

The "easy path" is very often the worst trail.

The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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JESUS CHRIST IS THE ONLY SAVIOUR FROM SIN

Scripture — Acts 4:1-12

During the San Francisco earthquake, while fires were raging and great buildings were crumbling down, the famous singer Caruso rushed out of his hotel, in great excitement called "Lord, save me! I'm Caruso!" The Lord might well reply: "Who is Caruso?"

It is not Caruso but Christ who is the Saviour. There are many people who think that when the heavens and earth begin to pass away and men with fire (2 Pet. 3), they will be saved because of their good works and what they have done. They have an idea that they can say:

"Lord save me, I am a church member, look at what I have

done and who are you? Do you claim salvation because of who you are or what you have done? Then you will learn that JESUS CHRIST is the only Saviour from sin and hell.

Christ Is The Only Saviour As Stated In The Bible

That Christ is the only Saviour, listen to the Lord's own words concerning Himself: "I am the light of the world, he that followeth Me, shall not walk in darkness, but shall have the light of life" (John 8:12). Outside of Christ there is no light!

"I am the door, by Me, if any man enter in, he shall be saved, and shall go in and out and find pasture" (John 10:9).

Outside of Christ there is no door into salvation!

"I am the way, the truth and the life, no man cometh unto the Father, but by Me" (John 14:6).

Outside of Christ there is no way to God, no knowledge of God and no fellowship with God!

"Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

Since Jesus Christ Is Our Only Saviour from Sin and Hell, We Trust In His Worth.

In Rev. 5 we are ushered into the presence of the Almighty. In His hand He holds a book of authority to execute judgment and give grace and glory. The cry goes forth: "WHO IS WORTHY to open the book and to loose the seals thereof?" (Rev. 5:2).

"WHO IS WORTHY to judge and to save?"

"WHO IS WORTHY?"

Enoch walked with God and had this testimony that he pleased God, cannot he step forth? Melchisedec was priest of the most high God to whom Abraham gave tithes, cannot he step forth? Abraham was called the friend of God, cannot he step forth? Joseph, in this case better than David, ran from Potiphar's adulterous wife, cannot he step forth? Moses led the children of Israel out of Egypt's bondage and gave the law, cannot he step forth? Joshua led the Israelites into Canaan and

victory, cannot he step forth? David was a man after God's own heart, cannot he step forth? Cannot the holy men of God, the prophet Samuel, who loved God from childhood and governed Israel; Jeremiah, who wept broken-hearted over sin; Isaiah, who preached the sweet evangelical gospel; Hosea, who preached the love of God; Daniel, who prayed his way right into the lion's den and out; John the Baptist, the forerunner of the Lord, filled with the Holy Ghost from his mother's womb, of whom none born of women was greater; cannot one of this company step forth and receive the book?

Are none of them worthy?

Cannot the virgin Mary, who all men call blessed, who bore in holy birth, the infant Jesus, to whom millions unceasingly pray; cannot she step forth? Peter left all things for Christ, John leaned upon Jesus' bosom and stood at Christ's cross, when all men forsook Christ; Paul suffered all

things for Christ and counted them dung; can they not step forth? Of all the saints, apostles, prophets and martyrs; WHO IS WORTHY TO TAKE THE BOOK?

Cannot Gabriel, who stands in the presence of God, take the book? Cannot Michael, the archangel? Is there not one among the four and twenty elders? WHO IS WORTHY?

"And no man (or, no one, so the American St'd. Ver.) in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon" (Rev. 5:3).

WHO IS WORTHY to take this book and open the seven seals, which introduces the seven trumpets, which introduces the seven vials, which brings forth the final and future judgment and the eternal salvation and glorification of all the redeemed? No one is found, and John the human writer of Revelation weeps bitterly. (Continued on page 7, column 2)

The Prophetic Scriptures

By E. G. COOK
701 Cambridge Street
Birmingham 114, Ala.

Prophecy is the history of the future. If we have a desire to know what is to take place in the future, we MUST study the prophecies. There is no other reliable source of information on this subject. If we refuse to study these prophetic Scriptures, we place ourselves in the class of "willingly ignorant." (Peter 3:5).

Many of us, no doubt, do that which we may claim ignorance. The great majority of church members of today have neither the desire to study prophecy, nor do these same church members will pay money into the hands of "fortune-tellers" and demon-possessed mediums in an effort to try to learn some-

thing about the future. In His prophetic Scriptures God has uncovered the future, but still many church members try to learn through some human source.

The disrespect and outright denial of Holy Scriptures which is so prevalent today is the direct result of man's failure to study, or to believe the Prophetic Scriptures. Skepticism, all manner of false doctrine and infidelity have come in to fill the vacuum produced by the neglect of these Scriptures. And the average church member who neglects these Scriptures is very susceptible to all this evil teaching.

Prophecy is the LAMP WHICH SHINETH IN A DARK PLACE TILL THE DAY DAWN. Never before has there been such a need of this lamp as now. In the Old Testament times the nearer the Jews were to the Year of Jubilee the less value they put upon the land. So today those who study (Continued on page 8, column 3)

OUR READERS 'RITE

Am enclosing tithe for last week. Don't get much time to write but just want you to know that we pray daily for you and your work, because if there ever was a time that we needed to stand for the truth it's now, and I thank the Lord for the few who are still contending for the faith. God bless you all and give you health and strength to carry on for Him.

—Mrs. Frank Parrish, Va.

Enclosed is a small check to help with the paper. The "Short Sermons" you are printing that were preached at the last Conference are really a great help to us for better understanding of these doctrines. It is a real blessing to read of the wonderful work Brother Halliman is doing.

—Robert Van Hoose and family

Although I have never had the (Cont. on page eight, col. five)

"Saving Faith"

By JAMES CRACE
Piketon, Ohio

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

In view of the fact that all Arminian churches are set against the truth of faith, the object of faith, and the origin of faith, I believe it to be needful to write on this subject. Perversions of the God-ordained means of salvation are found in every one of the false churches and even in some of Christ's churches.

Let me remind you that the Bible teaches two kinds of faith. One is called a dead faith and the other is living or saving faith. Dead faith is that intellectual belief that the things written in the Bible are true. Dead faith does not possess a love for God. Dead faith does not receive Christ as Saviour. Dead faith does not produce a spiritual discern-

ment of the Scriptures. Although dead faith may bring about works in response to the commands of God, the person's motive will not be right.

Saving faith, on the other hand, is the means of experimentally making one of God's elect a child of God. Saving faith is not merely intellectual belief, but is living and active and actually becomes a part of a saved person's life. Saving faith is really the eyes of the spirit. That is, we who are saved are as sure of the reality of spiritual things as we are of the things we see with our natural eyes. Saving faith receives Christ as Saviour. Saving faith possesses a real love toward God. Saving faith works by love. Saving faith produces the proper motives for our service to God, those motives being the honor and glory of God.

(Cont. on page seven, col. three)

JOB'S SUFFERING

Lesson for Troubled Believers
Rev. often the Lord's people ask the question, "Why", when they are called upon to endure suffering, pain, heartache and sorrow. It becomes bitter toward the Lord. Some lose their testimony. Some begin complaining and praising. Some allow sickness of heart rather than sickness of spirit to prevail.

Job is a good example for us. He apparently never knew the reason for his great sufferings in the midst of his deepest distress he was able to say, "I know my redeemer liveth," and, "though He slay me, yet will I live in Him." Job retained his faith and his faith. He provided evidence that the Lord is just and merciful and that I know He is true.

However, while Job didn't know the reason for his sufferings, God has revealed to us in the Word that Job's patience in suffering vindicated God and shut Satan's mouth. Satan was proved a false accuser and a liar. We are near the end of this age, and those who are faithful to Christ (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"LORD OR LUCK?"

(REPRINTED FROM A FORMER ISSUE)

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."—Isa. 1:3.

"Upholding all things by the word of his power."—Heb. 1:3.

I am sure that no more serious charge could be brought against any people, than that which was brought against the children of Israel by God. It is a most serious indictment that we find in this text, as to their stupidity and their ignorance and their spiritual insensibility, for God said that they did not have as much sense as a dumb beast. Actually, He said that they did not have as much sense as an ox or an ass.

There are at least three things that an ox knows that God's people do not know.

First of all, an ox knows that

his dinner comes from his master's crib. There are a lot of God's people who do not have sense enough to know that what they have materially, comes from the Lord. Many of God's people think that what they have comes because they work for it, or comes because of their intelligence, or it comes as a result of their industry or comes because they strive hard and thus are able to make ends meet. May I remind you of a text of Scripture which certainly shows that all we have comes from God.

"But thou shall remember the Lord thy God: for it is he that giveth thee power to get wealth."—Deut. 8:18.

I would insist that you and I do not have one single thing because we work for it. We do not have

one single thing because of our intelligence or because we have traded and trafficked and thus secured it. Everything we have, we have because God gave it to us. I say, beloved, that an ox knows that his dinner comes from his master's crib, and a lot of God's people need to learn the same lesson, that what they have comes from Almighty God.

There is a second thing that an ox knows, that a lot of God's people need to learn, namely, he gets a licking whenever he gets out of line, and accordingly, the ox tries to get back in line as soon as he can. I say, beloved, that the ox knows that everytime he gets out of line he is going to get a licking, and usually it just takes a few strokes of the lash to get him (Continued on page 3, column 3)

IF THE LORD TARRIES

Scripture is abundantly clear that 'He that shall come will come and will not tarry' (Heb. 10:37). There is no delay with the Lord, His timing is perfect. As in Christ's first Advent it was 'In the fulness of time God sent forth His Son', so it will be when He returns. It is disrespectful to the Lord to suggest that future events are conditional by the fact that He may be late in His return. The Greek word *chronizo* is used only five times in the Bible, three times translated 'tarry' and twice 'delay'. The word 'tarry' also occurs in Luke 1:21, where Zacharias delayed his return from the temple service, and in Matt. 25:5, where the bridegroom in the parable, delayed his coming. We find the word 'delay' in the parable of the unfaithful servant recorded in Matt. 24:48 and Luke 12:45, where the evil servant said in his heart, 'My lord delayeth his coming.' We should guard against using unscriptural phrases and labour diligently for our Lord, in the expectation of His approaching return.

