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The Baptist Examiner

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

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Depravity And Other Baptist Distinctives

By AUSTIN FIELDS, Pastor
Arabia Baptist Church
Arabia, Ohio

This Bible which I hold in my hand is truly a "Baptist distinctive" in its entirety. This book was written by Baptists, for Baptists, to Baptists, and makes Baptists.

In the book of Revelation the Lord told John to write to the seven churches of Asia. Revelation 1:11 says: "I am Alpha and Omega, the first and the last. What thou seest write in a book and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Those seven churches were Baptist churches, for there were

no other kind in the world at that particular time. Now, beloved, if I didn't have anything more to go on than the first chapter of the book of Revelation, I would still contend that this Book is a distinctively Baptist Book in its entirety.

What Is The Basic Distinctive?

To night I am not going to speak on all the Baptist distinctives, but just a few of them — primarily on the basic Baptist distinctive. Now if I were to go through this congregation and ask each of you what is the basic Baptist distinctive, no doubt I would get a variety of answers. Some of you no doubt would say the sovereignty of God. I grant you that sovereignty of God is truly a Baptist distinctive, but I do not believe that it is the basic Baptist (Continued on page 5, column 4)



ELDER AUSTIN FIELDS

CAMPBELLISM

Series by Bob L. Ross

XIII

OTHER CAMPBELLITE "PROOF-TEXTS" CONSIDERED

(Continued)

Campbellite Argument Based Upon Verses Referring to the Church

Campbellites teach that when a person is properly baptized he is thereby placed into the state of no condemnation, placed into Christ, and placed into the church — all at the same time. In a letter to the writer, a Campbellite states: "When one is baptized for the remission of sins in response to the gospel in full repentance, he automatically becomes a part of the church Jesus founded." Another one says, "The church is the saved of the earth."

So Campbellites believe that receiving remission of sins, getting into Christ, and getting into the church all come at the point of baptism. Here is an illustration of how Campbellites arrive at this conclusion: First, they will quote a verse to show that the church is the "body" of Christ (Eph. 1:22, 23). Then they read where Christ is "the saviour of the body" (Eph. 5:23). "So you see," the Campbellite will say, "you must be in the body to be saved. Now how do you get into the body? 1 Corinthians 12:13 says we are baptized into the body." There you have it — salvation, the Saviour, the church, the body — all wrapped up in the matter of baptism.

The fallacy of this argument, aside from the heresy of baptismal regeneration, is primarily in the Campbellite perversion of the statement "saviour of the body." Their universal church theory forces them to erroneously conclude that one "body" is composed of all the saved on earth. So if you aren't in this body, you don't have Christ as Saviour. However, Campbellites err in supposing that because Christ is the Saviour of the body He is the Saviour of no one else. Paul stated

(Continued on page two)

The "Bride Of Christ"

WHO WILL COMPOSE IT?

By BOB L. ROSS

I think many people have misunderstood some Baptists on this question and have been prejudiced against the truth, similar to the erroneous prejudice that many have concerning the practice of those communion. I would like to first state what we believe about the "Bride of Christ," then offer proof for the doctrine.

We believe that the Bride will be composed of only those who are arrayed in fine linen, clean and white, and this fine linen is the righteousness (Greek: rightness of acts) of saints (Rev. 19:8). In other words, the Bride will be composed of those who have lived their Christian lives in good works for the glory of God. This figure of the "Bride" presents to us the idea of Christ's reward to these people.

What about the "Baptist Bride?" someone asks. Actually, we don't prefer this expression because we believe in the Church Bride" (II Cor. 11:2) and the church has not always been called "Baptist." However, the "Baptist Bride" derives from the fact that we do not be-

lieve that one can have the "fine linen" (righteous acts) outside the Lord's church, and (2) we believe that sound Baptist churches are the Lord's only churches. Now some people, such as the Protestants, might not agree with us that only Baptist churches are the Lord's churches, but we do not see how any could disagree with the fact that one can only have the "fine linen" by being a faithful member of the Lord's church.

I will now set forth a defense of the position just defined as to the Bride of Christ.

I. Only the Lord's Church Is Subjective to Him

A bride is to be subject unto her head. Christ is the Head of the church (Eph. 5:23) and the church is subject unto Christ (Eph. 5:24). This church was built by Christ (Matt. 16:18); He is its foundation (Eph. 2:20); He commissioned it (Matt. 28:19, 20); He sent His Spirit to empower and indwell it (Acts 2, (Continued on page 3, column 3)

RSV Reverses Itself

In Matthew and Mark, the older translations render the confession of the centurion who crucified Christ, "Truly this was the son of God." The newer versions give instead, "a son of God." Now F. F. Bruce in The Evangelical Quarterly reports a new printing of the Revised Standard Version which returns to the older rendering. In welcoming the change Bruce points out that "the Son of God" is nearer the meaning of the Greek text as used in the Gospels (see Mk. 1:1; Mt. 14:33; 27:40, 43), while "a son of God" is closer to what current scholars think the centurion actually said.

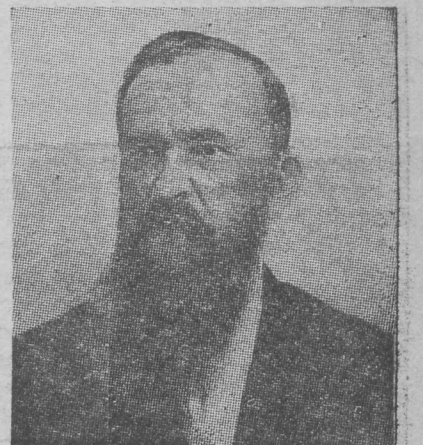
This touches the heart of our fundamental objection to these new versions. In too many passages about Christ they do not render the text as it stands in its context, but instead give us what they think occurred. The scholars of the RSV (and The New English Bible) assume, first, that (Continued on page 2, column 4)

J. R. Graves Comments On Limited Atonement Of Christ

(Quotations from chapter seven of "Seven Dispensations," 569 pages, \$3.25).

"If His atonement was limited, and to Adam's race only, did it include all, or only a part, of the human family? All denominations, with the above exception (Universalists) hold and teach that only a part, and comparatively a small part, of Adam's race will be saved; and if not, then must it not be because they were not included in the Covenant of Redemption, and given to Christ to save?"

"It is quite impossible to bring an unprejudiced mind and a balanced reason to the examination of these questions. All Bible readers have taken position; and the verdict of the world is made up: and how difficult to reverse or modify it. They involve the sovereignty of God in the bestowment of His favors. All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teach-



JAMES ROBINSON GRAVES
(Born 1820, Died 1893)

ers have taken the advantage of this natural feeling, and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to His 'determinate counsels,' His electing love, or His distinguishing grace. They presumptuously and impiously assert, that, unless God extended the same grace to all the lost that He did to those who are saved, He is justly chargeable with partiality and injustice, and, if He saw fit, in the dispensation of (Continued on page 2, column 3)

The Baptist Examiner Pulpit

"THE GOD WHO OPENS"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"Open thou mine eyes, that I may behold wondrous things out of thy law." — Psa. 119:18.

I need not remind you that the God we serve, the God we read about in the Bible, and the God we preach is a God of absolute sovereignty. I need not remind you that He is sovereign in every particular. Especially, beloved, does the Bible reveal to us that God is sovereign in the matter of opening. That is why my text, I think, is written as it is: "Open thou mine eyes, that I may behold wondrous things out of thy law."

This text would seemingly indicate that God has to open our eyes — that we can't see anything unless God opens our eyes to the truth. Now the passage that I read for the basis of my mes-

sage, taken from the sixth chapter of II Kings, likewise indicates that God is sovereign in the matter of the opening of eyes. I am definitely certain that Elisha's servant felt a consternation the like of which he had never known before, when he awakened one morning and looked out from the city of Dothan and beheld that great host of the Syrian army that was drawn up on the outside of the city in the hills. I am sure when he saw those horses and chariots and all the men of that army that this servant of Elisha really stood with the greatest fear and consternation that had ever possessed him at any time in his life, for he cried and said, "Alas, my master! how shall we do?" He was perplexed. He didn't know which

way to turn. He didn't know what to do, and he cried, "How shall we do?" Then it was that Elisha gave to him a comforting and reassuring message which brought hope, I am sure, unto this unnamed servant, for Elisha said unto him, "Fear not: for they that be with us are more than they that be with them."

But that didn't mean too much to this young man because he couldn't see as yet who it was that was with them. So far as he was concerned, it was Elisha, his master, and himself, and so far as this young servant was concerned, he didn't know there was anybody there with him that day but Elisha, his master. Then it was that Elisha prayed a simple but fervent prayer, in which (Continued on page 7, column 3)

ROMANIST ADMISSION AS TO BAPTISM

In an article appearing in a recent issue of Our Sunday Visitor, we notice a very interesting admission with regard to baptism. An enquirer quotes from the "Catechism of Adults" as follows:

"Baptism used to be given also by placing the person to be baptized completely in the water: it was done in this way in the Catholic Church for 1200 years."

The enquirer then wants to know why Rome changed its method. In answering this inquiry, the writer begins by saying, "Immersion was the common practice in the early Church." He tries to justify other "modes," but this admission is significant. We contend that one who examines the Bible with any degree of care and honesty will have to admit that baptism is immersion.

WHAT SOUTHERN BAPTISTS GIVE

The Southern Baptists make the boast that the Cooperative Program is the best method ever devised for giving. However, a recent report concerning Southern Baptist giving in 1960 reveals that the programites rank 40th as compared to other denominational groups. As reported in The Baptist Message of Louisiana, 8.6 million Southern Baptist members gave on the average of \$55.49 per capita. This would mean that each member averaged about \$0.00 per Sunday. Only a proportionate amount of this goes to colleges, seminaries, hospitals, publishing houses, orphanages, and similar endeavors, in addition to paying the salaries of all those employed to keep the set-ups in operation. We see nothing such a program that indicates to be any better than the program given in God's Word, the Bible.

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BOB L. ROSS Editor-in-Chief

JOHN R. GILPIN Editor

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Campbellism

(Continued from page one)

that Christ "loved me, and gave himself for me;" that does not mean that Christ loved no one else, however.

Christ not only saves His people in His church, but He is the Saviour of every man that ever has been or ever shall be saved — some who were never in or shall never be in the church. No sinner will be in Heaven but he who is redeemed by Christ, and not all of these were or shall be in the church.

Furthermore, Campbellites slide over the fact that one is saved **before** being added to the body. Peter says that "lively (or living) stones," not dead ones, are used in the building up of God's spiritual house (1 Peter 2:5). On Pentecost, "those being saved" were **added** to the church (Acts 2:47, ASV); they weren't saved by being added. Ephesians 2:10 tells us that we are "created in Christ Jesus unto good works," rather than being saved by our works.

The fact that a man can be excluded from the church, yet still be saved, refutes the Campbellite notion. In 1 Corinthians 5, Paul writes to the church at Corinth and instructs them to "deliver" the fornicator in their midst "unto Satan for the destruction of the flesh, **that the spirit may be saved in the day of the Lord Jesus**" (v. 5). I have repeatedly pressed this record upon Campbellites privately and publicly in upholding the truths of security and salvation by grace, yet no one has ever dealt with it. One of them in a debate said, "Mr. Ross says fornicators shall be saved. But let's read what is said elsewhere." And the passage was never returned to, although I again pressed it upon the man. He simply arrayed one verse of Scripture against another when he tried to say that "Mr. Ross said so-and-so, but let's read elsewhere." Did Mr. Ross say it, or did Paul say it?

