

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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The Roman Catholic Bible Teaches Truth -- Not Romanism

The Roman Catholic Translation of the Bible is a Good Book. The Catholic Bible, Douay-Rheims Version, is a good translation. All the quotations in this article are taken from it. There is very little difference between the Roman Catholic translation and the King James translation. Both translations teach exactly the same great truths.

The Roman Catholic Translation of the Bible is a Neglected Book. Very few Roman Catholic people actually read the Bible. This is not because they are forbidden to read it, but rather because they are not urged to do so.

It is sometimes stated that the Bible forbids their people to read the Bible. This is not true. Priests,

at least here in America, do not actually forbid the reading of the Scriptures -- but neither do they urge the people to read them.

There is only one reason for this. Roman Catholic leaders know that once their people begin to read the Bible they will begin to ask questions. A Bible reading people will be spoken to by God so clearly and plainly that His Voice will become more important than any earthly voice.

Roman Catholics who read their Bible come into the joy of sins forgiven and salvation as a present possession.

"Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth." II Timothy 2:15.

(Continued on page 7, column 5)

By ARTHUR W. PINK

1. The Nature of His Intercession

"Christ maketh intercession, by His appearing in our nature, continually before the Father in heaven, in the merit of His obedience and sacrifice on earth, declaring His will to have it applied to all believers, answering all accusations against them, procuring for them quiet of conscience, notwithstanding daily failure, access with boldness to the throne of grace, and acceptance of their persons and sacrifices" (T. Ridgley).

This definition seems to embody the essential features of the present intercession of our great High Priest. Having done everything on earth which God required from the Surety of our salvation, both in the removing of what would hinder it (sins

and the curse) and procuring what would effect it (perfect obedience or righteousness), He has now gone into heaven, there "to appear in the presence of God for us" (Heb. 9:24).

First, He "appears" in our nature.

The Mediator is "the Man Christ" (I Tim. 2:5) and to "intercede" is to mediate. He did not cast off the human nature when He left this earth, but carried it into heaven, retaining the same body, though glorified, as He had in the day of His humiliation. The same body in which He offered Himself as a sacrifice to God, He now presents in heaven -- "a Lamb as it had been slain" (Rev. 5:6). The apostle does not say in Hebrews 9:24 that Christ entered heaven, to appear there in glory and majesty, as if His appearance

there had been for Himself only; but "to appear in the presence of God for us." As He was born, (Continued on page 2, col. 5)



A. W. PINK

The Cross Of Christ

John 19:18

Christ's cross was central, not as to position, but also as to importance. Everything else at the cross must be seen in relation to the cross.

Christ's death was judicial. It was a legal aspect. God "laid on the iniquity of us all" (Isaiah 53:6). At the cross, Christ had sin on Him, but He never had sin in Himself, as do all of Adam's race.

The death of Christ was sacrificial. He died not for Himself, but for His own sins, for He had sin on Him. Christ died for the ungodly, sinners, a voluntary sacrifice. He becomes the Substitute for all who believe on Him.

Christ's death was divisive. The central cross divided the two human races. One thief went to Heaven, the other to hell. The difference was not in the degree of guilt, that one was less of a sinner than the other; but in their attitude toward the One on the cross. Just so the difference between the saved and the unsaved today is determined by their stand. Christ was a divider in His life and also in His death. As to His Person, one thief said: "If Thou be the Christ," the other said: "Lord, remember me."

Christ's work, one saw Him as a fellow felon; the other saw Him dying for sinners, such as he. The death of Christ was solitary, unique. Millions have died as the unrepentant thief. Millions have died as did the repentant thief, died as saints. But only one has ever stood on the cross in the center. Millions will yet die the death of an unbelieving thief. Other millions may yet die the death of a believing malefactor. But never again so long as time shall last or earth endure, will another die the death of Him on the middle

What Will You Tell Your Children?

Time: 2000 A. D.

Scene: Living Room of a Baptist Deacon's Home

Place: Religiousville, U. S. A.

"Ever since Grandma died I have been planning to clean out her closets and dresser drawers and throw away all the old papers and clippings she had accumulated through the years, and today I did so. And, you know, it's been the most interesting day that I can remember. I didn't get very far until I found that practically all the clippings had been taken from an old religious paper known as THE BAPTIST EXAMINER. In addition to these clippings there were literally hundreds of old copies of this paper that she had saved, and, you know, after I started reading them I couldn't bear to throw a one of them away, and I spent the day reading these papers.

"You know, at first I thought the editors must have been a

couple of the worst crackpots in the world. I thought the paper must have been edited in an asylum. And I even wonder now if people in general really believed the things published in THE BAPTIST EXAMINER.

THE CLASP OF CONFIDENCE



JUNE 12, 1962

"I compared what I found in this paper with what our Baptist church believes today, and I am amazed to see that there is no similarity, other than name.

"Daddy, tell me, did Baptist

people ever believe the things I have found in THE BAPTIST EXAMINER?"

"Yes, Daughter, I guess they did. There was a time when Baptists were far different to what they are today. Especially the 'independent' Baptist groups.

"Baptists years ago believed that there were no other scriptural churches except Baptist churches and that they, and they alone, had the right and authority to baptize. They believed they had an unbroken line of continuity all the way back to John the Baptist and Jesus, and that there had been Baptist churches in existence ever since that memorable day when Jesus said, 'I will build my church; and the gates of hell shall not prevail against it.'

"And Daughter, in those papers you probably noticed that Baptists once believed that a woman's position in the church was that of silence. But even in the days (Continued on page 8, column 3)

Encouraging Comments From Readers

Dear Brothers in Christ:

Your paper has been so helpful to me. I sure don't want to be without it. A few things I may not see exactly as you do but I'm not saying I'm right. I'm just going to keep on studying, praying and I hope learning more of His precious Word. I am enclosing \$10.00 and some names of folk I think would be interested in the paper if they don't already take it.

Mrs. Frank Moore, Kansas

★ ★ ★ ★

Dear Brother Gilpin:

Here is a little money for the work of the Lord. We pray for you and the paper daily. I am sending \$3.00; it is not much but I know it will be used for the Lord's work. Please send Bro. Halliman \$1.50, and you keep the rest for TBE. May God bless you all and meet your every need.

Marvin Long

★ ★ ★ ★

Dear Pastor Gilpin:

I am enclosing a small check to be used as you see fit, for the Lord's work down there in Ashland.

Have prayed for you folks in our daily devotions, and do hope that great changes will take place as far as money is concerned, souls won to Christ, and as you labor for HIM.

Since we last wrote to you, we have had a great change in our little church where we worship every week. The Lord has sent us a great man and we would covet your prayers for this man. He certainly is a wonderful man who preaches the word and is filled with the Holy Spirit when he preaches, and we go away from our meetings with food for our souls. Pastor Gilpin, you know from talking with us last summer that that is what we were missing; we were starving for food for our souls and I am so happy that the Lord answered prayer for all of us. So if you would be so kind and pray for our pastor that the (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PAUL AND FAITH"

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?"--II Cor. 13:6.

I am sure, beloved friends, that there is nothing quite as important as faith. I believe I could truly say after studying the Word of God carefully and daily for the last 40 years, in a very systematic manner, that there is nothing more important than the doctrine of faith, and the teachings of the Word of God relative to faith. We read:

"But without faith it is impossible to please him." -- Heb. 11:6.

Not only does my text say that we are to examine ourselves and

see whether or not we be in the faith, and the only way we can know whether we are reprobates is by knowing whether we are in the faith -- not only does my text teach this, but Paul tells us that without faith it is impossible to please God. This would lead me to say I doubt seriously if the majority of people have ever pleased God one single day in their lives. You may be able to please your friends, and your loved ones, and your relatives, and those you associate with and work with, but without faith it is impossible to please God. I would remind you that the majority of people in this world have never pleased God one single moment of their lives. The man who has failed to put his entire faith in Jesus Christ

stands with the sentence upon him that he has never pleased God one single time.

To show you how important faith is, listen:

"For whatsoever is not of faith is sin."--Rom. 14:23.

Now, beloved, you can't read verses like these without realizing that faith is one of the most important things in your life. As I have been reading of recent date and making a special study of the life and ministry of the Apostle Paul, I have been especially impressed as to what faith accomplished in Paul's life. In fact, it is the first time I ever studied it from that standpoint, and I have been especially impressed as to what was accomplished in the (Continued on page 5, column 3)

SPRING RALLY DAY -- JUNE 12TH -- PRAY - GIVE - ATTEND



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.

God's All-Sufficient Grace

"And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." (II Cor. 12:9).

Greetings to each of you, in the name of our dear Saviour, from the land of New Guinea.

We have been in our new home now for about six weeks and for the most part we are fairly well adjusted. New experiences turn up almost daily, but we are more able to cope with them now than at first. The flu has about run its course in our area, but not without leaving the marks of a very serious type. Our family has been hit hard and many of the native folk have died. This time of year is very hard on sicknesses of this

hand of God and surely if any one on earth is experiencing the all-sufficient grace of God, we, the Halliman family, are and can say with Jeremiah, "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness." (Lam. 3:22-23).

God's Grace Is Sufficient for Personal Strength

As a youngster, when I was growing up on the farm, it was nothing for me to walk several miles in the course of a day and at one stage of my boyhood days I can remember that most everywhere I went I ran. That, of course, was due to the fact that I was used to doing those things, but when I grew up, and became a man things soon changed. When I began to work in the factories in Chicago the most I would walk in the course of a day probably would fall short of a mile, and then, as the automobile age came into full strength, I, like most every one else, bought a car and was seldom without one for the next several years.

Fact of the matter is, by the time I left Chicago for New Guinea, I seldom ever walked even a block to the drug store. I can remember a few times that I walked from our house to the Church (due to the car not working or something of like nature) and I felt like I had really "carried my cross" for that day. (It was a mile from our house to the Macedonia Baptist Church). Also I remember some one at the church kidding me about how a man of my age would cope with the rugged country of New Guinea and I replied that where God sends He always supplies the resources, whatever they may be; but it was not until I came to this area that I fully realized how much I needed to draw from that source of strength whose hand hath laid the foundation of the earth and spanned the heavens (Isa. 48:13).

