

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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Subjection Under God's Chastisement

The Fine Art Of CHRISTIAN GIVING

A. W. PINK

Heb. 12:9.

there.

2. It implies a renunciation of Self-will.

To be in subjection unto the Father presupposes a surrendering and resigning of ourselves to Him. A blessed illustration of this is found in Lev. 10:1-3, "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying I will be sanctified in them that come nigh Me and that the Lord spake, saying I will be sanctified in them that come nigh Me, and before all the people I will be glorified. And Aaron held his peace."

Consider the circumstances. Aaron's two sons, most probably intoxicated at the time, were suddenly cut off by Divine judgment. Their father had no warning to prepare him for this trial; yet he "held his peace"! O quarrel not against Jehovah. Be clay in the hands of the Potter. Take Christ's yoke upon you and learn of Him who was "meek and lowly in heart."

3. It signifies an acknowledgment of God's righteousness and

wisdom in all His dealings with us.

We must vindicate God. This is what the Psalmist did. "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness has afflicted me" (119:75). Let us see to it that Wisdom is ever justified by her children. Let our confession of her be "righteous art Thou, O Lord, and upright are Thy judgments" (Psa. 119:137). Whatever is sent, we must vindicate the Sender of all things. The Judge of all the earth cannot do wrong.

The Babylonian captivity was the severest affliction which God (Continued on page 2, column 2)

"Once In Grace, Always In Grace"

PASTOR ROY MASON

Read John 10:27-31

Text: "I give unto them eternal life and they shall never perish."

—John 10:28

By far the larger number of the denominations believe in falling from grace, so numbers are on that side, but the truth is not de-

By Frank B. Beck
Boston, Massachusetts

There has been much preaching amongst us on the right amount of money Christians should give to God and His Church. There has been very little preaching (if any) on the right attitude we must have in our giving. Many of us know how much we ought to begin giving (for the tithe should not be the ceiling but the floor of our giving) (Lev. 27:30), but few of us perhaps realize how to give it. Do you know that the gift is no good if it is not given in the right spirit?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). There's the secret. And the few who know it have learned the fine art of giving.

It is too bad that many of us do not get the blessing we should get in our giving. It is because we do not give cheerfully. We cannot understand just what the Lord Jesus meant when He said: "It is more blessed to give than to receive" (Acts 20:35). By nature it is the very opposite. We think it is more blessed to receive than to give. "What is this that He saith? . . . We cannot tell what He saith" (John 16:18). No?, then

that is because we have never learned how to give to God.

A pastor once preached an eloquent sermon about heaven. A member of his Church met him the next day and said: "Pastor, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

"Ah," said the minister, "I am glad of the opportunity of telling you where it begins this morning. I have just come from the hilltop yonder. In that cottage there is a member of our Church. She is sick in bed with a fever. Her two little children are sick in the other bed, and she has not got a bit of coal or a stick of wood, or flour or sugar or any bread."

"Now if you will go downtown and buy fifty dollars' worth of things, — nice provisions, and send them to her, and then go and say, 'My sister, I have brought you these provisions in the name of our Lord Jesus Christ,' ask for a Bible and read the Twenty-Third Psalm, and then get down on your knees and pray — if you don't learn some more about heaven before you get through, I'll pay the bill."

The next morning he said, "Pastor, I saw more of heaven, and I spent fifteen minutes in heaven as certainly as you are listening."

If we give cheerfully in Christ's name we shall have blessings from heaven here in an abundant measure.

You will understand that my text is speaking of the greatest matters in the Christian life. Even the instruction of this verse is (in my own opinion) going beyond the mere giving of a tenth of one's income to the Church (there are not too many who go beyond this — do you?). The verse has to do with a special famine fund offering being taken for the poor saints in Jerusalem. This would be above and beyond the regular tithes going into the house of God (Mal. 3:8-10 and I Tim. 3:15). You may read about this famine and special offering in such references as Acts 11:27-30; I Corinthians 16:1-4; and 2 Corinthians 8 and 9.

The Greatest Excellency—God

Here is the greatest excellency. God! "God loveth a cheerful giver."

He is the greatest Authority. He is the Creator of the heaven and the earth (Gen. 1:1) and all of (Continued on page 2, column 3)

Report on Rally Day

THANK GOD — WE WENT OVER OUR GOAL

With offerings which came from friends and supporters of THE BAPTIST EXAMINER living in 35 states, amounting to \$5,022.82, our Rally Day on June 12th was a blessed experience.

A few friends from nearby churches, as well as most of the members of Calvary Baptist Church, along with Bro. Lloyd Wyrick of the Macedonia Baptist Church, Chicago, Illinois were present to enjoy a buffet supper on our patio, a season of fellowship with one another, and then the formal session of the evening in our living room.

Bro. Bob read a number of the letters which had been received from our friends in which they

expressed their appreciation for the paper and their confidence in its editors. Following the Rally Day report, Bro. Wyrick, who came unexpectedly (but was very much welcome) from the Macedonia Baptist Church of Chicago, Illinois brought a message which was greatly appreciated by everyone present.

A Reminder

It would be wonderful this morning if we had this splendid offering to start out with for the future, but may our friends remember that this is to take care of the deficit of the past several months. We trust God might give

us good business in our printing shop and also that our subscriptions and offerings shall be above what they have been in the last several months, so that we might come to the end of the year in a more healthy financial condition than when we came to June 12th.

Many of our readers wrote on their checks that the offering was a "clasp of confidence." These statements, as well as the offerings, are a tremendous encouragement to us in that it brings us face to face with the fact that our readers do appreciate the ministry of TBE, and do have confidence in its editors.

(Continued on page 3, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER EIGHT: "PAUL AND SECURITY"

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." —Gal. 5:1-4.

I remember some years ago talking to a heretical preacher of another denomination who believed strongly in falling out of grace. He told me that the Apostle Paul was his model. Well, I am pretty well agreeable to go along

with that and make the Apostle Paul my model too. Then he said one reason why he had chosen Paul as the model for his life was the fact that Paul believed in falling out of grace, and that he too believed in falling out of grace. Well, he and I had to part company so far as Paul was concerned right then. It is true that the Apostle Paul uses the expression, "Ye are fallen from grace," but, beloved, it is not true that the Apostle Paul meant thereby that one can be saved by the grace of God today, and lost by sins that he may thereafter commit. Paul never taught that one could be lost spiritually after having been saved. If you will study carefully these first four verses

of the fifth chapter of Galatians, you will find that Paul is talking about individuals who have turned to the law, and who are seeking to be justified by the law.

May I say to you at the very outset that no man can be saved by the law. 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.

Here, then, is a verse that tells us that man who is seeking to be (Continued on page 2, col. 5)

INGERSOLL AND ONE OF HIS ADMIRERS

On one occasion Col. Robert G. Ingersoll, the agnostic lecturer of the last century, was announced to give an address on Hell. He declared he would prove conclusively that Hell was a wild dream of some scheming theologians who invented it to terrify credulous people. As he was launching into his subject, a half-drunken man arose in the audience and exclaimed, "Make it strong, Bob. There's a lot of us poor fellows depending on you. If you are wrong, we are all lost. So be sure to prove it clear and plain."

No amount of reasoning can nullify God's SURE WORD. He has spoken PLAINLY of a Hell for the finally impenitent and a Heaven for those who are saved. —H. A. Ironside.