—Watching and Waiting



FRED HALLIMAN, Sovereign Grace Baptist Mission, Koroba Free Bag, via Mt. Hagan, Territory Papua, New Guinea.
Send Gifts to: New Guinea Missions, Macedonia Baptist Church, 2501 N. Maplewood, Chicago, Illinois.

Questions Answered

Dearly beloved in the Lord:

It gives me great pleasure to write this letter and try to enlighten you folk on the things that you have asked in your letters to me. Names will be omitted and I trust that you will recognize your questions and that all will benefit from the answers. Some of these questions have been asked by more than one writer over a period of several months. We invite questions from anyone and will do our best to answer them.

A Writer From Kansas Would Like To Know:

1. What is the climate?

The climate in the highlands for the most part is very nice. Unlike the costal areas, there are hardly any hot humid days here in the highlands. The temperature usually reaches the middle 70's during the day, but at night it is usually cool to cold. At present we are using 3 blankets at night. There is quite a bit of rain here during the course of a year, about 144 inches.

2. Will you bring your furniture to your new home?

We have very little furniture to worry about and so that is a small problem for us in moving. We brought in a half bed, complete with mattress; one double mattress; 5 chairs; 2 cribs for small children (one of these I have made since we have been here); and two tables. That is about all of our furniture. At present I am in the process of making a bedstead for our double mattress and will make our other furniture as I am able to procure some lumber.

3. (a) What is the nationality of the man at the government station?

All government officers are Australian.

(b) Does he have a family?

Yes.

(c) What type house does he have?

Up until about the middle of last year he lived in a house built of bush materials, but now he has a house built of lumber.

4. How far are you from the

station?

It is approximately 13 miles from our house to the government station. (When I first came here I could scarcely walk one-half mile without being out of wind. Since being here I have walked the round trip from here to Koroba in one day and took turns at carrying cargo).

5. How close is your house to the native dwellings?

The closest house is about a quarter mile from our house. The natives here are unlike natives in most areas, in that they do not live in villages. Their houses are scattered all about the countryside and are no more than 4 feet from roof to ground.

6. Will your children go to school or will you teach them?

There are schools in the coastal towns, but out here there are none. We will teach them.

7. How near is the nearest town and what can you get there?

The only towns other than Goroka are around the coast. The rest are no more than patrol posts or at the most, small townships.

At a few of the coastal towns, such as Port Moresby, Lae, and Madang a good variety of things can be had. Many things can be found in these places from England and America as well as Australia.

8. Can you raise a vegetable garden there?

Yes we can; however, we will attempt to introduce to the natives the different kinds of vegetables and teach them to grow them and then barter for them. In that manner they will be learning something new, have something to keep them partially occupied, and besides we have more than enough to do with other things.

9. Is there a doctor in the nearest town?

Yes there is, but we are a long way from the nearest town. The nearest doctor to us at present is at Mendi which is over a hundred miles. The only way to reach Mendi from here is either by walking or by plane. By plane, providing you could get one in, would take about one hour and

ten minutes; to walk would take several days. We are by no means tempting, but trusting the Lord to keep us well or heal our sickness in case we get sick.

10. Do you have to have fire for warmth?

Yes, we use fire every night. When I built the house I built a large fireplace and never a day goes by that we do not use it. It does not get very cold here, but its very uncomfortable at night without a fire.

11. What do you cook on?

We cook on a stove that uses wood for fuel. We are very thankful for this stove as it is the first one we have had in nearly two years on which we could do any baking.

12. Where do you get your water supply?

When I came in to build the house I brought roofing iron for the kitchen and material to make a water tank. Our kitchen is 15x20 feet and the tank holds 1,000 gallons. So far it has been near full all the time. Should that run low there is a river about 100 yards from our house.

13. Is the man that interprets for you the one that was saved?

No, he is not the same man. I do not know whether this man is saved or not; he did say one time that he believed in Christ and he seems to be a good moral man, but whether he knows Christ as Saviour I do not know.

14. How do you wash your clothes?

At present our clothes are washed by hand on an old fashioned wash-board. We have a washing machine that will operate from a gasoline motor on the way, but no telling how long that will be in arriving.

15. Will you have any kind of refrigeration?

Yes, we have a kerosene refrigerator. It is a used one, but seemingly a good one.

16. What do the natives live on besides sweet potato and pork?

They have very little to eat other than sweet potato. I doubt if these people would average eat-

ing 10 pounds of meat per year per person. They have some taro, a starchy root similar to potatoes, a few bananas and some kind of a nut-like fruit. In some parts of New Guinea all kinds of vegetables are grown and eaten by the natives.

17. Do the natives bother your house?

I wouldn't say that they bother our house for they are our friends now, but sometimes they do get in the way without realizing it. There is hardly a time from early morning until night that there is not from one to a dozen natives walking about the house, looking at things or just sitting and watching us work or eat. Our doors are not locked and they come and go at will.

18. Is it jungle where you live?

That depends upon what you think of as a jungle. To some a jungle could only be a place filled with big snakes, ferocious wild animals, with a hot and steamy climate. We have none of that here, but the place is a complete wilderness. I had to literally chop my way through to get to the place where our house now sits.

19. Do you have a lot of insects?

Yes, we have lots of insects here, but nothing like what we had when we were near the coast. We have none of the small lizards here that live both inside and outside the houses near the coast.

20. Do you have a jeep?

No, we do not have a jeep, but we have a Land-Rover. The Land-Rover is the British equivalent of the American jeep. Outside of the coastal areas a 4-wheel drive is essential.

21. How close in can you take your vehicle?

We can drive to within 6 or 7 miles of our house now. The road is under construction, and they have several small patches near completion, but unless they make more progress than since I first came into the area it will be another two years before the road is close by our house.

22. How close will the road be to you when it is done?

When the road is finished, it will come to within about 200 yards of our house. When, and if, we get to build a house out of permanent materials though, it will be quite a bit farther. We will have to build our own road to join the main road. There will also be one river to bridge.

23. Where is the closest radio station?

Port Moresby is the closest place that has a radio station. We have a portable all-transistor radio and pick up Port Moresby quite well. Also we can get several of the Australian stations, Manila in the Philippines, and upon several occasions we have picked up American stations that operate on the short wave band.

24. Are there any other missionaries close by?

As the crow flies, yes; otherwise the answer would be no. When I first came into the area there were no missionaries and there are none close now, but there are two stations within 15 miles of us. One is a Brethren and the other is Wesleyan. The Brethren are going in to other station about a day from us. It is strange indeed none of our lazy, belly Baptists have come over me, for if they had, we probably have secured this area. I believe the greatest that we American Baptists have to answer for before the Lord and Master is our failure to carry out the Great Commission. Due to the strenuous conditions in which we must live and work, the oil lamp is being quickly consumed. Are there not some young in all of America upon whom God has laid His hands and help me and prepare over this work some day.

25. Are you getting enough sleep?

Since being in New Guinea I have never missed a meal in need of any thing but lack of money. Further, I don't expect to, for, while there are many people that I trust, I have proven myself over and over again. His grace to me has been and still is, therefore into all the work I preach the gospel to everyone I meet, teaching them all that whatsoever I have committed to you, and lo I shall be with you even unto the end of the age.

It has taken a tremendous amount to get us moved here and as yet I do not know the total figure is, due to having received the statement cost involved in getting the family in this last time. Also, thinking that we will need now on will have to come plane. It would be hard to what our expenses would be we have lived here for months. I would say that it is more, but how much more I live here than around the I do not know. Naturally, more support we get the we can expand in the work. Lord knows our needs are amount needed for the work. He has for us to do. He will provide accordingly.

26. What size film do you use in your camera?

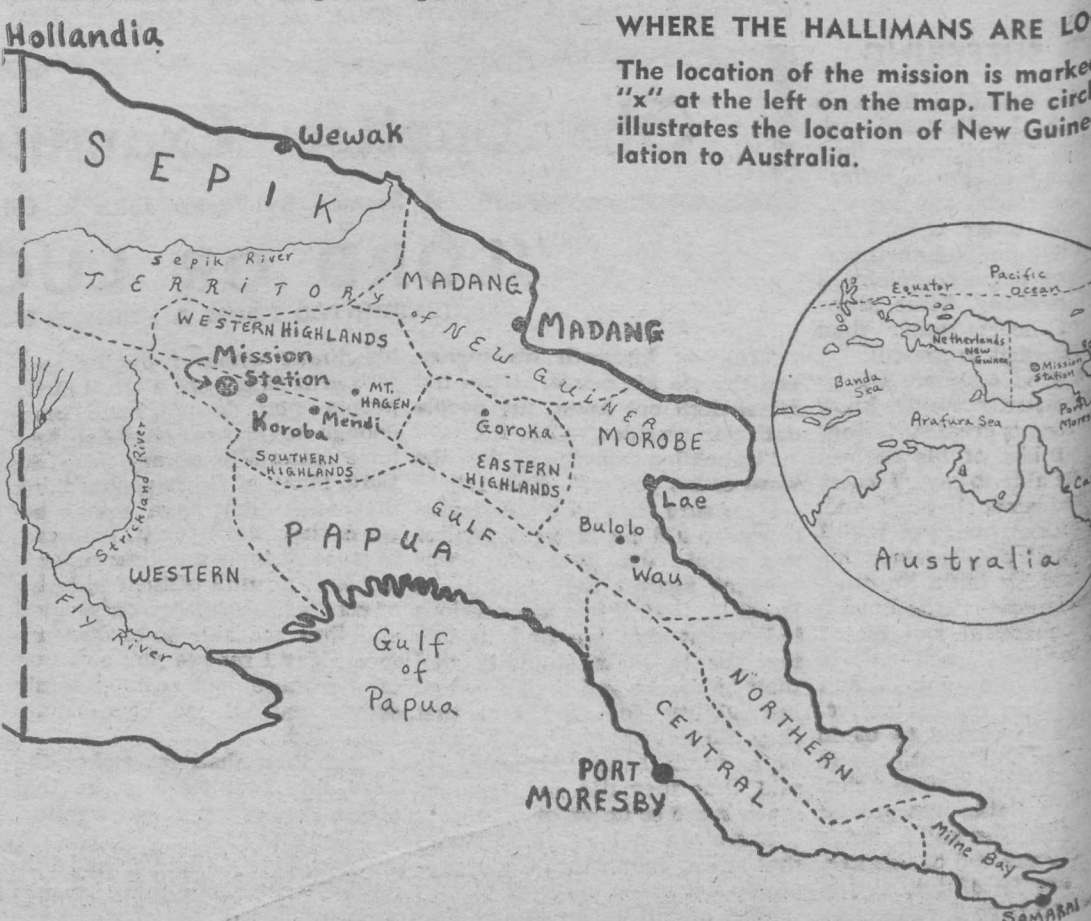
35 mm.

