

The Baptist Examiner

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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HARDSHELLISM CONDEMNED BY THE PHILADELPHIA CONFSSION OF FAITH

By BOB L. ROSS

Recently, I noticed an article by Hardshell (or so-called "Primitive Baptist") in which the claim was made that the Hardshells are the only Baptists who believe the Philadelphia Confession of Faith, hence were in the historical line of Baptists Baptist doctrine. This is not the first time I have heard or read such a claim and the article made me of something I have been planning to do for a good while: show that Hardshellism is not in agreement with the Philadelphia Confession.

The claim of the Hardshells is that God does not use preaching to the written Word of God in the life of men to life in Christ. They contend that the Spirit of God without the Word in any

manner, gives men life. So far as Hardshellism is concerned, it doesn't even matter whether or not a person ever hears of Christ, for they say the elect will receive this life anyway. So "life" in Hardshell doctrine amounts to nothing but something which might be called a **biological deposit**. This deposit contains no love for Christ, no knowledge of Christ, no obedience to Christ — it has nothing of Christ about it. It is just a lump of "life" of some kind.

The Philadelphia Confession is certainly not Hardshell on this matter. Before examining its contents, we wish to call attention to the fact that this Confession couldn't be a Hardshell confession for the simple reason that it is nothing more than a slightly re-

vised version of the Presbyterians' Westminster Confession. This is also true of the London Confession, adopted by some English Baptists in 1689. In the "Foreword" of my copy of the London Confession, we read:

"It was based upon, and drew its inspiration from the Confession drawn up by the Westminster Assembly of Divines a generation earlier, and indeed differs only from it in its teaching upon those matters, such as baptism, the Lord's Supper and church government, upon which among the Reformed churches the Baptists differ from the Presbyterians."

So the Westminster, London and Philadelphia Confessions are practically identical. Surely, then, (Continued on page 2, column 3)

Bro. Halliman's Letter To 1961 Bible Conference

Greetings to you once again, in the name of our precious Lord, from the South Pacific.

As a prelude to this letter I would like to quote to all of you in general, but especially to my fellow pastors, the first 11 verses of I Pet. 5.



ELDER FRED HALLIMAN
Bulolo, New Guinea

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God

which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen."

I trust that God has used these few verses while they have been read to you to bless your souls as He has done to bless me so many times in my ministry and especially (Continued on page 4, column 3)

Divine Chastisement

By A. W. PINK

Previously (see Sept. 2 issue TBE) I pointed out how that heavenly Father never chastises except for "our profit": that object is uniformly our blessing, whatever the form, duration of our affliction, all are ordered by infinite wisdom so as best to secure this

we saw, first, chastisement is to wean us from the world: to loosen the roots of our soul and to tighten the hold of our heart heavenward. I was once familiar with a Christian who had formed the habit of meeting each worldly appointment or trial to the Father by saying, "That is another nail in my coffin." Now that is a very gloomy way of viewing things. Rather should the child of God say after each loss or trial, "That severs another link in the rope that binds me to this world, and makes me long the more for Heaven."

Second, chastisement is sent to us back the more upon God. Delight in being made to lie down in the "green pastures" and

being led beside the "still waters," but at those times there is a real danger of us becoming occupied more with His blessings rather than with the Blessor Himself. Oftentimes the sheep have to be brought into the dry and desolate wilderness that they may learn the sufficiency of the Shepherd Himself.

Third, chastisement makes the promises of God more precious to us.

Fourth, chastisement qualifies us to minister to others.

I shall now mention three other blessings:—

5. It demonstrates to us the blessedness and sufficiency of Divine grace. "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12: 9).

But in order to prove this we have to be brought into the place of severe testing and trial, and made to feel our own incompe-

tency and nothingness. Brethren, if you have prospered in business all your lives and have always had an easy time financially, then you do not know much about God's strength being perfected in your weakness. If you have been healthy all your lives and have never suffered much weakness and pain, then you know little

FULL REPORT OF 1961 BIBLE CONFERENCE NEXT WEEK (D. V.)

about the strength of God. If you have never been visited with trying situations which bring you to your wits' end, or by heart-rendering bereavements, you have discovered little of the sufficiency of Divine grace. You may have read about it in books, or heard others speak of it, but you have

little experimental acquaintance of it for yourself. It is much tribulation which brings out the sufficiency of God's strength to support under the heaviest trials and demonstrates that His grace can sustain the heart under the heaviest losses.

It is in the stormiest weather that the captain gives most heed to the steering of his ship; so it is in seasons of stress and grief that Christians most heed the exhortation of Heb. 4:16.

"Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need."

If Israel had journeyed direct from Egypt to Canaan, they had missed the tender care of Jehovah in the Wilderness. If Lazarus had not died, Martha and Mary would not have received such a demonstration of Christ as the Resurrection and the Life. And if you, my brother, my sister, had not

been cast into the furnace of affliction, you would not have known the nearness and preciousness of His presence with you there. Yes, God intends us to prove the reality and sufficiency of His grace.

6. It develops our spiritual graces. This is clearly set forth in that familiar passage Rom. 5:3.

"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed."

This "rejoicing" is not in tribulations considered in themselves, but because the Christian knows they are appointed by his Father, and because of their beneficial effects. Three of these effects or spiritual graces thus developed are here mentioned.

Tribulation worketh patience. Patience never thrives except under buffetings and disappointments: it is not even called into exercise while things are going smoothly and pleasantly. Sanctified tribulations call into activity that strength and fortitude (Continued on page 7, column 1)

The Baptist Examiner Pulpit

"THE COMMON SALVATION"

SERMON BY PASTOR JOHN R. GILPIN

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 1:3.

There are three words in my text that I want to use and they are "the common salvation." We use the word "common" in a very unusual manner. We talk about a thing being common—that is, it just doesn't mean much, or is cheap, but that is not how the word "common" is used in this Scripture. The word "common" as used here has to do with the fact that salvation just spreads out commonly or evenly among all the elect of God. In other words, it touches one of God's

elect in exactly and precisely the same common manner that it touches every one of God's elect.

May I insist that there is a group of people in this world who are God's elect, a group of people whom God has chosen unto Himself, a group of people who have been chosen unto salvation. We read about these folk throughout all the Word of God. Over and over again we read how that God has made choice—how there has been a choice made in behalf of a group for the Lord. Listen:

"According as he hath CHOSEN US in him before the foundation of the world."—Eph. 1:4.

This would indicate that before God ever created this world, or before God had ever laid down the earth, the stones, and all the

component parts that make up this earth, God had already made a choice whereby there was a group of people chosen unto Himself before the foundation of the world. If you are a saved person you are in that number. If you are one of the elect, in the mind of God you are older than creation, because this choice was made before the foundation of the world. If you are one of God's own—if you are saved—if you are one of God's elect, then spiritually speaking, you are older than creation, because you were chosen of God in Christ Jesus before the foundation of the world.

Let's notice another Scripture which likewise tells us that God has made a choice:

"Ye have not chosen me, but (Continued on page 3, column 1)

OUR AGED FRIEND STILL LOVES TBE

Dear Brothers in Christ:

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May the lovers of Truth who acknowledge the great help TBE has been (and we believe you will continue to feed us on His mighty Word) to them and thousands of others be moved upon to do likewise.

We want you both to know we appreciate your loyalty to God's Word.

Undoubtedly many are wishing to learn of the "death" of TBE but not so with our Heavenly Father. So we should all stand the more staunchly with our Lord and his faithful preachers.

May our blessed Lord give you, all, of his mighty grace, power and heavenly wisdom is our earnest prayer.

—Carey E. Witt, Ky.

CHARACTERISTICS OF THE N. T. CHURCH

The New Testament church is a pattern for churches today. We don't need to follow the pattern of some flesh-led organizations but we need to turn our eyes to the Bible and the church apostolic times. If we do, what we find?

The Membership: Saved and baptized (Acts 2:41). A profession of faith in Christ always preceded baptism. The church was not a mixture of regenerate and unregenerate infant members. Enough unregenerate members in without Christ in the church; we don't have to go around baptizing more of them via unscriptural infant baptism."

The Spirit-Filled (Acts 2:1-4; 4: Eph. 5:18). Some churches have a dislike for truth and a spiritual practice that one is to wonder if they are filled with the Spirit.

(Continued on page 2, column 2)

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

So. Baptist Editor Complains About "Specializing" Sunday

By Editor C. D. Daley
In Western Recorder (Kentucky)

What happened to the old-fashioned, ordinary Sunday? Time was when Sunday itself was enough to make for a special day, but now we have made a special day out of almost every Sunday so that a Sunday without some special emphasis is a rare experience.

We begin the year as Baptists with the first Sunday of January as Soul-Winning Commitment day. Before the year is over we have Sundays set aside for Woman's Missionary Society focus, Girl's Auxiliary focus, Sunbeam focus, YWA focus, Baptist World Alliance Sunday, Foreign Mission Sunday, Home Mission Sunday, State Mission Sunday, Christian Education Sunday, Off-to-College Sunday, Student Participation Sunday after Christmas, Christmas Sunday, Easter Sunday, Life Commitment Sunday, Youth Week Sunday, Layman's Sunday, Church Vocation Sunday, Christian Home Sunday, Pledge Sunday, Victory Sunday, Choir Dedication Sunday, Teacher Appreciation Sunday, Pastor Appreciation Sunday, Budget Catch-Up Sunday, Move-Your-Membership Sunday, Thanksgiving One-Day's Pay Sunday, Charity Hospital Offering Sunday, Baby Hunt Sunday, etc.

Added to these are the old favorites such as Mother's day, Father's day, Thanksgiving Sunday, Labor Sunday; and more of us are joining others for observing Reformation Sunday, Palm Sunday, Jewish Fellowship Sunday, Race Relation Sunday, Rural Life Sunday, Universal Bible Reading Sunday, etc.

A good bet to make the permanent list before long is Grandfather's Sunday, Grandmother's Sunday, Safe-Flying Sunday, and Stay-At-Home Sunday.