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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. Do you think the Anti-christ knows a person, but decrees a will come out of the Roman Catholic Church?

Revelation 17 shows that there will be a union of the whore (apostate religion, dominated by Rome) and the beast (governmental power). See Rev. 17:7. It could possibly be a Romanist, though we do not know of any verse that definitely teaches such.

2. Where do some Baptist churches get the idea of dedicating babies?

This is simply another unscriptural practice that has gotten into some Baptist churches from the Protestants. Some Baptists, since they don't sprinkle babies, think they have to do something to "make up" for this lack, thereby competing with Protestant sprinkling. However, no Baptist church ought to indulge in such error.

3. A friend of mine says that baby dedication is harmless since Baptists don't teach that this is salvation or something by way of a blessing. Please comment.

Anything is of harm if it is not scriptural. We are not to try our faith and practice by what is or is not harmless; we are to try matters by the Word of God.

4. Is foreknowledge the basis for election? Or rather, is it God's decree, then foreknowledge, etc. My pastor says it all depends on the fact that God foreknew certain ones' faith.

That God foreknew our faith is not denied. However, the faith we have is His gift, (Eph. 2:8, 9, 1 Cor. 3:5). Hence, He could not have simply looked to see who "would believe," then elected, because He Himself is the One who gives faith. The truth is, He gives faith to those whom He has chosen.

The thing to remember about foreknowledge is that God foreknew certain persons, not simply characteristics of persons. In other words, His knowledge stretches all through time, choosing the persons to whom He gives His blessings. He did not choose these persons on the basis of anything in them, but He chose simply out of His own free grace and good pleasure. Why He blesses one and does not bless another is a matter that forever remains the secret of God. But He has declared that it is not because of any good in the creature (Romans 11:5, 6, also chapter 9).

I Peter 1:2 says we are elect according to the foreknowledge of God. Actually the word foreknowledge is elsewhere rendered **foreordained** (I Pet. 1:20). Do not, therefore, think of foreknowledge as being a bare foresight, but rather think of it as being the act of God whereby He not only

bliss upon the person.

Also remember this: God can foreknow nothing but what He Himself has already decreed. There is no way around this fact. Nothing could exist apart from God's own decree that it exist.

5. Can you give me the scriptures that prove that Jesus had brothers and sisters?

Study the following: Matt. 13:54-56, John 2:12, 7:5, Mark 6:3, Gal. 1:18, 19, I Cor. 9:5, Acts 1:13, 14, Psalms 69:8.

The Romanist dodge on this subject is that these brothers and sisters were only cousins. However, the word for "brethren" (adelphos) never is used in reference to a cousin. The Greek word "suggenes" is rendered "cousin" in Luke 1:36, 58, but is not used of the brothers and sisters of Christ.

Chastisement

(Continued from page one)
ever brought upon His earthly people during Old Testament times. Yet even then a renewed heart acknowledged God's righteousness in it: "Now therefore, our God, the great, the mighty and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before Thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Thy people, since the time of the kings of Assyria unto this day. Howbeit Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly." (Neh. 9:32, 33). God's enemies may talk of His injustice; let His children proclaim His righteousness. Because God is good, He can do nothing but what is right and good.

4. It includes a recognition of His care and a sense of His love. There is a sulking submission and there is a cheerful submission. There is a fatalistic submission which takes this attitude — this is inevitable, so I must bow to it; and there is a thankful submission, receiving with gratitude whatever God may be pleased to send us. "It is good for me that I have been afflicted; that I might learn Thy statutes" (Psa. 119:71). The Psalmist viewed his chastisements with the eye of faith, and doing so he perceived the love behind them. Remember that when God brings His people into the wilderness it is that they may learn more of His sufficiency; when He casts them into the furnace it is that they may enjoy His presence.

5. It involves an active per-

formance of His will.

Submission to the "Father of spirits" is something more than a passive thing. The other meanings to this expression which we have already considered are more or less of a negative character. But there is also a positive and an active side to it as well. To be "in subjection" also means to walk in His precepts and run in the way of His commandments. It means being submissive to His Word, our thoughts being formed and our ways being regulated by it. There is a doing as well as a suffering of God's will. God requires obedience from His children, a performance of duties. When we pray "Thy will be done" something more is meant than a pious acquiescence in the will of the Almighty; it also signifies, May Thy will be performed by me. Subjection unto the Father of spirits, then, is the practical owning of His Lordship.

II.—Reasons for this Subjection.

1. Because He is our Father. It is but right and meet that children should be in subjection to their father. How much more so when we have such a Father! There is nothing tyrannical about Him; His commandments "are not grievous," but are designed for our good. How profoundly thankful we should be that the great God now stands revealed as our "Father"! This is one of the distinctive revelations of the N. T. I very much doubt if Aaron or Eli, Job or David knew God in this relationship; yet they "submitted"! How much more ought we! May grace ever enable us to say with the Saviour, "the cup which My Father hath given Me, shall I not drink it!" (John 19:11).

2. Because this is the secret of true happiness. I believe that the force of the last two words in our text are "and be happy." The word "live" or "life" is used in this sense in Deut. 5:23 — note "prolong your days" is in addition. Such is its force in Psalm 69:42; 119:116. It is the fretful, the murmuring and rebellious, who are miserable and wretched. Making the will of God our haven is the true resting place for our hearts. Our lives conformed to His will is the secret of contentment and joy. "Take My yoke upon you . . . and ye shall find rest unto your souls," declared the Saviour. In keeping God's commandments there is great reward. "Great peace have they that love Thy law," said the Psalmist. May the Spirit of God work in all of us the true spirit of subjection, even though it takes severe chastisement to effect it.

Christian Giving

(Continued from page one)
the silver and the gold is the Lord's (Hag. 2:8). "It is He that giveth thee power to get wealth" (Deut. 8:18). All things come of and from Him, and when we give, we give Him but His own (I Chron. 29:14).

His must be the greatest approval. Whose love and favor and grace should we fervently seek after, compared with God's? If it can be said of you and me: "God loveth us," have we not reached the highest approval? To hear Christ say unto us: "The Father Himself loveth you" (John 16:27)!

The Greatest Emotion—Love

Here, too, is the greatest emotion, love! "God loveth a cheerful giver."

O, but the scope of God's love, does it not reach every man? "For God so loved the world that He gave His only begotten Son" (John 3:16).

There is a love wherewith He loves His blood-bought people such as the world knows nothing. "Christ . . . loved the church and gave Himself for it" (Eph. 5:25-27). "Having loved His own, which were in the world, He loved them unto the end" (John 13:1). To them God commands His love, in that Christ died for them (Rom. 5:8), that is, the saints (Rom. 1:7) who were in times past, sinners (Rom. 5:8).

According to my text, there is

another inner circle of the beloved of God. Does not God love all men? Some would say, Yes! Does He not love His own more, His elect people? Most certainly! Then is it also true that "God loveth a cheerful giver." And if God loves His elect as He does not love the world, then can we suggest that God's love is experienced in cheerful givers such as it is not enjoyed in the rest of the Redeemed?

Can I dare call this a special degree of Divine love? for there are special promises made to cheerful and liberal givers, which many saints of God appropriate for themselves, but may not be meant for them. Such as: "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

But this promise was presented to the Philippians who were cheerful givers to Paul the Apostle's welfare (as can be readily realized by reading verses 10, and 14 to 18, do not overlook this)! Also the promise so many of us quote: "And God is able to make all grace abound toward you (toward who)?; that ye always, having all sufficiency in all things may abound to every good work" (2 Cor. 9:8). You will see from verse seven that this is referred to cheerful givers!