27. Do you get the "New Guinea Digest"? Would you enjoy it?

No, we do not get the "New Guinea Digest". It, no doubt, would be a blessing to us. Anything that gives news, especially in a condensed form, is always appreciated.

WHERE THE HALLIMANS ARE LOCATED

The location of the mission is marked "x" at the left on the map. The circle illustrates the location of New Guinea in relation to Australia.



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

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FIFTY YEARS IN THE CHURCH OF ROME."

My First Confession

CHARLES CHINIQUY
lections by L. E. Jarrell,
Lordsburg, New Mexico)

CHAPTER THREE (Continued)

length came the day of con-
fession; or rather of judgment and
damnation. I presented my-
self to the priest.
Loranger was no longer
of St. Thomas. He had been
replaced by Mr. Beaubien, who
did not favor our school any more
than his predecessor. He had even
upon himself to preach a
sermon against the heretical
views by which we had been ex-
cessively wounded. His want of
humility, however, I must say,
was fully reciprocated.
Baubien, had, then, the
habit of limping and stammer-
ing. This we often turned into rid-
icule, and one of my favorite
amusements was to imitate him,
brought bursts of laughter
upon us all.
It had been necessary for me
to examine myself upon the num-
ber of times I had mocked him.
The circumstance was not cal-
culated to make my confession
any more agreeable.
The last of the dreaded moment
came. I knelt at the side of my
priest. My whole frame trem-
bled. I repeated the prayer pre-
pared for confession, scarcely
knowing what I said, so much
troubled by fear.
The instructions which had
been given us before confession,
had been made to believe that
the priest was the true represen-
tation of Jesus Christ. The con-
fession was, that I believed my
greatest sin had been that of
mocking the priest. Having al-
ways been told that it was best
to confess the greatest sin first,
I commenced thus: "Father, I ac-
cuse myself of having mocked a
priest."
I scarcely had I uttered these
words, "mocked a priest," when
the humble Saviour, turning to-
ward me, and looking in my face
in order to know me better, ask-
ed abruptly, "What priest did
you mock, my boy?" I would
have chosen to cut out
my tongue than to tell him to his
face who it was. I therefore kept
silent for a while. But my silence
made him very nervous and al-
most angry. With a haughty tone
he said, "What priest
did you take the liberty of thus
mocking?"
I saw that I had to answer.
I replied his haughtiness had made
me firmer and bolder. I said, "Sir,
I am the priest whom I mock-
ed."
But how many times did you
mock upon you to mock me, my
boy?"
I tried to find out," I answer-
ed, "but I never could."
You must tell me how many
times, for to mock one's own

priest is a great sin."
"It is impossible for me to give
you the number of times," an-
swered I.
"Well, my child, I will help
your memory by asking you ques-
tions. Tell me the truth. Do you
think you have mocked me ten
times?"
"A great many more sir."
"Fifty times?"
"Many more still."
"A hundred times?"
"Say five hundred times, and
perhaps more," answered I.
"Why, my boy, do you spend
all your time in mocking me?"
"Not all, but unfortunately I do
it very often."
"Well may you say unfortu-
nately; for so to mock your priest,
who holds the place of our Lord
Jesus Christ, is a great misfor-
tune, and a great sin for you. But
tell me, my little boy, what reason
have you for mocking me?"
In my examinations of con-
science I had not foreseen that I
should be obliged to give the
reasons for mocking the priest;
and I was really thunderstruck
by his questions. I dared not an-
swer, and I remained for a long
time dumb, from shame that
overpowered me. But with har-
assing perseverance the priest
insisted upon my telling why I
had mocked him; telling me that
I should be damned if I did not
tell the whole truth. So I decided
to speak, and said, "I mocked
you for several things."

"What made you first mock
me?" continued the priest.
"I laughed at you because you
lisped. Among the pupils of our
school, it often happens that we
imitate your preaching to excite
laughter."
"Have you often done that?"
"Almost every day, especially
in our holidays, and since you
preached against us."
"For what other reasons did
you laugh at me, my little boy?"
For a long time I was silent.
Every time I opened my mouth to
speak courage failed me. How-
ever, the priest continued to urge
me. I said at last, "It is rumoured
in town that you love girls; that
you visit the Misses Richards ev-
ery evening, and this often makes
us laugh."
The poor priest was evidently
overwhelmed by my answer, and
ceased questioning me on this
subject. Changing the conversa-
tion, he said: "What are your
other sins?"
I began to confess them in the
order in which they came to my
memory. But the feeling of shame
which overpowered me in repeat-
ing all my sins to this man was a
thousand times greater than that
of having offended God. In real-
ity this feeling of human shame
which absorbed my thought —
nay, my whole being — left no
room for any religious feeling at
all.

When I had confessed all the
sins I could remember, the priest
began to ask me the strangest
questions on matters about which
my pen must be silent. I replied,
"Father, I do not understand
what you ask me."
"I question you on the sixth
commandment (seventh in the
Bible). Confess all. You will go
to hell if through your fault you
omit anything."
Thereupon he dragged my
thoughts to regions which, thank
God, had hitherto been unknown
to me.
I answered him: "I do not un-
derstand you," or "I have never
done those things."
Then, skillfully shifting to some
secondary matter, he would soon
slyly and cunningly come back to
his favourite subject, namely, sins
of licentiousness.
His questions were so unclear
that I blushed, and felt sick with
disgust and shame. More than
once I had been, to my regret, in
the company of bad boys, but
not one of them had offended my
moral nature so much as this
priest had done. Not one of them

had ever approached the shadow
of the things from which that
man tore the veil, and which he
placed before the eye of my soul.
In vain did I tell him that I was
not guilty of such things; that I
did not understand what he asked
me; he would not let me off.
Like the vulture bent upon tear-
ing the poor bird that falls into
his claws, that cruel priest seem-
ed determined to defile and ruin
my heart.
At last he asked me a question
in a form of expression so bad
that I was really pained. I felt as
if I had received a shock from
an electric battery; a feeling of
horror made me shudder. I was
so filled with indignation that
speaking loud enough to be heard
by many, I told him: "Sir, I am
very wicked; I have seen, heard
and done many things which I
regret; but I never was guilty of
what you mention to me. My ears
have never heard anything so
wicked as what they have heard
from your lips. Please do not ask
me any more of those questions;
do not teach me any more evil
than I already know."
The remainder of my confes-
sion was short. The firmness of
my voice had evidently frighten-
ed the priest, and made him
blush. He stopped short and be-
gan to give me some good ad-
vice, which might have been use-
ful to me if the deep wounds
which his questions had inflicted
upon my soul, had not so absorb-
ed my thoughts as to prevent me
from giving attention to what he
said.
He gave me a short penance
and dismissed me.

READERS, PLEASE LISTEN:
You could not spend the price of
a book that would be of more
missionary service. If a pastor
would encourage members to buy
and pass this book out, he could
not do a great service for the
glory of our Lord, because it
preaches the GOSPEL. Do this
and soon you will give thanks for
the suggestion.
—L. E. JARRELL
Lordsburg, New Mexico

"Lord Or Luck?"
(Continued from page one)
back into line. However, beloved,
that is not true of God's people.
There are a lot of God's people
who do not have as much sense as
an ox in this respect. They fail to
recognize that God's chastisement
and God's lickings for us, are for
the purpose of getting us back in-
to line, and keep us in line. I say,
beloved, that there are a lot of
God's people in this respect who
do not have as much sense as an
ox, for they fail to recognize the
fact that sicknesses and droughts,
and disasters of various types are
but God's whippings in order to
get God's people in line, and to
keep them in line.

Then, beloved, there is a third
thing that an ox knows that a
lot of God's people do not know.
An ox knows that the best way to
take a licking is not to kick
against the goad, but to be sub-
missive. This is surely a lesson
which many of God's own have
never yet learned. Many of God's
people, beloved, when they have
sickness, sadness, disaster, and the
Lord's chastisements to come up
on them, only murmur and com-
plain. That just brings more
stripes from the Lord, whereas
humility and submission always
bring about the favor of Almighty
God.
Here is another Scripture which
presents the same truth:
"Yes, the stork in the heavens
knoweth her appointed times; and
the turtle and the crane and the
swallow observe the time of their
coming; but my people know not
the judgment of the Lord."—Jer.
8:7.
Surely these two texts from
Isaiah 1:3 and Jeremiah 8:7 re-
veal the stupendous ignorance on
the part of the people of God.
In spite of man's ignorance, and
irrespective of the fact that he is
more dumb than a dumb beast,

Examiner Editorials

DALE MOODY GIVEN WHITE-WASHING BY SEMINARY TRUSTEES

The following information has
recently been published in the
Southern Baptist Convention's
"state papers."

MOODY CLEARED
Answering a resolution from
the Oklahoma County Baptist
Pastors' Conference, which covers
the Oklahoma City area, and the
Delaware-Osage Baptist Associ-
ation, covering the Bartlesville,
Okla., area, trustees acted on a
subcommittee report concerning
Professor Dale Moody.

The trustees accepted the sub-
committee report which found
Moody's beliefs on security of be-
lievers not inconsistent with the
Articles of Faith, adopted by the
1925 Southern Baptist Conven-
tion.

Moody had been accused of
teaching doctrines not in keeping
with Baptist beliefs.