Can anybody find an unattached Sunday—just one plain, ordinary Sunday? If so, let us know. We're looking for one to make a Western Recorder Sunday. Whoa! That's the way we got this way.

Ed. Note: "Specializing" Sunday is just another way of "oiling" the So. Baptist machine.

Hardshellism

(Continued from page one) this confession did not originate with the Hardshells, nor does it express Hardshell doctrine, having been produced by Calvinists, rather than hyper-Calvinists.

Going now to the Confession, we see from the very first chapter that it is not Hardshell. The first paragraph of this chapter clearly shows the place of the Word of God with respect to salvation. It reads:

Seven Sayings Of The Saviour On The Cross

By Arthur W. Pink



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The Baptist Paper for the Baptist People.

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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"I. The holy scripture is the only sufficient, certain, and infallible (2 Tim. 3:15, 16, 17; Isa. 8:20; Luke 16:29, 31; Eph. 2:20) rule of all saving knowledge, faith, and obedience; although the (Rom. 1:19, 20, 21, 22; 2:14, 15 P.s. 19:1, 2, 3) light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and his will, which is necessary unto salvation. (Heb. 1:1). Therefore it pleased the Lord at sundry times and in divers manners, to reveal himself, and to declare that his will unto his church; and afterward, for the better preserving and propagation of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh and malice of Satan, and of the world to commit the same wholly unto (Prov. 22:19, 20, 21; Rom. 15:4; 2 Pet. 1:19, 20) writing; which maketh the holy scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased."

The significant parts of the paragraph, as opposed to Hardshellism, are printed in bold. Examine them carefully, keeping in mind the teaching of the Hardshells that the Word of God or Gospel has no place whatsoever in salvation. In contrast to their view, the Confession says the Scripture is the "rule of all saving knowledge," which is opposed to Hardshellism in that the Hardshells deny that a man needs any kind of knowledge for salvation. They teach that a man may be given life by the Spirit without ever hearing of Jesus Christ on this earth.

Notice, too, that the confession says a "knowledge of God and his will" is "necessary to salvation," which the Hardshells deny. Because this knowledge is necessary, the Confession says "therefore it pleased the Lord at sundry times and in divers manners, TO REVEAL HIMSELF."

Yes, to know God is life; Hardshell "life" is not found in the Bible. Jesus said: "And this is life eternal, that they might KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST, whom thou hast sent." — John 17:3. God has, as the Confession states, revealed Himself in "divers manners;" this is the way whereby men come to know Him and become united to Him and thereby have life.

The Confession says God's "former ways" of revealing Himself are "now ceased." Therefore "the holy scriptures are most necessary." Thus speaks the Confession in opposition to Hardshellism.

Again in Article I, we read:

"5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures... yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is

from the inward work of the Holy Spirit bearing witness BY AND WITH THE WORD in our hearts."

The Hardshells are well known for their opposition to "means." They often call us "Means Baptists." Well, the Baptists who first adopted the Philadelphia Confession were also "Means Baptists." In Article III, in paragraph six, we read:

"As God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His will, foreordained (1 Pet. 1:2; 2 Thess. 2:13) all the means thereunto; wherefore they who are elected, being fallen in Adam, (1 Thess. 5:9) are redeemed by Christ, are effectually called (Rom. 8:30, 2 Thess. 2:13) unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified, and saved, but the elect (John 10:26, 17:8) only."

Notice that the elect are "effectually called unto faith in Christ." It is not merely a kind of life they receive, but they come to faith in Christ. How could they be called unto faith in Christ without the Word, the Gospel? How does God "effectually call" to faith in Christ? By the Confession alone? Let us hear the Confession again:

Article X, paragraph one: "Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time, (Rom. 8:30, 11:7, Eph. 1:10, 11; 2 Thess. 2:13, 14) effectually to call, by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation (Eph. 2:16) by Jesus Christ; enlightening their minds spiritually and savingly (Acts 26:18, Eph. 1:17, 18) to understand the things of God," etc.

You see this call is not simply the giving of life, but it is to salvation by Jesus Christ. It is a call which results in the things being enlightened in the heart of God. Yet you often hear Hardshells claim that the heathen who

(Continued on page 7, column 1).

Does not a lot of contention come from Sunday School classes where women are teachers?

Contention comes from a lot of things, some wrong and some right. In this case there is contention because the women are out of place, teaching men; then such contention is due to an unscriptural practice, the women being out of place. II Timothy 2:12, which we believe refers to a public kind of teaching, prohibits women to teach men.

Does a person have to join a church and be baptized to be saved?

If you've read TBE very long you know that the Bible does not teach salvation by the works of man, by church membership, or by baptism—or by all combined. Salvation is by Christ, no addition of water or the church needed.

Does John 14:26 refer to the apostle Paul?

Certainly not. It plainly says the Comforter is the Holy Spirit. Paul never claimed to be the Holy Spirit.

Does I Corinthians 14 refer to the holiness church?

Definitely not. It refers to the church at Corinth where the women had gotten out of place. It does condemn the Holy Rollers, however, for they are guilty of many of the same unscriptural practices as were going on in Corinth.

The Holy Rollers are much too young to be the church referred to in I Corinthians 14. They didn't come into being until the heresy of sinless perfection and the practice of the mourner's bench became popular in recent years.

Does I Timothy 4:1-3 apply to the Roman Catholic Church?

We believe this passage definitely would apply to the Romanists and any others who fulfill the heresies prophesied to come to pass.

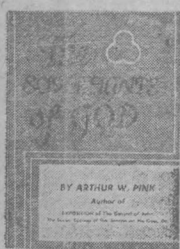
Who was Melchisedec, King of Salem and did God create him?

You can read of Melchisedec, as to who he was, in Genesis 14 and Hebrews 7. He is a character that God sent upon the scene to give us a type of Christ. Some contend that he was Christ. We do not think so, since there is no statement in the Bible to this effect; rather, a distinction is made between Melchisedec and Christ in Hebrews 7:3 where we read that Melchisedec was "made like unto the Son of God." This shows that he wasn't actually Christ.

As for his being "created," the querist probably means a distinct, supernatural creation whereby that he actually had no father and mother. No, we do not believe this is the case. We think that the manner in which this man makes his appearance is simply used to show a type of Christ.

THE SOVEREIGNTY OF GOD

By ARTHUR W. PINK



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If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

He makes his appearance in such a way that no one knows his origin, his parents, nor his end.

Does God bless any one who gives to a church that teaches false doctrine?

Generally speaking, without any reference to how much false doctrine, and the knowledge of such by the giver, we would say that God doesn't. There are cases, however, where perhaps there is only a small degree of false doctrine taught and the giver does not know of its falsity. In such cases, we believe the Lord does bless those who are giving to the church. Actually, no church is absolutely free from every scintilla of error. Surely, a wrong interpretation of a verse creeps in now and then in the best of churches.

Ezekiel 33:11 says God has no pleasure in the death of the wicked. Explain this as pertaining to election.

In the first place, the reference (Continued on page 6, column 1)

New Testament Church

(Continued from page one)

3. **Praying Church** (Acts 1:14, 12:5). A church that is not a praying church is only "playing" church. Some people "play" church like young boys play "cowboys and Indians."

4. **Sound in the Faith** (Acts 2:42). Unity and Fellowship in the church must be centered around Christ and His truth. Ideal New Testament assemblies are those that have such unity and fellowship. They are hard to find in this day.

5. **Missionary, Witnessing Spirit** (Acts 2:32, 8:1, 4). A church without the spirit of missions is a church with the Spirit missing. A church that doesn't witness is a church without the Witness, the Holy Spirit.

6. **Separation** (Acts 4:19-23). Too many churches are dabbling in the things of the world to amount to anything in the service of the Lord. Some of today's churches are patterned after the business world rather than God's Word. Some churches even hire worldly firms to assist them in matters. Flesh must depend upon flesh.

7. **Persecution** (Acts 4:13, 4:18-20, 5:27-32). Today if a church is persecuted, people in general think something is wrong with the church! If a church is spoken evil of, the pastor maligned, the members ostracized, most "Christians" think the church is too fanatical and deserves such treatment. If the world is patting your church on the back or leaving it alone, you'd better examine it to see exactly whose side it is on!

8. **Sacrifice** (Acts 2:44, 45, 4:32-37). How little do we today resemble New Testament Christians in our willingness and unselfishness. Ananias and Sapphira are probably more typical of us than is the poor widow. We have our lands, homes, electric gadgets, autos, fine clothes, and the like, yet the majority of church members do not give a tithe of a tithe to the Lord's work! "I can't afford it," some say. No wonder you can't! After heaping all your riches upon yourself, who could! You have put yourself first and the Lord last.

9. **Zealousness** (Book of Acts). The whole book of Acts shows how much zeal the early church had. Most churches today never are filled on Sunday mornings and some don't even have services in the evening and don't have prayer meeting during the week.

10. **Served a Sovereign God** (Acts 2:23, 39, 4:24, 26-28). It's no wonder churches are dead for they "serve" a dead god. The Arminian idol is not God. The modernist idol is not God. The New Testament church served the sovereign God.—B.L.R.

The Two Babylons

By

Alexander Hislop

330 Pages

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This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

The Common Salvation

(Continued from page one)
HAVE CHOSEN YOU.—John 15:16.

Every once in a while someone will say, "But, Brother Gilpin, I remember the day, the hour, and the place that I chose the Lord. God didn't do it. I did it." I remember a few months ago a preacher said that very thing. He said, "God didn't do it. I did it. I remember the day, the hour, and the place that I chose the Lord. God didn't do it. I did it. I could go to the very spot where I chose the Lord." Beloved, this text says, "Ye have not chosen me, but I have chosen you."

I am ready to grant there is a limited sense wherein we chose the Lord, wherein we ratified God Almighty's eternal choice, but, beloved, the choice that really amounted to something was not our choice of the Lord, but it was God's choice of you before the foundation of the world.

For example, in the case of the apostle Paul, we read:

"But the Lord said unto him, 'So thy way: for he is a CHOSEN VESSEL unto me, to bear my name before the Gentiles, and kings, and the children of Israel.'—Acts 9:15.