The Greatest Enthusiasm—Cheerfulness

Then there is, in this text, the greatest enthusiasm, cheerfulness! "God loveth a cheerful giver."

This is a great advantage over any other kind of giver. For a Christian might give grudgingly. I am afraid I have heard them do so. Instead of giving cheerfully they have done so complainingly and critically. It would have been better if they had not given. God did not accept their gift. So God says, "not grudgingly." They are obedient, but grudgingly obedient. What good is that?

Some Christians are better than that. They give because it is necessary. They are obedient, and more than that, they are even willing to give. Willing to tithe, and willing sometimes to give beyond their tithe, with little or no grudging or groaning. But what can be said of them when they perform this function? They must needs confess: "We are unprofitable servants; we have done that which was our duty to do" (Luke 17:10). So God says: "not . . . of necessity."

"God loveth a cheerful giver." Not just one who obeys, or one who is willing, but one who wants to give, loves to give. Who gives with a song, not a sigh. Do you know that the Greek word for "cheerful" here is **hilaros**, from which we get the English word **hilarious**!

This is a great ability, to be carefree and merry in our giving to God. "God loveth a hilarious giver"! It is the difference between Ezra 2:69 and 2 Corinthians 8:3. Shall I be charitable and say that most Christians have reached the position of Ezra 2:69? This reference announces, "They gave after their ability." So Apostle Paul wrote to the Corinthians concerning the famine fund that they were so to give, as God hath prospered" (1 Cor. 16:2). But the liberal Macedonians are mentioned as (I am sure) an example of cheerful and hilarious givers, for they gave "beyond their power" or ability (2 Cor. 8:3).

The Greatest Expression—Giving

Finally, there is the greatest expression found in this text, giving! "God loveth a cheerful giver."

When a man gives it costs something, and when it costs him much you know he is concerned. If his treasure is in the Church his heart is in it. Otherwise it is not (Luke 12:34). I fear that I am correct when I say that many professing Christians need to learn a lesson from David, who in his day said: "I will not . . . offer burnt offerings without cost" (I Chron. 21:24). He would not let somebody else pay for them when he could and should. If all the members of the Church gave the same percentage of their salary and income as do you, would

New Mission Pensacola, FL

Recently the Grace Church of Birmingham, pastored by Bro. E. D. . . . organized a mission in Florida. The families . . . constitute this new end . . . shown themselves to be . . . TBE and we want to . . . our readers in this are . . . encouragement to this . . . any way that you can . . . Services are being he . . . Palafox, next door to . . . Post Office. The time . . . Sundays: 11 A. M. and . . . Wednesdays: 7 P. M. . . . A post card or letter to . . . sion, known as PENSAC . . . THODOX BAPTIST . . . will procure free lodg . . . meals for anyone from . . . town who might be tre . . . this area and would like . . . services. Address: P. O. . . . Pensacola, Florida.

the Church soar ahead down completely? Would were all hilarious givers!

Giving is the greatest sion for it is part of yo is a real communion. A . . . munion of saints. A . . . Indeed it is a commun . . . Christ Himself, for he . . . and gives to needy Chri . . . Gospel work, gives to . . . he will (with joy) discov . . . day of judgment (Matt . . . 40). God is always givi . . . and you are in fellowsh . . . the Eternal! And what . . . fellowship can there be . . . It is time that those . . . they are Christians and . . . been robbing God by re . . . pay tithes of their incom . . . Christ's Church (Mal. 3:8 . . . 23:23; II Tim. 3:15), rep . . . begin from this day for . . . so. What will you do? . . . It is time for those Ch . . . who are giving their tith . . . the Church to begin to g . . . thing above and beyond t . . . you?

It is time for all of us the Lord Jesus to give, not ingly, not of necessity, but fully, hilariously: "For God loveth a cheerful giver." Churches with such. Amen

"Life And Ministry Of Paul"

(Continued from page 1)
justified by works, never come a child of God. He has been saved, and he has been justified. He is still sins if he is trying to be by the works of the law. Now the Apostle Paul in tians 5:4 says that the man trying to be justified by the of the law has fallen away. That is, he has fallen away the principle of grace. He ing justification by the law rather than by the of God. He is in his sins an unsaved man. He never been justified, and he never become a child of God. What I ask, can fall from grace? that individual who is seen justify himself by his own — that individual who has been saved by the grace — that individual who is ing upon his works for salvation and justification. That loved, is fallen from grace. I ask then, beloved, particularize, who has fallen grace? And I'll answer you. (Continued on page 4, col.

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Six Trials Of Security

SUCH AS NO HYPOCRITE IN THE WORLD CAN STAND
(By An Old Divine)

Trial 1. No hypocrite can hate with him, as the ground of all his sin, hate it in its whole nature, hate it in its first motions; not because it troubles the conscience, or brings the man to hell, or renders him unsuited for his designs and relations in the world, but as it is sin.

Trial 2. No hypocrite can delight to be made ashamed by God in his duties, to be made purely nothing in his own eyes, and the eyes of others. This a sincere soul can do; he can take pleasure in the Lord's humbling of him. A hypocrite cannot endure to be outshone; the principle that actuates him is self-love; but a saint loves to be laid low before God.

Trial 3. No hypocrite can bless God, and love him from his heart, when God smites him in his dearest enjoyments or nearest lusts. Strike him in anything that his eye or heart is set upon, and he secretly hates Christ for so doing. Now, a saint, in such a case, will cling to Christ; he cannot but love him for all that.

Trial 4. No hypocrite can love the person of Christ as Christ, nor a saint as a saint. He only loves to be pardoned by Christ, and to have some comfort from him; but never finds in his heart to work in love to Christ, and have union

with him, as the ground of all his comforts. And so, as to a saint, he loves him not as a holy man, but for some other and more carnal reason.

Trial 5. No hypocrite can go on in any spiritual work or service for Christ with any contentment, without sensible comforts, or unless in outward respects the wind of men's favour fills his sails; but a saint can take pleasure in the poorest work of Christ, wherein he is least seen.

Trial 6. No hypocrite in the world can long to be like Christ, so as to be truly such in the sight of God. He cannot love the holiness of Christ so much as the good things he gets by Christ. A sincere heart, if he has never so much comfort, yet if he be not like Christ, he is not pleased.

This is a pressing and present direction to every reader — try, by sound evidences, thy sincerity. This is an age of false doctrine in the pulpit, and hollow profession in the pew; do not trust either thyself or any other man, but try the spirits, both thine own and the preacher's. Be genuine. Be according to the standard weight of the sanctuary; and may the Lord grant unto thee to be accepted of him in that day!

"Life And Ministry Of Paul"

(Continued from page two)

very particular manner. Every Methodist is fallen from grace; every Campbellite is fallen from grace; and every Holy Roller is fallen from grace — that is, if they believe what their church teaches. I say to you, every individual who believes in salvation by works has fallen from grace, and if a man believes in salvation by works he is an unsaved man — he has never been saved — and he never has come to see that Jesus Christ died for all of his sins. Therefore that individual has fallen from grace. In other words, the man who falls from grace is a man who never has been saved. He never has been in the grace of God. He is just seeking to save himself and be justified by his own works, which Paul declares is an absolute impossibility. He says that if that is your experience, then you have fallen from grace.