After Moody addressed an Ok-
lahoma Baptist Bible Conference
last summer, the two groups re-
quested Southern Baptist semi-
naries to determine if their pro-
fessors were teaching doctrines
as defined by the Articles of
Faith.

The groups accused Moody of
believing it is "possible for a per-
son once saved to be lost."

A special committee consisting
of three seminary trustee officers
and C. Penrose St. Amant, school
of theology dean at the Louis-
ville seminary, met with Moody
on February 1 to discuss the
charges.

At the meeting, Moody stated
he was in complete agreement
with the 1925 Articles of Faith.
In addition to interviewing
Moody, members of the commit-
tee read transcribed manuscripts
of addresses given at the Okla-
homa meeting.

The trustees' statement to the
Oklahoma group expressed "re-

gret" from the trustees and
Moody that the "addresses should
have given offense and hope that
the brethren of Oklahoma and
Dr. Moody will join with us in
prayers that no permanent harm
will prove to have been done to
our beloved fellowship."

Moody, now doing studies at
Oxford University in England,
was back in the States for a se-
ries of lectures when he met with
the special trustees' committee.
He will be in England through
the summer of 1963.

Our Comment

We are not a bit surprised at
the action of the Seminary trust-
tees in giving Dale Moody a coat
of white-wash; in fact, we look
for him to get a promotion much
quicker than a demotion of any
kind. The fact that the Seminary
even had a man like Moody on
the faculty to begin with is evi-
dence of the spiritual blindness
of the trustees. Now that they
have given him a white-washing
is further evidence that the
"watchmen" are blind.

We don't know what Moody
said out in Oklahoma that caused
such a stir, but we do know that
he recommended a heretical book,
called "Life in the Son," which is
so rotten that even the Campbell-
ites are pushing it. In fact, one
Campbellite commentator stated
that he had never read a book
against the doctrine of security
stronger than the one praised by
Dale Moody (written by Robert
Shank). Any man who would
have a good word for the book
by Shank is no sort of a Baptist
(except an apostate one).

Southern Baptists now have
something else "for which they
can be proud" — they knowingly
are supporting a heretic through
the Cooperative Program. Of
course, this is nothing new, but
they will have to stick their heads
into the sand a bit deeper to avoid
any smittings of the conscience
(if they still have one).

it still remains that God holds all
things together. This is what our
text tells us in Hebrews 1:3.

"UPHOLDING ALL THINGS
by the word of his power."

We find the same truth in
Paul's letter to the church at
Colosse.

"By him all things CONSIST."
—Col. 1:17.

The word that is translated
"consist" in this text is the same
word that is translated "held to-
gether" in Hebrews 1:3. This
would tell us then that everything
in this world "consists" or is
"held together" by Almighty God.

What a blessing this is in spite
of all of man's ignorance and his
spiritual stupidity, that God holds
all things together, and that all
things consist, or are held to-
gether by the power of Almighty
God.

That leads me to declare, be-

loved, that nothing runs by
chance. There is no such thing
as an accident in a world that is
controlled, and held together, and
which consists by the power of
Almighty God. There is no such
thing as chance or luck within
this world. The Lord Jesus Christ,
in contrast, is the manager of this
world. By him, all things consist,
and by Him, all things are held to-
gether.

Suppose I should go into a big
department store and walk
around and observe how smooth-
ly and how efficiently everything
is in operation. I would certainly
be a big fool to say that this de-
partment store was a tremendously
big concern to run itself. The
fact of the matter is, beloved, it
does not run itself. It has a
manager, and so it is with the
world. The Lord Jesus Christ is
the manager of this world.

I remember the first time that
I visited Chicago, I went to see
the mail order house of Sears,
Roebuck and Company. I had
heard about it from the time that
I was a child. I had gotten the
biggest part of my education from
looking through their mail order
catalogue, so naturally I wanted
to see the store of Sears, Roebuck
and Company. It is a tremendously
large place. As I recall, it is at
least 150 yards wide, fully eight
or ten stories tall, and it would
appear to me that it is fully one-
half mile in length. Maybe my
dimensions of it are not exactly
true, but at least it is a tremen-
dously large building, and in
that building are housed the vari-
ous departments of that mammoth
store. Well, to this store, couple
all the retail stores, and all the
catalogue stores of Sears, Roebuck
and Company that are scattered
throughout the nation. There are
hundreds of these outlets in addi-
tion to the mail order house in
Chicago. Now, suppose I should
(Continued on page 4, col. 2)

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the English words, but the Greek
words. And one who knows nothing
about Greek will have no trouble, for
the words are arranged as they are



SAFE IN CHRIST

By CHARLES H. SPURGEON

"He laid down His life for us"
(John 3:16)

Did my Saviour lay down His life for me? Then, *how safe am I!* We who know the Gospel, see in the fact of the death of Christ a reason that no strength of logic can ever shape, and no power of unbelief can remove, while we should be saved. There may be men with minds so distorted that they can conceive it possible that Christ should die for a man who afterwards is lost; I say, there may be such. I am sorry to say that there are still to be found some such persons, whose brains have been so addled in their childhood, they cannot see that what they hold is both a preposterous falsehood and a blasphemous libel. Christ died for a man, and then God punishes that man again; Christ suffers in a sinner's stead, and then God condemns that sinner after all! Why, my friends, I feel quite shocked in only mentioning such an awful error; and were it not so current as it is, I should certainly pass it over with the contempt that it deserves.

The doctrine of Holy Scripture is this: that Christ died in the stead of His people, and that, as God is just, He will never punish one solitary soul of Adam's race for whom the Saviour did thus shed His blood. No, my soul, how shalt thou be punished if thy Lord endured thy punishment for thee? Did He die for thee? O, my soul, if Jesus was not thy Substitute, and did not die in thy very stead, then He is no Saviour for thee! But if He was thy Substitute, if He suffered as thy Surety, then, Who is he that condemneth? Christ hath died, yea, rather, hath risen again, and sitteth at the right-hand of God, and maketh intercession for us. There stands the master-argument: Christ "laid down His life for us," and "if, when we were enemies, we were reconciled to God, by the death of His Son, much more, being reconciled, we shall be saved by His life." If the agonies of the Saviour put our sins away, the everlasting life of the Saviour, with the merits of His death added thereunto, must preserve His people unto the end.

This much I know,—ye may hear men stammer when they say it,—but what I preach is the old Puritanic, Calvinistic, Augustinian, Pauline, Christian truth,—there is not one sin in the Book of God, against any one that believeth. Our sins were numbered on the Scapegoat's head, and there is not one sin, that even a



CHARLES SPURGEON

believer could commit that hath any power to damn him, for Christ hath taken the damning power out of sin, by allowing it (to speak by a bold metaphor) to damn Himself, for sin did condemn Him; and, inasmuch as sin condemned Him, sin cannot condemn us. O believer, this is thy security, that all thy sin and guilt, all thy transgressions and iniquities have been atoned for, and were atoned for before they were committed; so that thou mayest come with boldness, though red with all crimes and black with every lust, and lay thine hand on that Scapegoat's head, and when thou hast put thine hand there, and seen that Scapegoat driven into the wilderness, thou mayest clap thine hands for joy, and say, "It is finished, sin is pardoned."

"Here's pardon for transgressions past,
It matters not how black their cast;
And oh, my soul, with wonder view,
For sins to come here's pardon too."

This is all I want to know; did the Saviour die for me? Then I will not continue in sin that grace may abound; but nothing shall stop me of thus glorying, in all the churches of the Lord Jesus, that my sins are entirely removed from me; and, in God's sight I say sin, as Hart did sing.

"With Christ's spotless vesture
Holy as the Holy One."

O marvelous death of Christ, how securely dost thou set the feet of God's people on the rock of eternal love; and how securely dost Thou keep them there!



"Lord Or Luck?"

Continued from page 3)

say that Sears, Roebuck and Company is a mighty big concern to run itself. Why, you would know, beloved, that I was nothing short of a fool if I were to make such an assertion. Brethren, that store does not run itself. It is thoroughly, completely, and efficiently managed, but what is that store in comparison with this world and what is that store in comparison to all of the universe? Surely, beloved, the Lord Jesus Christ is the manager of this universe, this world and this nation, and nothing is left to luck or chance, but rather, everything works according to the well-ordered plan of the Lord Jesus Christ Himself.

I THERE IS NOTHING TOO LITTLE FOR HIM TO OBSERVE.

In this respect, I would remind you that He is the God of the infinitesimal. That is, there is nothing too little for the Lord Jesus Christ to keep His eyes upon.

Here is a text which presents this truth to us in a marvelous manner:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of

your head are all numbered."—Mt. 10:29,30.

Notice the meaning of this text of Scripture. It tells us that two sparrows are sold for a farthing. In another text in the New Testament, we are told that five sparrows are sold for two farthings. In other words, the sparrow, which was a common article of ordinary diet in the land of Palestine, was such a cheap commodity that if a man were willing to spend as much as two farthings, the seller would throw in an extra sparrow. You understand that one farthing would buy two sparrows, but two farthings would buy five sparrows. Now that little sparrow that was of so little consequence both to the buyer and the seller couldn't fall to the ground without the Lord Jesus taking note of it.

If the little sparrow might cease in its flight, and if its little wings were to cease to flutter, and its heart were to cease to beat, and it were to fall to the ground, you and I would think little of its fall, yet this text tells us that the Lord Jesus Christ takes note of even the fall of the sparrow. I say in the light of this, that there is nothing too little for Him to observe, and nothing too little for Him to take note of.

But notice the next part of this text which says that even the hairs of our head are numbered. You and I have no knowledge as to the number of hairs which we have in our head. It has been said by scientists that the average brunette with a full growth of hair, has about 130,000 hairs, while the blonde has just a little less, perhaps 120,000, and the red-head has considerable less with about 95,000. Now, beloved, you and I have no knowledge whatever of the number of hairs that we possess. However, this text of Scripture tells us that even the hairs of our heads are numbered by God. You and I can not run the comb through our heads to let a handful of hair fall, without Almighty God taking note thereof. You and I might never give our falling hair a moment's consideration, but the great God of all the universe takes note of the falling of one single hair.