The case in 1 Corinthians 5 proves that church membership does not add to salvation; it is a blessing and a privilege to be a church member, but it does not save nor help save.

Another passage that reveals that works of this kind do not save is 1 Corinthians 3:15: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." What kind of work will be burned? An unscriptural — therefore, sinful — work. If a man does this kind of work, Campbellites say he will go to hell. But Paul says he will "suffer loss" (lose his reward), he himself "shall be saved." So salvation does not depend upon one's works.

The following truths concerning the believer will plainly reveal that Campbellism is "all wet" in its position on baptism and the church in relationship to salvation:

Believers in Christ BEFORE Baptism and Church Membership

1. The believer is a son of God—John 1:12,13.
2. The believer has eternal life—John 3:14-16, 5:24, 6:47.
3. The believer is not condemned—John 3:18.
4. The believer is passed from death to life—John 5:24.
5. The believer is "of God"—John 8:47.
6. The believer is a saved sheep—John 10:26-30.
7. The believer shall never die—John 11:26.
8. The believer has the remission of sins—Acts 10:43.
9. The believer has the forgiveness of sins—Acts 13:38.
10. The believer is justified—Acts 13:39.
11. The believer's heart is "purified"—Acts 15:9.
12. The believer is saved—Acts 16:31.
13. The believer is made righteous—Romans 4:5-8, 3:24-26, 10:4.
14. The believer will not have sin imputed to him—Romans 4:8.
15. The believer has peace—Romans 5:1.
16. The believer has God's love in his heart—Romans 5:5, 1 John 4:7.
17. The believer is sealed by the Spirit—Ephesians 1:13.
18. The believer is born of God—I John 4:7, 5:1.
19. The believer is indwelt by God—I John 4:15, Romans 8:14-16, 1 Cor. 6:19.
20. The believer overcomes the world—I John 5:5.
21. The believer, called according to God's purpose, has all things working together for his good—Romans 8:28.
22. The believer has God working within him—Philippians 1: (Continued on page three)

Graves' Comments

(Continued from page one)

His grace, when none would, if left to themselves, accept or desire it, and, indeed, all have rejected it, to so influence the wills of some that they would seek His grace. He is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong; and if it is plainly revealed that He passed by all the fallen angels, who will charge Him with sin or wrong had He passed by all of Adam's race? How, then, can He be charged with injustice, if He saw fit to save a portion of it?"

"Now, will not, must not, all unprejudiced Bible-read Christians agree to the following propositions?"

"1. That the Son undertook and will save all the Father, in the Covenant of Redemption, gave Him to save?"

"2. Since all are not saved, as all evangelical Christians admit, we must conclude that all were not given to the Son."

"3. That the Father, in the Covenant of Redemption, gave some of Adam's race to His Son to be redeemed."

"Christ is pleased to allude to Himself as the Shepherd of Israel, chosen by the Father—the Good Shepherd, who lays down his life for His sheep, i.e., those the Father gave Him to redeem from among men. The shepherds of Palestine, as well as those of England and Scotland in our day, have the sheep counted out to them in the spring; and for the safety of these they become personally responsible: so that in the fall, when they are returned, they are counted back and they are compelled to pay for all they lose. The loss of a part of the flock is an implication of unfaithfulness or lack of ability on the part of the shepherd."

"Christ magnifies His office of Shepherd; He is faithful and true; He omnipotent; no one is able to pluck the least lamb of the flock out of His hands. His sheep are those His Father gave to Him in the Covenant of Redemption. All these Christ, from the beginning, knew (John 6:64); and all these will believe on Him, and come to Him; and those who will not believe, nor come unto Him, discover from this that they are, at least, not His sheep."

"Then—of this we may be confident—all given to the Son by the Father will certainly come to Him and be saved."

"We must all admit that not all of Adam's race were given by the Father to the Son to be saved, else all will be saved, as the Universal redemptionists falsely teach."

"Christ took hold of a special class, and a definite number, known by the Father, to succor and to save, and whom He calls the 'Seed of Abraham,' 'His Seed,' 'His Sheep,' 'The lost sheep of the house of Israel.' To save none others was He specially sent into the world. 'I was not sent except to the lost sheep of the house of Israel.'" (Matt. 15:24).

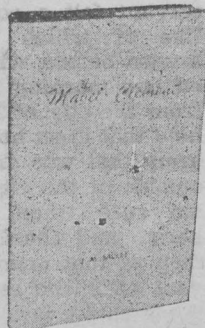
"Those He foreknew He gave to His Son to save; and these Christ received, and is said to have written their very names in (Continued on page 3, column 2)

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Examiner Editorials

By Bob L. Ross

Hardshells And Predestination

We have pointed out before that Hardshell Baptists, generally thought to be believers in God's sovereignty, deny the Bible doctrine of predestination. More evidence of this fact is at hand and we wish to pass it along to our readers.

In a Hardshell paper, *The Baptist Trumpet*, a writer says: "This [predestination] has nothing to do with the events that might take place during our lives here on earth." He contends that only Heaven, as the home of God's children, is predestinated.

Another Hardshell paper, *The Christian Pathway*, states: "I do not believe in the free-will doctrine of Arminianism taught by man. Neither do I subscribe to the Doctrine of Fatalism or absolute predestination of all things, such as sin and wickedness as committed by man as though God himself is the author or cause of such."

Notice that the writer calls absolute predestination "fatalism." This is the same thing the Arminians call it. Both Hardshells and Arminians are wrong, however. The fact is, fatalism is their doctrine! Since they divorce God from the things that come to pass, the only alternative is blind fate or chance. Fatalism is blind and impersonal, while predestination has eyes and has back of it the eternal purpose of a personal God.

In a book entitled *Predestination*, a Hardshell tries to dispose of predestination and concludes his brief chapter on "unlimited predestination" by saying: "Thus we dispose of the unlimited predestination of all things, and to the question, 'has God already mapped out our life,' we answer, 'No.'"

The denial of predestination and providence is just another reason why Hardshells are not "primitive" Baptists. Baptists of the past ages stood for absolute predestination. The Philadelphia Confession of Faith, which is the same as the old London Confession, says:

"God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own free will, freely and unchangeably, all things whatsoever come to pass" (Chapter III).

Chapter V, on Divine Providence, says: "God, the good Creator of all things, in his infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things, from the greatest even to the least, by his most wise and holy providence, to the end for the which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of

his own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.

"Although in relation to the foreknowledge and decree of God, the first Cause, all things come to pass immutably and infallibly; so that there is not any thing befalls any by chance, or without his providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently."

The same chapter says that God's providence "extendeth itself even to the first fall, and all other sinful actions, both of angels and men; and that not by a bare permission, which also he most wisely and powerfully boundeth, and otherwise ordereth, and governeth, in a manifold dispensation to his most holy ends."

"So that whatsoever befalls any of his elect is by his appointment, for his glory and their good."

Why, then, do Hardshells persist in claiming to be the "primitive" Baptists when they deny cardinal doctrines of the historic Baptist faith? Surely, they are not primitive at all.

★ President of Southern Baptist Convention on Election. Herschel H. Hobbs, in an article in the Nov. 8 issue of *The Illinois Baptist*, writes on the subject of "Election." Some of his statements are as follows:

"Election" does not mean that God acts out of His own will to the neglect of man's will. Nor does it refer to the salvation of a few or the election of individuals."

"It never appears in the Bible as a violation of human will."

"Man . . . possesses free will."

"Man by his free will may accept or reject God's sovereign will."

"God elected a plan of salvation which He accomplished in Christ. Man may either reject this plan or accept it."

"Thus election is to both salvation and evangelism. In BOTH THE FREE WILL OF MAN DETERMINES THE FINAL RESULT. By free will men can elect to be saved, but elect to be saved ren Christians. God forbid! Men can also elect to be both saved and fruitful Christians. In these the sovereign will of God and the free will of man find their divinely intended relationship."

So the president of the Southern Baptist Convention parrots off the same old free-will story, the same heresy believed by salvation-by-works heretics such as the Romanists, Campbellites, Holy Rollers, Methodists and "cults."

RSV

(Continued from page 1)

Gospels and Acts do not give us reliable accounts of the actual ministry of Jesus, but rather the beliefs of the Church of half a century later concerning Christ; and secondly, that it is proper for these current scholars to offer in their versions their understanding of what occurred in 80 A.D. in lieu of translating the texts in their own contexts.

The translators of the Geneva and the King James' versions gave themselves to the modest task of translating the "textus receptus" into English. The English Revised Version and the American Standard Version scholars stuck to their humble function of making an exact rendition of the Westcott and Hort text into English. These 1881 and 1901 New Testaments give in the margin of John 1:18, "God only-begotten"; the 1946 RSV ignores this reading of the oldest manuscripts.—Presbyterian Journal.

Books By J. R. Graves

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Dangers In Blessings

By JEFFERY BRACKEEN

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord; or lest I be poor, and steal, and take the name of my God in vain." (Prov. 30:8, 9).

Here is Solomon, perhaps the richest man in the world, saying that he would rather not be rich, but neither would he be poor. Sometimes I wonder if Solomon really did loath riches; nevertheless this desire is a wise one. It is good to be free of cares that we might better attend unto the things of the Lord. Yet, it seems that there is, as Solomon said, a danger in riches, as when complacency comes.

Such was the case with the church at Laodicea unto whom Christ said, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." — (Rev. 3:17, 18).

Today a great lethargy has fallen upon many of our churches. Do not wonder that some even slip off into apathy. Let us consider our wealth.

First of all, God has bestowed knowledge upon us abundantly. Because our Bible-beliefs are so clearly set forth in His word, some have become arrogant and lost their humbleness of mind. By this I mean those who so arrogantly go about seeking an argument. Indeed, the truths we hold will cut asunder the heresies of the heathen, but what is to be our spirit in administering these truths? "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." (II Tim. 2:25) and again, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with MEEKNESS AND FEAR." (I Pet. 3:15).

Then, too, it is evident that God has blessed us materially. This often produces independence: independence of God and our brethren. With material gains usually comes spiritual loss. For instance, the loss of faith.

Take the case of the man who becomes negligent in praying, give us this day our daily bread." Why does he pray for something he is sure will come? Perhaps he trusts in his riches. He may not err from the faith, but he will lose some of it.

Hope also is often diminished, or when a person becomes satisfied he need not look forward unto greater things. I personally have conversed with people who

were pleased to dwell in the land of Egypt. They had no desire to depart but were delighted with the Devil's dainties. How could they now pray, "Come quickly Lord Jesus?"

Lastly and most despairing, is the loss of charity caused by this "independency." Brothers need not rely on each other when they are independent. I am afraid that some have become so self-sufficient that they are not aware that others still have needs. There are those who never see their brethren except just long enough to shake hands after the Sunday morning service. May I hasten to say that the greatest contribution toward loving a person, is to know the person.

How blessed the unity of the church whose members love each other enough to seek each other's fellowship during the week. We ought especially to visit the newly converted babes in Christ and to strengthen them by showing our care for them. May the Lord help us not to be too satisfied.