I'd like to go further and tell you that this Word of God very clearly gives to us a remarkable revelation as to security in the writings and the teachings of the Apostle Paul. I'd like to read to you a number of these teachings whereby you can see that all the way through the books Paul wrote, he believed, and taught,

and preached strongly the doctrine of the security of the believer.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord WILL NOT IMPUTE SIN." — Rom. 4:5-8.

Notice the word "impute." It means "to charge," and it says, "Blessed is the man to whom the Lord will not charge sin."

I ask, is there such an individual? Is there such a person in this world that God will not charge sin? I thank God that there is. God will not charge a believer with sin. Why? Because He has already charged that believer's sins to the Lord Jesus Christ.

The Word of God tells us that all of our past sins are paid for, and we are saved therefrom the day that we come to believe in Jesus. Listen:

"Whom God hath set forth to be a propitiation through faith in his blood, to believe his righteousness for the remission of SINS THAT ARE PAST, through the forbearance of God." — Rom.

3:25.

The day that you believe in Jesus Christ all your past sins are blotted out. From that time on God will not charge a sin to a believer. Why? Because He charges them to the believer's substitute, the Lord Jesus Christ.

How then could a man lose his salvation? How then could a man be anything other than secure? How then could a man be anything else except eternally saved? His past sins are blotted out the day that he believes in Jesus and God promises never, never to impute or charge another sin to that individual, but rather to charge them to the believer's substitute, Jesus Christ.

II

"That as sin hath reigned unto death, even so might grace reign through righteousness unto ETERNAL LIFE by Jesus Christ our Lord." — Rom. 5:21.

Go back to the Old Testament to the early chapters of Genesis and you will find the story of the entrance of sin into the human family. You will find how that sin became a reality. The result of that sin was that every individual died spiritually. Paul says that just like every individual died spiritually, as a result of sin, so every individual who believes on Jesus Christ has eternal life. Beloved, our eternal life in Jesus Christ is just as certain as our eternal death that we had in Adam.

I tell you, you can't read this passage in Romans 5:21 without seeing this truth plainly and forcefully presented to us, that death came as a result of sin. Everybody died because of sin. Everybody that believes in Jesus Christ has eternal life in the same measure.

III

"And we know that all things WORK TOGETHER FOR GOOD to them that love God, to them who are the called according to his purpose." — Rom. 8:28.

Many times in life you and I have fallen back upon this Scripture, believing it, accepting it, and trusting God in the light thereof. We have taken for granted that all things work together for good to them that love God. Therefore, in the light of this Scripture, if we are saved once, we are saved eternally. If all things work together for good to them that love God, then no man could ever be lost by sin that he commits after he is saved. It certainly couldn't be for his good for him to lose his salvation, and go to Hell, after he had trusted Jesus Christ, and had been saved. Beloved, as long as Romans 8:28 is in the Word of God, we know assuredly and positively that when we are saved once, we are saved eternally. We can never be lost by sins that we may thereafter commit, because all things work together for good to them that love God.

IV

"For I am persuaded, that neither 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.

I ask you, whose persuasion are you following? Are you following the persuasion of the Campbellites, who teach falling out of grace? Are you following the persuasion of the Methodists and the Holiness and all the Arminian sects who teach falling out of grace? Or are you following the persuasion of the Apostle Paul?

Paul says, "I am persuaded." Now what was his persuasion? He names nine agents and agencies — infernal, internal and external — and he says that none of these nine, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Beloved, there's not enough devils in Hell or outside of Hell to take a saved

The "Octopus" Tract

For about six or seven years, I have had a tract in print, illustrating the Southern Baptist Cooperative Program as an "Octopus" which supports all kinds of heresies and heretics. A drawing of an octopus on the tract shows how money is handed out to men who do not believe the Word of God. Also, the tract illustrates that the state papers ("iron curtain" papers) do not speak out against or mention the fact that Cooperative Program money is fed to heretics.

Recently, it has been charged by a Southern Baptist that we are not telling the truth about these state papers in view of the fact that several of them have lately carried strong statements of opposition to the heretical book on Genesis by Ralph Elliot, a Southern Baptist seminary professor at City. Several of these papers have also printed articles telling of some Oklahoma Baptist opposition to Dale Moody, the "Falling out grace" heretic of the Louisville seminary.

man out of the hand of God when once that man has trusted Jesus Christ and has been saved by the Son of God.

V

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end EVERLASTING LIFE." — Rom. 6:22.

I like to read through the Word of God to find this word "everlasting," and to notice how it is used. I find that the word "everlasting" is used 43 times in the New Testament to qualify the life we have in Christ Jesus, so 43 times we are told we have everlasting life in the Son of God.

It is also interesting to notice how the word "everlasting" is used elsewhere in the Word of God, to describe other things. For example, in Romans 11:16 the word "everlasting" is used to describe the eternity of God's existence, for it refers to Him as an everlasting God. Then in II Timothy 2:10 Paul talks about the duration of Christ in glory, that it is an everlasting duration. In II Peter 1:11 he tells that the duration of Christ's kingdom is an everlasting duration. In Matthew 25:46 he uses the word "everlasting" to predicate the destruction or the punishment of the wicked, and he says the punishment is everlasting.

Now notice, the word "everlasting" describes the eternity of God's existence. It describes the duration of Christ in glory. It describes the duration of Christ's kingdom. It describes the punishment of the wicked. Therefore, as long as God exists, as long as Christ's kingdom exists, as long as the wicked are punished, just that long do we have everlasting life. Or to put it in this wise, if the character of God should come to an end, if the duration of Christ in glory should end, if the duration of Christ's kingdom should come to an end, and if the punishment of the wicked should ever end, then, and then only, could the saved man be taken out of the hand of God, for the saved man has eternal, everlasting life, described by the same word that describes the eternity of God's existence, the duration of Christ in glory, the duration of Christ's kingdom, and the punishment of the wicked in Hell. I say to you, 43 times the word "everlasting" describes our life we have in Christ. Surely it is a 43 to 0 certainty that the salvation we have is absolutely secure in Jesus.

VI

"Jesus Christ: Who shall also CONFIRM YOU unto the end." — I Cor. 1:7,8.

Here the Apostle Paul gives us a statement relative to our security. The word "confirm" means "to make endure." And how long is it He is going to make us endure. Unto the end.

Beloved, that is long enough for me. So far as I am concerned,

Despite the charge, withdrawing the tract, the state papers have printed articles against Elliott, and heretics are positioned places within the columns of Southern Baptist papers. The state papers are these. Also, E. S. James, the Texas paper, recently position forces against the heretical book by Elliott. Furthermore, if the papers had not been printing the articles on Moody, they would have done so. But pressure from reports in the Convention and from some Bible within the Convention on state papers to take some of these papers printed all through the state papers. We are glad that at heretics have been employed by Baptist schools, they would little space for much else.

—BOB L. ROSS

VIII

"If any man's work abideth, he hath built thereupon, and receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." — I Cor. 5:14,15.

Here the Apostle Paul tells that a man's works may be burned up, but his salvation will remain secure.

Beloved, I think there is an individual today who is building up a false system of religion. I think there are perhaps many of them, in a false church, or false denomination, and they are spending their lives building up here, and there, and they are building up a heretical organization. I think there is going to be a reward for them, but when the Word of God says that the folk will have their works burned up, but they themselves will be saved, yet so by fire, I think they hoped for by reward will be gone, but the salvation will remain intact.