When I first came to New Guinea I could scarcely walk a half mile without having to take a long rest, and the more I traveled over this rugged country, the worse it looked. I asked God to

supply me with the needed strength when the time came for me to be located in a permanent place. Now I can praise God — and believe me I do — for it is nothing for me to walk the 30 miles round-trip, from our house to the Koroba air-strip, in one day and this track is far from a highway. Recently I made two round-trips within 5 days. "Not that we are sufficient of ourselves; but our sufficiency is of God." (II Cor. 3:5).

God's Grace Is Sufficient for My Wife and Family

It has always been hard for my family when I would have to be away at night, but we have wondered what would happen when the time came for me to be away at night out here. It is no pleasant thought for a woman and children to have to stay by themselves on this island in a place like Wau or Bulolo, but to stay alone at night in an area among uncontrolled savages takes more of the grace of God than any of us ordinarily possesses.

Last week word reached us that some more of our things had come in from Mount Hagen and were at the Koroba air-strip. Since it now rains every day here and much of the stuff was packed in cardboard boxes, to try to bring it back in the afternoon would mean that it would be soaked and probably some of it ruined. I had not been away from the family at night since we had been here but after much thought and prayer we decided that it would be best if I went in one day, stayed over night, and came back the next morning. When the time came to leave I was a little reluctant to go, but my wife chided me about my lack of faith in God's grace being sufficient to look after a wife and four children in the absence of her husband. The permit that the Government issued for my wife and children to enter this area reads that they are not to get more than a quarter of a mile from the house without me at any time. Upon my return from Koroba the next morning they said they had stayed well within those bounds but at the same time had felt perfectly safe.

God's Grace Is Sufficient in the Death of a Loved One

Most of us have lost loved ones at sometime or another and many of us have given up one or both parents and therefore know from an experimental standpoint what it means to lose those that are so close to us. Most of us, however, were able to bury our dead and perhaps visit the newly made grave and dress it with fresh flowers and linger there for a few moments watering the flowers with our tears. On the other hand few of us have had the shocking experience that we did when we came into Koroba six weeks ago.

Among the many scores of letters that we had waiting for us was one telling of the death of my wife's dad which had happened about six weeks from the date we read the letter. We had been on the road for 18 days, had just finished a long, hard walk through the jungle track to get to our house, and the news of that letter was almost more than humanly possible to bear. After a couple of days, though, the Lord lifted this burden to a very minimum and has proven that His

grace is sufficient in the hours of mourning for the dead.

God's Grace Will Be Sufficient for Our Every Need.

Beloved, I am sure that you, as well as we have many problems and that the solution is nowhere in sight. Speaking for us here in New Guinea, I can truthfully say that there are certain problems facing us at the present that we cannot see how they can possibly be solved and we do not know what the outcome will be, but one thing we know—we know the One who knows all things and doeth all things well, the One who knew that we would be here in New Guinea and be in need of these things before the world began, and we "Know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." (II Cor. 8:9).

Beloved our home is tucked away high in the rugged mountain country of New Guinea, a building constructed of unsawn timbers and a thatch roof — not very much to look at. Only a short distance from the house in any direction is the mountain jungles and wilderness with the rapid flowing rivers and rivulets and among those jungles and wilder-

will never meet until you them there, and all because has made us willing to come you willing to keep us here that we are sufficient of selves to think any thing ourselves, but our sufficiency of God."

As the Lord enables you us that we may help the God's elect in this part of world to hear the gospel. If you not be a believer in the Jesus Christ, or if you are who is trusting in your works, church membership baptism to get you to have only God's grace is sufficient save you. "So as much as is, I am ready to preach the gospel to you . . . for I am ashamed of the gospel of Christ it is the power of God unto salvation to every one that believeth . . ." (Rom. 1:15-16).

We pray for you folks and while we need your financial support, we covet your prayer more than anything. May the grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Spirit be with you all. Amen." (II Cor. 14).

Sincerely,
FRED T. HALLIMAN

What Will You Tell Your Children

ness live perhaps the strangest looking and acting savages on earth today who steal across those rivers silently in the dead of night, and kill with bow and arrow and weapons made of stone and bones.

Yet, beloved, in this humble home and strange surroundings we feel that we are RICH, because for our sakes He became poor that we through His poverty might be rich, and He has given us perfect ease and without any fear to live among and work with these savage tribes of people. Truly, I believe that some of God's elect are among them, and while they may never produce any one whose name will stand out like a Spurgeon, I believe the Lord has said: "And they shall be mine, saith the Lord of hosts in that day when I make up My jewels" (Mal. 3:17), and that they shall shine throughout all eternity, for one day they "shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 62:3).

Beloved, isn't it wonderful to know that one day we shall rejoice in Heaven with some of these folk, whom you no doubt

Intercession

(Continued from page one)
lived and died for us, so He ascended to heaven and appeared our nature at the right hand of God for us (cf. Hebrews 6:20).

Second, He appears as our "vocate" to present His people their cause unto God.

When Aaron was to enter most holy place to intercede for Israel, he was to bear the blood of the twelve tribes upon his heart and shoulders (Ex. 29:29): thus he went there in his own name, but in the name and behalf of His people. As Advocate (I John 2:1) Christ pleads to the accusations of Satan (Rev. 12:10). A typical adumbration of this is found in Zechariah 3, where we see Joshua of the Church — charged by Satan, "the Lord," by intercession with the Father pleads that instead of Joshua's accuser might be rebuked and confounded; acquitting and freeing the accused. No charge against him. Christ appears as Advocate Romans 8:33,34.

Third, He presents His most precious sacrifice to God, pointing to His obedience and death in stead of His people, to His blood which was shed for them.

The typical high priest, who he was to mediate for Israel before God, brought in the blood sacrifice and solemnly presented it (Heb. 9:7); so Christ, "by His own blood" has gone into heaven thereby to "make intercession for transgressors" (Isa. 53:12). Christ's blood "speakech better than Abel" ((Heb. 12:24), cry for mercy, as Abel's did for vengeance. Its efficacy is so powerful and has a much the virtue of intercession, as if it had an articulate voice. The virtue of Christ's blood is still as fresh and powerful as if it were just now shed note "new and living" in Hebrews 10:20.

Fourth, He presents His will and desire that His people have all He purchased for them the will of the Divine nature. He is God, the desires of His man nature as He is man.

This is revealed to us most clearly in that wondrous 17th of John where we are permitted to see the breathings of our great High Priest. There we find Him asking of the Father those things which are most requisite for His people in their time-state. There we hold Him putting in His claim (Continued on page 3, column

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type as it rains daily and sometimes day and night. In most parts of New Guinea there is a definite "wet" and "dry" season, but in this area it is just wet and wetter and we are experiencing the latter now.

The excessive rain hinders our work considerably, we are only getting in about 4 to 5 hours a day now. We hope to get started on a building to meet in for worship services this week. Up to now and until we get the building completed we meet on top of the hill from our house and have open-air services. Also at the present we have several working on a place to put a house to take care of the sick. Much excavating has to be done for most of the building sites and since all this has to be done by hand it takes a long time. In all that we do, though, we can see the mighty

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

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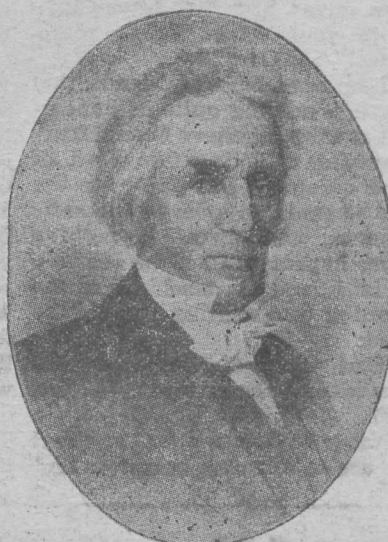
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Selections by L. E. Jarrell, Lordsburg, New Mexico)

CHAPTER FOUR (Continued)

Etienne Tache was natural. He seemed to speak a question except under the influence of the deepest conviction of its truth. His speech was clear and agreeable. His cutting sentences did reach the ear only; they penetrated even the secret folds of the soul. He spoke in substance as follows:

Gentlemen—I am happy to see here more numerous than the grave events of last May. I have, no doubt, decided of you to attend debates some began to forsake, but importance of which, it seems increases day by day.

The question debated in our meeting — 'The Priests' — one of life and death, not only our young and beautiful Canada, but in a moral point of view a question of life and death of our families, and for every one of us in particular.

There is, I know, only one religion among us on the subject of priests; and I am glad that this religion is not only that of all the men in Canada, but also of the world. The reign of the corruption, and of the most refined immorality, under the death of the priest is the death of our schools, it is the death of tyranny — the loss of

We have only one good school, not say in St. Thomas, but in our county. This school is a great honor to our country. Now see the energy with which all the priests who come work for the closing of that school. They use every means to destroy that focus of light which has started with so much difficulty, and which we support with so many sacrifices.

With the priest of Rome our children do not belong to us; he belongs to his master. Let me explain. The priest honours us with the bones of our children, are and that our duty in consequence is to clothe and feed them. The nobler and more sacred duty, namely, the intellect, the soul, the priest claims for his own patrimony, his property. The priest has the audacity to tell us that to him alone it belongs to enlighten those intelligent, to form those hearts, to give those souls as it may best please him. He has the impudence to tell us that we are too silly or ignorant to know our duties in respect. We have not the right of choosing our school teachers.

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BY "FATHER" CHINIQUY

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For many years this book has enjoyed the reputation of being the most sought-after book on the Roman Catholic Church. It has gone through more than 60 editions, and is today one of the most popular expositions of Roman Catholicism.

We have not the right to send a single ray of light into those intellects, or to give to those souls who hunger and thirst after truth a single crumb of that food prepared with so much wisdom and success by enlightened men of all ages.

"By the confessional the priests poison the springs of life in our children. They initiate them into such mysteries of iniquity as would terrify old galley slaves. By their questions they reveal to them secrets of a corruption such as carries its germs of death into the very marrow of their bones, and that from the earliest years of their infancy. Before I was fifteen years old I had learned more real blackguardism from the mouth of my confessor than I have learned ever since, in my studies and in life, as a physician for twenty years.

"A few days ago I questioned my little nephew, Louis Cazeault, upon what he had learned in his confession. He answered me ingeniously, and repeated things to me which I would be ashamed to utter in your presence, and which you, fathers of families, could not listen to without blushing. And just think, that not only of little boys are those questions asked, but also of our dear little girls. Are we not the most degraded of men if we do not set ourselves to work in order to break the iron yoke under which the priest keeps our dear country, and by means of which he keeps us, with our wives and children, at his feet like vile slaves?

