud yelling and fiery jumping about . . . just teaching the ways of God to others. I don't know what the results of his teaching were, but I am sure they were pleasing to God. You know it's our job to witness but it's God work to give the results. I would to God, preachers would learn that today. We would have less hog-wash and hypocrisy in our churches. This easy-believism, drag them down the aisle stuff, that goes on so much in mod- ern evangelism must be a stench in the nostrils of God. Enoch was a teacher who wanted his hearers to learn the lesson of walking with God in a real and vital way. I can't feel that he was as worried about the big results as he was the long-range results. Let us take heed. Let us remember as teachers and preachers we are not working with dead stones but living, eter- nal souls, and that we are doing a job for eternity . . . Not for time!

Now we come to our last point—

III. To Walk With God Implies Living With God.

God took him. How did it happen? I don't know. One might imagine that God and Enoch went for a walk. As they walked, God may have started telling Enoch about the beauties of Heaven. Enoch became so stirred to see the beauty and feel the joys of heaven that God just invited Enoch home with Him. However it happened, we know that God translated Enoch; this means "carried over" or carried across. God carried Enoch across death into the heavenly home. He does not prom- ise to do that for us but He does say that He will walk with us through "the valley of the shadow of death."

What is Heaven like? I don't know. What is Death like? I don't know. What God is like, I do know. He is love, He is everlasting, He never fails or breaks a promise. Do you rest in God? Enoch did and God carried Him across death into a heavenly home.

But in a greater way Enoch is a type of all the believers who shall be alive on the earth at the second coming of Christ. The Bible tells us of these folks: "Behold I show you a mystery; We shall not all sleep (die) but we shall be all changed in a moment in the twinkling of an eye." (I Cor. 15:51-52).

God had promised a coming judgment at the death of Methuselah and in the life of Noah. The judgment came as promised; 969 years passed before it came, but it came. Enoch, because of his faith in God, was taken before the judgment. Noah, with his faith in God, went through the judgment; but I wonder, when the next promised judgment falls, where will you be?

Enoch walked with God. His was a living faith. How about you, dear reader? Do you have a living faith in God who can deliver both from judgment and through judgment? Do you walk with God? Or do you walk alone?

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Salvation

(Continued from page one)

Christ fulfilled the Law in our stead; why? Well, God is a God of Holiness. His Law reveals to us His Holiness. When we read the ten commandment Law of God, we see that we are void of the Holiness demanded by that Law. So we learn the truth of Romans 3:23, "All have sinned and come short of the glory of God." We are sinners. Why? Because we are void of the Holiness of God. We have come short of this glory.

Now, since we are guilty sinners, we must bear the penalty due to us. Law always carries with it a penalty for lack of obedience. The wages of sin is death—separation from God. This is the curse of the Law. This is hell.

Thus, to fulfill the Law in our place, Christ had to fulfill its demands for holiness or righteousness, and He had to suffer its penalty. So Christ took upon Himself a body of flesh, lived a perfect, righteous life, fulfilling the demands of the Law. Then He went to the cross and there suffered at the hand of God the punishment due to our sins. Christ's real sufferings at Calvary were not so much the physical ones as the inward sufferings of His soul. I think that in the physical sufferings we have a revelation of the sufferings of His soul. Christ was separated from His loving Father. "My God, my God, why hast Thou forsaken me?" He cried. It was because He was taking the place of the sinner,

suffering on our behalf to render satisfaction to the demands of divine Law. Finally, He said, "It is finished!" His sufferings were over, the Law had been satisfied, so Christ gave up His Spirit to the Father. It wasn't in physical death that He finished our redemption, but in His separation from the Father—spiritual death. He drank the cup of God's wrath against our sins, then said, "It is finished!"

Thus, Christ having lived and died in our stead, the Law has been completely fulfilled and satisfied. Everything that Law demanded of us, Christ performed for us. Therefore, the only salvation that we can have is through Christ. He being our fulfillment of Law is our Righteousness. Paul says in Romans 10:3, "Christ is the end (that is, the fulfillment) of the law for righteousness to every one that believeth." In other words, we stand before the Law as righteous, not in our own selves, but in Christ our Righteousness.