Graves' Comments

(Continued from page two)

His Book of Life from the foundation of the world. (Rev. 13:8). These, given to Him by the Father, whose names He has written in His Book of Life, He also, as their High-priest, bears upon His shoulders, and upon His breastplate, as Aaron did the names of the twelve tribes of Israel, whom God, in Covenant, gave His Son. Various are the designation given these in the Scriptures: "The Seed of the woman," "the seed of Abraham," "the Elect of God," "the Election," "Israel," "the seed of Jacob," "my People," "my Sheep," when Christ is referred to as Shepherd; "the Lamb's Wife," "Peculiar People," "Holy Nation."

These are those Christ represents in the Covenant of Redemption; for whom He died; for whom He intercedes, and will intercede; and His atoning work will go on until the last one shall have received the blessing of His atonement; and His work will not be finished until a whole world of sinners will be saved. We do not mean until all who are now living, or who have ever lived on this earth, will be saved, but until enough have been redeemed to re-people this entire earth, when it shall have been redeemed—a new heaven. (Rom. 8; Rev. 22)."

"The most unyielding Arminian must admit that the Omniscient Father foreknew, from the beginning, each man and woman, and therefore the entire number that would come to His Son and be saved; for 'the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his,' and 'known unto God are all his works' (and this must be true of His plans) from the beginning of world." But those of the race the Father gave to Christ, while known to Him, are unknown to men, and Christ, as Saviour, therefore is freely offered to all to whom the gospel is preached or the Bible sent."

"If any are saved, it must be because God, in the exercise of His sovereignty, willed, i.e., determined that some should be saved; and these He quickens from their death in trespasses and sins, and gives to them repentance and the remission of sins. The Brazen Serpent was uplifted on the pole in the very midst of the camp, and the proclamation of life for a look was made, and urged upon all; and yet doubtless thousands died within sight of it, through wilful unbelief, as sinners do now, with salvation's offer in their ears, and the Cross before their eyes.

"Who gave himself a redemption for all, to be testified in due time" (I Tim. 2:6), should be interpreted by Christ's own words: 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a

ransom for many.' (Matt. 20:28). And when Christ said, 'If I be lifted up, I will draw all men unto me,' (John 12:32), He certainly did not mean every sinner of Adam's race; for it would be notoriously untrue: He meant all conditions and races of men, and, savingly, only all men given Him by the Father. Is not this His explanation of the phrase 'all whom the Father giveth me shall come unto me?' These are the 'all' for whom He gave himself a ransom to be testified in due time."

"It was for the 'all men' given by the Father that Christ savingly died; and it was for their justification He rose from the dead; and it was for these alone He prayed on earth, and interceded in heaven.

"It must therefore be admitted that, if the Father had given all men to His Son, in the sense He did some men, then all men would come to Christ for salvation: but all do not come — comparatively few do come; and these would not, unless graciously drawn to Christ by the Father. (John 6:44)."

"The Arminian, we know, will plant the batteries of his rebellion against the sovereignty of God in man's salvation, as expressed in this prayer, and presumptuously charge his Creator with partiality and even sin in thus dealing with man, but he will effect no more than to discover the unsubdued rebellion of his own heart to the government of God. Why does he not charge God with partiality and sin in passing by the lost angels, and taking hold of men instead, an inferior order of beings? Why will not these Arminian professors charge God with the sin of partiality in not creating all men equal constitutionally and intellectually? Why in not offering to all nations, and all men in every nation, the same gospel advantages? God is as chargeable with sin, or blame, in the one case as in the other. We have no controversy with a sovereign God. — Rom. 9:14-26."

The "Bride"

(Continued from page one)

Eph. 2:21, 22); in it God receives glory (Eph. 3:21); it makes known the wisdom of God (Eph. 3:10); it is the house of the living God, the pillar and ground of the truth (I Tim. 3:15); it keeps the ordinances as they were delivered (I Cor. 11:2).

How could a Christian be in full subjection to Christ if he spurned the Lord's church and would not become a part of this body? How could a Christian be in the Bride if he did not have this submissive characteristic of the Bride?

II. Only Those in the Church Can Fully Do Good Works

After salvation, what is the next thing for the Christian? Why, baptism of course (Matt. 28:19, Acts 2:41, 18:8). This can only be scripturally administered by one appointed by the church, for Christ commissioned the church. And of course, all who are baptized by the church are received into it (I Cor. 12:13).

(Continued on page 4, column 2)

Campbellism

(Continued from page 2)

- 6, 2:13.
23. The believer was eternally predestined to adoption and glory—Ephesians 1:5, Romans 8:29,30.
24. The believer is created in Christ unto good works, not by good works—Ephesians 2:10.

Campbellites say, "Well, if baptism and the church are not necessary for salvation, why be baptized and join the church?" This is typical language from merit-mongers who think only in terms of salvation by works. Those who speak in this manner have the attitude of "We'll be saved by our works, or we just won't work at all." They know nothing of the love of God in the believer's heart motivating him to do those things that God has commanded (Gal. 5:6). They think the only reason we should obey God is to keep Him from punishing us for disobedience. If it were not for this reason, they themselves admit that they would not obey God. A Campbellite preacher once told me that if his salvation did not depend upon his works, then he would just yield to any temptation and sin against God.

This is why God despises the heresy of salvation by works: the "obedience" of such people is rotten at its heart; it arises from a selfish motive and not from pure love of God. Read the scathing denunciation by Christ of the Pharisees in Matthew 23 and you will see how contemptible the heresy of salvation by works and those who believe it are in God's sight.

God does righteousness because He is a righteous person. Christ does righteousness because he is a righteous person. God's people hunger and thirst after righteousness because of the righteous nature they have of God. Therefore, believers serve God because they love Him for what He has done for them. I'd be ashamed to have a religion that is followed only because I want something for myself. I'd be ashamed to have a faith that produced no more love in my soul for God than does the notion of salvation by works. Some people say, "Why, if I believed as you do — saved by grace and can't fall — I'd just take my fill of sin." Such people reveal what they really love — sin. If they were righteous in their hearts, they wouldn't want to commit sin, regardless. The truth is they are committing heinous sin by sticking their filthy rags of self-righteousness in the face of the holy God who demands an absolute righteousness.

Campbellite Argument Based Upon "Justified by Works"

Another verse the Campbellites have greatly abused is James 2:24: "Ye see then how that by works a man is justified, and not by faith only." Preaching against "faith only" is one of the favorite pastimes of the Campbellites. This gives them a springboard to tack on works, particularly baptism, to grace in salvation. James 2, however, is no support to Campbellism.

The word **justify** means "to prove or show to be just; to vindicate. To pronounce free from guilt or blame." That is what the English dictionary says. Greek scholars define the Biblical word variously: "declare righteous, acquit, vindicate, pronounce righteous, clear of guilt" and similarly.

Justification—or the act of one's being justified—is upon some basis. To be pronounced righteous is to be justified, but this pronouncement is based upon some grounds. To illustrate:

God is said to have been "justified" by those who were baptized by John the Baptist (Luke 7:29). This act pronounced or declared God to be righteous. **IT DID NOT MAKE HIM RIGHTEOUS.** The basis or ground for the pronouncement was the fact that God is righteous.

In Romans 3:24-26, the believer is said to be "justified freely." That is, he is free, by grace, pronounced righteous. What is the basis for this pronouncement? Is it that the believer, like God, is righteous in himself? No! The answer is: "through the redemption that is in Christ Jesus . . . to declare his righteousness for the remission of sins" (Rom. 3:25). Having Christ's righteousness imputed to the believer, the pronouncement that the believer is righteous can be made. The basis of this pronouncement or justification is the righteousness of Christ.

There are three kinds of justification: 1) **judicial** or legal — that is, before God's law; 2) **experimental** — in our own conscience; 3) **declarative** — in our works.

The first justification is what we have on the basis of Christ's substitutionary work in our stead. We are justified (pronounced righteous) because He died for our sins and gives us His righteousness.

The second justification is through faith, when we fully trust Christ. Our own mind and conscience, enlightened by the Spirit and Word of God, testifies of our standing as righteous in Christ. So in the "court of conscience" we have the peace that comes by this pronouncement.

The third justification is the one under discussion in James 2. James calls on professors to "show" their faith, or declare their faith, without works. He says he will "show" his faith by works. This is being justified — or declared righteous — by works. This is the same thought Christ discussed when he referred to knowing men "by their fruits." By the life one lives, you have a declaration of his inward character. Paul referred to some who professed to know God, "but in works they deny him" (Titus 1:15).

In James 2, the writer gives several illustrations. He refers to the man who says a good thing to the needy, but does not take action to prove his concern (vv. 15,16). He then mentions the devils "who believe, and tremble," (v. 19). Their "faith" is of no value; it is not true, living faith in Christ as Saviour. Then he brings in Abraham (v. 23). Abraham was a saved man long before he offered up Isaac, but when he did offer his son, he proved or revealed his faith to be real. His faith did not come to life at the offering of Isaac, for he had

(Continued on page five)

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Spurgeon On Security

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I do not know what may be the peculiarity of my constitution, but I have always loved safe things. I have not, that I know of, one grain of speculation in my nature. Safe things—things that I can see to be made of rock, and that will bear the test of time—I lay hold of with avidity. I was reasoning this in my boyish spirit: Scripture tells me that he that believeth in Christ shall never perish. Then if I believe in Jesus, I shall be safe for time and for eternity, too. There will be no fear of my ever being in Hell; I shall run no risk as to my eternal state; that will be secure for ever; I shall have the certainty that when my eyes are closed in death, I shall see the face of Christ, and shall behold Him in glory.

Whenever I heard the doctrine of the final preservation of the saints preached, my mouth used to water to be a child of God. When I used to hear the old saints sing the hymn of Toplady's, which begins,

"A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear, with Thy righteousness on,
My person and offering to bring,"

I thought I should never be able to sing it myself; it was too high doctrine, too sweet, too consoling. But when they came to the climax, in the last verse,

"My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains
In marks of indelible grace:
Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in Heaven,"

my heart was as if it would leap out of my body, and I would cry to God, "Oh, that I had a part and lot in such a salvation as that!"

I distinctly remember having a meditation something like this: "Now I should not like to be a thief, or a murderer, or an unclean person." I had such a training that I had an abhorrence of sin of every sort. "And yet," I thought to myself, "I may even be hanged; there is no reason why I should not turn out a thief," because I recollected there were some of my school-fellows, older than I was, who had already become proficient in dishonesty; and I thought, "Why may not I?"

No one can tell the rapture of my spirit when I thought I saw in my Bible the doctrine that, if I gave my heart to Christ, He would keep me from sin, and preserve me as long as I lived. I was not quite certain whether that truth was revealed in the Bible, though I thought so. But I remember, when I heard the minister of some small "Hyper" chapel utter the same doctrine, my heart was full of rapture; I panted after that kind of gospel. "Oh!" I thought, "if God would but love me, if I might but know myself to be His!" For the enchanting part of it was that, if I were so loved, He would keep me to the end. That made me so in love with the gospel that, boy as I was, knowing nothing savingly about the truth, I was all the more earnest in desiring to be saved, because, if saved, God would never turn me out of doors. That made the gospel very precious to me; so that, when the Holy Spirit showed me my guilt, and led me to seek the Saviour, that doctrine was like a bright star to my spirit.

The Bible seemed to me to be so full of this truth, "If you trust Christ, He will save you from all evil; He will keep you in a life of integrity and holiness while here, and He will bring you safe to Heaven at the last." I felt that



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I could not trust man, for I had seen some of the very best wandering far from the truth; if I trusted Christ, it was not a chance as to whether I should get to Heaven, but a certainty; and I learned that, if I rested all my weight upon Him, He would keep me, for I found it written, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger." I found the apostle saying, "He which hath begun a good work in you will perform it," and such-like expressions. "Why," I reasoned, "I have found an Insurance Office, and a good one, too; I will insure my soul in it; I will go to Jesus as I am, for He bids me do so; I will trust myself with Him."