"While speaking to you of the deleterious effects of the confessional upon our children, shall I forget its effects upon our wives and upon ourselves? Need I tell you that, for most women, the confessional is a rendezvous of conquest and of love? Do you not feel as I do myself, that by means of the confessional the priest is more the master of the hearts of our wives than ourselves? Is not the priest the private and public confidant of our wives? Do not our wives go invariably to the feet of the priest, opening to him what is most sacred and intimate in the secrets of our lives as husbands and as fathers? The husband belongs no more to his wife as her guide through the dark and difficult paths of life, it is the priest! We are no more their friends and natural advisors. Their anxieties and their cares they do not confide to us. They do not expect from us the remedies for the miseries of this life. Towards the priest they turn their thoughts and desires. He has entire and exclusive confidence. In a word, it is the priest who is the real husband of our wives! It is he who has the possession of their respect and of their hearts to a degree to which no one of us need ever aspire!

"Were the priest an angel, were he not made of flesh and bones just as we are, were not his organization absolutely the same as our own, then might we be indifferent to what might take place between him and our wives, whom he has at his feet, in his hands—even more, in his heart. But what does my experience tell me, not only as a physician, but also as a citizen of St. Thomas? What does yours tell you? Our experience tells us that the priest, instead of being stronger, is weaker than we generally are with respect to women. His sham vows of perfect charity far from rendering him more invulnerable to the arrows of Cupid, expose him to be more easily the victim of that god, so small in form, but so dreadful a giant by the irresistible power of his weapons and the extent of his conquests.

"As a matter of fact, of the last four priests who came to St. Thomas, have not three seduced many of the wives and daughters of our most respectable families? And what security have we that

the priest who is now with us does not walk in the same path? Is not the whole parish filled with indignation at the long nightly visits made by him to two girls whose dissolute morals are a secret to nobody? And when the priest does not respect himself, would we not be silly in continuing to give him that respect of which he himself knows he is unworthy?

"At our last meeting the opinions were divided at the beginning of the discussion. Many thought it would be well to speak to the bishop about the scandal caused by those nightly visits. But the majority judged that such steps would be useless, since the bishop would do one of two things, namely, he would either pay no attention to our just complaints, as has often been the case, or he would remove this priest, filling his place with one who would do no better. That majority, which became unanimity, acceded to my thoughts of taking justice into our own hands. The priest is our servant. We pay him a large tithe. We have therefore claims upon him. He has

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abused us and does so every day by his public neglect of the most elementary laws of morality. In visiting every night that house whose degradation is known to everybody, he gives to youth an example of perversity the effect of which no one can estimate.

"It had been unanimously decided that he should be whipped. Without my telling you by whom it was done, you may be assured that Mr. Beaubien's flagellation of last night will never be forgotten by him!

"Heaven grant that this brotherly correction be a lesson to teach all the priests of Canada that their golden reign is over, that the eyes of the people are open, and that their domination is drawing to an end."

This discourse was listened to with deep silence, and Dr. Tache saw by the applause that followed that his speech had been the expression of every one.



Intercession

(Continued from page two)

their behalf: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (John 17:24).

Fifth, by the intercession of Christ access to the throne of grace is obtained for His people.

Though they have been delivered from the curse of the law, the flesh still remains within them, daily producing its evil

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"I Should Like to Know"

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

1. Is there a Scripture that says: "You can not discern summer from winter except by the budding of the trees?"

No. The Scripture says exactly the opposite. In Genesis 8:22, God said: "While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease."

2. Is it scriptural to have a paid ministry?

Yes. Paul says: 'Let him that is taught in the Word communicate unto him that teacheth in all good things.' —Galatians 6:6. The word "communicate" means "share with." In other words the layman is to share his material blessings with the one who teaches him spiritual truths. Read also I Corinthians 9:7-15; I Timothy 5:18.

When Paul was in Corinth, he made tents for a living and did not allow the church to support him. Later he wrote this church about this very matter and said, "Forgive me this wrong." See II Corinthians 12:13.

3. Can a man put off his salvation until God won't deal with him any longer?

Usually this question is asked, "Can one sin away his day of grace?" Actually a sinner has never had any grace. He is still under the law of God.

The only place one may put off his salvation until God won't save him is in the brain of a heretic. The emotional sob story evangelists say such is possible to scare folk into the church.

Remember that all of God's elect will ultimately be saved. Cf. John 6:37; Philippians 1:6; Acts 13:48.

4. Is the Lord's Supper a church ordinance or Christian ordinance?

Church ordinance. I Corinthians 11:18, 20. It can't be observed in any other way. It ceases to be the Lord's Supper if there is division or heresy in those who partake. There is always both division or heresy where there is open communion; therefore no Lord's Supper. Read this passage in the Revised Version.

5. Should a close-communication Baptist unite with an open-communication church?

No. For thereby he would endorse the heresy of that church.

6. Will you please tell me where to find this scripture, "Every tub stands on its own bottom." I can not find it.

This is a proverb that people have accepted as scripture, but it is not contained within the Bible. However, the Bible does say: "Everyone of us shall give account of himself to God." (Romans 14:12). This proverb grows out of the heresy of salvation by works, and it should not be used by Christians.

7. The church where I have membership sends its money through the Northern Convention. I do not think they are teaching the Word of God, as they deny the Deity of Christ, the inspiration of the Bible, etc. Is it right for me as a steward of the Lord's money to help teach such doctrines?

No. What you ought to do is to come out of a church that permits such things and be separate. II Corinthians 6:14-18. "Be not partakers of their sin." (Continued on page 8, column 3)

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fruit, defiling their service and interrupting their communion. As the conscience is made aware of this, the thought of drawing nigh unto the ineffably holy God would terrify, were it not that the Scriptures assure us we have One at His right hand pleading our cause. It is the realization of this blessed fact that gives us "boldness to enter into the Holiest by the blood of Jesus" (Heb. 10:19). Imperfect as are our approaches, unworthy as we are in ourselves, feeble though our petitions be, yet, there is One on High who has been given "much incense" and that "that He should add it to the prayers of all saints upon the golden altar which was before the throne" (Rev. 8:3). Thus may we "offer up spiritual sacrifices acceptable to God by Jesus Christ" (I Pet. 2:5).

II. The Necessity of His Intercession

In a humble endeavor to ascertain the reasons why God has appointed the intercession of Christ, respect should be had unto the Divine honor, the Mediator's glory, and His people's peace and security. Underlying the whole plan of redemption God has determined that we should be saved in a way and manner which most contributed to His own honor and praise, in a way which would most glorify His Son, and in a way which should make our salvation most sure and steadfast. Let us seek, then, to reverently ponder the needs-be for our Saviour's present mediation in the light of these basic considerations.

The first reason, then, respects God Himself.

"In general, God will be dealt with withal like Himself, in and throughout the whole way of our salvation, from first to last, and carry it all along as a superior wronged, and so keep a distance

between Himself and the sinners who still are to come unto Him by a Priest and a Mediator (Heb. 7:25), upon whose mediation and intercession their salvation doth depend; and therefore through Christ, in His dispensation of all to us downward doth carry it as a king, as one having all power to justify and condemn, yet upward toward God, He carries it as a priest, who still must intercede to do all that which He has power to do as king. Therefore, in the 2nd Psalm after that God has set Him as 'King upon his holy hill' (v. 6), namely, in heaven, and so has committed all power in heaven and earth to Him; then He must yet 'ask' all that He would have done — 'Ask of me and I will give thee' (v. 8). God says to Him; for though He be a king, yet He is God's king — 'I have set my King,' and by asking from Him God will be acknowledged to be above Him — i.e., above Him as Mediator.

"More particularly, God hath two attributes which He would have most eminently appear in their highest glory by Christ's effecting our salvation, namely, justice and free grace; and therefore has so ordered the bringing about of our salvation, as that Christ might apply Himself in a more especial manner unto each of them, by way of satisfaction to the one, of entreaty to the other. Justice will be known to be justice, and dealt with upon its own terms; and grace will be acknowledged to be free grace, throughout the accomplishment of our salvation. You have both of them joined together in Romans 3:24, 26: 'Being justified freely by his grace through the redemption that is in Christ Jesus; that He might be just, and the justifier of him that believeth.' Here is highest justice and freest grace (Continued on page 4, column 1)

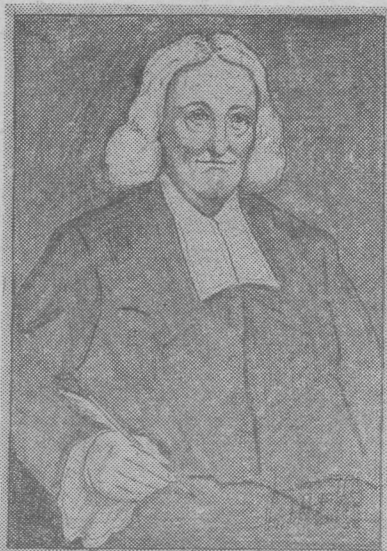
Those Whom God Elects, He Also Redeems And Calls

By JOHN GILL

The subjects of effectual vocation, they whom God calls by His grace to His eternal glory (I Pet. v 10), are those who are chosen: "Whom He did predestinate, them He also called" (Rom. viii. 30). Election and calling are of equal extent. The objects are the same, neither more nor fewer. They that were chosen from eternity, are called in time; and they that are called in time, were chosen in Christ before the foundation of the world. The "vessels of mercy, afore prepared unto glory" are explained and described by such whom God hath called; not of the Jews only, but also of the Gentiles (ix. 23, 24). They are such who are in Christ, and secured in Him; for they are called "according to the grace given them in Christ Jesus before the world began." And as grace was given them so early, they themselves, in some sense, must then have a being in Him; which they have through being chosen in Him, and thereby coming into His hands, they are secured and preserved in Him, in consequence of which they are called by grace.

Thus stands the order of things as put by the apostle Jude (v. 1). "To them that are sanctified by God the Father"; that is, set apart by Him in eternal election; "and preserved in Christ Jesus"; being put into His hands by that act of grace; "and called" in virtue of the foregoing acts of grace. They are such who are redeemed by Christ; vocation follows redemption, and is the certain consequent of it: "I have redeemed thee: I have called thee by thy name; thou art Mine" (Isa. xliii. 1).