I Corinthians 1:30 speaks of Christ as being our righteousness. Listen: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

II Corinthians 5:21 declares: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Isaiah the prophet speaks of this same Righteousness in Isaiah 61:10—"I will greatly rejoice in the Lord, my soul shall be joyful

in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

In Jeremiah 51:10, we read, "The Lord hath brought forth our righteousness; come, and let us declare in Zion the work of the Lord our God."

And in Jeremiah 23:6, the prophet speaks of "The Lord our Righteousness."—"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

There is One Person who can give you righteousness. He makes you righteous by giving you His own Righteousness. He simply charges His Righteousness to your account. It's not a matter of your working or living to establish this righteousness; Christ has already done all that. He clothes you in His own Robe of Righteousness. Paul says, "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:9).

This Righteousness becomes yours the moment that you, by God's grace, rely upon Christ for salvation. Paul told the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." Why? Because Christ is our Righteousness, our Justification from sin. May the Holy Spirit reveal this truth to you and generate faith in your heart.



"Life"

(Continued from page 15)

Beloved, God never ordained any man to eternal life and let that individual go to Hell. God never at any time chose a man to eternal life and turned him loose and let him go to Hell. Instead, we read: "And as many as were ordained to eternal life believed."

Mark it down, if God has ordained a man to salvation, sometime, somewhere, someplace that individual is going to be saved. Sometimes it looks like we pray a long time. Sometimes we get interested in people and we pray to God that He will save them. Sometimes it looks like God just doesn't hear. It looks like that the skies are brass. I say to you, if an individual has been ordained of God to eternal life, that individual is going to believe on the Lord Jesus Christ. Everyone that God has ordained to eternal life is going to receive it, without exception.

XIII

EVERYONE WHO RECEIVES ETERNAL LIFE HAD HIS NAME WRITTEN IN THE BOOK OF LIFE FROM ETERNITY.

Talk about sweetmeats, beloved; this is something you can chew on all week.

I remember when I was a little boy how I loved fried chicken, and that is one experience that has lasted down through the years. I still love fried chicken. I remember when I was a boy, when I would get down to that last bite of fried chicken on a piece, how I liked to hold it in my mouth. I would chew it first on one side and then over on the other side. I tell you, beloved, it tasted good. I was just reluctant to turn loose and swallow it. It was a sweetmeat that I liked to hold on to.

The same is true concerning this truth, that every man who is saved, had his name written in the Lamb's Book of Life before the foundation of the world. It is a sweetmeat—something that we like to hold on to.

We read: "Whose names were not written in the book of life from the foundation of the world."—Rev. 17:8.

Notice, the implication is that if you are saved, your name was written in the Book of Life before the foundation of the world. I once heard a preacher a few

years ago making an exhortation, and he was exhorting sinners to be saved. He said, "Now listen, sinners, up yonder in Heaven the recording angel is sitting, looking down upon this service tonight. He has his inkwell in front of him, he has his parchment, and he has his pen. It may be that angel has pulled a feather out of his own wing in order to make a quill with which to write, but he is sitting there ready to write your name, and all that is keeping him from writing your name in the Lamb's Book of Life is your stubborn, rebellious will. If you will just come up and shake hands with me and be saved, he will write your name in the Lamb's Book of Life."

Beloved, this was a very good appeal to get joiners, wasn't it? That was a very good appeal to get ecclesiastical corpses, and that was what this fellow got mostly—ecclesiastical corpses. Let me tell you, beloved, there is not a word of truth in it. The recording angel is not looking to see whether or not you are making a profession so he can write your name in the Lamb's Book of Life. The names of all the saved were written in the Lamb's Book of Life before the foundation of the world. When it is once written there, that individual will ultimately be saved, and his name will never be rubbed out, because we have everlasting life.