If I had listened to the Arminian theory, I should never have been converted, for it never had any charms for me. A Saviour who casts away His people, a God who leaves His children to perish, is not worthy of my worship; and a salvation which does not save outright is neither worth preaching nor worth listening to.



The "Bride"

(Continued from page three)

What next? Well, there is the other ordinance, the Lord's Supper. It, too, is a church ordinance and can only be scripturally observed by the church body (I Cor. 10:16, 17, 11:20).

There is giving to the Lord's work, also. Since God receives glory in the church (Eph. 3:21), and the church is God's body for the propagation of the truth (Eph. 3:10, I Tim. 3:15, Matt. 28:19, 20), then one should be a member of the church and give to the Lord therein. "Bring ye all the tithes into the storehouse" was God's revealed will in the

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days of the Temple (Mal. 3:10), and the church today is God's temple (Eph. 2:22).

Then there is the matter of missionary work and personal witnessing. Christ gave the commission of propagating the truth to the church (Matt. 28:19, 20). Somebody says, "You mean that if one is not a member of the church he can't even preach the gospel?" What we mean is this: if converts do what is scriptural, they will join a scriptural church and there will be no occasion for such a question as this. In the apostolic days, when one was converted, he united with the Lord's church (Acts 2:47). You don't find stragglers who wanted to be separate from the Lord's church. This was the body that Christ commissioned and it was the body to which converts were added.

But in our day we have various denominations and hundreds of independent individuals who claim to be preaching the truth. Do they have any authority for doing so? Not one whit. They are rebels to the Lord since they will not submit themselves unto His headship in His church and unto His doctrines relating to the church.

A man once asked me, "Do you mean to say that such a great man as Jonathan Edwards was not in the church and will not be in the bride?"

I replied, "Do you believe Jonathan Edwards was scripturally baptized when he was sprinkled?"

The man said he did not, and then I asked, "How, then, could he have been in the Lord's church, if he had not even been baptized?"

He said, "But look at all the great writings and the wonderful preaching done by Edwards."

I said, "I grant that Edwards had many fruits of the Spirit—fruits of salvation—but he failed to align himself with the Lord's church and was even an enemy to it. He was against immersion, in favor of sprinkling, and the church of which he was a member persecuted Baptists. In many other of his practices he was also wrong. Apollos was a great man in many respects, too, but he needed to be instructed in the way of the Lord more perfectly" (Acts 18:26).

Baptists have stood for the truth of the Lord and many have lost their lives in doing so. Today we are not killed as our forefathers, but we are strongly rejected by those who do not love the truth. It costs us to be faithful to the Lord, but we trust that it may be granted unto us to be arrayed in the fine linen (Rev. 19:8).

III. Three Kinds of Obedience Possible

Some people fail to consider the fact that a commandment of the Lord on some doctrine or practice is just as important as a commandment on morals. A person is to obey the Lord morally, doctrinally, and ceremonially. Only in the Lord's church is it possible to have all three of these.

One can live a rather morally clean life outside the church, but he cannot be doctrinally sound and obedient in the ceremonies of baptism and the Lord's Supper. One might be partially sound in the faith outside the church, but not fully sound. Most of those outside the church who are partially sound will scorn the truth on the visible church and say the church is "invisible." That is to compensate for their disobedience. They know they should be in the church so they come up with invisible church membership. These same people will fight close communion, scriptural baptism, church authority, and church perpetuity with every fiber of their being. Will the Lord reward such rebellious people in that reward illustrated by the figure of the Bride?

IV. Some Lose Their Works and Reward

John says, "Look to yourselves, that we lose not those things" (Continued on page 5, column 3)

A Refutation Of The Russellite (Or "Jehovah's Witness") Heresey That Jesus Is Not Jehovah God

By J. B. ROWELL

The true witnesses of Jehovah are those who witness to the unity, the oneness of Jehovah Jesus, that Jehovah of the Old Testament is Jesus Christ in the New Testament; hence the worshippers and witnesses of Jesus Christ are the true witnesses of Jehovah.

Deny That Jesus Is Jehovah

The self-styled Jehovah's Witnesses are most emphatic in their denial of any oneness of being existing between Jehovah of the Old Testament and Jesus Christ of the New Testament. Speaking of Jesus Christ, the Jehovah's Witnesses say, "This Jew's life and teachings have affected the course of all human history," and then in dealing with the Scripture, Philippians 2:5-11, they comment:

"This One was not Jehovah God... for he was the first son that Jehovah God brought forth... but, after God had created him as his firstborn Son, then God used him as his working Partner in the creating of all the rest of creation" (see "Let God Be True," pp. 32, 23).

Oneness in the Godhead

It is essential at the outset of this study to give the ground for the association of the names of Jehovah and Jesus as relating to the one Person. In proceeding to this, we present the statement given us by J. J. Van Oosterzee, where he so convincingly sets forth the oneness in the Holy Trinity:

"The Father is God, but not without the Son and the Holy Spirit; the Son is Himself God (not God Himself), in communion with the Father and the Holy Spirit. The Holy Spirit is God, as partaker with the Father and the Son, of the same divine life and nature, without there existing on that account a plurality of Gods" (Christian Dogmatics, vol. 1, p. 285).

This fact, that Godhead is ascribed to Jesus Christ, is in perfect accord with the name Jehovah, being His preincarnate title, since He is God in union with the Father and the Holy Spirit.

Name "Jehovah" Ascribed To Jesus Christ

In His covenant relationships, God revealed Himself by the name Jehovah; by this name emphasizing the profound depths of the divine being. The study of the Word of God shows this glorious name Jehovah frequently ascribed to Jesus Christ. As clear as crystal is the proof that the One spoken of in Isaiah's prophecy as "Jehovah sitting upon a throne, high and lifted up" (6:1), is in the Gospel according to John, seen as Jesus Christ, of whom it is written, "Isaiah... saw his glory; and he spake of him" (John 12:41, A.S.V.).

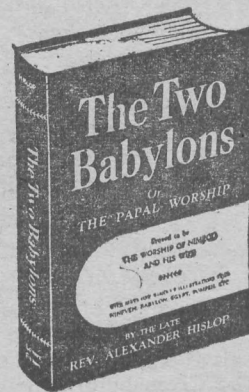
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Scripture Explains Scripture

We read in the prophecy by Isaiah, "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory" (6:3, A.S.V.). Turning to the Scripture in John 12, we see these wonderful words applied to the person of our Lord Jesus Christ. The Lord Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." In spite of His words and miracles, many "believed not on him." Then appeal is made to Isaiah, who prophesied such unbelief and rejection, and referring to Jehovah of hosts and His glory, it is recorded concerning Jesus Christ. "These things said Esaias (Isaiah), when he saw his glory, and spake of him." (John 12:37-41).

By this Scripture explanation of Scripture, it is clear that the Jehovah of hosts of Isaiah 6 was the preincarnate Lord Jesus of John 12:33-41; and the Lord Jesus of John 12 was the incarnate Jehovah of Isaiah 6.

Tempting Jehovah—Tempting Christ

Relating to God's dealings with Israel, we read "... wherefore do ye tempt Jehovah?" "... they tempted Jehovah, saying, Is Jehovah among us, or not?" "And the people spake against God..." And Jehovah sent fiery serpents among the people... And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah... (Exod. 17:2, 7; Num. 21:6, 7).

These very Scriptures refer to Christ in the New Testament, where we read, "... for they drank of that spiritual Rock that followed them: and that Rock was Christ," and again, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents" (1 Cor. 10:4, 9).

Who Laid the Foundations of the Earth?

The Old Testament reveals Jehovah as laying the foundations of the earth, and in the New Testament we find the very same words applied to Jesus Christ. In the Book of Psalms, we read, "But thou, O Jehovah, shalt endure for ever;... Of old hast thou laid the foundation of earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure... thou art the same, and thy years shall have no end." In almost identical language, these words are given in the New Testament, as they are applied to Jesus Christ: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom... And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest;... thou art the same and thy years shall not fail" (Psa. 102:12, 25-27; Heb. 1:8-12). This is further emphasized by such Scriptures as John 1:3 and Colossians 1:16, 17, "For by him were all things created, that are in heaven, and that are in the earth... and by (or, in) him all things consist (subsist, cohere, or hold together)." Thus, Christ is seen here as the Creator and Sustainer of all, corresponding exactly with Jehovah in Psalm 102.

"Lord" in the New Testament And "Jehovah"

In their "New World Translation," the Jehovah's Witnesses translate the title "Lord" by the name "Jehovah" two hundred and thirty-seven times. They give this translation in Matthew 3:3, "Prepare ye the way of Jehovah," "make his roads straight" and yet this is a direct quotation from the prophecy by Isaiah (40:3), and is applied by each of the four Evangelists to Jesus Christ. Thus, (Continued on page 5, column 1)

'Feelings' Or The Word?

How do you run your life — according to feelings? It appears that most realms of life are being dominated by feelings. In politics we elect a man that we "feel" will please the most people rather than electing a man with real patriotic principles. Our national government is a slave to "world opinion." Rather than having a course of foreign policy, we let the feelings or opinions of "neutral" and communist countries govern our actions, the field of entertainment (T. movies, etc.), the undisciplined feelings of the public allow immorality and brutality rather than letting moral principles control it. Sorry that such a thing exists, but this same spirit is in, and in churches. We run our churches according to the pulse of the people instead of the Bible. The moment that we say, "What the people think," rather than,

"What does God say," we are in real trouble. The reason most all churches have wide-open membership, open-communion, no discipline, a support-all-organization policy is that they are out to please people and not God.

The worst church in the Bible was the church of Laodicea. The word "Laodicea" means the people rule. This church let the people's feelings rule it (Rev. 3:14-17). What we need today is not the Peoples' Church but the Lord's church.

Folk who say, "I FEEL we should . . ." indicate the spirit of the world and not of God. As Baptists we should base our salvation on the truth of God's Word and not on our feelings. Likewise, we should strive to govern our church policies according to God's Word and not on effeminate feelings. —R. Nelson.

over all, GOD blessed for ever" (Romans 1:4; 9:5).

Having asserted, "I and my Father are one," the Jews, understanding His words as a claim to deity, sought to put Him to death by stoning, giving as their reason, "because thou makest thyself GOD." The Jews knew what His claim was. Our Lord made this claim, as He said, "I and my Father are ONE." On this ground of deity, He gave the assuring word, "And I give unto them eternal life; and they shall never perish." He did not say, "My Father gives eternal life," but He did say, "I give unto them eternal life."

His claims were ever consistent with this, for He said, "I am the way, the truth, and the life! no man cometh unto the Father, but by me;" "I am the resurrection and the life;" "For the Son of man is come to seek and to save that which was lost;" "I am come that they might have life, and that they might have it more abundantly."

By virtue of Who He is, our Lord could say, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" "him that cometh to me I will in no wise cast out."

The "Bride"

Continued from page four) which we have wrought, but that we receive a full reward." (II John 8).