Election, redemption, and vocation, are of the same persons. Those whom God has chosen in Christ are redeemed by Christ, and who are chosen and redeemed are, sooner or later, called; and



JOHN GILL

the reason of their being called is because they are redeemed. "I will hiss for them, and gather them: for I have redeemed them" (Zech. x. 8).

Those that are called are for the most part either the lowest, or the vilest among men; the lowest as to their outward circumstances: "Not many mighty, not many noble are called." And the lowest as to their internal capacities; "Not many wise men after the flesh." The things of the gospel, and of the grace of God, are "hid from the wise and prudent, and revealed unto babes" (I Cor. i. 26; James ii. 5; Mat. xi. 25). And oftentimes some of the worst and vilest of sinners are called by grace; publicans and harlots went into the kingdom of God when scribes and pharisees did not; attend the ministry of the Word, and were called by it when they were not. Christ came, as He says, "not to call the righteous, but sinners to repentance" (Matt. ix. 13; I Cor. vi. 11).

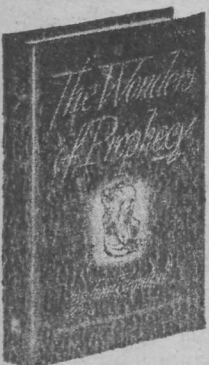
—The Gospel Standard.

Intercession

(Continued from page three) both met to save us, and both ordered by God to be 'declared' and 'set forth.'

"Our salvation depending and being carried on; even in the application of it, by a continuation of grace in a free way, notwithstanding satisfaction unto justice, therefore His free grace must be sought to, and treated with like itself, and applied upon in all, and the sovereignty and freeness of it acknowledged in all, even as well as God's justice had the honor to be satisfied by a price paid to it, that so the severity of it might appear and be held forth in

THE WONDERS OF PROPHECY



By
John
Urquhart
241 pages
\$2.50

Fulfilled prophecy is an incontestable testimony to the inspiration and accuracy of the Bible, and this book shows how marvelously the prophecies have been fulfilled to the very letter. This book is now in its ninth edition, and will probably go through many, many more, if the Lord's coming doesn't take place soon.

Thus it is that there is the unfinished work of Christ in heaven, as well as His finished work on earth. In the one He dealt with justice here below, in the other He is treating with mercy in heaven. All the grace which Christ now bestows on His people He first receives from God, and that, in answer to His petitions. In Acts 2:33 it is said that, consequent upon His ascension, "He received of the Father the promise of the Holy Spirit, which He '(Christ)' hath shed forth," namely, on the day of Pentecost. Yet, if we go back to John 14:16 we learn that Christ received the Spirit (that as Mediator He might send Him forth) in answer to His intercession:

"And I will pray the Father, and He shall give you another Comforter."

So too in Ephesians 4:11 we read that the ascended Christ "gave" gifts unto His Church, but, if we go back to Psalm 68:18, we learn that He "received" (from the Father those) gifts for men, and that, as the fruit of His intercession.

In the second place, God had respect unto the glory of His beloved Son.

In ordering our salvation to be accomplished by His work of in-

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tercession, God had in view the honor and praise of Christ too, that "all might honour the Son even as they honour the Father" (John 5:23). Thus, for the maintaining of His honor and the manifestation of His glory, it was appointed that He should continue to intercede. None of His offices were to lie idle. All offices have work assigned them, and all work properly done has honor as its reward. When, then, Christ had finished His work here upon earth, as pertained to the meriting of our salvation, God appointed this perpetual work in heaven for the applying and bringing His people into possession of His salvation, and that, as a Priest, by praying in the virtue of the one oblation of Himself: see Hebrews 7:24.

For the same reason it became Him that the whole work of salvation from first to last, in every step and degree of its accomplishment, should be so ordered that Christ would still continue to have as great a hand in its application and consummation as He had in laying the first foundation thereof. This we have expressed in Hebrews 12:2, "Looking unto Jesus the Author and Finisher of our faith." In what immediately follows, two things are said of Him, as the two causes of two effects, concerning each of which faith needs to be "looking unto" Him:

First, He is to be "looked" at as dying — "enduring the cross;" second, as "set down at the right hand of the Majesty on High," there interceding. We need to look to Him as dying as the "Author," or "beginning of our faith," and at His sitting at God's right hand as an Intercessor, for the "finishing of our faith," and so of our final salvation. Christ is both the Alpha and Omega.

In the third place, God had respect unto the comfort and security of His people.

"God would have our salvation made sure, and us saved all manner of ways, over and over. First, by ransom and price (as captives are redeemed), which was done by His death, which of itself was

enough. Second, by power and rescue; so in His resurrection, ascension, and sitting at God's right hand, which also was sufficient. Third, by intercession, a way of favour and entreaty, and this likewise would have been enough, but God would have all things concur in it, whereof notwithstanding not one could fail; a threefold cord, whereof each strand was strong enough, but all together must of necessity hold" (T. Goodwin).

The whole application of Christ's Satisfaction, both in justifying and saving us, first and last, has a special dependence upon His intercession. The leading difference between the influence of His death, and that of His intercession, unto our salvation, is this: the one was the means of procuring, or obtaining it for us, the other the means of securing and applying it unto us. Christ purchased salvation by the one, but we are possessed of it by the other. It was not until Christ was "perfected through suffering" that He became "the Author" (or "applying cause") of eternal salvation" (Heb. 5:7). The two things were united at the cross: "He bore the sins of many and made intercession for the transgressors" (Isa. 53:12). That while the death of Christ procured our salvation, it did not (of itself) secure it, seems very evident from I Corinthians 15:17: "If Christ be not raised your faith is vain, ye are yet in your sins."

Those for whom Christ intercedes are they whose sin He bore (Isa. 53:12), namely, those given to Him by the Father (John 17:9). That for which He intercedes is what He purchased for them by His Satisfaction, namely, "eternal redemption" (Heb. 9:12), which includes the gift of the Holy Spirit to apply unto them all the virtues of His perfect work. That which the Holy Spirit communicates to them is life, light, love, faith, repentance and perseverance in obedience. By His death Christ meritoriously procured for all of His people an actual participation in the blessings of redemption, and this is infallibly applied to them by His Spirit. By the operations of the Spirit the elect are brought to saving faith and repentance, so that every requirement of God's government is fully met.

3. The Efficacy of His Intercession

First, this is fully assured by the fact that Christ's petitions are grounded upon indisputable merit, and therefore must prevail in the high court of Justice.

His obedience unto death was infinitely meritorious and did deserve for His people that which, as Intercessor on their behalf, He

What Will You Tell Your Children?

pleads for. He fully satisfied every demand of the law, perfectly performed the work which He came to do, paid to the last mite all His people owed, and therefore, because of the intrinsic value of what He did, He must, in every righteousness, be granted that which He purchased.

Second, the success of Christ's intercession is fully assured by the fact that He sues only for that which is agreeable to His Father, and therefore is the Father entirely ready to grant His requests.

He pleads for nothing but what is according to the will of God: Hebrews 10:7-9. God's will was that Christ should be a sacrifice, and it is upon the ground of having perfectly performed His will, that His plea proceeds; such being the ground, it must prevail. Were it not effectual, the will of God were ineffectual. But, it is God that justifieth, so as none can condemn. How so? Christ maketh the intercession: Romans 8:33,34.

"Father"

Why do Roman Catholics call their priests "Father"?

"Catholics call their priest Father because the priest is an ordinary minister of baptism, which gives them the new birth, supernatural grace" (Quaker Box, p. 310).

Is the word pope derived from the same source as father?

Yes. The word pope is derived from the Greek papas, Latin meaning "Father."

Where did the term originate?

"In the early church of the East and West, the title was applied to all bishops. In the Eastern branch of the church the title was applied to all priests. (Our Priceless Heritage, p. 100). The title "Father" is now applied to all priests in the Roman Catholic Church.

Do the Scriptures warrant the title as assumed by Roman Catholic priests?

No. Christ said: "And call no man your father upon the earth: for one is your Father, who is in heaven" (Matt. 23:9).

Third, the success of Christ's intercession is fully assured because it is a commemorative sacrifice.

That which Christ pleads before God is His own blood, which is "precious" in His sight. The sacrifice of Christ is a "smelling savour" unto God (Isa. 5:2). He definitely pleased the Father, and in view of it He can but grant Christ, upon His personal application, that which was offered to procure. If the blood of bulls and of goats, the ashes of an heifer sprinkled on the unclean sanctified to the purifying of the flesh, "how much more shall the blood of Christ prevail as He pleads its merit before God (Heb. 9:12,13)!"

Fourth, the success of Christ's intercession is fully assured by the fact that He is the Beloved of the Father.

In Him the Father is so pleased that He can deny nothing that He asks. Christ has self declared, "Thou hearest always" (John 11:422). When Esther appeared before King Xerxes to intercede for her people, she was condemned to destruction, gave her this assurance, "If I find favour in thy sight, let me go, for I have been given thee to the half of the kingdom" (5:3). Christ was given the greater assurance before He interceded upon His sacrificial merit. "Ask of me," God said, "and I will give thee the Gentiles for thine inheritance and the uttermost parts of the earth for thy possession" (Psa. 2:8). This

the greatest thing for which Christ does ask, the sum of all that He intercedes for.

Finally, the success of Christ's intercession is fully assured by the fact that nothing, in, from, or by His people can possibly counter-ervail it.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

If Christ has once taken a person into His prayers, He will never, under any circumstances, cast him out. A man may be cast out of good men's hearts, prayers as Saul was out of David's, and apostate Israel was out of Jeremiah's, but no man can ever cast out of Christ's prayers. When He once took him in, only possible danger could be through sinning, but Christ's prayers see to it and prevail and cannot be overruled. (Continued on page 5, column 2.)

SPRING RALLY DAY — JUNE 12TH — PRAY - GIVE - ATTEND

SATAN HAS PRODUCED IDOLATROUS "DAY OBSERVANCE"

By ROY MASON

Tampa, Florida



Catholicism took over this Easter celebration, seeking to give it a Christian significance. They made it to symbolize the resurrection of Christ. There was no definite agreement for quite awhile as to the exact day for the Easter celebration, and the Roman Catholic Church was split into two sections — eastern and western — before the Roman division settled on the date. Thus the Greek Orthodox Church today has a different Easter. Easter as observed by the Roman Catholic Church and all her copyists, including most Baptists, comes on the first Sunday following the first full moon following the Spring equinox. Satan by means of Easter cancels out 51 resurrection days a year, and substitutes a day named after a pagan goddess. Easter of course had nothing whatsoever to do with the resurrection.