XIV

OUR BUSINESS IS TO PREACH ETERNAL LIFE.

In the book of Acts, we find that the angel said to the preachers when they turned them loose from prison:

"Go, stand and speak in the temple to the people ALL THE WORDS OF THIS LIFE."—Acts 5:20.

The word that is translated "life" is the word for "everlasting life." These preachers, after the second persecution, had been delivered from jail by the power of the angels who opened the prison door. Then it was that the angel, as he turned them loose, said, "You are on your own now. You are to go back to the temple where they arrested you yesterday, and you are to speak to the people all the words of this life. You are to go back and preach eternal life."

Beloved, it is your business, it is my business, it was the business of these early preachers of this first church, and it is the business of every born-again believer today to preach everlasting life. We are to tell the world that there is life in Christ through faith, and when we have it, it is everlasting, and it is primarily ours because our names were originally written in the Lamb's Book of Life before the foundation of the world.

XV

THE INVITATION IS UNTO LIFE.

Unsaved friend, there is an invitation in this Bible, and that invitation is unto life. Listen:

"And the Spirit and the bride say, Come, And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

Somebody may say, "Well, I don't know whether I am one of the elect. I don't know whether God has chosen me or not. I don't know whether my name was written in the Lamb's Book of Life or not." Beloved, I will say this, the fact that you are interested, — the fact that you are concerned about your spiritual condition is in itself an indication that your name is written in the Lamb's Book of Life, and that God is dealing with you, and the invitation to you is an invitation to you is an invitation to life, for He said, "And whosoever will, let him take the water of life freely."

Long years ago, in the days of Jesus, a man came into the presence of the Son of God and asked a question. He said:

"What shall I do to inherit eternal life?"—Luke 10:25.

SEND TBE TO OTHERS

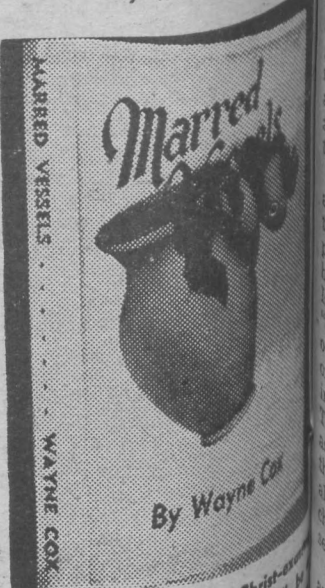
Jesus told him the story of a good Samaritan. What a story was! Jesus said that this man went down from Jerusalem to Jericho, representing the man saved. This man fell among thieves which stripped him of his raiment and wounded him half dead, leaving him half dead. Every unsaved man has had this experience. He has fallen into the hands of the Devil, and the Devil has stripped from him his righteousness, and he is left spiritually dead. He is physically alive, but he is spiritually dead. Jesus told how the man of religion passed by and didn't help him, and how the Levite passed by and didn't help him, as they say to us that there is no hope for a man in religion; there is hope for a man in keeping the law. Then He told about the Samaritan who came by. Beloved, there never was but one Good Samaritan, and that is the Lord Jesus Christ. He came by, made provision for this man's present needs, and he made provision for His future needs, well. Beloved, the Lord Jesus Christ not only takes care of our present needs in salvation. He makes provision for our future needs in keeping us saved from day to day.

I hear the man as he said Jesus, "How can I inherit eternal life?" Jesus said, "Look to the Good Samaritan — not to the law, not to religion, but trust Me, the Good Samaritan."

May God help you to believe in Him, to receive Him, to trust Him and be saved.

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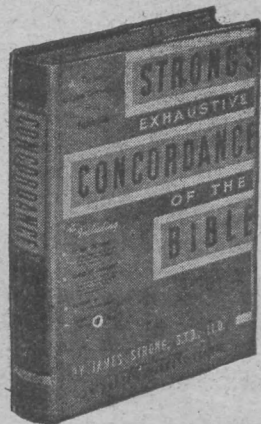
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