When I read this Scripture often think, there's going to be a lot of people in Heaven's house. They are not going to have a single reward. All of their works will be burned up, and all they will have left is their salvation. I am not doing (Continued on page 5, column 1)

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Every word of God is pure . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar.—Proverbs 30:5, 6.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.—Isaiah 40:8.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a descerner of the thoughts and intents of the heart.—Hebrews 4:12.

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:11.

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?—Jeremiah 23:29.

For ever, O Lord, thy word is settled in heaven.—Psalm 119:89.

Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.—Psalm 119:160.

Thou hast magnified thy word above all thy name.—Psalm 138:2.

Thy word is truth.—John 17:17.

The scripture cannot be broken.—John 10:35.

All scripture is given by inspiration of God.—2 Timothy 3:16.

Christian Beacon

"Life And Ministry Of Paul"

Continued from page four)

If any of their works will be burned, they will be in the poorhouse. Heaven without a single reward throughout all eternity.

IX

He hath also SEALED US, and given the earnest of the Spirit in our hearts.—II Cor. 1:20.

Notice that word "sealed." This tells us that He hath sealed the same word is used again, we read:

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Eph. 4:30.

How long are we sealed? When is the day of redemption? Let the Scripture answer the question. Listen:

And when these things began to pass, then look up, lift up your heads; for YOUR REDEMPTION DRAWETH NEAR.—Luke 21:28.

Here Paul is talking about the redemption of the body, and he says that the redemption of the body will take place when Christ comes in glory. Now come back to Ephesians 4:30 and II Corinthians 1:22, and what do these tell us. They tell us that we are sealed unto the day of redemption, which is the time when Christ comes to redeem the body. Beloved, He is going to seal us sealed and safe and secure until the hour of the second coming when He redeems this body, and, beloved, if He keeps us sealed, I don't think there will be any doubt but what He will keep us throughout a never-ending eternity.

The word "sealed" has always been an interesting word to me. I have read how Daniel was put in the lion's den.

The old king signed the decree to cast old Daniel down into the lion's den, he took his signet ring and put it down upon the wax and sealed it, so we read in Daniel 6:17. He thus sealed the decree that Daniel was to be put in that lion's den.

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and never build it. I remember one house that was started. It stood there until it almost rotted and fell down, but it never was finished. The house never was completed.

I say to you, beloved, God doesn't do things like that. God finishes what He begins, for Paul says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

XII

"And the very God of peace sanctify you wholly; and I pray God your WHOLE spirit and soul and body be PRESERVED blameless unto the coming of our Lord Jesus Christ, faithful is he that telleth you, who also will do it."—I Thess. 5:23,24.

This is one of the great prayers that Paul prayed. And what is the prayer? He is praying for us so far as body, soul and spirit are concerned. From a theological standpoint, we might say that we are trichotomous — body, soul and spirit, and Paul prayed that body, soul and spirit shall be preserved. How long? Unto the coming of our Lord Jesus Christ.

Then Paul finishes his prayer by saying, "Faithful is he that calleth you, who also will do it." In other words, Paul says, "I know He is faithful, and He'll do exactly what I have prayed."

Talk about a man losing his salvation! The prayer is that we'll be preserved blameless unto the coming of the Lord Jesus Christ.

XIII

"For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed; and am PERSUADED that he is able to keep that which I have COMMITTED unto him against that day."—II Tim. 1:22.

Do you have that persuasion? Do you have that confidence? Are you persuaded that God is able to keep that which you have committed unto Him?

If a man had \$1,000 in his pocket, he would be most foolish to walk around the streets of Ashland with that \$1,000 in his pockets. What would be the sensible thing to do? Why, go to the bank the first thing tomorrow morning and push that money through the window of the teller and let him keep it. Why? Because the bank is in the business of keeping money. It is their business to protect it, and care for it, and keep it.

Beloved, listen, a man is foolish to try to keep what he can't. If I were trying to keep myself saved, I'd think I was just as foolish as if I were to carry \$1,000 around in my pocket. The day I was saved, I committed my soul into the hands of the Lord Jesus Christ, and I have this assurance that He is able to keep that which I have committed unto Him against that day.

XIV

"Notwithstanding the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will PRESERVE me unto his heavenly kingdom to whom be glory for ever and ever."—II Tim. 4:17,18.

Paul says, "God had some preaching for me to do, and I had to do it. The Gentiles had something to hear, and they were

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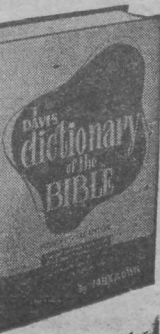
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British Surgeons Relate Smoking And Lung Cancer

The American cigarette industry is doing all it can to hush a report made by top British surgeons recently.

A two-year study showed cigarette smoking to be the most likely cause of the recent worldwide increase in lung cancer deaths.

The study, performed by a committee from Britain's Royal College of Surgeons, also concluded that cigarettes may be a contributing cause of death from a number of diseases other than lung cancer.

Some of the committee's conclusions leaked out several weeks ago but the full 70-page report was not made public until recently. The study covered thousands of case histories and more than 2000 other medical inquiries into smoking.

The tobacco industry promptly replied that the report was not "conclusive."

However, in the face of scores of the many fact-finding surveys during the last five years, the cigarette industry is begin-

ning to look not just a little silly. The British report gains more impetus when we learn that all the doctors engaged in the study who smoked have quit to a man. They must have believed their findings.

Furthermore, they recommend that steps be taken to curb cigarette advertising and the latest is that the British government will respond with a sky-high tax that will make the pack purchase almost prohibitive. Particularly did the English doctors express concern for the health of young people.

How does it go in this country? In the earliest national smoke-sale survey released this year, Business Week reported that cigarette smoking has lit new fires under domestic sales — with Pall Mall taking first honors for the third year in a row. Total sales of cigarettes in the year 1961 set a new record. If they hold the same rate of gain in 1962, domestic sales will pass the half trillion mark, and exports will add something like another 500-billion.

Against the multi-million dollar screen of cigarette advertising, our American Cancer Society is to be commended in their efforts nonetheless. Why do teen-agers smoke? The Society, in an effort to get the answer to this question, invited 900 teen-agers from junior and senior high schools in the Washington metropolitan area to a conference at nearby Williamsburg, Va.

So long as cigarette smoking is a common and socially accepted habit, the teen-agers agreed after a two-day discussion, it will be difficult to keep them from starting the habit, no matter what the risks to their future health.

The youth conference on Smoking and Lung Cancer was the first of a series which the society plans to sponsor throughout the nation in connection with its campaign to inform young people about the link between tobacco and the rising death rate in lung malignancies.

Dr. Joseph W. Peabody, a Washington chest surgeon, told the students: "My work would be reduced by 90 per cent if nobody ever smoked."

"There no longer is any doubt that cancer of the lung is closely related to cigarette smoking. Furthermore, smoking is also a causative in most other chest diseases, heart disease and other health problems."

Morticians attest to the fact that bodies of dead smokers have lungs of an unhealthy gray color; whereas, non-smokers even in old age retain normal flesh-colored lung tissue. The Creator did not make the human body to live with tobacco smoke poisons.

We should cooperate with medical science in promoting their efforts to save especially our young people from being chained to this subtle destructive force.