You will notice that when God was calling Ananias to speak to Paul, God said, "Ananias, this man Paul is a chosen vessel unto me. I have chosen him. I am the one who has made the choice." Notice again:

"But GOD HATH CHOSEN the foolish things of the world to confound the wise; and GOD HATH CHOSEN the weak things of the world to confound the things which are mighty; And things which are despised, HATH GOD CHOSEN, yea, and things which are not, to bring to nought things that are."—I Cor. 1:27, 28.

Beloved, I would remind you from the reading of these verses and from many others that I have read if time permitted, that God has made a choice among the sons of men whereby He has chosen or elected or selected unto Himself, a group of people who are His own, His elect, His chosen, His beloved. God is in the business of making a choice, and we have read, God made that choice before the foundation of the world, so that each of us who have been saved, and each of us who have become a part of the body of Christ before this world began.

Beloved, I want to say to you that there are some things pertaining to the chosen ones, to the elect—to God's body that He has chosen out from among the world, that are common.

I

A COMMON NEED.

Whether a man is elected unto God to be saved in this generation, or whether he was elected to be saved four thousand years before the birth of Jesus Christ, the fact remains that each individual who was thus elected to be saved of Almighty God had a common need. Beloved, that need grows out of the fact that every one of us are sinners in the sight of God. Listen:

"For all have sinned, and come short of the glory of God."—Rom. 3:23.

Beloved, we have a common

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need. Our needs are identically the same. The spiritual needs that men and women had in the Old Testament are exactly the needs of men and women in this Twentieth Century. The needs that men and women had forty centuries before the birth of the Son of God are precisely the spiritual needs that you and I have. I tell you, beloved, in the study of this common salvation, there is, first of all, a common need which everyone of us experience, and that is, we have a need of salvation because of all us have a common sickness—namely, sin.

We read:
 "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.—Psa. 14:2.

What was His conclusion? Listen:

"They are ALL GONE ASIDE, they are ALL TOGETHER BECOME FILTHY: there is none that doeth good, no, not one."—Psa. 14:3.

So I say, beloved, all individuals have a common sickness, and that sickness is sin to the extent that we all have the same common need — we all need salvation, because we all have the same common sickness of sin.

In the New Testament we have the same truth presented to us, for we read:

"But the scripture hath concluded ALL UNDER SIN." — Gal. 3:22.

Believe me, beloved, when I say that all of us are under sin. From the day that sin entered the human family, as recorded in Genesis 3, down to this very hour, every one of us have been guilty of sin. From the time that the wily serpent crawled into the Garden of Eden and presented a temptation unto Adam and Eve, from that very hour down to this, we have all been sinners in God's sight.

Judging by the moral standards of men, some maybe are a little worse and some maybe are a little better, but we all have a sinful disposition, a common sickness, which is sin, and we all have a common need for this salvation.

Would to God we could remember that every individual has the same common need we had before we were saved. Would to God we could recall that every person we deal with from day to day has a common need. That need, beloved, is salvation growing out of a common sickness, which is sin, whereby all of us stand as sinners in God's sight.

II

A COMMON PRICE HAS BEEN PAID BY CHRIST.

Not only is it true that the elect of God are possessed of a common need, it is also true that there is a common Christ who has paid for our salvation. God didn't save one man differently to the way He has saved every individual that has ever been saved. It has all been on the basis of a common Christ. We have a common need growing out of the fact that we all are sinners, and God saves us by giving Christ to die for our salvation.

We might think that God would have one way to save the aristocrat and another way to save the man who is down in the ditch. We might think that God would have one way to save the "upper 400" and another way to save that group that make up the masses of society. We might think that God would have one way whereby He would save the intellectual and another way to

save the ignoramus. We might think that God would have one way whereby He would save that individual who was financially independent, and another way to save a man who was a beggar. We might imagine that God would have a different plan or way of salvation for different individuals, but not so, for my text in Jude 1:3 talks about our salvation as a common salvation. Christ's death was alike for each of the elect.

Yes it is true that there is a common price that has been paid for our salvation, and that price is the blood of the Lord Jesus Christ. I turn to the Word of God and I find that the price of salvation was the blood of God's Son, even Jesus Himself. Listen:

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." —

Just before this Adam and Eve had sinned. They had made fig leaf garments for themselves in an attempt to cover their nakedness, and now God looks down upon them and declares that He doesn't like the cut of the coat, nor the style of dress that Adam and Eve are wearing, so God Himself gives an animal and takes the skin of that animal and makes clothing for Adam and Eve.

Notice, an innocent animal had to die in order that they could be clothed. An innocent animal had to die and give his blood in order that they might have clothing. Beloved, that didn't just happen. That is typical, that is prophetic, and that is looking forward to the

coming of the Lord Jesus Christ. An innocent animal died for Adam and Eve to be clothed with the skin of that animal, so the innocent Lamb of God, Jesus Christ, died at the Cross of Calvary that you and I might be clothed with His righteousness and saved by His blood.

It was the blood-shedding on that day that brought salvation to the first man who was ever saved, and that blood-shedding is the same all down through the years. We come to the Cross of Calvary and find Jesus Christ hanging upon the Cross and shedding His blood. Beloved, it was for our salvation. Over and over again in the Word of God we are reminded that our salvation is on the basis of the blood-shedding of the Lord Jesus Christ.

We read:

"And the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

"Unto him that loved us, and washed us from our sins in his own blood." — Rev. 1:5.

Go back to the day when Adam and Eve were saved; it was by blood. Come down to the last of the Bible and you will find sinners saved on the basis of the blood-shedding of the Son of God. Beloved, every man and woman who has been saved from the hour Adam was saved, down to this, has been saved because Jesus paid a price — the shedding of His blood.

We sing:

"Jesus paid it all,
 All to Him I owe;
 Sin had left a crimson stain,
 He washed it white as snow."

I tell you, beloved, in the study of this common salvation, not only is it true that we have a common need — that is, all of us are sinners, and have the same need spiritually, but it is also true that a common price has been paid for our salvation — namely, the shedding of the blood of the Lord Jesus Christ.

III

A COMMON RIGHTEOUSNESS.

I'll remind you also that there is a common righteousness which all of us experience, and wherein we ourselves are clothed. Go back to that experience on the part of Adam and Eve. When the innocent animal was killed, they took the skin of that animal and clothed Adam and Eve. Beloved, the clothing of Adam and Eve is in itself a type or a figure. It is to teach us that as they were clothed with the skin of that animal, so the day that we were saved our God clothed us with the righteousness of His Son, the Lord Jesus Christ.

We sing:

"My hope is built on nothing less
 Than Jesus' blood and righteousness."

I dare say that the majority of people when they come to the services and sing that song, never pay any attention to the meaning of the words. Beloved, Jesus not only died to shed His blood to pay for our sins, but Jesus Christ clothed us in His righteousness. Just like the animal died and they took the skin of that animal and made clothing for Adam and Eve, when Jesus Christ died, He not only spilled His blood, which was the price of our redemption, but He clothed us with His righteousness, so that we stand perfectly clothed in the righteousness of God's Son, Jesus Christ. Listen:

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

Notice, God took Jesus who knew no sin and treated Him just exactly like a sinner, and then God took us who were sinners and clothed us in the righteousness of His Son. In other words, God treated Jesus like we ought to have been treated, and now God treats us like Jesus ought to have been treated. It tells us, beloved, that Jesus got our sins at the Cross and we get His right-

A LETTER WHICH WAS DEEPLY APPRECIATED

Dear Editors:

Of all the Baptist papers that I know, TBE is the best.

The articles printed in TBE are Baptist, Calvinistic, and Biblical.

They are to the point, they are positive and they are truth, as I see it.

May the Lord of all grace spare and lead you for many years to come that you may continue to publish the Bible teachings of men like Gill, Owen, Boyce, Broadus, Spurgeon, Pendleton, Whitfield, Pink and Taylor (H.B.). Too many Baptist papers are overly concerned with oiling the machine that sponsors them and patting each other on the back.

Therefore we hope that your paper may live long and go strong on getting Bible truths out to the common people to read, for many "Baptist" preachers are failing at this point.

—W. M. Bengel, Ind.

eousness now that we see Him as our Saviour on the Cross.

Years ago I was preaching one Sunday night and I made mention of the fact that the Lord clothes us in the righteousness of Jesus Christ when He saves us. There was one fellow who attended services that night who believed in water baptism for salvation and who believed strongly in works for his salvation. He went out of the church building that night furious, and as he went out he said that he didn't expect to go to Heaven in another man's coat. Beloved, I have thought of it so many times through the years. If he ever goes to Heaven, he will go there in another man's coat. If he ever goes to Heaven, he'll go there clothed in the righteousness of another, and that Other is the Lord Jesus Christ.

Beloved, I say to you, when Jesus died for our sins, He paid for them with His blood, and when we receive Him as our Saviour, He clothes us in His righteousness. I thank God, when God looks upon me today, He doesn't see me the dirty repulsive sinner that I am, but He sees me clothed in the righteousness of His Son. That is not only my experience, but the experience of everybody who is saved. If you are a child of God, God has clothed you in the righteousness of His Son to the extent that we all have the same clothing — the righteousness of God's own Son.

Listen, beloved, we have a common need growing out of the fact that we all have a common sickness of sin, a common price has been paid for our salvation — the blood of Jesus Christ, and now we are all clothed with a common righteousness.

IV

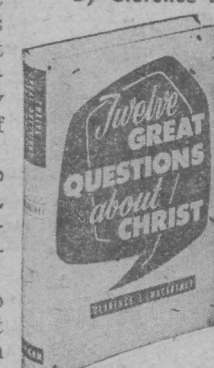
A COMMON MEANS.