In the light of this great text of Scripture, you can see then that nothing is left to chance. You can easily see that there is no such thing as luck so far as this universe is concerned. The God who looks after the sparrow and notes his fall—the God who observes the very hairs of our head and sees them fall to the ground—surely that God is the God of the infinitesimal. He notes everything so that we can truly say, there is nothing too small for God to observe.

II THERE IS NOTHING TOO BIG FOR HIM TO OBSERVE.

Not only is He the God of the infinitesimal. He is also the God of the infinite. There is nothing, absolutely nothing, that is too big for God to observe, nor manage, nor control. In order that I might prove this to you, let me read to you a portion of God's Word.

"I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seem meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beast of the field have I given him also to serve him. And all nations shall serve HIM, and HIS SON, and HIS SON'S SON, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."—Jer. 27:5-8.

Notice in this text of Scripture

The Three-Fold Witness Assurance Of Salvation

By BOB NELSON
Owosso, Michigan

You may have trusted Jesus Christ as your Saviour, but there may be some doubts in your mind about this matter. Therefore, you want to know FOR SURE... this is the purpose of this message.

After all, you cannot enjoy salvation if you are uncertain as to whether you really have it or not. Likewise, you cannot witness to others and be rightly used of the Lord if there are doubts in your heart. To hope, guess, or wish that you are saved and a child of God gives no satisfaction or peace of mind.

The following three truths are necessary for full assurance of salvation.

I. The Witness of God's Word.

Have you ever thought of how important a piece of paper may be? If you were a stranger in some city and the police, while looking for a wanted criminal, stopped you, and insisted that you fitted the description, what would you do? Probably you would search diligently for your driver's license or some other paper to identify yourself. That piece of printed paper would be important. Likewise, the Bible is an important document to you, for we read:

"For these things have I written unto you that believe on the name of the Son of God; that ye MAY KNOW that ye have eternal life."—I John 5:13.

How then does a person know if he is a Christian? The Bible tells them so. God's Word is true. It cannot change. It is dependable. It certifies and assures you that if you have received Christ as your Saviour, then you are a child of God.

II. The Witness of the Spirit.

The moment a person trusts

Christ for salvation, the Spirit comes to dwell within his body (I Cor. 6:19). This is an essential and vital matter.

"Now if any man have the Spirit of Christ he is none other than a son of God."—Rom. 8:9.

"The Spirit Himself witnesseth with our spirit, that we are the children of God."—1 John 3:24.

Please do not confuse this with some emotional feeling. You should expect to hear the Lord's voice. This will be an inward testimony to your heart so that as you read the Bible you are conscious that you belong to Christ. Do not let some Christian worker tell you that you are saved, because the Bible and the Spirit will talk to you through the Scriptures. As you grow in the Lord this witness will become stronger.

III. The Witness of a New Creature.

"Therefore if any man love the things that are passed away, his soul shall be lost. But he that loveth the things that are to come, shall keep his soul, and he shall be a son of God."—II Cor. 5:17.

The moment you believe the Word that Christ died for your sins, you quit trusting your own works and character, the Holy Spirit indwells your soul, then you were "born again" and imparted new divine life. So that you began to desire different things. Your thoughts will become different. You will act like you did before. You will not mean you will live a godly life, but you do desire to live a godly life, overcome temptation and please the Lord.

CONCLUSION:

This three-fold witness is necessary for full assurance of salvation. Each one is important. If one is missing, then look to the Lord alone that he will give you the

that God declared in prophecy that there would be three kings to reign over Babylon. He said that following Nebuchadnezzar, there would be his son and his son's son, or in other words, there would be father, son, and grandson, and with these, God declared that there would be no more kings for the country of Babylon. Now Jeremiah gave this prophecy at least a hundred years before the time of Daniel, yet in the book of Daniel we find the fulfillment of this prophecy. Babylon did have three kings, and only three kings, just as Jeremiah had predicted. Those three kings were Nebuchadnezzar, Nabonidus, and Belshazzar. When those three kings lived and passed out of existence, the country of Babylon, at the same time, came to an end. Let me read it to you from the book of Daniel.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years."—Dan. 5:30, 31.

It is rather interesting that after Nebuchadnezzar came Nabonidus, and after Nabonidus came Belshazzar. After Belshazzar, the kingdom passed into the hands of the Medes and the Persians.

On that night when Belshazzar staged a tremendously large banquet on behalf of his lords and nobles, wives and concubines, there came forth the fingers of a man's hand which wrote on the plaster of the wall of the king's palace. When the king called for his wisemen and all the members of his brain trust to read this mystic writing, he found that they were unable to do so. Naturally, beloved, they couldn't read it, for the Devil's children are never able to read and understand God's writing. Then Daniel was called in and he interpreted this writing unto the king. However, before he did this, he preached unto Belshazzar and reminded him of the experience that his grandfather, Nebuchadnezzar, had fled. He told Belshazzar that his grandfather had been turned into a beast and

had eaten grass like an ox seven years until he learned that God was ruling in the heavens. Listen to this Scripture:

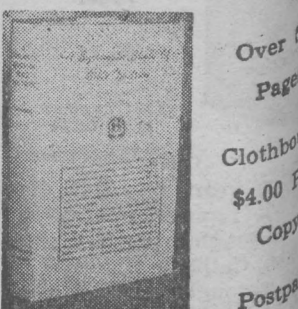
"Till he knew that the high GOD RULED in the kingdom of men, and that he ap-
eth over it whomsoever he will."—Dan. 5:21.

From this text of Scripture we can see that Daniel did not believe in luck or chance. He believed that this world was ruled by blind fate. Instead, he recognized the fact that God was ruling and according to the Scriptures, he reminded Belshazzar of this.

Here is another passage which would show you that there is nothing too big for God to do. "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the king. Now that being broken, whereas four stood up for the kingdoms, but not in his power."—Dan. 8:21, 22.

Following the days of Nebuchadnezzar, the Medes and the Persians became the dominant world power, and still Greece, under Alexander the Great, became the leading empire. Now this portion of the Bible which I have read was written fully 200 years before Alexander the Great was born, yet it came pass just as it was written. (Continued on page 5, column 2)

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PASTOR
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Obey God In Giving

God said: "Bring ye all the tithes into the storehouse." God's house was His house. The church today is the church of God, which is the house of the Lord, the pillar and ground of the truth. God's command is to bring His tithe into His storehouse, not spend it yourself on your poor kin, or your lodge or on anybody's meeting house, that think will help your business if you help them.

God said bring all your tithes into the storehouse, not a part of it. God says the tithe is the Lord's. If you are honest you will give God's tithes where He said to put them.

You have no more right to take the tithe and spend it as you please, than you have to take the tithe and give it to a merchant and let him do it on his children for a present. It is all right to give his children a present but take your money to do that. You can give credit for a gift to his children and at the same time get rid of your debts. We know of folk who are spending their money on presents for their children and think God is a poor business man, that He gives credit that on their debts to them. If they have not found it yet, they will find out that He keeps books. Rev. 20-12-15.

Money given even to God's children, does not pay your debts to God, any more than a present to your merchant's wife or your doctor's children pays your store account or your doctor's bills. We think when we get sore at the church or the pastor and refuse to pay our tithes, where God says to pay them, namely, in His storehouse, that God credits our account to His poor kin, on our support books. He is the best collector in the universe. If He credits your account with money you owe to the lodge or your poor kin

or some brother with a sore heel or a sore head, God would be putting a premium on your disobedience and selfwill.

He said, "Bring all the tithes into the storehouse." The storehouse is the church treasury. You had better put all your tithes there, if you don't want God to collect them again. He is just before generous. Beter pay Him what you owe Him. Read Matt. 25:14-30, Lu. 12:16-34, Lu. 12:42-48, Lu. 19:1-10, Lu. 19:11-27, Matt. 18:21-35 if you want to see what kind of a collector God is. Worse still read Lu. 16:1-15 if you want to know why He has been taking away your property. And then remember that every one of these parables are from the lips of the Lord Jesus Christ. These passages are His own warnings to His children about being honest with Him. How much and how often He talked on that subject — honesty with His Father. God must be first.—H. B. Taylor, Sr.

"Lord Or Luck?"

(Continued from page 4)

Alexander's death, his country was even divided among his four generals, as indicated in this text. Surely God controls the destinies of the nations.

Here is another Scripture which indicates that He is the God of the infinite:

"Who hath measured the waters in the hollow of his HAND, and meted out heaven with the SPAN, and comprehended the dust of the earth in a MEASURE, and weighed the mountains in scales, and the hills in a balance?"—Isa. 40:12.

God's hand is big enough that He can hold the waters of the world therein. We have a hard time controlling the Ohio River. We must spend thousands and millions of dollars on pumps and levees to keep it out of our towns, yet God can hold all of it, as well as the waters of all the rivers and seas and oceans of the world, in His hand. How big then is God that His hand is great enough to hold all the waters of the world!

This text also tells us that He is able to measure the heavens with a span. The ordinary individual is able to span with his hand about eight inches, but God is able not only to span the earth, but the heavens, including the moon, the stars, the sun, and all the constellations with one hand. When we remember the size of this earth, and in addition, the size of the sun, the moon, and the stars and all the constellations, and we recall that multiplied millions of these stars are far bigger than our earth—truly, we can get a fair picture of God's greatness when He can measure this whole earth and heavens with His span.

This text also tells us that He is able to weigh the mountains in a scale and the hills in a balance. I am sure that most of you remember the old-fashioned scales that used to be found on most all farms. Well, this text would indicate that God is able to take up a pair of those old-fashioned scales or balances in His hand and that He can pile up all the mountains in one of the balances and weigh the entirety thereof. Can you imagine. One that is so great He is able to do this? Pile in to the scale the Appalachians, then pick up the Rockies and pile them upon the Appalachians; we will pile up the Alps, the Pyrenies, and all the mountains of the world in those scales. God stands to hold all the balances of the world in His hands and to tell us the weight of the world thereby.