—Christian Crusade

Beloved, listen, the reason those lions didn't chew on Paul was because God was delivering him, and God was going to keep on delivering him until his preaching was finished. Paul said, "That leads me to believe that He is going to preserve me unto His heavenly kingdom — preserve me physically to carry on His ministry, and preserve me spiritually unto the heavenly kingdom."

Beloved, I can't read verses like this without the fullest assurance that we have security in the Lord Jesus Christ.

XV

"In hope of eternal life, which God, that CANNOT LIE, promised before the world began."—Titus 1:20.

Beloved, if you believe in falling from grace, you will have to call God a liar, because the God who can't lie has promised eternal life. It is one of two things: it is either calling God a liar when we preach falling from grace, or else it is accepting the security of the saved and saying, "God, I believe you are telling the truth."

I say to you, that is pretty hard preaching when you think about all of our unsaved friends who are Arminian and who believe in falling out of grace. This is pretty hard preaching, but that is the truth. What they are actually doing is calling God a liar, yet the Bible says that God can't lie, and the God who can't lie has promised eternal life to us in Christ Jesus.

This would tell us that Christ has redeemed us from all iniquity. Then if He has redeemed us from all iniquity, what is there for us to go to Hell for? How could we lose our salvation? How could we be anything else but secure?

We also read: "Having forgiven you ALL TRESPASSES."—Col. 2:15.

"The blood of Jesus Christ his

(Continued on page 6, column 1)

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The Law In Relation To The Gospel

By J. R. BOYD
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The Bible says sin is lawless-ness, the devil is the lawless one and the carnal mind is irreconcilably rebellious against God and His authority. It is not surprising to find many schemes and popular lines of teaching which little and deny the authority of controlling rights of God. Thus, sincere and well meaning Christians have catered to the evil within them by accepting and propagating ideas that were derogatory to the law of God. They have embraced such errors as the erroneous dispensational theory, which shamelessly speaks of the law as being opposed to the Gospel and as being dead and buried nearly two thousand years.

The Bible does not teach that the Law is against the Gospel. It does not say that the Law is dead. The Law is perfect, is good, is just, is needed, is active and enduring yet, is eternal and indestructible (See Ps. 19:7, Rom. 7:12 and 14, 1 Tim. 1:8-11). The Bible does not treat the Law of God as a substitute for or an opponent to the Gospel.

The Lord Jesus preached the Gospel, but the samples we have of His messages show many wise and heavy applications of the Law. Where conviction was needed to expose sin or subdue pride the Lord did not use the promises of grace only. He used the sharp word of the Law. Thus, in His sermon on the Mount, in His dealings with the rich, young ruler, the lawyer, Nicodemus and wherever He encountered unrepentant sinners, Christ pressed upon them the convicting message of the standard of the Law. To believers, the Lord gives the promise of grace and the soothing comfort of merciful love, but under there is a genuine sense of sin and need. He prescribes and uses the Law.

I am convinced that there are thousands of preachers and God-fearing believers who are blissfully ignorant of the promises of grace. The messages they preach and support differ in substance and emphasis from those of the Lord. They have allowed themselves to be victimized by twisted theories which relegate essential parts of the Gospel to the past, or days to come, and the twisted story they give is little more than a lifeless caricature of the real Gospel. They do not honor and consistently tell the lost and the unsaved that they are under the Law until they come. (Gal. 3:21-25). If they are under the Law already, they fall so far short of scriptural standards in emphasizing the reality and horror of this fact that their hearers are not moved a bit more than they are under modernism. Promises made without the sharp authority of the Law are usually lacking in respect, in gratitude and in proper love for God.

Then too, many run away with the utterly false and lawless idea of being under grace they are free from restrictions and right-

eously regulating rules. They have God in their hearts, so they are ruled by the impulses and urges of their own beings and often are as resentful of anything like controlling authority as the devil himself is. Their favorite assertion is, "I am not under law; I am under grace." They forget that Christ Himself pleased not Himself, that Paul, the greatest of the apostolic advocates of grace, was always careful to show that he was "under the law to Christ."

Indeed, this rule is so general that we dare to say that there is no Gospel without law, expressed either to convict the unsaved, or direct the saint. The very essence of faith is the recognition of the absoluteness of Divine authority and the finality of God's rule. This antinomian idea that because the Christian is under grace, he is not subject to regulating rules and controls, is the very opposite to the message and attitude of true faith. True repentance is a renouncing of our own will and ways and an abandonment of ourselves to the authority and control of Christ. We exercise faith only to the extent that we recognize the Lord's authority and submit to His complete control. The difference between the saved state and the unsaved, is not that the Christian is less subject to law, but is less resentful toward it, because his inward desires are now more in line with the righteous standards expressed in God's Word. He now lives to develop and exercise the qualities described in Paul's picture of the fruit of the Spirit, qualities "against which there is no law"; (See Gal. 5:22 and 23) so as his life reaches out and up in these directions he finds no restrictions, but only inspiring encouragement in God and infinite scope for improvement.

Now, let me summarize this too scanty study. The Law of God is a transcript of God's holy nature. It cannot die a bit more than God can die. It was given as an inevitable part of God's revelation of Himself and as a necessary corollary to the promises of grace. It was given to silence our foolish boasting and to show our complete and sinful failure to measure up to God's standard. It did not belong to one dispensation or age more than another. It still stands unchangeable and still applies in all its terrible force to unsaved sinners as the measure by which they will be judged and punished and to Christians as a guide to what constitutes righteous living. It applies more widely today than ever, because of the increased range of the spread of Gospel light. (See Acts 17:30 and 31, and 2 Cor. 5:10).

It should be used in teaching and preaching, as it is in the whole Bible, to convict of sin, to measure and also manifest the work of Christ on our behalf and to stimulate and direct obedient believers in lives of righteousness. The Law condemns all who are not in Christ and prescribes the blessings and benefits which the justified can and should expect as a result of their vicarious fulfillment of it in Christ. While the Law cannot and does not condemn the believer to damnation, he, as a participant in the boundless grace of God, is not less obligated to recognize Divine authority. Instead, he comes under the newer and fuller revelation described by Christ as "a new commandment." He remembers that his release from condemnation and his receiving of the Holy Spirit was to the end "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:4) If he walks by the faith of the Son of God, he must ever remember that the mind of Christ which is to be in us was always controlled by the Father's will, must always be about His Father's business and directed

by Him always to do those things which are well pleasing in His sight. The Gospel, Christ said, was not designed to destroy or disparage the Law, but to honour and fulfill it. Thus, Paul could ask, "Do we make void the law through faith?" and he could answer himself by saying, "God forbid: yea, we establish the law."

Away then with every insane and sinful system which would fence the Law of God up to one little nation and one little period, which would make Christ not only a law-breaker, but a law killer. Away with this devilish pandering to the lawless devil that still strains within me, to find some excuse for becoming an opponent to the rightly crowned Christ of God. Let us get back to His feet and resolve that we shall allow no interpretation of Scripture over our lives which in any slightest degree tends to lessen the completeness of His authority, or replace His control in our lives. Let us seek to preach and teach as He did and as His Spirit-filled apostles did and the world, the churches and our own lives will be better for it.

"Once In Grace . . ."