In I Corinthians 3:11-15, Paul states: "For other foundation can no man lay than that is laid, which Jesus Christ" (and where is that foundation laid? In the church — Eph. 2:20). "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

There are two classes of works presented here: (1) the "wood" hay, stubble" works, and (2) the "gold, silver, precious stones" works. The first cannot stand the test of fire; the latter can. Those who have the first kind will receive no reward; those who have the latter kind will be rewarded.

Those who have believed erroneous doctrines, contrary to divine truth, and have practiced erroneous practices, will lose any reward they might have expected. So a man's sincerity and efforts are all in vain, if he is believing and practicing erroneous doctrines and practices.

V. Guests at the Marriage Supper

Revelation 19:9 states: "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." This implies that some are not in the Bride. Certainly, the Bride would not be "called" unto this supper, but would be in the place of honor.

In Matthew 25, in the parable of the ten virgins, the five wise virgins certainly were not the bride, but simply guests at the wedding. Psalms 45:14 refers to "the virgins her companions."

These guests are the saved of this age who do not receive the reward of being a part of the Bride of Christ. Also, the saved of other ages will be there. John the Baptist did not include himself in the Bride when he said, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy is fulfilled" (John 3:29). Some one has called John "the best man."

Campbellism

(Continued from page three)

had this faith all through the years. His justification here was a declaration in works that he was a righteous man.

Next James takes note of Rahab's work. She hid the spies, then later hung out a red cord (Josh. 2), proving her faith in the God of Israel. She did not have a dead faith, or mere profession, and her actions revealed this fact.

James, then, is dealing with declarative justification — showing your faith to be real by the works you do. The faith is very much alive before the works are ever performed; the works are the result of "faith working by love" (Gal. 5:6). Campbellites, however, think faith is dead before works.

No one who believes in grace denies the fact that faith without works — or faith that does not work — is dead faith; but we do believe that faith before it has a chance to work is living faith. Campbellites would have us believe that faith is dead until one rises out of the water. One on his way to be baptized, then, could not be one whose faith is working by love. There would be no living faith and love there.

Notice that James does not deny that faith justifies; he simply says, "and not by faith only." So faith does justify. In what sense? Not in the judicial sense, for faith cannot procure legal acceptance. Only the work of Christ is ground for judicial justification. But faith justifies in the "court of conscience," giving peace to the believer. The knowledge that Christ died for one's sins gives a peace in the conscience. This is a pronouncement of righteousness — justification — to the believer.

The trouble with Campbellism is that it makes works the ground of judicial justification. It adds man's works to Christ's work as the means of meriting or procuring a pronouncement of righteousness. This is frustrating the grace of God, making the work of Christ of none effect apart from man's works.

Next Week: The so-called "Bible Name."

VI. Will Other Saved People of Other Ages Receive No Reward?

This is another point on which our position is often misunderstood. We do not teach that men such as Abraham, Elijah, Isaiah and others will not receive rewards. What we believe is that their reward is not the same as that of the church. Many blessings which God poured out upon these men are not given to the church, so why should it be thought strange that God would give the church a peculiar reward for its faithfulness, also? How many of us have been blessed with nations for children, as was Abraham? How many have had God's miraculous power manifested in our works, as did Elijah? How many have had the vision given to Isaiah? These are just a few things which reveal that God does not always bless everyone alike. The church has its own distinct reward, that of being the Bride of Christ.

VII. Being in the Bride of Christ is an Act of God's Sovereignty

Some folk fail to realize that not only is salvation by grace, but so are good works. Not every one of God's children is granted the grace to do the good works ordained of the Lord. If this seems strange to you, listen to these verses:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen" (Gal. 1:15, 16).

This shows that both Paul's salvation and his call to the ministry were of grace. In Ephesians 3:7, he says, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

In Acts 14:27, reporting on their missionary trip, Paul and Barnabas told the church "all that God had done with them."

Philippians 2:13 tells us that God "worketh in you both to will and to do of his good pleasure."

Romans 12:3 shows us that the "measure of faith" which we have is of the Lord. We have no spiritual grace that we not "receive" (I Cor. 4:7).

Therefore, it is not strange that in Revelation 19:8 we find that unto the Bride it was "GRANTED" that she be clothed in the fine linen, the righteous acts of saints. It is an act of God's sovereignty that the church does these righteous acts. True, she "made herself ready," emphasizing that the church did works;

however, God "granted" her this grace.

The groom chooses his own bride and the Lord Jesus Christ has likewise chosen His Bride, according to His own good pleasure.

Baptist Distinctives

(Continued from page one)

distinctive. Some of you would say unconditional election, limited atonement, irresistible grace, or the security of the saints. These we know are all Baptist distinctives, for Baptists alone teach them in their purity; yet I contend none of these doctrines is the basic Baptist distinctive.

Now the basic Baptist distinctive is the doctrine on which the rest of these doctrines of grace must rest, for if we err on this doctrine, we are going to err on the sovereignty of God; we will err on unconditional election, we will err on limited atonement, perseverance of the saints — or rather the perseverance of Jesus Christ, for the saints do not persevere but rather Jesus Christ perseveres for them. If we are wrong on this basic Baptist distinctive, then we are wrong all the way up.

You may be wondering what I believe to be this basic Baptist distinctive that separates us from all the other denominations upon this earth. That doctrine, beloved, is the doctrine of total depravity — that is, the total inability of the sinner to do anything for himself — that he is "dead in trespasses and sins." This doctrine of total depravity is truly the basic Baptist distinctive, for the whole superstructure of salvation by grace rises or falls with our understanding of total depravity. If we err on it, we cannot be consistent on our teaching of salvation by grace. If we are wrong on total depravity, we are going to preach salvation by works in some form. That is the reason I have placed total depravity as the basic Baptist distinctive.

What Is Depravity?

When I speak of total depravity, I simply mean that a man is totally corrupt by sin from birth; that he is dead in trespasses and sin. When I speak of the sinner being "dead," I am not referring to the physical life, but to spiritual. He is dead God-ward. When I state that he is dead in trespasses and sin, I do not mean that he is partially alive, but totally dead, so far as any good toward God is concerned. Every faculty of his body is affected by the fall of Adam in the Garden (Continued on page 6, column 1)

Russellite Heresy

(Continued from page four)

The Jehovah of the prophecy by Isaiah is Jesus Christ in the gospels (Matt. 3:3; Mark 1:3-8; Luke 3:2-17; John 1:6-8, 15-29; 3:31). Further, the Evangelists give the title "Lord" the full equivalent of "Jehovah," as they applied it to Jesus Christ.

An unmistakable blending of the names Jehovah-Jesus is found in the prophecy by Joel and the Epistle to the Romans. In Joel (2:32) we read, "And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered," and the Jehovah's Witnesses' "New World Translation," in Romans, the tenth chapter, we are given this reading: "For if you publicly declare that word in your mouth, that Jesus Christ is Lord, and exercise faith in your heart that he raised him up from the dead, you will be saved . . . For everyone that calls upon the name of Jehovah will be saved." Surely, clearer proof could not be given to the identity and oneness of Jehovah-Jesus, since the Greek kurios ("Lord") is given in Romans corresponding to kurios ("LORD") in the Septuagint translation for "Jehovah" in the book of Joel.

The "I AM" of the Old and New Testaments

The Jehovah's Witnesses, in their "1953 Year Book," give the scripture: "And God said unto Moses, I AM THAT I AM: . . . Jehovah, the God of your fathers . . . this is my name for ever" (Exod. 3:14, 15, A.S. V.). This is followed by the comment: "Jehovah is the self-given name of the Creator, denoting personality. There is only one Jehovah. The name allows of no limitations. The most distinctive attributes of the name are self-existence, unchangeableness, and eternity . . . The name 'I AM' is from the same Hebrew root word 'Jehovah.' Other renderings of the full phrase are 'I am because I am'; 'I am who I am'; 'I will be that I will be.' . . . He always is and is the same always, never ceases to be, cannot change, and is eternal." (May 9).

Here is something remarkable! When we turn to the New Testament, we read that Jesus Christ claimed the very same title: "Jesus said unto them, Verily, I say unto you, Before Abraham was, I am" (John 8:58). Our Lord Jesus Christ virtually said, "According to my divine nature, before Abraham was, I AM; that is, the Eternal. So unmistakable was His claim to oneness with Jehovah that the Jews considered Him guilty of blasphemy. They knew His claim to be 'I AM' pointed back to the 'I AM' of Exodus 3:14. So clearly did they understand His claim to deity, and so practical was their condemnation of what they believed to be blasphemy, that we read, 'that is when He had made his claim to be the 'I AM,' consequently oneness with Jehovah. Then took they up

stones to cast at him."

Thus, once again, Scripture sheds light on Scripture. Concerning God revealing Himself to Moses, the Scripture in the Book of Exodus says: "And when Jehovah saw that he turned aside to see, God called unto him . . . Moreover he said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob . . . And God said unto Moses, I AM THAT I AM." This title the Lord Jesus Christ took as His own, as He said, "Verily, verily, I say unto you, Before Abraham was, I am" (Exod. 4:1-17; John 8:58). Absolute eternity, perfection, power and deity are all bound up in that wonderful name, and claimed by our blessed Lord. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which IS, and which WAS, and which IS TO COME, the Almighty . . . I am he that liveth, and was dead; and behold, I am alive for evermore" (Rev. 1:8, 17, 18).

Jehovah-Jesus the Shepherd

Our Lord said, "There shall be one fold (flock), and one shepherd" (John 10:16); and this one Shepherd is Jesus Himself. Who is this one Shepherd? It is Jehovah. The prophecy by Ezekiel declares, "And I will set up one shepherd over them, and he shall feed them . . ." and this one shepherd is the Lord of the Shepherd Psalm, with its familiar words, "The Lord is my shepherd," that is, "Jehovah is my shepherd; I shall not want . . . I will dwell in the house of Jehovah for ever" (Ezek. 34:23; Psa. 23). The Prophet Isaiah foretold, "Behold, the Lord God (Adonai Jehovah) will come . . . He shall feed his flock like a shepherd"; and the Holy Spirit, speaking through the Apostle Peter, declared: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: . . . For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (Isa. 40:11; I Pet. 2:21, 25). Thus, the Word of God clearly proclaims that the one Shepherd is Jehovah-Jesus.

As we have seen from this somewhat limited study of a great subject, the Jehovah of the Old Testament is our Lord Jesus Christ of the New Testament. One writer well states this truth in these words, "It is as JEHOVAH that God became the Saviour of Israel, and as JEHOVAH He saves the world; and this is the truth embodied in the name of JESUS, which is literally JEHOVAH-Saviour" ("Old Testament Synonyms," by Robert B. Girdlestone, M. A. p. 64).

The Significance of this Emphasis

The importance of this study lies in the fact that the salvation of sinners depends upon Who the Person is, Who is our Saviour. The Word of God reveals He is "Jesus Christ our Lord . . . declared the Son of God with power"; that He is "Christ, Who is

Baptist Distinctives

(Continued from page 5)
of Eden. His mind, his feet, his eyes, his ears, his heart, his tongue, his lips, everything was affected by the fall of Adam in the Garden. The Lord through the Psalmist David gives a picture of man's total inability to do that which is good in His sight

"The fool said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, NO, NOT ONE."—Psa. 14:1-3.

Here, beloved, the Psalmist pictures God as looking for one good man. He pictures God looking from Adam to the last man, searching for one man that would understand, one that would seek God, one that was righteous within himself. After the search is over, the Psalmist records that God reveals to him that there is none good, no, not one. There is none that seeketh after God. Now if none seek after God, if none understand, if none are good, then all must be totally corrupt from Adam to the last man.