Good Friday Is Another Satanic Counterfeit. Every year "Good Friday" services are held in various cities and Baptist preachers get up and sob around about the death of Christ on Good Friday, when they by their observance are calling Him a liar. Jesus said that he would be in the grave three days and three nights. He gave one type of this — the type of Jonah. (Matt. 19:39-40). Moreover the statement in substance that Jesus would be in the grave three days and three nights is repeated ELEVEN TIMES in the New Testament. Good Friday gives the lie to every such statement. No one can figure three days and three nights be-

cede. "We owe our standing in grace every moment to His sitting in Heaven and interceding every moment. There is no fresh act of justification goes forth, but there is a fresh act of intercession. And as though God created the world once for all, yet every moment He is said to create, every new act of Providence being a new creation; so likewise is Jesus continually, through His continuing out free grace to justify us at the first, and this Christ doeth by continuing His intercessions; He continues 'a Priest forever,' and so we continue to be justified for ever" (T. Goodwin).

boast."—Eph. 2:8,9. Notice, not only are we made children of God by faith, but we are saved by faith. I don't mean to say that we are saved by a sense-knowledge faith. The majority of preachers preach a sense-knowledge faith. I heard a man say sometime ago that faith is the simplest, commonest thing in this world. He said we exercise faith when we sit down in a chair. He said that we exercise faith when we eat our food. He said we exercise faith when we get in an automobile. He said that faith is the commonest thing in this world.

Now, beloved, the kind of faith he is talking about is a sense-knowledge, head-faith; and that kind of faith will send men to Hell. That kind of faith will save no man. Beloved, the faith whereby you sit in a chair believing that chair will hold you up, is only the kind of faith that grows out of your mind. That kind of faith will not save. The faith that saves is a gift from Almighty God. The Word of God says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Believe me when I say that we are saved by faith, but the faith that saves is a faith that is given to us as a gift from Almighty God.

I say, in the light of this, about ninety per cent of professing Baptists are just cut off so far as salvation is concerned. The majority of Baptists have joined churches under false heretical preachers who have told them that all one has to do is just believe, but they are never told what they must believe. Never are they told that the faith whereby they believe is a gift from God. Never are they told that the faith which saves is a faith that comes from Jesus Christ unto our hearts, miraculously given unto us of God. Rather, evangelists and preachers over and over again have said that all you have to do is to just believe, and people with a head-knowledge faith — people with a sense-knowledge faith — people with a faith like they exercise every day as they go through life, have come forward with dry eyes and have said, "We believe."

Beloved, if you were to ask them what they believed they couldn't give you an answer. Sometime ago I was talking to one who had made a profession under circumstances similar to this. He told me that he was saved and I asked him, "Who saved you?" He said, "I guess the same guy that saved you." I said to him, "My brother, your language betokens to me the very fact that I had in mind to start with, that you are an unsaved sinner and have never believed upon the Son of God as your Saviour, for if you had, you would at least have had a reverence when you spoke of the Lord Jesus Christ who died for your sins."

I say to you, beloved, we are children of God by faith, and we are saved by faith.

III WE ARE JUSTIFIED BY FAITH.

We read: "Therefore we conclude that a man is JUSTIFIED BY FAITH without the deeds of the law."—Rom. 3:28.

"Therefore being JUSTIFIED BY FAITH, we have peace with God through our Lord Jesus Christ."—Rom. 5:1.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be JUSTIFIED BY FAITH."—Gal. 3:24.

Now what do we mean when we speak of justification. Beloved, justification is just the opposite of condemnation. Every sinner stands condemned before God; every saved man is justified before God. Every unsaved man stands condemned because of his sins; every saved man stands justified by his faith in the Lord Jesus Christ.

Beloved, what do we mean when we speak of justification? Simply this: It means that when a man is justified, he stands in God's sight just as if he had never sinned one time in his life. When

justified, one can say, I'm just-as-if-I'd never sinned.

To me, the doctrine of justification is one of the most precious truths in all the Word of God. We can't put ourselves in that position. You and I who stand as sinners in God's sight, could never at all justify ourselves. We could never put ourselves back in God's sight, and in God's standing, as though we had never sinned one time. Rather, Jesus Christ came to the Cross of Calvary and there died for our sins, and by faith in the shed blood of Jesus Christ He marks us up as if we had never sinned a single time.

Beloved, I thank God for this doctrine of justification. I rejoice for this truth, that I stand in God's sight as though I had never sinned one time. I have sinned hundreds of times, and I have sinned thousands of times, both positively and negatively. I am sure I stand as a great sinner before man, but in the sight of God I am justified. God sees me just as if I had never sinned one time. And how does it come about? By faith in the Lord Jesus Christ.

IV WE HAVE ACCESS TO GOD BY FAITH.

We read: "By whom also we have ACCESS BY FAITH into this grace wherein we stand."—Rom. 5:2.

Beloved, access just means that that is how we get in. That just means that we get into God by faith. Mark it down, it is by faith in Jesus Christ that we get into God.

As you came through yonder door into this auditorium, or as you walk through a gate into your yard or into a pasture field on your farm, or as you get into a car and drive down the road by making your entry into that car through the door, so we make our access to God, by faith in the Lord Jesus Christ.

We are children of God by faith, we are justified by faith, and we have access to God by faith.

V OUR RIGHTEOUSNESS COMES BY FAITH.

When I say that our righteousness comes by faith, I don't mean the righteousness that you were born with. I don't mean the righteousness that has been yours, and that you have been proud of, all along through life. I don't mean the old self-righteousness that you are the possessor of outside of Jesus Christ. Beloved, the righteousness that you have in Christ comes by faith.

Paul said: "That I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:8,9.

Beloved, the day that I was saved a remarkable transaction took place — the most remarkable transaction that I can think of. When I was a boy I learned to trade, and I have been a trader at heart all the way down to this hour. I still love to trade and traffic. But the best trade I ever made in my life was that that (Continued on page 6, column 4)

JEHOVAH OF THE WATCHTOWER



By Walter Martin and Norman Klann
201 Pages
Price \$1.50 (Paper) \$2.50 (Cloth/d)

This is the best expose of the heresies of the Russellites or Rutherfordites that we have ever seen or read. It covers the history, the doctrines, and the anti-biblical teachings of the movement. We thoroughly commend it to our readers.

"Paul And Faith"

(Continued from page one) life of Paul through faith. Therefore I would like to mention some things that took place wholly, solely, and entirely by faith.

I WE ARE MADE CHILDREN OF GOD BY FAITH.

We read: "For ye are all the CHILDREN

THE CLASP OF CONFIDENCE



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OF GOD BY FAITH in Christ Jesus."—Gal. 3:26.

May we remember that no individual was ever born a child of God. You may take your little babe up into your arms, and you may think how sweet and wonderful he is. You may think that that little babe is virtually a little angel, yet I would remind you that that little babe, regardless of how dear and precious he may be to you, was born a child of Satan rather than a child of the living God. Jesus Himself said: "Ye are of your father the dev-

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tween Friday afternoon and Sunday morning. (As a matter of fact Jesus was not raised Sunday morning but at sundown Saturday). He was crucified on Wednesday afternoon and was in the grave three full days and three full nights as He said He would be. For centuries Baptists refused to symbolize with Rome, but in our day they have flopped. The temptation to "run with a multitude" (to do evil) has proven to be overwhelming.

il."—John 8:44.

Every person who is born into this world is born a child of Satan, and the only way he can become a child of God is by faith in Jesus Christ. As the Word of God says, "Ye are all the children of God by faith in Christ Jesus."

Oh, how many there are in this world who are children of the Devil, and how few there are who are children of God! When you narrow it down to the question of faith, you can mighty easily see, depending upon which side of faith that you stand, whether you are a child of God or a child of the Devil. I wish that I could say that everybody in this world is a child of God.

I wish I could say, "We'll stand and repeat the Lord's Prayer." If I did so, we would start out by saying, "Our Father, which art in Heaven." When we did, beloved, we would be lying, because God is not our father. I wish that I could do that. I wish that I could lead people to say, "Our Father, which art in Heaven," but, beloved, let's just face facts. The Word of God in no wise indicates that a man can call God his father or that a man can say that he has become a child of God until by faith Jesus Christ becomes his Saviour. So I say, first of all, that by faith we become the children of God.

II WE ARE SAVED BY FAITH.

We read: "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

Intercession

(Continued from page 4) vent them from apostatizing (John 17:15), which is the only sin for which there is no forgiveness. "If any one (of the family) sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

How infallibly certain it is, then, that Christ shall "see of the travail of his soul and be satisfied" (Isa. 53:11). He sees to it Himself that nothing which He purchased by His obedience unto death shall be lost. The application of His Satisfaction is as sure as the impetration of it. He is Himself constantly engaged in maintaining the interests of those for whom He died. There is not only an "access" into the grace of God "through our Lord Jesus Christ," but there is also a standing in the same (Rom. 5:1,22), and that continued "standing" is expressly attributed to His "life" (Rom. 5:10), which, as it is interpreted for us in Hebrews 7:25, means His ever living to inter-

PACKAGE OF THE WILL

By Martin Luther

Price: \$3.50

(Add 10c for postage-handling)

is Luther's reply to Erasmus, the scholar who advocated "free-lance" language is clear, the language is more easily understood, we than Edwards' work on the subject praised this book highly. The best book to show Luther's view of such subjects as depravity, predestination, etc.

CONVERTED THROUGH THE WORD

By CHARLES H. SPURGEON

"The law of the Lord is perfect, converting the soul." — Psalm 19:7.

Man's face is turned away from his Maker. Ever since the fatal day when our first parents broke the law of God, we have been, all of us, guilty of the same great crime. We stand as men who have their back to the light, and we are going the downward road, the road which leads to destruction. What we need is to be turned round, for that is the meaning of the word "converted" — turned right about. We need to hear the command, "Right about face," and to march in the opposite direction from any in which we have ever marched before.

Our text truly says that the Word of God turns us round. It does not mean that the Word alone does that apart from the Spirit of God, because a man may read the Bible through fifty times, and, for fifty years, hear sermons that have all come out of the Bible, and yet they will never turn him unless the Spirit of God makes use of the Word of God or the preacher's sermons. But when the Spirit of God goes with the Word, then the Word becomes the instrument of the conversion of the souls of men.