(Continued from page one)

"Me and Jesus"

2—I believe that once saved, always saved, because salvation is by grace. "By grace are ye saved, through faith." If salvation is by grace, it is apart from all merit, for the Bible says that which is of works is "no more of grace." There isn't a nickle's worth of difference between working to get saved, and working to keep saved. If you finally get to heaven through living up to a certain standard, you can rightfully claim that you are there partly through your own works. But the Bible says "NOT of works, lest any man should boast." Rest assured of one thing—if you reach heaven you are not going to stick out your chest and say, "Look what Me and Jesus did." The doctrine of falling from grace doesn't do a thing in the world, but destroy the doctrine of salvation by grace.

3—I believe once saved always saved, because anything else would wreck the eternal purposes and plans of Almighty God. The Bible teaches plainly that God foreknew us and planned our salvation back before the world was. In the first chapter of Ephesians, it says, "According as he hath chosen us in him before the foundation of the world." And, in the Book of Revelation we read that our names were written in the Lamb's Book of Life back before the foundation of the world. It is the clear indication of Scripture that when God planned our salvation, he likewise planned everything that would be necessary to bring us to salvation and to final glorification. Now the question I raise is this: Would God have a person in his divine plan from all eternity—would he send his Son to die for that person's redemption—would he plan everything leading up to a person's salvation—then would he let the devil wreck all of his planning and bring everything to naught by causing that person to fall from grace? Why that is one of the most absurd assumptions that one could ever be asked to make. My friends, whether people understand it or not—or like it or not—the doctrine of election is taught here in the Bible, and there is no way under the sun of reconciling election with falling from grace.

4—I believe once saved always is stronger than the devil. I don't saved, because I believe that God think that any one of you doubts for a minute that the devil would take every soul out of God's hands if he could do it. If he could pluck one soul out, then he would pluck all of them out, but Jesus said something in our Scripture lesson that takes care of that. He said "My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." Somebody says, "Yes it says that no man can pluck them out, but the devil is not a man." Listen—take a look at that 29th verse and you will see that the word "man" is in italics, which means that it isn't in the original, but was supplied by the translators in an attempt to fill out what they thought the meaning to be. The truth is, the

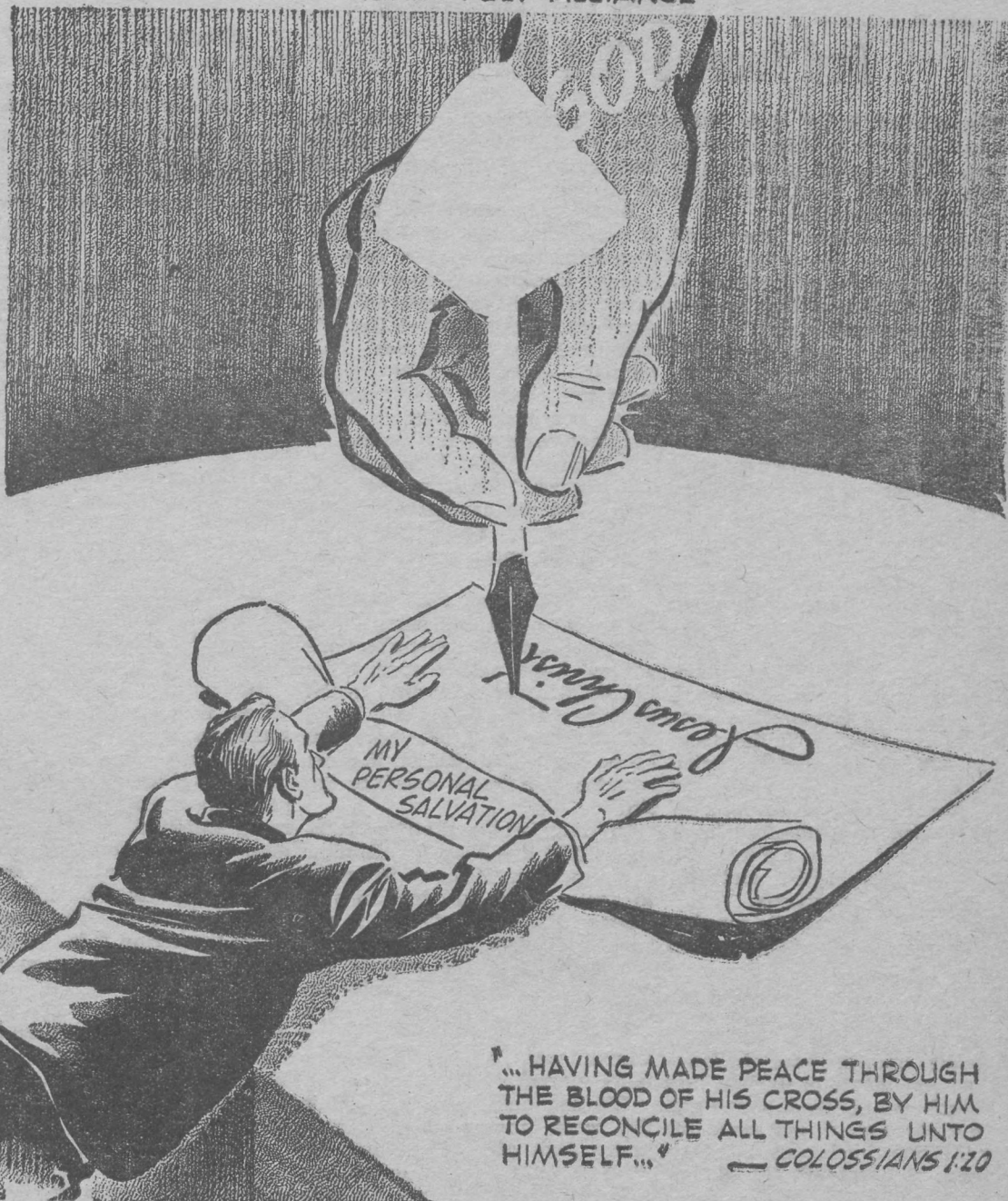
meaning is "no one" is able—and that takes in both man and devil.

Stamped With God's Brand

I used to live out west in the land of ranches and cattle. I enjoy going out west, and that's why we often vacation out there. The great rolling plains and the purple mountains in the distance—the great flocks and herds, always fascinate me. Those big ranches all have their particular brand. They round up their cattle and place the branding mark of the ranch upon them. That's the ranch's seal that betokens the fact that those cattle belong to that ranch. Out west they used to have a lot of trouble with cattle rustlers—men who would sneak in and seek to steal the cattle that had the mark and seal of a certain ranch on them. Sometimes they would try to change the mark or seal. Now every believer in Christ has God's brand or seal stamped within his very soul. The Holy Spirit is that seal. Listen to this: (Ephes. 1:3) And again we read, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." The thieves used to rustle cattle, but I want to tell you that that old thief the devil is not going to be able to rustle God's sheep that have his very brand stamped upon him. When God puts on his

(Continued on page 8, column 3)

HEART-FELT ALLIANCE



"... HAVING MADE PEACE THROUGH THE BLOOD OF HIS CROSS, BY HIM TO RECONCILE ALL THINGS INTO HIMSELF..." — COLOSSIANS 1:20

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Has Billie Sol "Fallen Out Of Grace" And Become "Cut Off"?

The alleged Billie Sol Estes scandal is about the biggest news today. It is carried in the news media not only in America but also in other countries.

He is not mentioned here to add to his woes, nor do we propose to express an opinion of his case in the eyes of the law. Our interest in the case is purely religious.