In Romans 3:22 we read:
"For there is no difference."
God says there is no difference, "for all have sinned." That means all of us, not part of us, for all have sinned and this corrupt condition before God came about as a result of Adam's sin.

We read in Romans 5:12, 17-19:
"Wherefore, as by ONE MAN SIN entered into the world, and death by sin; and so DEATH PASSED UPON ALL MEN, for that all have sinned: For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of right-

eousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

There are some folk who say that we are all sinners because we reject Jesus Christ. Now, beloved, there is nothing further from the truth than that statement. We are not sinners because we reject Jesus Christ. It is sin, yes, but it is not the cause of sin. Adam is the cause of sin. We are condemned and totally depraved in Adam, but not because of unbelief or rejection of Jesus Christ. Our rejection of Christ is a result of our sinfulness.

In preaching on this subject, many individuals have said to me, "Now, preacher, how can you accuse us of being sinners because of the sin of Adam? How can you say that we are responsible to God because of Adam's sin?" No doubt, many of you preachers have been asked the same question. What would be your answer, if someone were to ask you how can you accuse us of being a sinner because of Adam's sin?

In answering this question, I want you to notice first of all that it was Adam's sin, not Eve's, that condemned the race, and in this lies the key that unlocks the doctrine of total depravity. It also answers the question of Romans 5:12, when it says, "Wherefore, as by one man sin entered into the world, and death by sin."

We hear the Apostle Paul speaking to the Athenians on Mars' Hill:

"And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17:26.

Now the first portion of this verse says that God has made of one blood all nations; not of a thousand different bloods, but of one blood. Now let me ask you a question: Whose blood is this? This is Adam's blood.

If God made of one blood all nations of men to dwell on all the face of the earth, all mankind, including you and me, therefore we were made of Adam's blood. The blood that flows through your veins and my veins is the same blood of Adam. If that blood be contaminated by sin, then all are sinners. The blood that flows through the veins of every man, descended from Adam, and it is sinful blood; therefore all have sinned.

Let me prove to you that Adam's blood was affected by the fall. In Eden's Garden, Adam was placed as the head of the entire human race, placed under a restriction. We read:

"But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:17.

All of you know by the history of Adam, that he partook of this fruit and died. We contend that he died spiritually that very day; 960 years later he died a physical death. You say, what is the connection? Listen:

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man hunteth and catcheth any beast or fowl that

may be eaten; he shall even pour out the blood thereof, and cover it with dust. FOR IT IS THE LIFE OF ALL FLESH; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: FOR THE LIFE OF ALL FLESH IS THE BLOOD THEREOF: whosoever eateth it shall be cut off."—Lev. 17:10-14.

Now this is my point—the life of the flesh is in the blood.

Let's go back to the Garden of Eden. There God put Adam. Adam sinned and Adam died. He couldn't have died had the life of the flesh remained pure. Beloved, the life of the flesh was affected by the fall. What is the life of the flesh? You say, "Well, the Bible says it is the blood," and I say "Amen" to it. Therefore, for Adam to die, the life of the flesh had to be affected, or Adam would have lived forever. Beloved, Adam died, and I contend that the principle of sin had to enter into the blood stream. Adam's death is evidence that the blood became sinful and corrupt.

The Scripture tells us that God made of one blood all nations of men for to dwell on all the face of the earth. He made it of Adam's blood, and if Adam's blood were affected by the fall, then all have sinned and come short of the glory of God. That is why we are sinners; because of the blood forging through our veins. It is sinful, corruptible blood of Adam.

Your blood isn't any better, than mine. You say, "Now, preacher, it is." Brother, it is all the same blood, the blood of Adam. The savages in New Guinea are totally depraved. I ask you, why? Is it because they have rejected Jesus Christ? There are a great number of them who have never heard of Christ, yet they are sinners. The blood of those who live on New Guinea is of the one blood; the blood of Adam unites us all in one common blood. They are descendants of Adam with corruptible blood. They are totally depraved in New Guinea as well as in America.

Therefore all have sinned and come short of the glory of God, and I believe with all my heart that this is the basic Baptist distinctive that separates us from other denominations that call themselves the church of Jesus Christ.

I live just across the river in the state of Ohio. In the state of Ohio we have a lot of churches going by the name of Missionary Baptists. I asked some of the preachers if they believe in total depravity. "Oh, yes, I believe in total depravity," but I listen to them as they preach and they tell the sinner that he must take the initial step in the realm of salvation. Beloved, their action belies their words. They do not understand total depravity. If men are totally depraved, then they cannot take the initial step. There's an old, old saying that goes like this: "Your actions speak so loud I can't hear what you are saying." Those who say I believe in total depravity then tell the sinner that he must take the first step are inconsistent.

Sinners, regardless of where you are, regardless of what position you may be in, you may be a good moral individual, but the blood of Adam flows through your veins and therefore you are totally corrupt.

In Psalm 51:5 we read:

"Behold, I was shapen in iniquity: and in sin did my mother conceive me."

This verse of Scripture used to bother me, and I would read it and could not understand it. Many times I have read this and asked God to give to me the understanding of it. I used to wonder if David were casting reflection on his mother's character. Was he born out of wedlock? No, that isn't what he is talking about. Neither is he saying that sexual relationship between husband and wife is sinful. Beloved, what is the answer? David is telling us

the same thing that I have been trying to tell you, that he was conceived with sinful blood—that he was shapen in sinful blood. The blood of Adam was given to him at conception.

In Isaiah 1:5,6 we read:

"Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

As God looks on men, He says that they are putrid and full of sores, wounds, and bruises. From the top of the head to the very sole of man's feet, he is nothing but sores. I look at my body. I don't see a sore. I see no bruises. I see no rotting places, yet God said it is full of putrification, sores and wounds. Beloved, what is the answer? From the top of my head to the sole of my feet flows the corruptible blood of Adam, and as God looks on me He sees an open sore, bruises, and wounds—putrifying sores because the blood of Adam, sinful, contaminated blood, flows from the top of my head to the very soles of my feet. Therefore, I am not partially depraved, but totally depraved.

No "Age of Accountability"

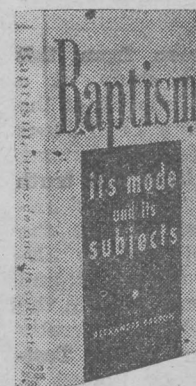
Now, another interesting thing in this connection: Maybe some of you brethren will disagree with me. You will just have to disagree. A man is born in sin. You say, "Yes, I believe that." If that is true, then there can not be "an age of accountability."

You say, "Well, preacher, a child comes to the age of accountability when he is eight or when he is twelve." Does he? You say a child comes to the age of accountability, yet you can't agree as to what age they must be held accountable. No, brother, he is conceived in sin. From the very moment of conception he is a sinner. There is no such thing as the age of accountability.

You say, "Now, preacher, a child comes to the age of accountability when he knows right from wrong." Well, brother, let's just throw the Bible away, then. Let's send them on to Glory in their ignorance. Let's forget about preaching to them, if this theory is right. For in preaching to them, they become able to discern between right and wrong, and thus they become sinners.

I contend, beloved, that a child is born in sin from the very moment of conception. You say, "Preacher, are you preaching babies into Hell?" No, brother, no. I believe God takes care of them in the atonement; but I know this, it takes the same power to save a baby as it does the oldest man on this earth. It takes the saving power of Jesus Christ, for we are born in sin. There is no such thing as the age of accountability, for we are totally depraved in Adam.

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You say, "Preacher, surely you are not going to tell us that babies are born in sin." Well, beloved, I can't put it any plainer. We are all born in sin. Christ did not say, "Just you people over twelve years of age are sinners." No, His word says, "All have sinned and come short of the glory of God." Therefore I contend that there cannot be an age of accountability.

Galatians 3:22 reads:
"But the scripture hath concluded all under sin."

No "Free Will"

Now, beloved, being totally depraved by original sin, man's will is also depraved, and this is another Baptist distinctive. Others teach "free-will" and say that man must cooperate in the realm of salvation; teaching that man's will is a determining factor of whether or not he is saved. I just don't believe that man's will, the will of the flesh, is a determining factor in salvation. John 1:12,12 kills this argument so far as I am concerned:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, but of God."

Notice it says that it is not the will of the flesh, then man's old depraved will is not a determining factor in his salvation. You see he says, "A man has to will to receive Jesus Christ." Beloved, the will to receive Jesus Christ as a Saviour is the result — or rather the fruit — of the work of the Holy Spirit already in that man's heart. Therefore, we contend that salvation is of the Lord from start to finish.

Now others do not believe this. We read:

"Behold, I stand at the door and knock."—Rev. 3:20.

They picture that my Lord is knocking on the heart's door of the sinner's heart wanting in. They picture God saying to the sinner, "Now sinner, if you will only let me in, I'll save your soul. If you will only let me in, I'll do that which you cannot do for yourself. But I cannot do one single thing until you are willing to open the door to me."

Beloved, God is a sovereign with all power both in Heaven and earth, and when He saved Austin Fields He didn't come knocking on my heart's door. He walked right in. He didn't ask me, "if He could come in. Salvation is a work of the Lord from start to finish, but man's will, the will of the flesh, being totally depraved, is not a determining factor in it. God gives to him another will.

Now let me explain this with a Biblical illustration:

Ishmael and Isaac were the sons of Abraham. Ishmael was a type of the flesh and Isaac a type of the child of promise. When Ishmael was born, Isaac had not yet arrived on the scene. Later on, when all the works of nature were of themselves could not conceive of and bring forth a child, when a supernatural work had to be done: Isaac was born. Was Ishmael changed or overpowered when Isaac was born? No, Ishmael was left exactly as he was. His will wasn't changed. Another man or another child was introduced.

Galatians 4:28:

"Now, we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondswoman and her son; for the son of the bondswoman shall not be heir with the son of the free-woman."

That is what happens in the realm of salvation. He introduces a new man with a will of his own. That is why we have the conflict—the will of the flesh and the will of the Spirit. (Continued on page 7, column 1)



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Baptist Distinctives

(Continued from page 6)

of the spirit, each contrary to the other. The old depraved will is not the determining factor in man's salvation. It is the will of God, not man, that determines man's salvation.

You say, "Now, preacher, most everybody else believes that man's will determines his salvation." Well, beloved, they do. But this is one of the Baptist distinctives — that salvation is of the Lord from start to finish.

Sinner's Prayer Unacceptable

There is another Baptist distinctive and that is the inability of the sinner to pray prayers in order to be saved. Over across the river, they have a little bench they call "a mourner's bench." They tell us it is an "altar." Well, altar and a mourner's bench are two different things. If I were going to have an altar, I'd go back the book of Exodus, in the 27th chapter, where God gave the dimensions for an altar, and I could build it exactly as God stated to Moses. I wouldn't make an oblong bench. There is an altar in the Bible, but there is no such thing as a mourner's bench in God's word.

Beloved, true Baptists declare man is totally depraved; therefore he cannot pray in any sense at all. He has no prayers that God would hear. I stated earlier in my message that the doctrine of total depravity is the foundation for all the rest of the doctrines of grace. If man is dead in sin, how can he pray? It makes much sense to me to go out to a cemetery and ask the people, lying in their graves, to come on out and let us "pray through," that they might have grace, as it does to tell a sinner, "I am not going to get out on a limb. I am not going to say that I am saved by my own works, but I will contend that we are saved by the work of Jesus Christ, and that work assures the salvation of all of God's elect."