This is how the work of conversion is wrought. First,

it is by the Scriptures of truth that men are made to see that they are in error.

There are millions upon millions of men, in the world, who are going the wrong way, yet they do not know it; and there are tens of thousands, who believe that they are even doing God service, when they are utterly opposing Him. Some who, as far as it is in their power, are even slaying Christ, know not what they are doing. One of the pleas our Saviour used upon the cross was, "Father, forgive them, for they know not what they do."

To take my own case, I know that, for years, I was not conscious of having committed any great sin. I had been, by God's restraining grace, kept from outward immoralities, and from gross transgressions, and therefore I thought I was all right. Did I not pray? Did I not attend a place of worship? Did I not do what was right towards my fellowmen? Did I not, even as a child, have a tender conscience? It seems to me, for a time, that all was well; and, perhaps I am addressing someone else who says, "Well, if I am not right, I wonder who is; and if I have gone wrong, where must my neighbors be going?"

Ah, that is often the way we talk! As long as we are blind, we can see no faults in ourselves; but when the Spirit of God comes to us, and reveals to us the law of God, then we perceive that we have broken the whole of the ten commandments, in the spirit, if not in the letter of them. Even the chastest of men may well tremble when they remember the searching words of Christ, "Whosoever looketh on a woman to lust after



C. H. SPURGEON

her hath committed adultery with her already in his heart."

When you understand that the commandments of God not only forbid wrong actions, but also the desires, and imaginations, and thoughts of the heart, and that, consequently, a man may commit murder while he lies in his bed — may rob his neighbour without touching a penny of his money or any of his goods — may blaspheme God though he never uttered an oath, and may break all the commands of the law, from the first to the last, before he has put on his garments in the morning; when you come to examine your life in that light, you will see that you are in a very different condition than you thought you were in.

Think, for instance, of that solemn declaration of our Lord, "I say unto you, 'That every idle word that men shall speak, they shall give account thereof in the day of judgment.'" It is by bringing home to the heart such truths as these that the Spirit of God,

What Will You Tell Your Children?

through the Word, makes a man see that he is in error, and in danger; and this is the beginning of his conversion.

You cannot turn a man round as long as he believes he is going in the right way. While he has that idea in his head, he goes straight on, marching, as he supposes, safely; so the very first thing to be done to him is to let him see that there is a terrible precipice right before him, over which he will fall if he goes on as he is going. When he realizes that, he stops, and considers his position.

Then the Word of God comes in, in the next place,

to take the man off from all attempts to get round by wrong ways.

When a man knows that he is going wrong, his instinct should lead him to seek to get right; but, unhappily, many people try to get right by getting wrong in another direction. A good man sent me a volume of his poems the other day. As soon as I looked into it, I saw that there was one line of the verse that was too short, and the good brother evidently felt that it was, so he tried to set the matter right by making the next line too long, which, as you see at once, made two faults instead of one. In like manner, you will find that men, who are wrong in one direction with regard to their fellowmen, often become very superstitious, and go a great deal further in other directions than God asks them to go, and so, practically, make a long towards God in order to make up for the short line towards men, and thus they commit two errors instead of one.

Here is a sheep that has gone astray; it has wandered so far to the East that, in order to get right, it tries to go just as far to the West; and if convinced that it is in the wrong road, all it does is to stray just as far to the North; and, by-and-by, to the South. It is

wandering all the while in a different way, with the intent to get back to the fold; and, in this respect, sinners are just as silly as the sheep.

Now, the Word of God tells a man that, by works of the law, he cannot be justified; it tells him that his heart is defiled, that he himself is condemned already, that he is shut up under condemnation for having broken God's law, and indicates to him that, whatever he may do, or however he may struggle, if he does not seek salvation in God's way, he will only make the bad worse, and be like a drowning man who sinks the faster the more he struggles. When the Word of God shows a man that, and makes him feel as though he were hopeless, helpless, shut up in the condemned cell, it has done a great deal towards turning him round.

The next thing the Word of God does is

to show the man how he might get right.

And, oh how perfectly it shows him this! It comes to the man, and says to him, "Your sin deserves punishment. God has laid that punishment upon His only-begotten Son; and, therefore, He is ready to forgive you freely for Christ's sake, not because of anything you ever can do, but entirely of His free mercy. He bids you trust yourself in the hands of Jesus that He may save you."

Come, then, and rely upon what Christ has done, and is still doing for you, and believe in the mercy of God, in Christ Jesus, to all who trust Him. Oh, how clearly the Word of God sets Christ before us! It is a sort of mirror in which He is revealed. Christ Himself is up in Heaven, and a poor sinner, down here on earth, can-

not see Him however long he looks; but this Word of the Lord is like a huge looking glass, better even than Solomon's molten sea; and Jesus Christ looks down into this mirror, and then, if you and I come and look into it, we can see the reflection of His face. Blessed be His holy name, it is true, as Watts sings —

"Here I behold my Saviour's face Almost in every page."

There is scarcely one chapter in which Christ is not, more or less clearly, set forth as the Saviour of sinners. So the Word of God, you see, shows the man that he is in the wrong, takes him away from wrong ways of trying to get right, and then puts him in the way to get right, namely, by believing Jesus.

But the Word of the Lord does more than that. In the power of the Holy Spirit,

it helps the man to believe;

for, at first, he is quite staggered at the idea of free salvation — instantaneous pardon — the blotting out of sin all for nothing — pardon for the worst and vilest

freely given, and given now. The man says, "Surely, it is too good to be true." He is filled with amazement, for God's thoughts are as high above him, and as far out of his reach, as the heavens are above the earth.

Then the Word comes to him, and says, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The Word says to him, "All manner of sin and blasphemy shall be forgiven unto men." The Word says, "The mercy of the Lord endureth forever." "He delighteth in mercy." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

I need not go on repeating the texts with which I hope many of you have long been familiar. There is a great number of them

He'll not go there in his own righteous rags. The day when that Jesus was our Saviour, that day the righteousness of God came to us and we were clothed in His righteousness.

Beloved, that is why it is when God sees me, He sees me as a sinner. How could God see me as a sinner when God has clothed me in the righteousness of His Son? Beloved, I stand today as holy in the sight of God, Lord Jesus Christ, because I am clothed in the righteousness of Jesus Christ Himself.

Yes, beloved, we are saved of God by faith, we are saved by faith, we are justified by faith, we have access to God by faith, and the righteousness that possess comes by faith.

VI

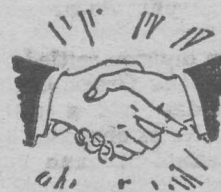
OUR HEARTS ARE PURIFIED BY FAITH.

We read:

"And put no difference between us and them, PURIFY THEIR HEARTS BY FAITH." Acts 15:9.

This was that first great Conference that was ever held. This was the first out-of-door conference of religion. It was at Jerusalem. It came about because at Antioch some preachers had said that a man had to be circumcised — had to live righteously under the law in order to be saved. Beloved, just isn't so. It is today, and it wasn't so then, it never was so. God never saves a man by righteousness, nor by his righteous acts. These false preachers came to Antioch and preached the law. I tell you, in a nation, I tell you, in a church at Antioch decided to get the church at Jerusalem to decide some things for them. Among other things were, "Did you send out these preachers? Did you send out these who came with this message? Are to believe? Is this the God's message? So the church at Jerusalem held a conference. They discussed the matter, whether a man had to be circumcised, whether he had to be living according to the law, and whether he had to live righteously under the law in order to be like these preachers had. While they were discussing, Simon Peter said in substance, 'I don't make any difference whether you are a Jew or a Gentile, God put no difference between us and them, purifying their hearts by faith, as if to say, from the very dawn of creation until the final act of this world.' (Continued on page 7, column 2.)

THE CLASP OF CONFIDENCE



JUNE 12, 1962

—precious promises, gracious invitations, and confronting doctrines; and, as the sinner reads them, with trembling gaze, the Spirit of God applies them to his soul, and he says, "I can and I do believe in Jesus. Lord, I do gladly accept Thy pardoning mercy. I look unto Him who was nailed to the cross, and I find in Him the cure for the serpent-like bites of sin. I do and I will believe in Jesus, and venture my soul upon Him."

It is thus that the Word of God converts the soul, by helping the man to believe in Jesus.

And when it has done that, *the man is converted;*

for when a man looks to Christ alone, he has turned his face towards God. Now, he has confidence in God, and now he desires to please God because God has been so very gracious in providing such a Saviour for him. The man is turned right round; from rebelling against God, he has come to feel intense gratitude to his Redeemer, and he seems to live to God's glory as he would never have thought of doing before.

(From the sermon, "Revelation and Conversion," by C. H. Spurgeon).

"Paul And Faith"

(Continued from page five)

trade I made as a boy seventeen years of age when I traded sin for righteousness — when my sins were laid on Jesus Christ and the righteousness of the Son of God was laid on me. At Calvary, God treated Jesus just exactly like Gilpin ought to have been treated, and when I was a lad seventeen years of age God treated Gilpin like Christ ought to have been treated; for God took my sins and put them upon His Son at the cross, and when I was saved God took the righteousness of Jesus Christ and put it upon me. How did I get it? Listen:

"The righteousness which is of God BY FAITH." — Phil. 3:9.

I didn't work out my righteousness. I am not saved by my righteousness. I am not saved by anything that I have done. But, beloved, today I am clothed in the righteousness of the Son of God by faith.

I'll never forget the fellow who a few years ago heard me preach concerning righteousness, and he became highly angry. He went out of the church, saying he didn't want to go to Heaven in another man's coat. Well, beloved, if he ever goes there, he'll go in another man's coat. He'll go there clothed in the righteousness of the Son of God. He'll not go there clothed in his own righteousness.

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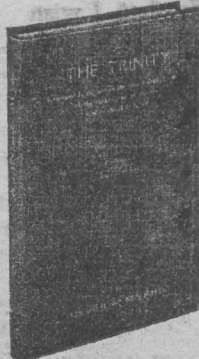
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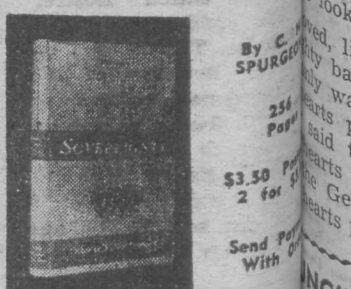
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Providence—As Seen in the Life of Esther
Resurrection With Christ

Paul And Faith

Continued from page 6)
the beginning of time until
the end of this world, Jews and
Gentiles alike have their hearts
changed by faith.