I do not know whether this text helps you to realize how big God is or not, but, brethren, just to realize that God is big enough to hold all the waters of the world in His hand, that God's hand is so big in size that He can span the entirety of the heavens and the earth, and God's arm is so strong

that He can hold up the balances whereby the hills and the earth can be weighed—when you come to realize all of this, you come to faintly realize how big, and how sovereign God really is. I say to you, beloved, there is nothing that is too big for Almighty God.

Let's notice another verse: **"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as NOTHING; and they are counted to him LESS THAN NOTHING, and vanity."**—Isa. 40:15, 17.

God declares in these verses that the nations are but a drop in the bucket. Suppose you take a bucket and pour out all of the contents so that there is nothing left in the bucket, and then take that bucket and shake it so that all of the water is completely removed therefrom. Well, perhaps you might find just a little drop that is left within the bucket. God declares that when He measures all of the nations of the world as compared to Himself, in all of their mightiness, and their beauty and their wisdom, their grandeur, and their elegance, they are but as a drop in the bottom of a bucket. What a contrast this is between God and the nations of this world! We are prone to think of ourselves as something, but God, in contrast, is prone to look upon us as nothing.

This text even declares that the nations are less than nothing. I do not know just how much anything would have to be to be less than nothing. Ordinarily, we think of a zero or a cipher as being absolutely worthless, but God tells us that the nations of the world are not only accounted to Him as nothing, but actually they are accounted to Him as less than nothing. Certainly, beloved, when we read this text, you come face to face with the fact that the God we preach to you is a God of sovereignty, and He is so big and so sovereign that even the nations of this world in comparison with Him, are virtually nothing in His sight.

I say then, beloved, that while there is nothing too little for God to observe, at the same time there is nothing too big for God to control. He is not only the God of the infinitesimal, but He is also the God of the infinite. He is not only the God of the little things, but also the God of the big and mighty things.

Surely, in view of these facts, we can come to but one conclusion, namely, that God is a sovereign God, and that He rules and reigns within this world and there is nothing that is left to luck or to chance in a world that is ruled by God.

III GOD CONTROLS THE WEATHER.

Whether it be a flood or a drought, sunshine or rain, snow or fair weather — irrespective of what it may be, it is all God's plan for us. I insist that God controls the weather. I have three texts of Scripture to read to you whereby you can see that the weather is controlled by Almighty God.

"Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things."—Jer. 14:22.

This text declares that God controls the waters that come to this world. Whether He gives us a gentle rain or whether He gives us a torrential downpour — whether He gives us a normal amount of water for the control of crops and for vegetation, or whether He gives us a flood which will wash away our homes — whether He gives us an abundance of rain or whether He gives none at all and sends a drought instead—irrespective of what comes to us, we are assured of this fact, that it all comes from the hand of God.

Here is a second text which tells us the same truth:

"When he made a decree for the rain, and a way for the lightning of the thunder."—Job 26:26.

The Kennedys And The Pope

Mrs. John F. Kennedy's audience with Pope John XXIII, while on her way to India and Pakistan, is one of several granted to members of the Kennedy family. On May 26, 1961, Edward (Ted) Kennedy, youngest brother of the President and his wife were received in papal audience. On October 2, 1961, the President's mother, Mrs. Rose Kennedy, a papal countess, was received. On February 21, 1962, Pope John received the President's brother, U. S. Atty. Gen. Robert F. Kennedy, and his wife

Ethel. The President's father, Joseph P. Kennedy, former U.S. Ambassador to Great Britain, has had several papal audiences. —Our Sunday Visitor.

Mrs. Robert F. Kennedy gave her niece and nephew, Caroline and John Kennedy, Jr., rosaries blessed by Pope John.

The attorney general and his wife also brought back rosaries for their own seven children. The couple had an audience with the pope at the Vatican last week. —(UPI)

This verse declares that it is God who makes a way for the lightning and for the thunder. When we have an exceeding great electric storm, we can be sure that God is speaking through the clouds. Thus we can see that He not only controls the weather, but the electrical display that comes to us by way of the weather that we have.

There is a third text that tells us that He controls the weather: **"Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?"—Hab. 3:8.**

This is an unusual verse. It tells us, in substance, that God is not angry with the rivers when He causes them to overflow, but rather, He is angry because of the sins of the people. In the day of Habakkuk, there were certain sins in particular that the people were guilty of. They were pride, greed, graft, corruption of public officials, the fleecing of the poor, and widespread drinking and sale of liquor that Habakkuk had condemned in the three short chapters that bears his name. If you will read these three chapters, you will find that each of these sins had been definitely condemned by Almighty God, and now, summing up this condemnation, God makes it clear through the prophet Habakkuk that He controls the weather and controls the rivers—that He is not angry with the rivers themselves but that His anger is based on the sin of the people, and He causes the rivers to overflow the people, because He is angry against their sin.

Now the three texts which I have read from Jeremiah, Job, and Habakkuk, would certainly show us that God controls the weather.

However, let me give you an illustration of this in the experience of the Lord Jesus Christ. Do you recall that day when He was asleep in that boat when He and His disciples crossed the Sea of Galilee? The Devil, as the prince of the power of the air, whipped the waves of that little sea in an effort to sink that boat in which Jesus was riding, and thus put an end to the Lord Jesus Christ. However, beloved, when the disciples awakened Jesus to remind Him of the fact that they were about to perish, He spoke, saying, "Peace, be still," and it was then that the wind subsided, and the waves became calm. The vessel was saved and those on board the vessel were brought face to face with a new power that they had never seen in Jesus before—the power of God to control the weather.

Would to God in this very hour that we would realize that all of the weather that comes to us, whether it be windy or calm, rain or sunshine, snow or sleet—regardless of what it may be, that it all comes from the hand of Almighty God. Sometimes He gives to us a drought that is so intense and prolonged that the ground may crack open to the extent that you can even run your hand down through the cracks in the ground. Sometimes He gives us rain to the extent that it causes the ground to be soggy beneath our feet. Irrespective of whether we have a drought all across the nation, or whether we have rain to the extent that the farmers are unable

to harvest their crops—regardless of what comes, it is all from the hand of God.

IV GOD CONTROLS ALL SICKNESS AND ALL DISEASES.

Of this, we are positively assured in the Word of God.

"He brought them forth also with silver and gold: and THERE WAS NOT ONE FEEBLE PERSON AMONG THEIR TRIBES."—Psa. 105:37.

Here is a most remarkable verse in that it tells us that among all the twelve tribes of Israel, there was not one feeble person among those twelve tribes. This, of course, is nothing short of a miracle. This presents to us a picture of the supernatural and the miraculous. There is doubtlessly not a town of fifty persons in this Commonwealth in which you won't find at least one feeble person in that town. However, so far as Egypt was concerned, even though there were 3,000,000 of these Jews traveling from Egypt to Canaan, there was not one feeble person among all that multitude of Jews coming out of Egypt, traveling through the wilderness and journeying toward the land of Canaan.

There must be an explanation for this, and that explanation is found in the little three letter word, **God**. God saw to it that the health of the children of Israel was so perfect that there was not one feeble person among all the twelve tribes of the children of Israel.

There are other passages also that tell us the same thing, and present to us the same truth. Listen:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I WILL PUT NONE OF THESE DISEASES UPON THEE, which I have brought upon the Egyptians: for I am the Lord that healeth thee."—Ex. 15:26.

"And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I WILL TAKE SICKNESS AWAY from the midst of thee."—Ex. 23:25.

You will notice from these two texts that God had declared if the children of Israel would do His will and follow as He would direct, that He would take from them all sickness, all plagues and pestilences and would give to them perfect health. It was thus that God protected them and cared for them as they journeyed from Egypt to Canaan. It was because of this that there was no sickness in the camp and accordingly there was not one feeble person to be found among the Jews.

You can not read these texts without realizing that God controls all sicknesses, pestilences, and diseases. Whether you are (Continue on page 6, column 2)

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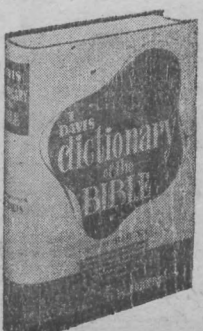
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"Suppose It Is True, After All?"

Two friends were talking on religious topics. They discussed the question of the punishment for sin in a future life. They settled to their own satisfaction that there was none. They decided that Hell was a myth. They argued that God was a God of love and could not consign His creatures to everlasting punishment.

The conversation dropped when a Christian who had been a silent listener to the discussion said:

"Suppose it is true, after all?"

The word seemed to fall on the ears of the other two with crushing force. The power of God seemed behind them, as it ever is behind the truth. Solemn silence reigned for many minutes. God had spoken.

Suppose it is true after all that God will punish sin? How would you stand before Him? What could you say to Him? How would you fare before the Judge? "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

Suppose it is true after all that Hell is a reality? A skeptic sneeringly asked, "Where is Hell?" The ready and true answer came: "At the end of a Christ-rejecting life." Let me ask you: What lies at the end of the path you are now treading? The Scripture says, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Suppose it is true after all that the Lord Jesus is the only Saviour, and that His work is the only work by which you can be fitted for God's presence? What if you neglect Him? "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

What think ye of Christ? is the test

To try both your state and your scheme,

You cannot be right in the rest Unless you think rightly of Him.

Suppose it is true after all that the much-despised "blood of Jesus" is the only thing that can cleanse you from your sins? Has it cleansed you before God, or are you still in your sins, going on at a frightful pace to the eternity of the lost? "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Suppose it is true after all, as Scripture states, that salvation is not of works ("For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" — Eph. 2:8, 9) — then what is all the church-going, Sunday School teaching, sick visiting, and the like worth if you rely upon any of these as good works to save or to help save you? Worse, than useless. A fatal mistake, if persisted in as a means of trying to be saved. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

Suppose it is true, after all? If

it were all untrue, the Christian has the best of it in this world, and is no worse off in the next. But if it is true after all, how terrible will be your doom if you "die in your sins" (John 8:21). Believe on Christ and be saved. "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Be assured that it is true and act upon it.—Tract.



"Lord Or Luck?"