You say, "Preacher, did He really work?" Yes, He did. I want you to take a trip with me in your mind. Let's go back to Gethsemane. Let us follow as He goes into the Garden on Tuesday night or early Wednesday morning (not Thursday night or Friday morning). We follow Him in the darkness; we see Him leave the eight disciples at the entrance of the garden, then He goes a little further and leaves Peter, James and John. Then going about a stone's throw, He falls on His face. Now, let's listen as He prays. Mark 14:35,36:

"And He went forward a little and fell on the ground, and prayed that if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt."

If you are going to contend that this is a lost man's prayer, then there are a few things I just don't understand about this verse. The first one is this: What is He doing in the temple? You who have studied the temple services know that no sinner was permitted to enter the temple. Those who worshipped in the temple must first offer a sacrifice at the brazen altar. Then he could enter at the door of prayer. Did the publican go to the temple in order to be saved? No, beloved, this is not a

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sinner praying. Salvation is not in view here at all. Beloved, it is the prayer of God's saint that is in view and how we are to pray.

If we offer up a proud, selfish prayer like this Pharisee, just mark it down, God is not going to honor our prayers. But when we pray like the publican — "God be merciful to me a sinner" — God stoops down and He listens as we pour out our petitions to Him. I contend this man was saved even before he went to the temple. He went at the hour of prayer to worship and not in order to be saved.

Saved By Grace

In view of what I have said, the next Baptist distinctive logically follows:

I think that the words of the song can express much clearer than I can:

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

We are totally depraved and totally corrupt before God, therefore if we are ever saved it must be by God's amazing grace and not by our own works. I realize my condition before God, as I look at it even now. I am corrupt. You say, "Preacher, are you still corrupt?" Beloved, God didn't change this flesh. No, it is still the same old flesh and the same old corruptible nature. But now I can look up and call God my Heavenly Father. I thank Him for salvation on the basis of what He did for me on the cross and in the Garden of Gethsemane. I contend that we are saved by works. "Now, preacher, you are going to get out on a limb." No, I am not going to get out on a limb. I am not going to say that I am saved by my own works, but I will contend that we are saved by the work of Jesus Christ, and that work assures the salvation of all of God's elect.

You say, "Preacher, did He really work?" Yes, He did. I want you to take a trip with me in your mind. Let's go back to Gethsemane. Let us follow as He goes into the Garden on Tuesday night or early Wednesday morning (not Thursday night or Friday morning). We follow Him in the darkness; we see Him leave the eight disciples at the entrance of the garden, then He goes a little further and leaves Peter, James and John. Then going about a stone's throw, He falls on His face. Now, let's listen as He prays. Mark 14:35,36:

"And He went forward a little and fell on the ground, and prayed that if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt."

As we watch Him there we see Him in agony, we see Him writhing in the dust of Gethsemane. We see Him in such agony that His sweat was as it were great drops of blood falling to the ground. We hear him cry again, "Oh, Father, if it be possible, let this cup pass from me." He suffered as no man ever suffered in the Garden of Gethsemane. In fact, it must have changed His physical appearance as He suffered in the Garden. When Judas Iscariot came into the garden to betray Him, he didn't even recognize Him. Judas didn't know who He was. Christ asked them, "Whom do you see?" and He said, "Jesus of Nazareth." Evidently Judas didn't recognize Him. He had suffered so greatly that it had changed His physical appearance. He suffered as no man ever suffered in order that He might save a poor sinner like me.

Beloved, mankind cannot faithfully picture this suffering of Jesus Christ in the garden—the conflict in His heart, the conflict in His soul, the fleshly man suffering. You say, "Preacher, why did He suffer? Was it because of

His being forsaken by the disciples?" That didn't worry Him any at all. You say, "Was it because of the pain that He knew He would endure on the cross?" No, beloved, He wasn't a weakling; He did not complain. What was it that caused Him to cry out, "Oh, Father, if it be possible, let this cup pass from me?"

Separation from God for even three hours was more than He could possibly bear without dreaded agony. He said, "Father, I can't bear any more than this." Beloved, this was the suffering of Jesus Christ. He drank every dreg of that cup to redeem His elect. Every sin was paid for the next day when He died. This is amazing grace that saved a poor sinner like me — His work, not ours.

Only true Baptists truly preach amazing grace. True Baptists are the only ones who really preach and practice that every individual becomes a child of God by God's grace and not in some way by his own works.

Secure Eternally

There is another Baptist distinctive and that is security. Beloved, I am going to Heaven when I die. I don't know about you, but I am going there. I am going there on the basis of another man's work. I am going there on the basis of the work of Jesus Christ.

Now let's go back to the blood very briefly. By Adam's blood we were condemned. The blood of Jesus Christ brings about our justification before God. Adam's blood condemns; Christ's blood commends. Now, beloved, there cannot be life without blood. You have to have blood to have life. Therefore, if the blood of Jesus Christ is applied in my behalf His blood was without sin, because he was born of a virgin and is not of the offspring of Adam. If His Blood speaks for me, it is then that I have eternal life. There can be no life without blood and if that blood be sinless then, brother, I cannot die. My security before God depends on the blood of Jesus Christ. His blood being free of sin, then I cannot die.

The only way there can be death as far as God's children are concerned is for the blood of their Redeemer to be contaminated by sin. This can never happen, so I am secured by the blood of Jesus Christ; therefore I have eternal life.

John 10:28: "And I give unto them eternal life and they shall never perish."

It is a fact that the only kind of life that our God has is eternal life; if you are saved, then you can rest assured that heaven is your home.

In closing, may the Holy Spirit grant to us utterance and boldness to declare these Baptist distinctives without fear or favor to any man, with our motive being that we might bring honor and glory to Him who worked the work of salvation for us and that we might lift up the name of our blessed Lord before God's throne.

"The God Who Opens"

(Continued from page one)

he said, "Lord, I pray thee, open his eyes, that he may see." When the Lord opened this young man's eyes he looked out on the mountainside, and back behind the Syrian army with all the host of soldiers, and all the chariots and all the horses were the angels of God camped round about that city ready to defend Elisha, so that he saw that there were far more standing with him than there was of the Syrian army.

Now every time that I read my text which says, "Open thou mine eyes, that I may behold wondrous things out of thy law," I am impressed by this fact, that God is in the business of doing that very thing.

I GOD OPENS OUR EYES.

Just as He opened the eyes of this young man that he might see the army of God which was

greater than the army of the Syrians, so God opens our eyes that we might see things out of His Book. We read:

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

You and I are so spiritually blind and distraught that we are unable to see spiritual truths and spiritual things unless the Lord opens our eyes. That is why it was that Jesus said to Nicodemus that a man has to be born again in order to see the kingdom of God. Beloved, this Bible doesn't leave us in any doubt that God is the one who opens our eyes so that we can see spiritual truth. For example in John 9 we read the story of a man who is born blind, and in the healing of this man whereby Jesus gave to him eyesight which he never had, it was then that we read:

"The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath OPENED MINE EYES." — John 9:30.

Here was a man who was born blind, who had never seen the light of day with his own optics, and yet one day after Jesus had performed a miracle in his behalf, this man saw clearly and said, "He hath opened mine eyes." I say to you, beloved friends, God is in the business of opening eyes that men might be able to see.

Not only is it true that the Lord Jesus Christ opened the eyes of this man who was born blind, but I am sure you will recall the instance where the Apostle Paul was saved. The Word of God tells us when God struck him to the ground that Paul was totally blind for three days. We read:

"And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus." — Acts 9:8.

Notice, Paul had eyes to see, yet actually he was unable to see. Then we read:

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And, immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." — Acts 9:17, 18.

You can see from this that God closed Saul's eyes as he was journeying from Damascus, and three days later God opened his eyes in the city after Ananias had visited him. I say to you, God is in the business of opening eyes that we might be able to see truth.

I wish you would go back to the Old Testament to the time when Hagar and Ishmael, her son, were compelled to flee from the

home of Abraham. Do you remember how it was that this woman Hagar found herself in a peculiar position as a result of a suggestion of her mistress Sarah? When Sarah bore no children, Sarah suggested that Abraham cohabit with her maid, Hagar, and any child that might come as a result thereof might be her child since Hagar was her servant. Then the Word of God tells us that Sarah realized her mistake and that she dealt hardly with Hagar. Literally, beloved, it means that she whipped Hagar unmercifully, and when Hagar fled, she was finally brought back home. Later on when the baby was born, after a season Sarah said to Abraham, "You have to get rid of this servant girl." It was then that Hagar took the child that she had borne, Ishmael by name, and started out into the wilderness, leaving the home of Abraham this time for good. The Word of God tells us that as she journeyed, their water was spent, their food was used up, and she was absolutely in the wilderness without any hope at all. So far as she was concerned there was no possibility of survival. She just assumed that she and her son Ishmael were going to die, yet right close to her was a well with plenty of water. She was so blinded that she couldn't see the well. Then we read:

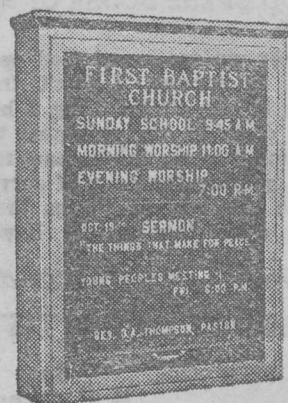
"And GOD OPENED HER EYES, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink." — Gen. 21:19.

Just as God opened the eyes of Saul when he was blinded after his experience on the roadway to Damascus, just as God opened the eyes of the man that was born blind in John 9, and just as God opened the eyes of Hagar—so God is in the business today of opening eyes. I am persuaded that nobody could ever see any spiritual truth, unless the Lord opened the eyes of the individual and enabled him to see the truth of God's Word. Listen:

"The Lord opened the eyes of the blind." — Psa. 146:8.

If God is able to open blind eyes so that we can see materially, then, beloved, I am definitely persuaded the same God is able to open the eyes of individuals who are blind spiritually, that we might see the truths of the Word of God.

I ask you, how much of the Bible would you ever understand if God didn't open your spiritual eyes that you might see? Those of you who have any knowledge of the Word of God, I ask you, where did you get that knowledge? You didn't learn it because of superior intellect. You didn't learn it because you studied the Bible a little more than somebody else. You didn't learn it because you applied yourself to the Word of God. Instead, you learned it because God opened (Continued on page 8, column 1)



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"The God Who Opens"

(Continued from page 7)
your eyes.

I say to you, the same God that opened the eyes of the man born blind, the same God that opened the eyes of Saul and made an apostle and a great missionary and Christian worker of him, and the same God that opened Hagar's eyes so that she could see that well of water, that same God is the one who opens our eyes to the truths of His Word.

II

GOD OPENS OUR EARS.

God likewise opens our ears so that we can hear His Word and His voice. Listen:

"And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway HIS EARS WERE OPENED, and the string of his tongue was loosed, and he spake plain." — Mark 7:34, 35.

Here was a deaf and dumb man who came to see Jesus during His ministry when He was in the midst of the cities of Decapolis. Here was a man who couldn't speak and couldn't hear, yet the Lord Jesus Christ opened his ears so that we was able to hear, and likewise opened his tongue so that he was able to speak. I say, beloved, while this was a physical miracle, the same is just as true spiritually, for we read:

"Mine ears hast thou opened." — Psalms 40:6.