I'll remind you that there is a common means that God uses whereby we are saved, and that is the means of faith. We read:

"He that BELIEVETH on him (Continued on page 6, column 1)

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New Guinea Photo Story Tells Of Halliman's Recent Travels

By Fred T. Halliman

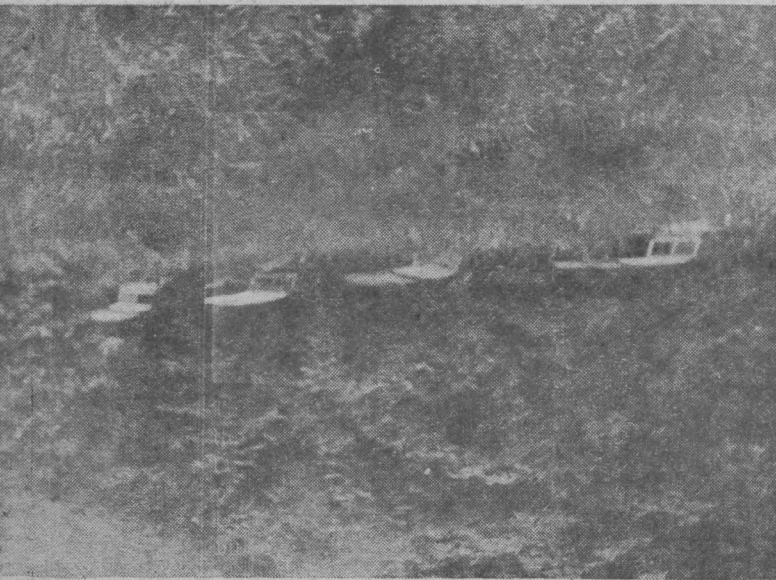
NOTE—The following pictures are some that I made while making the recent trip to the Highlands. Some of these pictures will not be very plain as many of them had to be made while it was raining, but perhaps they will tell you enough of the story that you might get some idea of the country that I traveled through and the people I saw. There will be more to follow when they are ready.



This is a picture of one of the many rivers that I had to cross by fording. This one is the largest and most dangerous. It was in this river that I almost turned over going down into the main channel. The river is very swift and as you cross, the water builds up both behind and in front of the vehicle and unless you cross at an angle there is danger of being "washed over." When this happens the sand and silt soon builds up around the vehicle until in some cases they are completely submerged. While crossing this river on my return trip, I noticed what looked to be about a two-ton truck had met misfortune trying to cross the river sometime while I was gone and only about half of it was still visible. The deepest channels shift from time to time and native men stay near the crossing, frequently searching out the best place to cross and then run along in front to guide you across. On my return trip just as I had crossed the deepest part and pulled upon the bank the front wheel assembly shifted forward, due to a broken spring bolt, locking my steering system, but again the Lord was on my side. Minutes after this happened a plantation owner came by on his way home and said that he would send a bolt back that I might be able to repair it with. In this kind of country one usually goes prepared for a major or minor repair job on the road. By the time the bolt had got back to me I had everything apart and was ready to put it in and re-assemble. It took about three hours for everything.



This picture shows part of the convoy just after crossing the river. The last truck in the picture is mine. There was one more behind me.



This shows part of the convoy crossing the swampy grassland. Again looking from front to rear my truck is the last one to be seen. Only with a four wheel drive vehicle can you travel through such country as this.



This is a picture of a Mount Hagen native. They are large, well built and very sophisticated in comparison to most of the natives. They are not real dark and their skins are very clear and smooth. Most of the men wear turban like headdress. This man's headdress is a combination of feathers, and a cloth-like material made out of fine bark fibers. The front piece is a thicker bark but pliable (the design is worked on this bark and shows that the man is very artistic); the fur around the bottom is of a small animal known as a tree kangaroo.

Halliman's Letter

(Continued from page one)

cially this past year. Beloved, what a privilege I consider it to be, not as "Reverend," but as an Elder, sent by a church to take the Word of God and feed the starving hungry souls, upon the Bread of Life, which He has called me to minister to. And as the least of all the lesser under-shepherds I can claim the glorious promise that when the chief Shepherd shall appear I shall receive a crown of glory that fadeth not away. And while pride is one of my greatest faults and a "besetting sin" I am thankful that God in His mercies has seen fit to give me the grace to be humble at times.

Never have I learned so well as I have since being here to cast all my cares, anxieties, worries, and concerns upon Him, for He not only cares for the work, but affectionately and watchfully for the worker. More than ever since being away from my preacher brethren and the opportunity to hear some good sound solid preaching do I have to be cautious of my adversary the devil, and more and more have I learned the meaning of "Submit yourselves unto God, resist the devil and he will flee from you. Draw nigh to God and He will draw nigh to you."

If I were a Roman Catholic and believed, as they do, that through suffering I could gain heaven, I would have gained heaven twofold this year; but being an imperfect, weak, unsettled Baptist I know that only by the sovereign grace of God shall anyone reach heaven; therefore I am thankful that after we have suffered a little while, the God of all grace—who imparts all blessings and favor—who has called us to His eternal glory in Christ Jesus, will Himself complete and make us what we ought to be, establish and ground us securely, and strengthen and settle us. Beloved, the God that I serve here in the jungles and rugged mountains of New Guinea and whom you are serving at the Conference and in your pastorates, to Him be glory for His is the dominion—power, authority, and rule—forever and ever. Amen.

It hardly seems possible that (Continued on page 5, column 1)

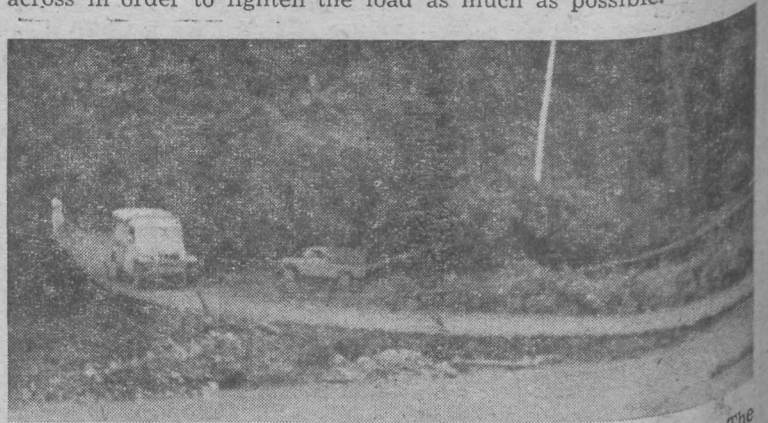


Occasionally one gets hungry while driving through the mountains and jungle roads. Here I had stopped by a large river and ate lunch. I carried everything that was needed for living in the truck. Even slept in it at times.

THESE FOLK IN NEW GUINEA ARE LIVING SOULS. DO YOU CARE WHERE THEY LIVE IN ETERNITY?



Here the trucks are waiting in line to cross one of the many swinging bridges between Lae and the Highlands. All the occupants of the vehicles except the driver usually got out and walked across in order to lighten the load as much as possible.



This was the longest swinging bridge that we had to cross. The truck just beginning to cross the bridge is mine. They were still working on this bridge but had it completed enough for us to cross. This bridge had a load limit of two tons. I crossed at maximum weight. The speed limit was five miles per hour, but by the time you get about the center you have an urge to do about 50 to hurry and get across.



Here is an unusual sight indeed for New Guinea. Fact of the matter is, this is the only time that I have seen anything like this since being here. The native has a 10-gallon can of milk in the little cart.

Halliman's Letter

(Continued from page 4)

Other year has come and gone, and is, until we begin to try to count our blessings and then we made to wonder how we could have received them all in one year. Now, you that are at the conference are getting a foretaste of heaven. One of our sweetest memories relating to things we have behind is the Bible Conference we attended there in 1959. Like most if not all of you, this year has been filled with joys mingled with heart-aches and sorrows for us here in New Guinea. Much of my time has been spent away from home this year, up to 5 weeks at a time. I have been having to leave my family for a long or short period of time, the hardest part of the work is the solemn fact looms before me every time I go into the bush that I will be totally and completely out of contact with my family for days, and even if contact could be made, in most cases, it would be several days before I could get home should I be needed. On this last trip I waited for 20 days and then it was another week to get home. I have often wished for a reliable two-way radio set so that I could at least keep in contact with my family each day while away from home, but thus far the Lord has not provided me with one.

It would be interesting to know the amount of miles that I have traveled this year and how many times I have had new sets of shoes on my feet. The theoretical fact is that after a while your feet become tough and consequently blister and sore feet will be a thing of the past; but the practical fact is, at least in my area, every time I come back from a mission trip I have to grow new shoes of skin on my feet. Also I have no trouble keeping my feet down. When I came out of the jungle this last time I was surrounded lighter than the day I left Chicago for New Guinea.

I feel there has been much progress made this year in the area here. I have gained much technical and experimental knowledge in dealing with native folk, some of whom have had little or no contact with civilization other than an occasional visit from a school officer. I have slept and eaten in native villages for days and nights. I must admit that this experience has been pressing and at times embarrassing, but all of it, in some ways, is helpful and valuable to my work.

Since March I have held regular meetings in Pidgin here at Bulolo with the exceptions of the times I was away and for the part have had good and

increasing attendance. I have not baptized any due to circumstances that would arise in leaving a church in the hands of the native folk such as make up the native population in the Bulolo area. There are several different tribes represented here in this area, most of which have come from various parts of the Territory and are working here, either in the timber or gold industry; on 18 month to 2 year contracts, after which they return to their respective villages.

There still exist, among the native folk of New Guinea, a situation that only God and time can overcome, that is that old savage instinct to want to remain separate. Even among the more civilized and professing Christian natives they have never really learned to live together, and even within a tribe itself there are family clans and often inter tribal fighting and killing among their own people. Recently in Rabaul, which used to be the Capitol of the Territory and is supposed to have been one of the most civilized parts of the Territory for several years, a clash broke out between two different tribes, two were killed and scores were injured including several police. Therefore, where several different tribes are represented in any locality, it would be next to impossible, humanly speaking, to have an indigenous pastor in charge, hence my reluctance in baptizing and organizing a church here.