Beloved, listen, you have an
heart that is mighty impure.
Have a heart that is just as
sin as it could be. Do you
know how bad it is? Then

from within, out of the
of men, proceed evil
acts, adulteries, fornications,
thefts, covetousness,
falseness, deceit, lasciviousness,
ill eye, blasphemy, pride,
All these evil things
from within, and defile the
Mark 7:21-23.

Beloved, you have a bad situa-
tion far as your heart is con-
cerned. Believe me when I tell
you that you have a mighty bad
heart. You may be able to do sev-
eral things athletically, and it
may be that you are able to "ca-
pitalize" on the gridiron or on the
field. You may not have
anything wrong with your heart
physically, but you have a bad

CLASP OF CONFIDENCE



JUNE 12, 1962

Beloved, listen, and out of that
heart comes an awful lot of sin.
I tell you, beloved, your
heart is in a bad shape.

Beloved, you go to a photog-
rapher to have your picture made.
The photographer takes that
brush and takes a little brush
and removes a lot of marks on the
negative, removing blemishes, and
you see it, you say, "My,
this is the first time that a photog-
rapher ever did me justice."

Beloved, he hasn't done you
justice. He has just given you
a picture that looks nice
and doesn't look much like you.
You are better looking than you
deserve, but you buy
the picture the artist has taken a
brush and touched up the

Beloved, I ask you something. Sup-
pose you go to that same photog-
rapher and ask him to take a
picture of your heart, ask him to
show that picture, and show
you what your heart is like. Do
you suppose you would buy one
of those pictures? I'll tell you
you wouldn't. You would
take the camera over the head
of the photographer before you
show him what your heart
looks like.

Beloved, listen to me, you are
in a bad lot in God's sight.
The only way that we can have
our hearts purified is by faith.
I tell you that the Jews have
their hearts purified by faith and
the Gentiles likewise have
their hearts purified by faith. Be-

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loved, your heart will never be
changed unless it is changed by
faith in the Lord Jesus Christ.

VII

EVERLASTING LIFE COMES BY FAITH.

The Apostle Paul makes it very
clear that we have everlasting life
by faith, for he says:

"Howbeit for this cause I ob-
tained mercy, that in me first Je-
sus Christ might shew forth all
longsuffering, for a pattern to
them which should hereafter BE-
LIEVE ON HIM TO LIFE EVER-
LASTING."—I Tim. 1:16.

Beloved, I thank God for ever-
lasting life. I am glad when God
saves a man He saves him forever.
I am thankful for this doctrine of
eternal security. I am glad to
know when God saves a man, all
Hell can't take that man out of
God's hand.

I know there are lots of Ar-
minians who will say that after
a man is saved he has to watch
his step. I know that there are
lots of Arminians who will say
that when a man is saved, there
begins a foot race between him
and the Devil to see which gets
to Heaven first. If the Devil gets
there first, the man has lost his
salvation, but if the man gets
there first, Heaven is his home
and he has salvation.

Beloved, listen, there is not a
word of truth in such preaching.
When God saves a man, that man
is saved forever; he has everlast-
ing life. Paul says that we be-
lieve on Him to life everlasting.
My life that I have is an ever-
lasting life. God didn't save me to
make me a Christian today, and
to turn me loose, and let me go
to Hell tomorrow.

I often think of the fellow who
worked on the railroad and ev-
ery time he sent in his report he
would make it long and drawn
out. He would tell all the things
that happened in regard to the
wrecks, and accordingly his su-
pervisors sent back word for him
to shorten his report—that it
took too much time to read his
report. The next time there was
a wreck he sent in his report,
as follows: "Off again; on again;
gone again," then signed his
name.

Well, there are a lot of people
who have an idea of salvation
like that. They have that "off
again, on again" type of salvation.
They get "religion" at every re-
vival meeting, and lose it as soon
as the revival meeting is over,
and then get it at the next re-
vival meeting. They are "off
again, on again, and gone again."

Beloved, that is not the salva-
tion of the Bible. That is not the
teaching of the Word of God.
God's Word teaches us specifically
that when a man believes on Je-
sus Christ, that man has ever-
lasting life, and all Hell can't
take it from him. Paul said:

"For I am persuaded, that nei-
ther death, nor life, nor angels,
nor principalities, nor powers, nor
things present, nor things to come,
Nor height, nor depth, nor any
other creature, shall be able to
SEPARATE us from the love of
God, which is in Christ Jesus our
Lord."—Rom. 8:38,39.

Notice, Paul has named nine
agents and agencies—infernal,
internal and external—and he
says that none of these, nor any
other creature, shall be able to
separate us from the love of God,
which is in Christ Jesus our Lord.
Every time I read it I like to look
down in the pit of Hell and say,
"All right, Old Splitfoot, come
on! I challenge you! You can't
take a saved man out of the hand
of God." Beloved, when God saves
a man He gives him everlasting
life.

VIII

WE ARE TO LIVE BY FAITH.

You say, "Brother Gilpin, why
did you say that we are to live
by faith? The rest of it sounded
so good. Why spoil a good ser-
mon by talking about living by
faith?" Beloved, I am trying to
show you the work of faith in
the life of Paul. I am trying to
show you that faith is the most
important thing in this world so
far as your life is concerned. Be-

SONG IN THE NIGHT

"NOT ONE OF THEM FALLS TO THE GROUND
UNRELATED TO YOUR FATHER... HAVE NO
FEAR THEN; YOU ARE OF MORE CONSEQUENCE
THAN MANY SPARROWS"—MATT. 10:29,31
BERKELEY VS.



"HIS EYE IS ON THE SPARROW, AND I KNOW HE WATCHES ME"

JACK HANNA

loved, listen, if you are saved,
God wants you to live by faith.
Listen:

"Now the just shall live by
faith."—Heb. 10:38.

Are you justified? Have you
been saved? Are you one of the
just? If you are, then Paul says
that you are to live by faith.

Notice again:

"For we walk by faith, not by
sight."—II Cor. 5:7.

Beloved, I ask you as a saved
person, how much faith are you
exercising? Before you do any-
thing, are you looking to God in
faith? Before you make a busi-
ness move, do you look to God
by faith? Before you start out at
the beginning of a day, do you
look to God in faith and say,

Paul came because of a sense-
knowledge faith. I come back to
pay my respect to a head-faith—
to a sense-knowledge faith. I want
to remind you that the faith that
saves, and the faith that keeps
and gives us everlasting life is a
faith that comes as a gift from
Almighty God to us through
Jesus Christ. Listen:

"Knowing that a man is not
justified by the works of the law,
but by THE FAITH OF JESUS
CHRIST, even we have believed in
Jesus Christ, that we might be
justified BY THE FAITH OF
CHRIST, and not by the works of
the law: for by the works of the
law shall no flesh be justified."
—Gal. 2:16.

"Looking unto Jesus the author

self and see where you stand in
His sight. Might He give to you
who are unsaved the gift of faith,
that you might believe in Jesus
and received Him as our Saviour
and having received Him, that
you might step out on God's side
and profess your faith in Him
and ask for believer's baptism.

Do you believe in Him? Has He
given you that faith? If he has,
then you ought to follow Him in
baptism and let your life count
for Him.

May God bless you!

Roman Catholic Bible

(Continued from page 1)

"And because from thy infancy
thou hast known the Holy Scrip-
tures, which can instruct thee to
salvation, by the faith which is in
Christ Jesus. All scripture, in-
spired of God, is profitable to
teach, to reprove, to correct, to
instruct in justices That the man
of God may be perfect, furnished
to every good work." II Timothy
3:15-17.

"Understanding this first, that
no prophecy of Scripture is made
by private interpretation. For
prophecy came not by the will of
man at any times but holy men of
God spoke, inspired by the Holy
Ghost" II Peter 1:20-21.

The Roman Catholic Translation
of the Bible is a Book That
Answers Many Questions
Is The Pope Infallible?

Roman Catholics are taught
that the Pope is the Vicar of
Christ upon earth, that his word
is in reality the Word of God.
They are taught that any teaching
that comes from this man is bound
to be true for he cannot err in
religious matters.

If we turn back into the Scrip-
tures we read about Peter—who
is supposed by some to have been
the first Pope—and we discover
that Peter was anything but in-
fallible.

"But when Cephas (If you look
at John 1:40-42 you will discover
that this is another name for
Peter) was come to Antioch, I
withstood him to the face, because
he was to be blamed. For before
(Continued on page 8, column 1)

What Will You Tell Your Children?

"Lord, I am a poor helpless sin-
ner; I need your direction and
blessing today?" I ask you, do
you look up into His face every
day with a realization that you
can't do anything unless you do
it by faith? How I thank God
for this blessed truth, that we are
to live by faith, we are to walk
by faith, and that faith is to
characterize the life of every
child of God every day of his
life.

CONCLUSION

I am not saying that all these
things that came in the life of

and finisher of our faith."—Heb.
12:2.

Beloved, you faith doesn't be-
gin in your brain. Your faith
doesn't begin in your head. Your
faith is not a sense-knowledge
faith. The faith that saves—the
faith that keeps you saved—the
faith that you are to walk by—
the faith that I have been preach-
ing to you about is a faith that
doesn't come through any power
of yours, but it comes through
Jesus Christ as a gift from God.
He is the author and the finisher
of our faith, and all the faith that
we exercise that is pleasing to
God is a faith that comes as a
gift from God.

In the light of that, I come
back to my text which says:

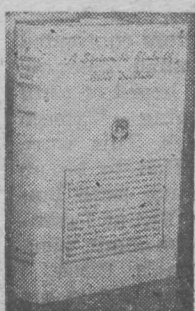
"Examine yourselves, whether
ye be in the faith; prove your
own selves. Know ye not your
own selves, how that Jesus Christ
is in you, except ye be repro-
bates?"—II Cor. 13:6.

I say, the only way you can
know whether you are in the
faith, or whether you are a relig-
ious reprobate, is on the basis of
faith. Paul says that you are to
examine yourself whether you be
in the faith.

Oh, might God help you to
make a little examination of your-

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Roman Catholic Bible

(Continued from page seven)

that some came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. And to his dissimulation the rest of the Jews consented so that Barnabas also was led by them into that dissimulation. But when I saw that they walked not uprightly unto the truth of the Gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?" Galatians 2:11-14.