If you will read the entirety of that Psalm and the setting of the verse, you will find that it is talking about our spiritual ears. God opens our spiritual ears for us to hear His message unto us.

You come to church and I preach to you, but the message that I give to you may not do you a bit of good. You may look straight at me when I look in your direction, and you may have a look of intelligence upon your face when I gaze into your eyes, yet your mind may be a thousand miles away, and it will be unless the Lord opens your ears to hear what I have to say.

Notice again:
"He that hath an ear, let him hear what the Spirit saith unto the churches." — Rev. 2:7.

Not every man has an ear. Now don't misunderstand me. We all have two ears so far as our physical bodies are concerned. Though we have two ears physically, not every individual has even one ear spiritually. I am persuaded to believe that the reason why lots of people go on as they do year in and year out and never take a stand for the truth of God's Word is because they just do not have spiritual ears. They just do not hear the message of God. I say to you, God has to open our eyes to see truth, and God has to open our ears to hear truth.

III

GOD OPENS OUR UNDERSTANDING.

God has to open our understanding in order for us to accept truth. Now follow me: He has to open our eyes for us to see the truth, He has to open our ears for us to hear the truth, and He has to open our understanding in order for us to accept the truth.

We read:
"And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? Then OPENED HE THEIR UNDERSTANDING, that they might understand the scriptures." — Luke 24:31, 32, 45.

Now get the story. Jesus is raised from the dead. He meets some of the disciples. They walk along together. They didn't know it was Jesus. They didn't recognize Him as the Son of God. As they walk along together He opens the Scriptures and preaches to them and alleges certain things concerning Jesus of Nazareth. As I say, they didn't know that it was Jesus. They didn't realize that it was Jesus that was walking and talking with them, but

presently when He vanishes out of their sight, the Word of God says that their eyes were opened. He opened the Scriptures and He opened their understanding. Notice the order: He opened their eyes to see the truth; He opened the Scriptures unto them; and then He opened their understanding that they might understand the Scriptures.

I insist, beloved, if you have any understanding of the Bible, it is because the Lord has opened your understanding. I feel sorry for lots of people who don't have any knowledge of the truth: I truly believe that God hasn't opened their understanding. I speak just now of one that if I were to call his name, I am sure you would at least recognize the name, and probably might even recognize him. I have said repeatedly that he is a good lad, sincere and honest, but he is so far removed from the truth that he knows nothing you might say concerning the truth of the Word of God. It has been my prayer repeatedly and continuously that God might open to him his understanding that he might see the truth of the Scriptures. The only reason that that man isn't a Baptist preacher is because God has not opened his understanding.

Listen, He opens our eyes to see the truth, He opens our ears to hear the truth, and He opens our understanding that we might understand the truth.

IV

GOD OPENS OUR HEARTS.

I'll go further and remind you that God opens our hearts that we might receive the truth. If you don't know by now that I am not an Arminian, you will by the time I get through with this thought, because I certainly want to burn it into your heart that God has to do it all. He has to open our hearts in order that we might receive the truth. Listen:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; WHOSE HEART THE LORD OPENED, that she attended unto the things which were spoken of Paul." — Acts 16:14.

How was Lydia saved? An Arminian in describing it would say that Paul went to the city and preached unto the congregation that assembled before him and Lydia decided that she was going to be a Christian. I say to you, beloved, that is only a very small portion of the truth. The fact of the matter is, Lydia's decision was only because the Lord opened her heart. We read, "Whose heart the Lord opened." She wasn't saved because she decided, but she was saved because the Lord opened her heart.

Listen, beloved, God opens our eyes to see the truth, He opens our ears to hear the truth, He opens our understanding that we might understand the truth, and He opens our heart that we might receive the truth.

V

GOD OPENS DOORS OF SERVICE.

After we are saved God opens doors of service. I don't think there is one single thing I have ever done in my ministry that amounted to anything apart from God opening the door of service. There are lots of things that I have done that surely haven't

been anything but the energy of the flesh, but everything that I have done that was pleasing to Almighty God, I have done it because God opened a door of service. Listen:

"For a great door and effectual is OPENED UNTO ME, and there are many adversaries." — I Cor. 16:9.

Paul was writing to the church at Corinth and he reminded the church that there was a great door of service open to him. How was it opened? Beloved, I need not tell you that it was God who opened that door of service.

The Old Testament presents to us the same truth, for we read:

"And the key of the house of David will I lay upon his shoulder; SO HE SHALL OPEN." — Isa. 22:22.

Any door of service that you and I as God's children enter in has to be opened by the Lord.

Notice again:

"Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord." — II Cor. 2:12.

"Behold, I have set before thee an open door, and no man can shut it." — Rev. 3:8.

Brother, sister, listen, every door of service we have opened to us is of the Lord. If God doesn't open it, the service that we render will be absolutely worthless and valueless.

Notice, in order to be saved He has to open our eyes to see the truth, our ears to hear the truth. Then after we are saved, we are still mighty dull pupils, and He has to open the doors of service for us if we are going to serve Him.

Not every door that you and I enter into after we are saved, do we want to enter. Sometimes we, like Jonah, don't want to enter the door that the Lord opens for us; yet God opens doors for us—doors of service, and if we are going to be blessed, we need to enter into the doors that God opens in our behalf.

VI

GOD OPENS PATHS OF BLESSING.

I want you to notice also that God opens paths of blessing to the Christians. Listen:

"He OPENED THE ROCK, and the waters gushed out; they ran in the dry places like a river." — Psalms 105:41.

Go back to the time when the children of Israel were traveling through the wilderness, going from Egypt to the land of Canaan. As they journeyed they became thirsty. The water supply ran out. Did you ever stop to think how much water that it took for those three million people every day? Well, a train coming in with 160 tank cars filled with water would only take care of their needs for one day's time. How much water they needed! And out there in the wilderness there was no water, yet God opened the rock, and water ran out from that rock. The Scripture says that it gushed out and the waters ran in dry places like a river.

Talk about a path of blessing, God opened a path of blessing for the children of Israel when God opened that rock and blessed them with water out of the rock. I don't know what blessings God has given you in life that you consider a blessing. Of course everything that He has done for us is a blessing directly or indirectly, and I don't know what He has done for you that you consider a blessing. However, I'll say one thing, every blessing that you have ever had to enjoy in this life has come because God has opened a "rock," and given you a blessing, just like He opened the rock and gave the blessing to the children of Israel—a blessing of water to the dry land.

Let's notice another illustration. The Word of God tells us that Jacob had two wives. One of them he wanted to marry and the other was put off on him in the dark. He found himself with cross-eyed Leah, and he just accepted it as God's providence, and took care of her. The strange thing was that cross-eyed Leah bore one child after another in

his behalf, and beautiful Rachael, whom he truly loved with all his heart, couldn't have even one child. The Word of God tells us how God opened her womb. Listen:

"And God remembered Rachel, and God hearkened to her, and opened her womb." — Gen. 30-22.

God is in the opening business. Every path of blessing and every blessing that we receive comes because God gives it to us. Just like God opened the rock and let the water flow out as a blessing to the children of Israel, so God opened the womb of Rachel that she might bear this son. Beloved, you never have a blessing that God doesn't open something that the blessing might come to you.

Let's notice another illustration. Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not OPEN you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." — Mal. 3:8-10.

Beloved, God writes out the prescription; He writes out the remedy; and He gives to us His own promise as to material blessings. I am as certain of it as the fact that we are here that every individual who accepts what God teaches in this Scripture and practices it unreservedly will find the blessings of God poured out abundantly upon him.

We had in THE BAPTIST EXAMINER of recent date the story of Alexander Kerr—the man who makes Kerr glass and lids for glass jars. I tell you, beloved, the experience of Alexander Kerr as recorded in TBE is not an unusual experience. It is not a freakish experience. It is just the normal experience of a man who took God at His Word and believed what God says.

When I first entered the ministry I wasn't a tither. In fact, there were several things back in those days that I didn't believe, that I believe today. I believed that it was perfectly all right to ordain women into the ministry. I thought it was perfectly all right to pray through at the mourner's bench. I even helped do it. I thought it was perfectly all right to do lots of things in those days that I know God does not bless.

One thing, I didn't believe in tithing. Oh, if you had asked me if I believed in tithing, I would have said that I did, but that I was not practicing it. But you know, beloved, you don't believe anything until you practice it. One day in college the thought came to my mind that when I got out of college, that I was going to start tithing—that I needed my money then to go through college. You know, beloved, when I went to college I just had one suit of clothes, and the gable end of the bitches was mighty thin. I just say to you frankly, when I went to college I didn't have any money. I worked for two hours every afternoon sweeping rooms

in a school building in order to get two-thirds of my board and room paid. Then I worked from 5:00 o'clock of the afternoon until 9:00 o'clock at night painting in order to make enough money to pay the balance of my room and board. After 9:00 I did what studying I did. I had a hard time and I tried to reason that I couldn't afford to spend a dime out of every dollar that came into my possession. So I told God that when I got through school that I was going to start to tithe. Beloved, if I had kept that promise I never would have gotten through school. I would have been like that fellow on radio several years ago, who was in the third grade and eighteen years of age. He said he guessed he was the only boy in the United States in the third grade who had a Social Security card. Well, I would have been the same way. If I had kept my promise to God and hadn't started tithing until I got out of school, I never would have gotten out. One day I realized that God meant exactly what He said. He didn't say, "When you get out of school," He didn't say, "At some future date." Rather, He said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Notice that word "open." God opens my ears to hear His Word, if He opens my eyes to see His Word, if He opens my understanding to understand His Word, if He opens my heart that I might receive His Word, then can't I believe Him when He says, "I will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it." What is the condition? That you bring all your tithes into the storehouse.

I say to you, beloved, God is in the business of opening paths of blessings. He gave those Jews that blessing of water to drink out of there in the wilderness, for He opened that rock and the water gushed out. God opened the womb of Rachael, who was childless, and she bore a child for her husband. Beloved, that same God promises to open the windows of heaven and pour us out a blessing today when we taken Him at His word.

VII

GOD IS GOING TO OPEN A BOOK FOR JUDGMENT.

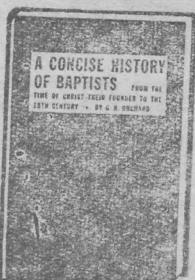
We read:

"And I saw the dead, small and great, stand before God; and the books were OPENED: and they were judged out of those things which were written in the books, according to their works." — Rev. 20:12.

Sinner friend, God is keeping a book concerning your life. He is keeping a record. Everything you have thought, everything you have said, and everything you have done is written down. God is keeping a record and someday He is going to open the books and He is going to judge the things that are written in the books. Just like He opens other things, that same God is going to open the book of your life at the judgment, and will pronounce judgment upon you, on the basis of the life that you have lived here on this earth in rejection of His Son, Jesus Christ.

Might it please God to open your heart in this hour. Maybe He has opened your eyes to some truth. Maybe He has opened your ears to hear some truth. Maybe He has even opened your understanding that you can understand some truth. Might it please God to open your heart that you might receive the truth. I don't want you to stand at the judgment and have God open those books against you. I want you to stand before God not to meet your sins, but to meet your Saviour. Might it please God to save your soul. May God bless you!

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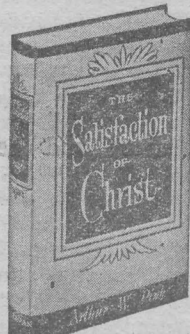
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