I feel the Lord will soon move us from this area and while I will not make an announcement of the location just now I feel that I already know the place. The next few months will be busy ones for us and very taxing on us in every way, especially mentally and physically as we make the move from a fairly comfortable place to the bush. I am fairly well adjusted to living in the bush since I have spent so much time there this year, but it will be new experiences for the rest of the family, some of which are not the most pleasant. I will first have to go alone and build a house for us to live in. All the buildings at first will be constructed of bush materials, but as soon as possible I will start building them out in the bush and away from the civilized areas. Try to vision what our forefathers found when they first came to America hundreds of years ago and you have a fair picture with the exception that the country here is far more rugged.

Our expense in moving and getting settled is going to be great and while we have been able to build up a reserve against that day we have not near enough to meet all the expense that will be involved. We are ambassadors for Christ though, and believe He

Presbyterians Have Their Share Of Arminians, Too

Presbyterians have a Calvinistic background, but like Baptists, they have few in their ranks today who believe the truths relating to the Sovereignty of God. A sample of the Arminianism among Presbyterians recently appeared in The Presbyterian Journal, being expressed in a letter from one of the Journal's readers. (The Journal itself is rather Calvinistic and this letter is expressing a different point of view). We are not quoting the entire letter but the following paragraph will show how this minister sings the praises of Dagon Free Will:

"When we accept the doctrine that God acts arbitrarily in this doctrine of election, we do so at the expense of several of His other attributes. We are not questioning the sovereignty of God, which is absolute, but unconditional election stressed at the expense of His love and mercy. If He elects specific persons to a final destiny, then what becomes of II Peter 3:9, '... the Lord ... is not willing that any should perish ...'? If God is not willing that any should perish, then he cannot elect them to reprobation. The only reasonable answer is that the stubborn will of man thwarts the desire of God and 'everyone shall give account of Himself to God,' because he has refused the way of escape ..."

—(Rev.) John Morrison
Signal Mountain, Tenn.

So man's will thwarts God's will. Arminians will go to any extreme in preserving the sovereignty of man's will, won't they? It doesn't bother them that God's will is thwarted, but let man's

(Continued on page 8, column 5)

will supply the money needed regardless of the amount, through His own choosing. Since entering this work we have not asked the Lord for anything above what was needed for the work and His glory and we have not wanted for anything, neither do we expect to for we serve a great God that has given us the assurance that He will supply all our needs and will not withhold any good thing from those that walk uprightly. (Psalm 84:11).

We are thankful that God has chosen many of you as churches and individuals to support us here in New Guinea and will pray that He will continue to enable you to do so. Should any of you feel, though, that you can no longer support the work we will continue to praise God for the support you have given us. I'm sure that without difficulty you could find plenty of missionaries that would be more worthy of your support. However, I don't believe you could find a field more needy than this one. We cannot please every one in every way, even of our supporters, but neither could our Lord, so we, like Him, are not necessarily trying to please any of you with our work and results, but are trying to do the will of Him that has sent us here.

We need your prayers more each day as the tropical diseases have begun to take hold of us now and are claiming much of our time and strength. There seems to exist a tendency for us to have a tired feeling most of the time, even though there is no apparent cause for it.

Beloved, we miss all of you and for the fellowship we once had together and pray that if the will of God be so we can all meet again here on earth and renew our acquaintances and fellowship, but until that time we can say no more than may "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Amen.

In the bonds of His eternal love,
FRED T. HALLIMAN.

NO. 2—

A Series Of Studies On How To Be Saved Eternally

MAN'S HELPLESS CONDITION

THE SECOND STEP — SHOW THE ONE WITH WHOM YOU ARE TALKING THAT HE CANNOT SAVE HIMSELF

Here you may expect a battle royal. Nearly all unsaved people think that their salvation depends upon themselves — upon their own efforts in some way. In this they are greatly mistaken, but it is a difficult task to make them understand it. But however difficult the task, it must be done.

Benjamin B. Warfield says: "There are fundamentally only two doctrines of salvation: that salvation is from God and that salvation is from ourselves." Paul said of the Jews of his day: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:3.) And there are thousands upon thousands of people in the world to-day who are trying to establish their own righteousness. In this effort they will surely fail. They must be shown the folly and futility of their course.

1. *Correct two erroneous ideas.*
(a) One erroneous idea is that one can be saved by keeping the ten commandment law.

No one, except Jesus, has ever kept the law perfectly. "All have sinned and come short of the glory of God." (Romans 3:23.) "Sin is the transgression of the law." (1 John 3:4) "If we say we have not sinned, we make him (God) a liar." (1 John 1:10.) Transgression of the law, whether one time or many, brings the curse of the law, which means the penalty due sin. Read in this connection Galatians 3:10 and James 2:8-11.

The Scriptures clearly and positively declare that no one can be saved by obedience to law. "Therefore by the deeds of the law there shall no flesh be justified in his sight." (Romans 3:20.) "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith." (Galatians 3:11.) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Galatians 2:16.) Note how Paul labors to make the truth plain. He states it both positively and negatively — one is not saved by the works of the law, but by faith in Christ. In another place he gives the reason for this. "For Christ is the

end of the law for righteousness to every one that believeth." (Romans 10:4.) "For ye are all the children of God by faith in Christ Jesus." (Galatians 3:26.)

It is remarkable that anyone ever got the idea that the law was given to save men. That was not its purpose at all. "Knowing this, that the law is not made for a righteous man, but for the lawless." (Read I Timothy 1:8-11.) Law gives a knowledge of sin — reveals sin. (Romans 3:20; 7:7.) "It was added because of transgressions." (Galatians 3:19.) "That the offense might abound." (Romans 5:20.) "The law worketh wrath." (Romans 4:15.) "The sting of death is sin; and the strength of sin is the law." (I Corinthians 15:56.) Under the law, all should see themselves condemned sinners and come to Jesus Christ for salvation. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe ..."

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Galatians 3:22-26.)

(b) The other erroneous idea is that one can be saved by good works.

Good works are right and proper in their place. They are important and valuable, but they are not for salvation. The Scriptures are very positive in declaring that good works are not for salvation. "Not by works of righteousness which we have done, but according to his mercy he saved us." (Titus 3:5.) "For by grace are ye saved through

(Continued on page 7, column 3)

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is also a Mount Hagen native. The bicycle is usually a sign that a native has plenty of money, but not always. Sometimes a whole village will pool their money to buy a bicycle or some other coveted item that the white man has introduced. Many of the natives have sold to the government and even by our standards are well to do, even those that have plenty of money and could afford houses, such as we like, usually make very little to no change at all in their standard of living. Fact of the matter is, they know nothing except living in grass and bush houses, wearing almost nothing, eating mainly sweet potatoes. They seem to care very little for anything else even when they could afford it.

"The Common Salvation"

(Continued from page three)
 is not condemned." — John 3:17.
 "He that BELIEVETH on the Son hath everlasting life." — John 3:36.

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

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

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

Beloved, the common means whereby salvation comes to us is faith in Jesus Christ. I am not saying that faith is not a gift of God, because it is. In fact, it is only through the gift of God that we ever have faith, and that faith whereby we are saved, which comes as a gift of Almighty God, is the same for you and the same for me. God saves us all on the basis of a common means. Listen:

"To Titus, mine own son after the COMMON FAITH." — Titus 1:4.

Notice, it is a common faith whereby we are saved. You would think that God would save the college professor differently to the way He saves the man who digs ditches. You would think that God would save Beethoven or Hayden or some of the musical geniuses of the world differently to the way God saves the individual who hears a piano and to him it is all noise. You would think that God would save folk on a different basis, but not so.

My text in Jude says that ours is a common salvation. There is a common need because we are all sinners. There is a common price that has been paid—Jesus Christ died for our sins. There is

"I Should Like To Know"

(Continued from page 2)
 to God's "pleasure" is not to be understood in the sense we use the term. God does not have passions such as we have, for He is immutable in His being and His attributes are not subject to change.

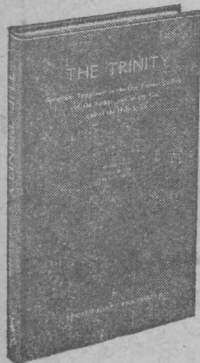
The "pleasure" refers to God's display of His grace, love and mercy. In the death of the wicked God's grace is not magnified, His love is not glorified and His mercy is not revealed. Hence God gets no "pleasure" in this regard.

However, let no one think that there is not some "pleasure" in the death of the wicked. God's justice in punishing sin is glorified and exalted. Without the punishment of sin God would not get any "pleasure" with respect to His justice. Notice that Isaiah 53:10 says it "pleased" the Lord to bruise Christ. This does not mean that God took delight or an affectionate joy in bruising Christ, but it refers to the fact that it was God's will to punish Christ for our sin, thereby glorifying His justice and making a display of His grace toward His elect.

Read Romans 9 for further evidence that God has "pleasure" in displaying His justice (9-14-24).

The Trinity

By E. H. Bickersteth



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a common righteousness whereby we are all clothed, and that is the righteousness of God's Son. There is a common means whereby we are saved, and that is the means of faith that God uses to save every individual within the world.

Beloved, doesn't this make you realize more and more how much you owe the Lord? Doesn't it make you realize how much you owe Him as a child of God when you realize that God saves us all in exactly the same way? It just shows us that our salvation is all of God. It just puts it on this basis that if God hadn't taken the initiative in our behalf every last one of us would have gone to a Devil's Hell. Yes, beloved, we are saved by a common means — namely that of faith.

V

A COMMON GLORY.

There is a common glory that will be ours after while. We are all going to the same place. God doesn't have one place for the man who has everything within this world and another place for the man who has nothing. God doesn't have one place for the ignorant and another place for the educated. We are all going to experience a common glory after while in Heaven.

Now I don't say that we are all going to be on the same plane of equality in Heaven because there are going to be different planes of equality or different degrees, depending on the way in which you live after you have been saved. However, there is one thing certain, it will be a common glory for every one of us. We'll sing the same songs, we'll walk the same streets, we will have the same blessed experiences, we'll all eat of the Tree of Life, we'll all drink of the Fountain of Life, and we'll all live beside the River of Life. Beloved, I say to you, it will be a common glory that will be ours to experience throughout eternity.