Here Paul is writing about the awful hypocrisy that Peter was guilty of (for the word "dissimulation" means hypocrisy) by following after false teaching and hurting the new Christians in Galatia by his mistakes. If Peter were infallible why did he not recognize false teaching, why was he carried away by it, why did Paul have to rebuke him? NO MAN IS INFALLIBLE. It is only the Word of God that must be the final rule of faith and practice.

What Is The Way To God?

Roman Catholics are taught that the way to God is by Priests, Saints, and Mary. Often dear Roman Catholics are heard to pray, "Mary, pray for me." Why do they pray this way? Because they are taught that you approach God through Mary — or through the Saints of old — or through Priests.

"For there is one God and one mediator of God and men, the man Christ Jesus, Who gave Himself a redemption for all, a testimony in due times." — I Timothy 2:5-6.

There is only ONE mediator — only ONE way of approach to God.

"Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father, but

works, faithfulness to the Church, etc., etc.

"For by grace you are saved through faith: and that not of yourselves, for it is the gift of God: Not of works, that no man may glory." Ephesians 2:8-9.

"Not by the works of justice which we have done, but according to His mercy, He saved us, by the laver of regeneration and renovation of the Holy Ghost." Titus 3:5.

Salvation is a gift that God has to give, not merchandise that He has to sell. Salvation does not come by what you do for God — but it is the result of what God has done for you — in sending His Blessed Son to die on the Cross for your sins. The Bible declares that when you receive Christ as Saviour you have salvation as yours because it was given to you by God — not because you merit it in any way.

Must Christ Be Offered As A Continual Sacrifice?

Roman Catholics practice, through the Mass, a continual sacrifice of Jesus Christ.

The Mass is actually the offering up of Christ time after time, again and again. It pictures that the work of Christ is unfinished and that He must constantly be offered up for sin.

"For Jesus is not entered into the Holies made with hands, the patterns of the true; but into Heaven itself, that He may appear now in the presence of God for us: Nor yet that He should offer Himself often, as the high priest entereth into the Holies every year with the blood of others: For then He ought to have suffered often from the beginning of the world. But now once, at the end of ages, He hath appeared for the destruction of sin by the sacrifice of Himself. And as it is appointed unto men once to die, and after this the judgment: So also Christ was offered once to exhaust the sins of many. The second time He shall appear with-

He Stuck His Foot In His Mouth

A pastor and his guest preacher were in the "Amen Corner" awaiting the hour to start the service.

"Who's that ugly woman?" the guest preacher asked in a whisper, as he indicated the place a certain woman was seated.

"Why, that's my wife," said the pastor.

"No, I mean the one next to her," said the guest, hoping to exonerate himself from an embarrassing predicament.

"The one next to my wife is my daughter," said the pastor.

Comments

(Continued from page one) Lord will use him in a mighty way. Thank you all.

Mr. & Mrs. Geo. L. teBrake,

★ ★ ★ ★

I received your letter the other day. Sure was happy to hear from you, but sorry that financial conditions are slow. I wish I could send enough to pay the whole debt off, but being on a small retirement I am very limited financially.

I send a little to help in this great work that you and all your co-laborers are doing through the Calvary Baptist Church. To me T.B.E. is the greatest paper in circulation today to send the TRUTH to men and women in a world so darkened with sin.

It is my daily prayer for this great work you are doing. Hope you will receive sufficient support to keep this good work going for the glory of God. See I Tim. 6:18. I thank God for a small part in this ministry.

Always praying for you and all that are helping in this glorious task. O. B. Gabbard, Ky.

"I Should Like To Know"

(Continued from page 3) 8. Can a person be properly received into a Baptist church on Methodist baptism?

No. Methodist baptism is no better than Catholic baptism, for Methodist baptism came from the Catholics. Baptism is no better than the church that administers it.

What Will You Tell . . . ?

(Continued from page one)

when the paper was being printed, things were drifting, and lots of folk didn't agree with those editors and preachers who took the Bible position of insisting upon silence in the church on the part of the female members.

"You know, Daughter, that was the interesting thing about THE BAPTIST EXAMINER. Its editors always insisted upon quoting scripture for a proof of their position. They always insisted upon going back to the Bible and getting closer to God's Word instead of farther away from it.

"And Daughter, in your Grandma's day, Baptists believed in salvation by grace. Those who differed, sarcastically referred to it as 'Once in grace, always in grace.'

"In those days Baptists believed in depravity, regeneration, redemption through the blood, and that all this was based upon God's elective purposes.

"Yes, Daddy, I have noticed all those things in this paper. I have noticed that its editors contended for this doctrine called 'election' and which I never heard of until I started rumaging through Grandma's clippings. This word seemed to me at first to be an expression from some dead language of antiquity. But as I compared what they said about 'election' with Grandma's Bible, I found that what they had to say was based upon the Scriptures.

"Daddy, I just wonder why our

churches today are so different to those churches of Grandma's day. How does it happen, Daddy, that our churches have changed? Why is it that they preach so differently? Why is it that we never hear in our church today the doctrines that were once taught in THE BAPTIST EXAMINER?"

"Well, Daughter, it's a long story, but it centers mostly around our Seminary at Louisville. It degenerated through the years until a man by the name of Dale Moody finally became its President back in the late 60's or in the 1970's. He said he didn't believe that Baptists went any farther back than the 16th Century, and that he was only a Baptist because he thought them nearer right than anyone else. You see, he didn't actually believe Baptist churches were perpetuated from Christ and that they were

like they did 50 to 100 years or even less, when THE BAPTIST EXAMINER was being written. Have they all died out? Moody and his crowd of leaven all Baptists?

"No, Daughter, Jesus will build my church; gates of hell shall not prevail against it. There are churches — very few, scattered far apart, who are willing to contend for the truth. I know once in awhile our pastor refers to a little 'heresy hunters and critics.' Well, he is actually referring to the small churches, the far side of town. The group is much like the group of Grandma's day and the Baptists who supported THE BAPTIST EXAMINER. There are many of them. I understand there are still a few of them scattered over the country, for the doctrines that were taught in THE BAPTIST EXAMINER. These churches are not many, neither are they large. They looked upon as the officers of the earth by the Ecumenical movement, but they are still standing for the same truths in the Bible — the truths that Grandma believed, the truths that were preached in THE BAPTIST EXAMINER."

"But Daddy, what happens to THE BAPTIST EXAMINER? There were no recent clippings among Grandma's clippings. The editors still print it. Baptists still want a paper like that?"

"Well, Daughter, Baptists general never did want THE BAPTIST EXAMINER. They never did like it. They said it was too strict, too narrow, too automatic and critical."

"I know, Daddy, but why didn't it get printed anymore?"

"Well, Daughter, it takes a lot of money to print a paper. I tell you truly and briefly, the editors just ran out of money. As long as Grandma lived and as long as she sent her offerings, small as it may have been, to help support the paper, she got old and she couldn't carry the financial burden any longer. Many of the paper who gave her as long as they could have died and gone on to Glory. I guess, Daughter, the whole story is that the paper couldn't carry the financial burden any longer."

"I remember as a young girl that the editors of THE BAPTIST EXAMINER had what they called 'Rally Day,' and in about 1900 they called for a 'clasp of confidence' from their readers. I don't remember how this came out, but it seems to me that it had a great deal to do with much longer THE BAPTIST EXAMINER was printed. I don't know if that Grandma sent a large contribution at this time and insisted that I take out of my money from my salary offering."

"But Daddy, how about when Grandma couldn't send the paper any longer, why did you take over? Why didn't you send the same offerings that Grandma had, and even more, since you had a far better income than she had ever had on the farm? Instead of putting your money into offerings to THE BAPTIST EXAMINER, you know the Bible isn't it? Why didn't you send offerings to THE BAPTIST EXAMINER? Then maybe the editors would have been able to keep it going."

"You know, Daughter, we have to continue this conversation some other time. Since we continued Prayer Meeting on Wednesday night, they made Chairman of the Men's League at our church, and you are the head of the Pink Tea, we had better get to church or we will be late for our activities."

WHAT WILL YOU TELL YOUR CHILDREN?

What Will You Tell Your Children?

by Me." John 14:6.

Here is the plain statement of Our Lord Himself — YOU CAN COME TO GOD — not by the aid of any other human, living or dead — but you can come to Him yourself, through the Lord Jesus Christ.

Is Salvation Something That Men Can Possess Here And Now?

Roman Catholics are taught that salvation is something that is attained in the future life. They are not taught that it is something that may be had as a present possession.

"These things I write to you that you may know that you have eternal life: you who believe in the name of the Son of God." I John 5:13.

"Amen, amen, I say unto you that he who heareth My word and believeth Him that sent Me hath life everlasting and cometh not into judgment, but is passed from death to life." John 5:24.

"He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

"My sheep hear My voice. And I know them; and they follow Me. And I give them life everlasting; and they shall not perish forever. And no man shall pluck them out of My hand. That which My Father hath given Me is greater than all; and no one can snatch them out of the hand of My Father." John 10:27-29.

All these blessed passages show us that salvation is something that YOU MAY HAVE right now! Think of it! Salvation can be yours now! Read these wonderful Words of God again—see that you can have the wonderful joy of knowing that you are saved forever by trusting Christ as Saviour now!

How Is Salvation Attained?

Roman Catholics are taught that salvation comes by works. That it is the result of good

out sin to them, that expect Him unto salvation." Hebrews 9:24-28.

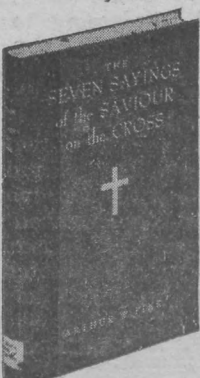
"And every priest indeed standeth daily ministering and often offering the same sacrifices which can never take away sins. But this man, offering one sacrifice for sins, for ever sitteth on the right hand of God, From henceforth expecting until His enemies be made His footstool. For by one oblation He hath perfected for ever them that are sanctified." Hebrews 10:11-14.

These passages sound the death knell of any man-made teaching that would suggest that any other offering or any further offering needs to be made for the salvation of lost souls than that one finished offering that Jesus Christ made when He died ONCE for our sins and FOREVER PUT THEM AWAY.

Dear Friend — the work of Christ is done! He has paid for a salvation that you may possess here and now if you will only receive Him alone as your eternal Saviour. Trust Him now — and you will be saved. —Wes Auger.

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