(Continued from page 5)

blessed with good health, or whether there comes a period of illness within your life which lays you low and bankrupts you materially and physically as well — regardless of what comes to you, it is certain that it comes as a part of the definite and predetermining purposes of Almighty God, for He controls all sickness and all diseases and all pestilences.

I was just a boy when World War I was fought—a boy in my early teens. I remember that just about the end of the War, a medical authority in Chicago stated that there would not be any pestilence after World War I. This spokesman for the Medical Society said that they were able to control all the diseases and pestilences that would ever come, and that it need not be feared that there would be any pestilence or outbreak of disease following World War I. Hardly had this been printed in all the newspapers throughout the country, than God answered this arrogant Medical Society by sending a plague or an epidemic which the doctors called the "flu." Now you and I have the flu ever so often, but the flu that we have is nothing to compare with what came upon America just at the close of World War I. People by the hundreds and thousands died all over America. I think that it was just God's way of answering the pride and the arrogance of the Medical Society. It certainly shows us that man does not control disease, and that man is unable to stop plagues and pestilences, but rather, that all of these come from the hands of a sovereign God.

We have a good illustration of this in the book of Acts. In the fifth chapter, we have the story of Ananias and Sapphira. These two individuals, the Word of God indicates, were in reasonably good health, yet, beloved, each of them fell dead in a single day because they had lied about the price of the land which they had sold. This would show us that God controls sickness, disease, and death.

This same truth is illustrated to us in the case of the Corinthian Christians. The church at Corinth observed open communion. I rather imagine that they were the first church in all the world that ever practiced open communion. As result of their sin, God chastened them with sickness, and ultimately with death. Let's read about it:

"For this cause many are weak and SICKLY among you, and many SLEEP. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 Cor. 11:30-32.

From this Scripture, you can see that God chastened some of these Christians with sickness, and when they did not repent, then He even took some of them in premature death, all because of their sin of open communion.

This would show us then that the Lord Jesus is sovereign over sickness and health and disease and plagues. Therefore, beloved, if you are blessed with health or if you are suffering from some bodily ailment, you need to remember that it comes from the hand of God, and irrespective of whether your condition may be considered a blessing or chastisement, just remember that each alike comes

from the hands of a sovereign God.

V

GOD IS SOVEREIGN OVER THE DEVIL.

There is no portion in God's Word that shows this truth more clearly than does the book of Job. If you will but read the first two chapters of the book of Job, you will see that God is sovereign over the Devil, and that the Devil only works by permission of Almighty God.

He declared when God asked him if he had observed Job, that Job was serving God only because that God was blessing him. Furthermore, he reminded God of the fact that the Almighty had placed some hedges around Job to the extent that he was unable to destroy Job. He reminded God that He had put a hedge around Job's family, around Job's property, and still another hedge around Job's possessions. I am sure that you recall from the story of Job how God broke down those hedges and allowed the Devil to enter the hedge surrounding Job's property, and also surrounding his family and his health. You will remember that in one day's time, his property was carried away, his family was killed by a cyclone, and in a few day's time, his health was taken from him in that he broke out with boils from the crown of his head to the sole of his feet.

It was actually the Devil that brought these calamities into the life of this man Job, yet, beloved, it is interesting to see that it was impossible for him to do this, until God broke down the hedge around Job and gave the Devil the permission to do so. Thus we can see that the Devil works only permissively as God allows and permits him. He can do nothing of his own accord unless Almighty God gives him the permission to do it. Thus we see, beloved friends, that the Devil is under the control of God, and that God is sovereign over the Devil. We can thus see from this truth that there is no such thing as luck or chance or accident, but rather, back of it all, stands Almighty God.

VI

GOD CONTROLS INDIVIDUALS.

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."—Prov. 21:1.

What God can do relative to the king, He can do concerning us. He can change our so-called friends, so that they become our worst enemies. He can do the same to those whom we consider our worst enemies, and make them become our friends. If the man to the right or the left of you is your friend and turns from you, or if, peradventure, he is your enemy and becomes your friend, you can be sure that God controls him, and turns his heart accordingly.

We have a marvelous illustration of this in the case of Joseph and his brethren. I am sure you will recall that Joseph as a lad was sold by his brothers to the Ishmaelites and they in turn sold him as a slave in Egypt. I am sure you will remember how he was made the manager in Potiphar's home and how Potiphar's wife lied about him and caused him to be put into a dungeon for two years' time, and yet each thing that happened was God Almighty's purpose and plan for his life, so that ultimately, Joseph became the prime minister in the land of Egypt. After he had revealed himself to his brothers, he sent wagons back to Palestine, to bring his father and all the family down to Egypt where he sustained and nourished them throughout all the years of the famine. After the famine was over and after his old father had died, those brothers came to talk to Joseph, thinking that he would surely bring vengeance upon them because of what they had done. However, instead of wreaking vengeance upon his own brothers, Joseph reminded them of this fact, that what they did was but the working out of God's divine providence for his life and theirs.

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. 50:20.

You can not read this verse without realizing that God is a sovereign God, and that He was controlling the steps and the events of Joseph's life, to the extent that each step of the destiny of the lives of the children of Israel depended upon each step that Joseph was forced to take, through the pit, through the dungeon, and through the lies of Potiphar's wife, and through all of those varied and various experiences. He was merely being brought to the place where God might use him. Thus we can see that God was back of it all, and that God controls the lives of the various individuals.

In this respect, it is well for us to remember that sometimes our enemies heap wrath upon us. Well, God can control that as well.

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Psa. 76:10.

Here is a verse that tells us that God controls the wrath of men to the extent that He even makes the wrath of man to praise him, and when man's wrath goes beyond that which can glorify God, then God restrains any further wrath. What a precious truth it is for those of us who are God's children who have been forced to suffer for our stand for the truth. Every bit of wrath that man can pour out upon us that God can use for His glory, He permits, and allows, and when, beloved, it goes beyond that wherein God can be glorified, He restrains man from pouring out any further abuse upon His servants.

CONCLUSION

Thus, you can see, beloved, there is no such thing as luck. There is no such thing as chance. Nothing just happens. From these verses that I have read and have taken time to discuss with you, you can see that everything that takes place, takes place according to the plan of Almighty God.

Probably no text in all the Bible presents this more clearly than the text which Solomon gives to us in the Proverbs:

"The LOT is cast into the lap; but the whole disposing thereof is of the Lord."—Prov. 16:33.

This text tells us that even in the matter of voting, the result thereof is in the hands of the Lord.

During World War II, someone penned the following words, which are very forceful, in illustrating what I am trying to say by way of the sovereignty of God.

"They can not shell His temple, Nor dynamite His throne; They can not bomb His city, Nor rob Him of His own.

They can not take Him captive, Nor strike Him deaf and blind; Nor starve Him to surrender, Nor make Him change His mind.

They can not cause Him panic, Nor cut off His supplies; They can not take His Kingdom, Nor hurt Him with their lies.

Though all the world be shattered, His truth remains the same; His righteous laws still potent And 'Father' still His name.

Though we face war and struggle And feel their goad and rod; We know above confusion, There will always be God."

Let me give you an illustration to show you that there is no such thing as luck. In 1 Samuel 5 and 6, you have positive proof that luck or chance is absolutely out of the question. The ark had been taken captive into Philistia and set up in Dagon's temple. God would not stand for His ark which was symbolic of God's presence, to be put on a level with a heathen god or idol. The next morning when the worshippers of Dagon came into the temple, they found that Dagon had fallen over. They set him back into place, but when they came into the temple

BIG JOHN

Who lives in comfort and While his poor subjects squeeze?

Who claims to have St. keys?

BIG JOHN!

Who wears the lace brocade gown?

The robes, the ring, and the crown?

Whose "agents" are in every town?

BIG JOHN!

What man is this who dare pretend

Infallibly to comprehend Both Faith and Morals? friend—

BIG JOHN!

Who wants the State to interfere

With aid to help him "sell" creed?

Who has no limit to his greed?

BIG JOHN!

Who plays the oft-recurring theme

Of conscience, right and esteem?

Whose motto is not "THINE" but "SCHEME?"

BIG JOHN!

Who wants more money for his schools?

(With different books and ferent rules)

Who takes us for a pack of cards?

BIG JOHN!

—Author unknown

the second morning, they Dagon not only fallen over that his hands and face broken off. Well, the Philistines decided at once that an idol could not take better care of itself than that could not hurt them, so they worked Dagon no more.

This should have been enough to convince them that God controlled their destinies. But ever, it wasn't. Soon Dagon broke out on the men, and ruined all of their crops. In to get rid of the ark, for the ed that God was punishing thereby, they sent it from down to Gath. The same happened there, for Dagon broke out on the men and them, and mice destroyed crops, so they bundled up which is another capital the Philistines. The people Ekron would not have it, commissioners of Ekron called together the commissioners of Gath, Askalon, and which were the five capitals of the land of the Philistines; they held a conference what they should do with the ark. They decided to put God's ark and God accepted the challenge. They built a cart the ark and their trespassings on it, and took two heifers that had never yoked broken to work—that had yet had a yoke upon their their calves in their stables home, and put these unyoked heifers to the cart. Then said, "If these cattle that never yet been broken to leave this country and take ark up into God's country out a driver, we will know was His hand that struck men with hemorrhoids, and His mice that destroyed crops. If not, we will know that luck or chance that happened (Cont. on page seven, c

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Ecumenical Winds

people who criticize churches "the lunatic fringe fanatics, obscurantists, and pur- of fear"? This is the view of Bishop John Wesley and it represents the think- of many today who are be- to take seriously a rising of grass roots opposition in church and in denomina- against the National Council churches.

inally, such opposition to NCC and to its predecessor, Federal Council of Churches, based largely on theological rds. It was believed that the ship of the council and of of its member denomina- was generally in the hands of liberals.

re recently, however, the has come under attack not from conservative Christians also from conservative poli- groups that believe the NCC sents a weak attitude toward unism and that its pro- cements on such matters as nition of Red China and ar weapons testing are open- sion.

looking at Bishop Lord's side blast against the NCC's one is not sure which of critics he has in mind, ne suspects he has both in The liberals have long used labels as "fanatics" and "ob- antists" against those who posed them on theological ds. One wonders what Bis-

hop Lord thinks of those liberals in the Louisville, Ky., Council of Churches who have withdrawn from that body because it is too conservative politically and theo- logically. Are they also "fanatics" and "obscurantists"?