No wonder Jude referred to it as the common salvation, for every one of God's elect experiences the same. We have a common need, for we are all sinners and have the same sickness, namely sin. A common price has been paid for our salvation — the blood of Jesus Christ. A common righteousness is furnished us, in that we are all clothed in the righteousness of His Son. We have a common means whereby we are saved, and that is faith. There is a common glory that is going to be ours throughout eternity — Heaven itself. No wonder Jude refers to it as the common salvation.

I ask you, have you experienced it? Has the Lord Jesus Christ become your Saviour? Do you realize that you have a need — the same need that every saved person realized as his need before he was saved? Do you realize that Jesus Christ died for your sins? May God help you to see that truth and may He save your soul.

May God bless you!

IT IS EITHER CHRIST OR ELSE

You cannot reject the Saviour and be a little damaged thereby; there is no alternative but that you utterly perish. You shall eat bread, it shall nourish you, it shall provide for you the material of flesh and sinew, nerve and bone. Refuse to eat it, and you put your life from you. You may, if you will, try to impose upon others, but, whether watched or unwatched, you shall die if you will not eat. So ordained is it by wise decree that there is no living without food; let but the space of time be long enough, and death must be inevitable to those who will not eat.

So it is with Christ, who is the bread sent down from heaven. Receive him, you have all that your soul wants to sustain it and drive away its hunger; reject him, and there is neither in heaven nor in earth anything that can supply your soul's lack.

—C. H. S.

12 Dates Offered As To Christ's Return

When the special assistant to the postmaster general, in Washington, D. C., answered a telephone call the other day, he heard a demand that he issue a commemorative stamp for the second coming of Christ.

Needless to say he was dumbfounded. After sparring for time awhile, he answered: "If you will tell me the exact time and place, I'll be ready with the issue." The caller hung up.

Later on, this special assistant, who is also public relations chief for the postoffice, related the incident to newsmen in Kansas City. They, of course, published it. The result? This chief received a dozen letters from readers who said they knew the time and place.

However, he is still holding out because the dates are all different — ranging from July 1961, to the year 2061!

There can be no reasonable

doubt of the fact of our Lord's return, for He said to His disciples: "I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3). He is Truth personified and "cannot lie." (Titus 1:2).

The manner of His coming is revealed in these inspired words: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we (disciples) which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

The suddenness of His coming is stated thus: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Corinthians 15:52).

The one thing that is not revealed in prophecy is the time of His return. No human being knows the day nor the hour when He will fulfill His promise to come again.

When the Thessalonians heard the gospel of Christ, how that He died for our sins, was buried, rose again, ascended to heaven and promised to return, they believed it. They "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thessalonians 1:9-10).

Interesting as a commemorative stamp would be: it is not going to be issued. We have our Savior's promise: "Behold, I come quickly (or suddenly)" (Revelation 22:7, 12, 20). Let each believer respond with the last prayer of the Bible: "Even so, come, Lord Jesus!"—NOW.

THE IMPORTANCE OF THE FAITHBy J. W. PORTER
(Long Since In Glory)

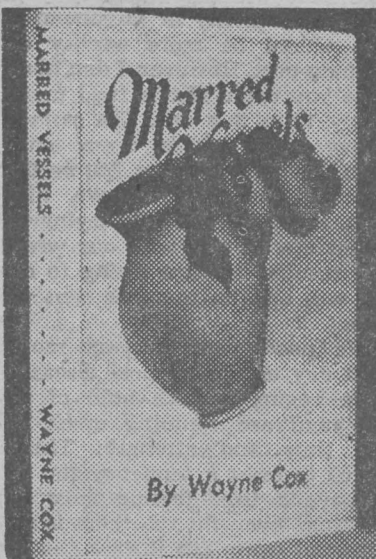
"Earnestly contend for the faith once for all delivered to the saints."

Contention is the law of life, from the cradle to the grave. Apparently, God has not always permitted the survival of the fittest, but in all ages and with all people, he has decreed the struggle for existence. Life begins with a gasp, and goes out with a groan, and ceaseless contention marks each step of the way. Only in the religious realm do men deny the necessity for constant contention. Alas, we have fallen upon times, when many seem to believe that one faith is as good as another, and that no faith is good enough to contend for. The man who believes one doctrine is as good as another, is doctrinally good for nothing. Practically the entire civilized world has been contending on the bloody battle-field. Millions have not counted their lives dear, that victory might come in the battle for universal freedom. Oh, that something of this same earnestness and deathless determination might characterize the soldiers of the Cross!

Sure I must fight, if I would reign;

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Increase my courage, Lord;
 I'll bear the toil, endure the pain,
 Supported by thy word.

Conviction and contention have the same relation as cause and effect. One will contend for that which he believes in and loves. A man must, and will, contend for his honor and for the sanctity of his home. Yea, he will lay down his life for his loved ones. Should occasion demand, I trust I too should have the loyalty to lay down my life for those I hold dearer than life; yet should God require me to choose between my family and my faith, I should unhesitatingly choose the faith once for all delivered to the saints. With a heart bursting with a boundless love, I would turn from them, sustained by the everlasting consolation that he who would not forsake father and mother, and houses and lands for "My sake," is unworthy of the Cross and the Crown.

I am not unmindful, that owing to my contention, I am frequently referred to as "a Baptist and a half." Surely my unconscious friends do me too much honor, though I rejoice, and will rejoice in their words of splendid praise. The man who buys bank-stock at one hundred and fifty cents, surely has cause for congratulation. Among our many acquaintances he cannot now recall one, who would prefer his bank-stock being fifty per cent below par, rather than fifty per cent above. There may be such, but we have not met them.

We should bear in mind that contending for the faith is not a matter of choice, but of positive command. It is impossible to obey Christ and please God without contending for the faith. The man who will not contend for the faith is not apt to contend for the Christ. Surely we can afford to contend for him who contended with death and hell for us.

Mark you, we are not commanded to contend for faith, or a faith, but "the" faith. Saving faith is a subjective proposition; but the faith is objective. It is a correlated system of New Testament doctrines, that is subject to neither addition, nor subtraction. Many have faith in Christ, and are therefore saved, and yet do not hold, or contend for the once delivered faith.

It will not suffice to say, "My faith is all right, though there is a little error in it." With equal propriety, we might say of a glass of water, that "It is a good drinking water, though it has a little poison in it." A pie is not acceptable to the average man, or woman, though it contains one fly. One fly is quite enough to make saint, or sinner, say "good-bye" to an otherwise excellent pie.

The churches are on the Mountain of Temptation. They have

been offered the kingdoms of this world and the glory of them; they would substitute social service for a blood-bought redemption. If they would only open their doors to the unregenerate and the unbaptized, they would have untold wealth, and suitable salaries for preachers. With all the earnestness of our soul we believe the success of the Interchurch Movement would mean the re-crucifixion of Christ, that, too, at the hands of his professed friends. Millions of noble men and women followed in his train, and yet its attack was more deadly than any ever launched by its enemies. The rattlesnake before he strikes, gives his deadly venom in the veins of his victim, gives his hiss; the tiger, before he rends his prey, gives his growl; and the wild eagle, before he seizes his victim, gives his scream of warning; but this ecclesiastical Goliath, in the guise of a friend, without warning, sought the destruction of doctrines and denominations. Should it succeed, we will virtually have two popes—one on the Tiber, the other on the Hudson.

The fact that this faith was delivered to us, is quite sufficient to cause us to contend for it. We are trustees for the truth, and well may we sing "A charge to keep I have."

We are stewards not only of dollars, but also of doctrines. Sound dollars without sound doctrines are as sounding brass and tinkling cymbals. It would prove a good investment for time and eternity, if some of our churches would exchange all that they have for a New Testament faith. When some of our brethren become as liberal with their dollars as they are with the doctrines committed to their keeping, they will have as much, or more money, than the Interchurch Movement promised them. Personally, I would misappropriate entrusted funds, rather than the entrusted faith. As a denomination, we dare not become defaulters; we must, and by the grace of God, will not violate a sacred obligation.

Just here I am reminded that even concerning saving faith, Baptists have all the best of it. For example, if, as some insist, we are saved by works, certainly Baptists have their share. If we are saved by baptism, Baptists have the only one that is universally esteemed scriptural. Should it finally appear to us all, as it now does to not a few, that salvation is by grace, Baptists will be more than conquerors; but what about others?

My friends, the enemy will permit me to forget, that to those who earnestly contend for the faith, there will be applied some fore or less endearing epithet. (Continued on page 7, column 2)

Divine Chastisement

(Continued from page one)

is evidenced by a submission to suffering. The "endurance" here referred to signifies deliverance from murmuring, to take things into our hands (which only causes trouble), a contented waiting for God's time of deliverance.

Experience worketh experience. This is a vital experience of the reality of what we profess; a personal acquaintance with that which we knew only theoretically and intellectually. An experience of the sufficiency of God's grace to support and to sustain. An experience of God's faithfulness, that He is "a very present help in trouble." An experience of the preciousness of God's love, such as the three Hebrews had in the furnace. The word for "experience" also means the obtaining of proof. Patient submission which works in the saint both to him and to his God: it makes manifest the reality of his trust in God; it makes manifest the faith which he professes is genuine. Instead of his being overcome, it triumphs. The test of a ship is to weather a storm; so it is with faith. Real faith, says, "Though He smite me, yet will I trust in Him."

Experience worketh hope. As I have often told you, Hope looks forward, it anticipates the future.

Hardshellism

(Continued from page 2)

to hear of Christ and never a jot or tittle about Him, are elect, are given life and shall go to Heaven. The Philadelphia Confession certainly is based on this notion.

Usually, the only persons mentioned in the Confession as being in the usual call of the Word and Spirit are infants those "who are incapable of outwardly called by the Word of the Word." (Article 14, on "Saving Faith," which has reference, no doubt, to those who are not balanced mentally. If the Hardshells want to bring down their stake on this, they may do so. Some of them have the qualifications.

reference to infants and those who are "incapable" clearly calls for the normal or usual ministry of the word.

Article 14, on "Saving Faith," states:

The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of God in their hearts, and is ordinarily wrought by the ministry of the Word. A sincere belief in the Word of God, and a true faith in the promises of the Gospel, are the necessary conditions of the saving of the soul.

When the strongest anti-Hardshell statement in the Confession is Article 20, paragraph 2:

This promise of Christ, given by Him, is revealed by the Word of God, and is the work of the Spirit of God in their hearts, and is ordinarily wrought by the ministry of the Word. A sincere belief in the Word of God, and a true faith in the promises of the Gospel, are the necessary conditions of the saving of the soul.

is an absolute denial the Hardshell position. The ministry of the Word of God is the knowledge of Christ and those destitute of the Word cannot attain unto

quotations ought to be used to convince any one, even Hardshell, that the Philadelphia Confession is Calvinistic, not hybrid. It is not a Hardshell Baptist confession of faith, but a missionary Baptist confession of faith.

While circumstances are as we like them, our outlook is mainly confined to the present: but sorrows and trials make us long for the future bliss.

"As an eagle stirreth up her nest . . . so the Lord led Israel" (Deut. 33:11).

God removes us from our comfortable nests, for the purpose of teaching us to use the wings of hope.

A man was seated in the backyard of a farm home. Suddenly he was startled by seeing a cow poke its head over the wall. Turning to his host he said, "Why is that cow looking over the wall?"

The farmer quaintly answered: "Because it cannot look through it!" The illustration may be crude, but it is pointed. It is thus with our tribulations. Though unable to see through them, we should ever look beyond and above.

7. It brings us into fellowship with the sufferings of Christ. The cross is the symbol of Christian discipleship and sufferings. Like the scars which the wounded soldier prizes above all other distinctions, so our sufferings are the proofs of our oneness with Christ (Rom. 8:17). Not only so, they make us appreciate the more what He endured for us. While we have plenty, we cannot properly appreciate nor estimate the poverty which our Saviour endured. While we enjoy a comfortable bed we cannot truly sympathize with Him who "had not where to lay His head." It is not till some familiar friend, on whom we counted, has basely betrayed our trust, that we can enter into something of what the Saviour suffered through the perfidy of Judas. It is only when some brother has denied you, that you begin to understand what Christ felt when Peter denied Him.

As we, in some small measure, obtain an experimental acquaintance with such trials, it makes Christ increasingly precious to us, and enables us to appreciate the more all that He went through on our behalf. In a coming day we are going to share His throne, now we are privileged to taste His cross. Sanctified afflictions bring us more closely into fellowship with the sufferings of the Lord Jesus.

If, then, trials and tribulations, under God, produce such delightful fruits, then welcome chastisements, that are for "our profit." Let the rains of disappointment come if they thus water the plants of spiritual graces. Let the winds of adversity blow if they serve to root more securely in grace the trees of the Lord's planting. Let the sun of prosperity be eclipsed if this brings us into closer communion with the Light of life.

O brethren and sisters, however distasteful they are to the flesh, chastisements are not to be dreaded, but welcomed for they are designed to make us "partakers of God's holiness."



Importance Of The Faith

(Continued from page six)

For instance, some of my somnambulist friends occasionally refer to me as "hidebound." Wise or otherwise, the charge is literally and figuratively true. My hide is bound to my body, and will be I trust, till the "skinworms" begin their task. If a "skinning" is needed, I prefer to be the skinner, rather than the "skunt." Of course, if one's hide was not bound to the body, he might exchange it with

(Continued on page 8, column 1)

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(Continued from page 5)

faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8, 9.) Listen to that: "For by grace are ye saved." There it is. One is saved by grace. Grace is unmerited favor. One does not deserve it. If one works for a thing, he deserves it, he merits it. When the treasurer of my church hands me a check for my salary, he does not bestow any favor upon me. I have earned that check. I have worked for it. I merit it. But if the treasurer should walk in and say: "Here pastor, is a check for \$1,000; I make you a present of it out of my own personal funds," that would be grace. So one is saved by grace, not by works. He is not saved upon his merit. "The gift of God is eternal life." (Romans 6:23.)

Look at another marvelous verse—one of the most marvelous in all the Word of God: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Romans 4:5.) There are three wonderful facts here. There is One who justifieth the ungodly; who justifieth him that worketh not; who counts, or accepts, faith for righteousness. Marvelous! I was hold a meeting in a certain town. A normal school was in session. A number of the young teachers attended our services. One young woman became very much interested. I asked her for the privilege of explaining the plan of salvation to her. This she readily granted. She said that she realized that she was a sinner in God's sight, and that she needed salvation.

"What do you think you will have to do to be saved?" I asked. "If I quit playing cards; give up dancing; join the church and do my duty," she replied, "I think that I will be just about as good as anyone I know."

"You think, then," I asked, "that your salvation depends upon your good works?" "Yes," she said, "don't you?" For reply I pointed to Romans 4:5 and said: "Please read this verse."

"Why," she said in astonishment, "this says to the one that worketh not."

"Even so," I said. "I asked you how you thought you were to be saved in order to contrast your way of salvation with God's way."

Christian worker, we must get every one to see and to accept God's way of salvation.

2. Give two reasons why it is impossible for a man to save himself.

(a) One reason is that man has already violated the law of God and he cannot make amends to God for his sins.

Sorrow for sin cannot satisfy God's broken law. Sorrow, however deep and sincere that sorrow may be, cannot correct a mistake of the past or satisfy a violated law of man or of God. This is true of God's law whether it be his law in nature or in the moral realm. A mother who was a member of a church where I was pastor, by mistake gave her child poison. She wrung her hands and wept. She condemned herself for her carelessness, but the child died. A man who has transgressed the law of his state may truly regret it, and plead to escape punishment, but he does not go free. Sorrow for past sins does not and cannot make atonement or satisfy God's violated law. This truth must be pressed—broken law demands that the violator of that law be punished!

Reformation of life cannot make satisfaction for sins already committed. For one to turn over a new leaf is a good thing. It should not be discouraged. It is certainly wise for one to "quit his meanness." That is a proper thing to do. But it is utter folly for one to rely upon his reformation of life for salvation. Upright living for the future does not blot out the sins of the past. If a sinner could stop sinning at once and live for the rest of his earthly life as sinless as the angels of God, still he would spend eternity in outer darkness—banish-

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ed from the presence of God and shut out from everlasting glory. Sins—violations of God's law—must be atoned for. Otherwise, the sinner must endure the penalty. I have a friend who has been talking with a man along this line. The other man thought that for one to "quit his meanness," and live right was all that was needed for salvation. This man went into a store one day. My friend went in also.

"Give me such-and-such an article," my friend said to the merchant. "How much is this? I have decided to quit my debts and pay cash from now on."

"It is all right," the merchant replied, "for you to pay cash from now on, but you have a little debt here I should like for you to pay first."

"Man, I am going to quit my debts," my friend said, "and pay cash after this for everything I buy. Surely that ought to satisfy you."

"Look here now," questioned the merchant, "what are you going to do about your past debts?"

The man caught my friend's point. He saw that paying cash for the future did not settle for debts already made. So living right for the future will not blot out the sins of the past.

Nothing, either great or small,

Nothing, sinner, no;

Jesus did it, did it all,

Long long ago.

'Tis finished! Yes, indeed,

Finished every jot;

Sinner, this is all you need,

Tell me, is it not?"

(b) The other reason why man cannot save himself is because he has a sinful nature and he is powerless to change it.

This sinful nature is in everyone and it is a terrible thing. What terrific indictment God makes against man's nature. "The carnal mind is enmity against God: for it is not subject to the

law of God, neither indeed can be." (Romans 8:7.)

"The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Corinthians 2:14.)

H. S. Miller ("The Christian Workers Manual") truly says: "The sinner does wicked deeds, thinks evil thoughts, goes to bad places and rejects Jesus Christ, because he has an evil heart, and it is the business of the Christian not to excuse him, nor to persuade him to turn over a new leaf, or to quit doing this or that or going here or there, but to show him his need of a new, clean heart."

"Create in me a clean heart, O God; and renew a right spirit within me." (Psalm 57:10,3)

No amount of culture, refinement, education, sociology, socialism, or religious profession can change a man's nature. This statement is in harmony with the words of Jesus: "For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies." (Matthew 15:19.)

As a man cannot change this nature, he must have a new birth. Jesus said: "Except a man be born again, he cannot see the kingdom of God." (John 3:3.)

George Whitefield was a great English preacher and evangelist in the eighteenth century. He stirred both England and America with his fiery eloquence. More than three hundred times he preached from the text, "Ye must be born again."

"Whitefield," someone asked, "why do you preach so often from that text?"

"Because," he replied, "ye must be born again."

It is said that a man was in prison in England, condemned to die. One day the sheriff came into his cell.

"Cheer up!" said the sheriff. "Here is a pardon for you. The Queen has pardoned you." But the man did not cheer up, to the surprise of the sheriff.

"Man, I tell you, cheer up!" shouted the sheriff. "The Queen has pardoned you!"

At this the man pulled open his garment and revealed an eating cancer and said: "I have a cancer that will take me away in a few days or weeks, at the latest. Unless the Queen can remove this also, the pardon is useless to me."

A sinner needs not only pardon for his sins, but also a new nature. This he cannot give himself.

"How solemn are the words,
And yet to faith how plain,
Which Jesus uttered while on earth—
'Ye must be born again.'

"'Ye must be born again,'
And life in Christ must have;
In vain the soul may elsewhere go—
'Tis He alone can save.