The real question, however, is not one of labels. What causes alarm is the subtle tightening of the ecumenical noose. The general board of the NCC at its last meet- ing was urged to take "positive- counter measures" against those who oppose councils of churches. Local laymen and pastors were said to need more ecumenical education. These are the "self-ap- pointed saviors of the faith" and they must be exposed to "the fresh and stirring winds of the ecumenical demands and chal- lenge," the board was told.

As a matter of fact, in many communities today the only real evangelical witness is coming from these "self-appointed saviors of the faith" and we shudder to think what will happen to the Gospel testimony in these places if these men are blown aside by the ecumenical winds.

It appears that rougher days are ahead for those pastors and laymen who are in NCC-member denominations, but who so far have successfully resisted the in- clusivism and watering down of doctrinal distinctives that are part of the effort to promote church unity at any price.

—Sunday School Times

Jesus Christ

(Continued from page one)

terly. Well may we weep if there is none who can right the wrongs we have suffered and patiently borne on earth. If there is none who can claim redemption for us.

What has happened? Has God's promises failed? Is there none who can step forth, show wound prints in His hands and side, point to His holy blood and say: "I AM WORTHY?"

John is told to "weep not" and looking up he beholds the mighty Lion of the tribe of Juda, the root of David and the dear Lamb of God as it had been slain with seven horns, symbolical of all power Matt. 28:18) and seven eyes, symbolical of perfect wisdom and knowledge and Spiritual discernment standing in the midst of the throne.

"And He came, and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb . . . and they sung a new song, saying: THOU ART WORTHY to take the book and to open the seals thereof, for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation" (Rev. 5:4-9).

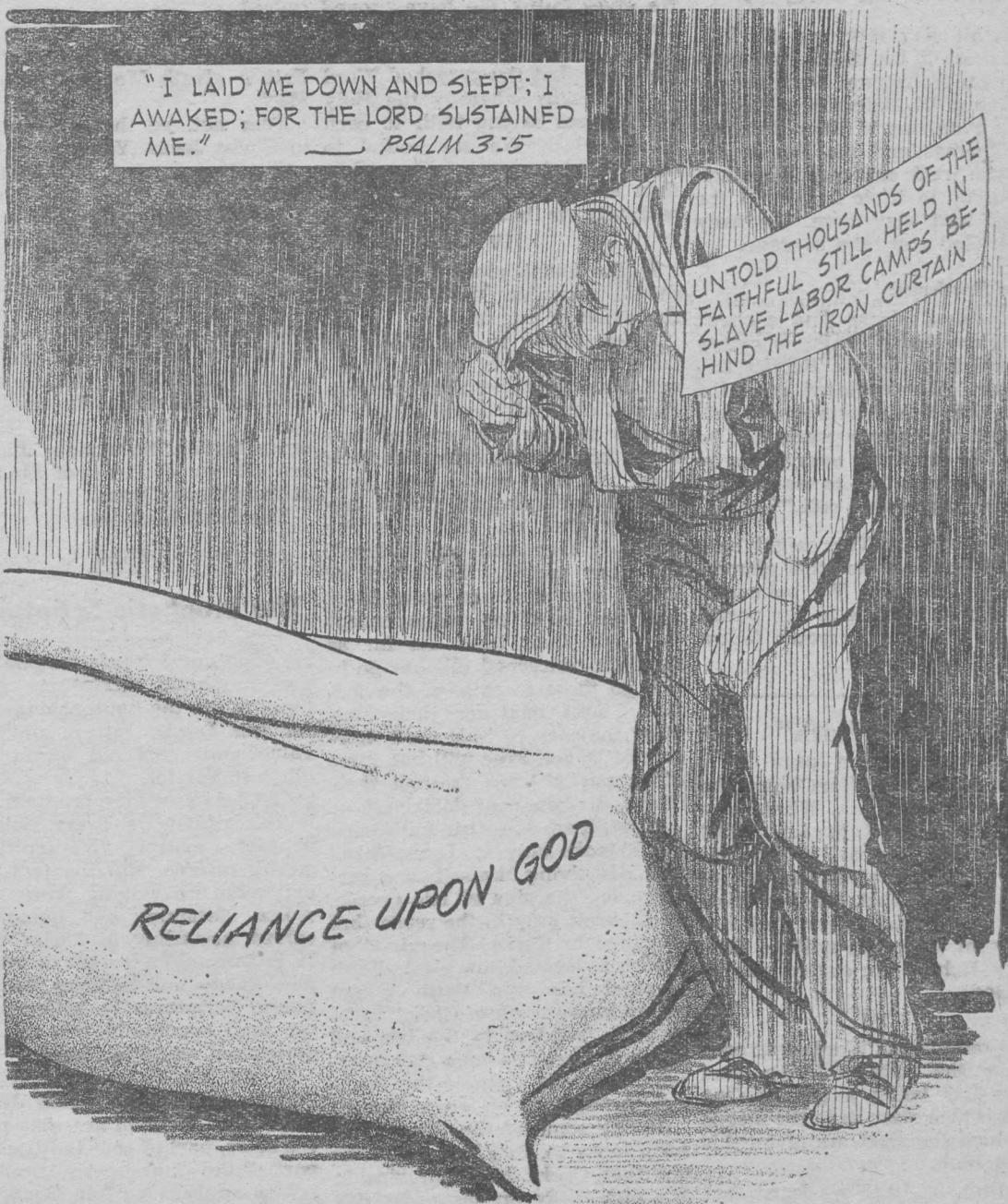
CHRIST CRUCIFIED ALONE IS WORTHY TO CLAIM OUR REDEMPTION, TO JUDGE SINNERS AND RECEIVE HONOR!

In Rev. 6 the Lamb breaks six of the seven seals which leads up to the great white throne judgment at the end of all things. Christ is worthy to execute this judgment for He is God and all sin is against Him and He is also the suffering, sinless Son of Man (John 5:27). Hence, of Christ's authority to judge, all heaven witnesses: "WORTHY IS THE LAMB THAT WAS SLAIN" (Rev. 5:12).

As the Lion of the tribe of Juda, Jesus Christ is worthy to judge us. As the Lamb slain He is worthy to redeem us.

O may God cause you to for- sake your own good works and self righteousness and grant you repentance of sin and faith in and love for Jesus Christ as your only Saviour from sin and hell, from this moment on and forever! Amen.—Frank Beck.

A PILLOW MANY "FREE" MEN KNOW NOT OF



"Saving Faith"

(Continued from page one)

If you will notice carefully the Arminian doctrines, you will soon see that they know of only one kind of faith. The same faith that they call dead, if it has no works, they will call alive if it has works. They really would have us believe that the faith they talk about is made alive by works. This is the evil of their man-glorifying doctrine in which they put man in control of his own life. In this theory man is able to give life to faith or he is able to let his faith stay dead. In this theory man is also able to let his faith live for awhile and then let it die.

In this message I will show the true faith as it is taught in the Bible.

I

First then, let's notice the pur- pose of faith.

Our text says we are children of God by (or through) faith in Christ. In Eph. 2:8-9 we learn that we are saved by grace through faith. In John 6:47 our Lord says the believer (possessor of true faith) has everlasting life. In John 3:18 we learn that the man of faith is not condemned. In Rom. 8:1 we are taught that there is no condemnation to them that are in Christ Jesus.

Now, if those in Christ are not in danger of condemnation, and if the possessor of true faith is not condemned, then we conclude that faith is God's means of put- ting us in Christ experimentally. Therefore we are of a certainty children of God by faith in Christ Jesus.

In the latter part of John 3:18 we see that the unbeliever is con- demned already because he has not believed in Christ. Again I conclude that the elect pass from a state of spiritual death to a state of spiritual life upon the entrance of true faith. (Note that this verse does not teach the heresy that Christ paid for all sin except unbelief. Neither does it teach that all men can believe. Nor does it teach that the sin of unbelief is the only sin the reprobate will have to suffer eternal damnation for. All of these heresies are products of exalters of

Lord Free-will).

We can surely conclude, then, that the purpose of faith is to bring one into union with Jesus Christ. We affirm that faith is the God-ordained channel through which grace flows. Truly, beloved, we are children of God by faith in Christ Jesus.

II

In the second place let's look at the origin or source of true faith.

In these days it is a rare thing to hear this doctrine truthfully expounded. Not only do the Arminians pervert this doctrine, but some that we consider to belong to Christ have unknowingly taken the side of the enemies of God. I consider a proper view of the source of saving faith to be one of the most important things in man's life. Woe to the person that thinks he is the source or origi- nator of faith! Woe to the person who attributes his salvation to his faith rather than to the sac- rifice of Christ!

The pet theory of the lost religious world is that God left the power to believe or not to believe in the hands of puny, little hu- man beings. According to free- will preachers, the man himself makes the difference as to his eternal abode. They say the blood of Christ does not make the dif-

ference because He died for the sins of all men without excep- tion. They say men go to eternal hell in spite of the blood (death) of Christ because they refuse to 'accept Jesus.' These false teach- ings are to be properly called doctrines of devils.

What then is the truth as to the reason all the elect of God shall surely believe? Where does faith come from? Are we to thank God for faith or are we to only thank God for giving us oppor- tunity to exercise our faith? These questions demand an an- swer as far as I am concerned. They are not unimportant as some men would have us think.

Faith is a gift of God. That is, if anyone trusts in Christ it is because God caused him to be- lieve (trust) in Him. I know those void of true faith violently oppose this truth but remember that Peter says evil men speak evil of the things they under- stand not (2 Pet. 2:12). In Eph. 2:8 we learn that faith is a gift of God. In Phil. 1:29 we read that it is "given" to us to believe in Christ. In Acts 13:48 we are taught that as many as were or- dained to eternal life believed. In Phil. 1:6 we read that it is God who begins a good work in us. In Heb. 12:2 we are told that Jesus is the author (beginner) of our faith. (Continued on page 8, column 1)

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