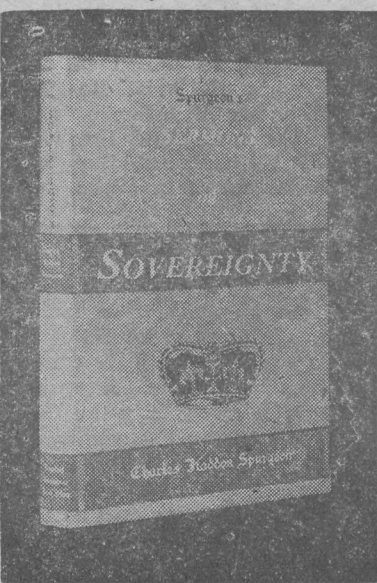
"'Ye must be born again,'
Or never enter Heaven;
'Tis only blood-washed ones
go there,
The ransomed and forgiven."

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By C. H. Spurgeon

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Importance Of The Faith

(Continued from page seven) the same facility that characterizes the exchange of ecclesiastical cuticle by some. Should a number of our friends, who are not "hidebound," lay off their hides, for a season, we would suggest a thorough tanning before they are returned to cover their tenelements of clay, or sand, as the case may be.

Those who are set for the defense of the gospel are quite commonly termed "narrow." For all such I must plead "guilty" to the impeachment. Truth is, and evermore must be, narrow. You may relate an incident in a thousand different ways, but it happens in only one way. We may tell many falsehoods concerning a matter, but the truth is only one way. The truth is narrow, and marked by metes and bounds. To broaden the bounds of truth is to enter the domain of falsehood. It is impossible to broaden a body of water without reducing the depth. Intellectual shallowness usually comes with spiritual broadness. We have yet to hear of a husband who compliments his wife upon her broad ideas of virtue. Social broadness concerns itself with affinities and frequently terminates in the divorce court. Political broadness often ends in the Federal penitentiary; while spiritual broadness quite frequently contents itself with "thirty pieces of silver," without the sequel of the potter's field. At all events, the New Testament gives us some specific information concerning two well-known ways: "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

So we see that we have a "broad" way for broad people, and a "narrow" way for narrow people. One is broad and beautiful, but its terminal conditions are not all that could be desired. This faith is a finality, since it "was once for all" delivered to the saints. It is just as complete as is the atonement. It cannot in the very nature of the case be "progressive," but is a fixed and unchanging quantity. The fact of the late war did not, and could not, in any way change one jot or tittle of this faith. "Time writes no wrinkles on its brow," and it is immutable amid countless mutations. It is as divinely adapted to the needs of the twentieth century as to the first, in which it was given. There is no such thing as a new truth in theology, if that theology is built upon the New Testament. Some years ago an outstanding editor offered one hundred dollars for a new truth. The reward is still unclaimed.

The destructive critic, or any other agency of Satan, cannot change this faith. Hear the words of the Lord: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book and if any man take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Let us beware, lest we bring this

The Duties Of God's Adopted Children

By C. H. SPURGEON

(Final Installment)

THERE ARE SOME DUTIES WHICH ARE CONNECTED WITH ADOPTION

When the believer is adopted into the Lord's family, there are many relationships which are broken off. The relationship with old Adam and the law ceases at once; but then he is under a new law, the law of grace—under new rules, and under a new covenant. And now I beg to admonish you of duties, children of God. Because you are God's children, it has then become your duty to obey God. A servile spirit you have nothing to do with; you are a child; but inasmuch as you are a child, you are bound to obey your Father's faintest wish, the least intimation of his will. What does he say to you? Does he bid you fulfill such and such an ordinance? It is at your peril if you neglect it; for you are disobeying your Father, who tells you so to do. Does he command you to seek the image of Jesus? Seek it. Does he tell you, "Be ye perfect, even as your Father which is in heaven is perfect?" Then not because the law says so, but because your Father says so, seek after it; seek to be perfect in love and in holiness. Does he tell you to love one another? Do love another; not because the law says, "Love your God," but because Christ says, "If ye love me keep my commandments; and this is the commandment that I give unto you, that ye love one another." Are you told to distribute to the poor, and minister unto the necessity of saints? Do it not, because you think you are bound by the law to do it, but do it because Christ says so — because he is your Elder Brother, he is the Master of the household, and you think yourself most sweetly bound to obey. Does it say, "Love God with all your heart?" Look



C. H. Spurgeon (1834-1892)

repairs the breach. And so with each of the ten commandments. Take them out of the law, put them in the gospel, and then obey them. Do not obey them simply as being the law graven on tables of stone: obey them as gospel written on fleshly tables of the heart; "for ye are not under the law, but under grace."

There is another duty, believer. Is this: if God be thy Father, and thou art his son, thou art bound to trust him. Oh! if he were only thy Master, and thou ever so poor a servant, thou wouldst be bound to trust him. But, when thou knowest that he is thy Father, wilt thou ever doubt him? I may doubt any man in this world; but I do not doubt my father. If he says a thing, if he promises a thing, I know if it be in his power, he will do it; and if he states a fact to me, I cannot doubt his word. And yet, O child of God, how often dost thou distrust thy heavenly Father? Now, do so no more. Let him be true; let every man be a liar; still doubt not thy Father. What! could he tell thee an untruth? Would he cheat thee? No, thy Father when he speaks, means what he says. Canst thou not trust his love? What! will he let thee sink, while he is able to keep thee afloat? Will he let thee starve, while his granaries are full, and let thee die with thirst, when his presses burst with new wine? Are the cattle upon a thousand hills his, and will he let thee lack a meal? Is the earth the Lord's, and the fulness thereof, and will he let thee go away empty, and poor, and miserable? Oh! surely not. Is all grace his, and will he keep it back from thee? No, he saith to thee today, "Son, thou art ever with me, and all that I have is thine;" take what thou wilt, it is all thine own; but trust to thy Father.

FULL REPORT OF 1961 BIBLE CONFERENCE NEXT WEEK (D. V.)

at the commandment, and say "Ah; commandment, I will seek to fulfill thee; Christ hath fulfilled thee already — I have no need, therefore, to fulfill thee for my salvation, but I will strive to do it, because he is my Father now, and he has a new claim upon me. Does he say, "Remember the Sabbath day to keep it holy?" I shall remember what Jesus said—"The Sabbath is made for man, and not man for the Sabbath," and therefore I shall not be the Sabbath's slave; but as inasmuch as my Father rested on the seventh day, so also will I from all my works, and I will have no works of legality to defile his Rest; I will do as many acts of mercy as ever I can; I will seek and strive to serve him with filial homage. Because my Father rested, so will I in the finished work of Christ. Because "my Father wroth hitherto," and my Saviour says, "and I work," therefore I count not that the Sabbath is broken in ought that

consuming curse upon us. Let us, then, brethren, in spite of the "perilous times" in which we live, continue to contend earnestly for the faith, until He comes and consummates our contention in millennial glory. May the God of all grace hasten the coming of the day, when obedience to the one Lord, one faith, and one baptism shall cover the world as the waters cover the sea; for then, and not till then, can Baptists cease their Christ-commanded contention for the faith once for all delivered to the saints.

"Leave to his sovereign will, To choose, and to command. With wonder filled, thou then shalt own, How wise, how strong his hand."

Now go away, heirs of heaven, with light feet, and with joy in your countenances, saying, you know that you are his children, and that he loves you, and will not cast you away. Believe that to his bosom he now presses you—that his heart is full of love to you; believe that he will provide for you, protect you, sustain you, and that he will at last bring you to a glad inheritance, when you shall have perfected the years of your pilgrimage, and shall be ripe for bliss, "As he hath predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

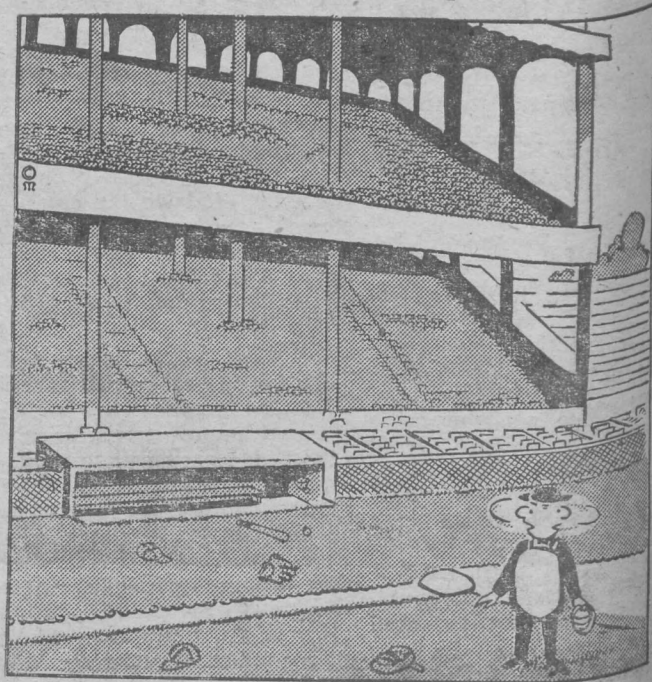
I need not, this morning, delay you longer in personally addressing unconverted persons. Their welfare I always seek; I have sought, while speaking to the saints this morning, so to speak, that every sinner may learn at least this one fact, that salvation is of God alone, and that he may

be brought into this state of mind to feel that if he is saved he must save him, or else he cannot be saved at all. If any of you acknowledge that truth, then God's name I now bid you believe in Jesus; for as surely as ever you can feel that God has a right to save or to destroy you, grace must have made you believe that, and therefore, you have right now to come and believe in Jesus; if you know that, you know all that will make you empty, and therefore, you know enough to make you cast your entire hope upon that fulness which is in Jesus Christ. The Lord bless you, and save you! Amen.

Presbyterians

(Continued from page 5) will be infringed upon and you can stomp on God's will; the Arminian doesn't object; but if you hint that man's will is altogether capable of some spiritual act, Arminians hasten to correct this gross error. Strange that zealous people are for man rather than God.—B.L.R.

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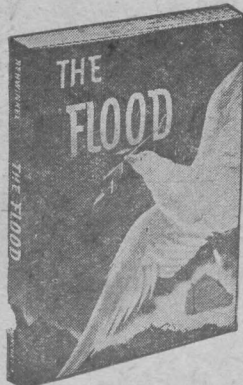
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