Mr. Estes is a member of the "Church of Christ" of Pecos, Texas. In the Dallas Morning News, May 11, 1962, his minister, Mr. W. S. Boyett, expressed bewilderment at what has happened to the financier, and states that Mr. Estes had made a "confession of sinning against the church but not an admission of violating the laws of the land." After the confession to the church, the minister goes on to explain, many of the members with tears in their eyes moved forward to shake his hand.

What does all that measure up to in the light of Campbellite doctrine of apostasy, or "falling from grace?" Many times in discussion with these people my opponents have declared that sin cuts one off from Christ, and therefore he is lost again and bound for torment. They use John 15:1-5 and Hebrews 10:26 as proof texts.

So let's try Billie Sol's case before the tribunal of these two passages.

1. On the first passage they argue that a sinning "branch" must be cut off, or taken out of Christ. Time and again we have challenged our opponents to explain how a branch cut off from a tree can be put back into it, and until this day this question has not been answered. The late C. R. Nichol, whom we met in religious controversy, said:

"As man became dead in sins by violating God's law, it follows that he will die a similar death every time he sins — violates God's law. If this is not true, then the same cause ceases to produce the same effect . . . When the child of God sins, he is certainly separated from God" (Nichol's Pocket Bible Encyclopedia, p. 25).

That is what one of the leading ministers and debaters of the "Church of Christ" said. That is the doctrine of this church.

Billie Sol, a "branch in Christ" sinned; therefore Billie Sol was cut off, or separated from God, as the Pecos minister says the financier had sinned. How, then, can he be put back into the "vine"? Since such a process is impossible, it means "farewell, Mr. Estes," or anyone else in like condition.

But we are told he "confessed his sins to the church." What benefit is that? Can the church put him back into the "vine"? What put him into the vine in the first place? These people tell us the sinner must: (1) Hear the word (2) believe; (3) repent; (4) confess; and (5) be baptized.

Now, Billie Sol being "cut off," he must have been in the same or even worse state than at the beginning. If it took FIVE things to save him at the first, HOW COULD HE BE SAVED BY ONLY ONE THING, that is, a simple confession? If it requires baptism to put the sinner into

Christ, why does it not take baptism to put the apostate sinner back into Him, if he can get back at all?

Billie Sol confessing to the church, whom the members forgive with tears in their eyes, is strange Campbellite doctrine, for many times have we heard our opponents make light of Baptists confessing to the church their wrongs, and especially when tears are shed by the forgiving ones. Let them hereafter keep silence forever on this point.

2. Hebrews 10:26 is also urged, which says: "For if we sin wilfully after we have received the knowledge of truth, there remaineth no more sacrifice for sin."

Did Billie Sol sin wilfully? Surely no one could carry on in such financial complications without knowing his error. If he did sin wilfully, according to the doctrine of Mr. Campbell, he is GONE FOREVER, for how can he be restored to Christ, if there remains "no more sacrifice for sin?"

But they twist and torture Hebrews 10:26 like they do all other passages when it comes to trying to prove their doctrine. In this passage the child of God is not spoken of, but the sinner who comes to know the way of life and then wilfully and finally rejects it. In other words, there is no other sacrifices for sin but Christ Jesus. To reject Him means one's eternal doom.

We can only wish that Billie Sol were innocent, for he is a young man of great ability. We shall await the legal unfoldings to know whether or not his case shall make the "Tea Pot Dome" scandal in the 20s look like a glass of pink tea.

In the meantime, however, let our "Church of Christ" debating friends answer the question: How can a branch cut off from the vine be reinserted, and how can one be saved again when there is "no more sacrifice for sin?"

Furthermore, we shall remember the Billie Sol Estes case, when an opponent ever again reads some scurrilous statement from any Baptist preacher.

—American Baptist

"Once In Grace . . ."

(Continued from page 7)

stamp or seal, it is not for a day or a month or ten years — it is unto the day of redemption.

5—I believe once saved always saved, BECAUSE OF THE VERY NATURE OF THE NEW BIRTH. When you were born into this world of certain parents, you were born to stay born. I have known people to get in the glooms and to say, "I wish I had never been born." But that wish didn't do any good. Here is a fellow who is born of colored parents, and he wishes that he had been born of white, but wish all he pleases, he can't be unborn himself and go back and come into the world again. There used to be a song that was sung when I was a boy, and it was supposed to express the feeling of a colored fellow. It went something like this:

"Coon, coon, coon, I wish my color would fade,

I wish my hair was of a lightah shade."

But wishing didn't change it. When it comes to being born again, people teach that a person can be unborn spiritually — can be lost — then can repent and can be born again no telling how many different times. I say, that goes contrary to what we know about birth. You can't be born physically — then be unborn, and later be born into the world another time. And it is just as true that you can't be born spiritually through the operation of the Spirit of God, and become unborn, and later on be born spiritually all over again. No, there is but one spiritual birth, and that spiritual birth is a permanent thing.

Can The Lord Hold Out?

6—I believe once saved always saved, BECAUSE WE ARE KEPT, NOT BY OURSELVES THROUGH OUR WORKS, BUT BY THE POWER OF GOD. Isn't that what the Bible says? It says, "Who are kept by the power of God through faith unto salvation, ready to be revealed at the last time." Colored people to me are the most amusing people in the world. They can reduce the most profound truths to the simplest terms. In my first pastorate we had an old colored man and his wife who took care of the church, and they always came into the

auditorium and sat down in the back and listened to the preaching. Many times I would ask them if they understood what I was talking about, and if they got what I was talking about, I knew I had made it sufficiently plain. One day a man met the old negro and he was talking to him about religion. The old fellow said, "Yessuh I has served de Lawd for fifty yeaahs." "Well uncle," said the man, "after keeping the faith for that long time, you must feel pretty certain of holding out to the end." The old colored man rolled his eyes and said, "Ah Massah, dat aint de pint, de question is can de Lawd hold out to de end, an' I guess I can trust him." That old colored fellow wasn't a theologian but he had the truth. The question is not as to our strength and ability to hold out — the question is as to the ability of our Lord to hold out. Ours is to hold onto him while he holds onto us, and he will do the holding out. Sometimes people in their egotism congratulate themselves on how well they have held on. They remind me of the little boy. A man had hold of the hand of his little boy as they crossed a busy, congested street, and when they were about half way across the little boy's feet slipped on the wet paving and he would have gone down had it not been for his

IF THEY DON'T LIKE IT, THE DOOR IS OPEN

When I preach I regard neither doctors nor magistrates, of whom I have above forty in the congregation; I have all my eyes on the servant maids and on the children. And if the learned men are not well pleased with what they hear, well, the door is open.

—Martin Luther

father. The father held onto his hand, and just lifted him dangling off his feet until they were safely across. The little boy rather proudly said, "I hanged on, didn't I daddy?" Yes, but his father first "hanged on" to him. That's exactly how it is with these people who are proud of their own keeping power. Their attitude is, "Look, Father, how well I'm doing. I'm hanging on, ain't I?" They need to realize that the strength is not in themselves — it is in that strong right hand of the One of whom Jesus spoke when he said, "And no one is able to pluck them out of my Father's hand."

No Footrace With Devil!

7—I believe once saved always saved, BECAUSE I DO NOT BELIEVE THAT GOD HAS ANY FAKE CELEBRATIONS GOING ON IN HIS PRESENCE. Jesus said, "I say unto you there is joy in the presence of the angels of God over one sinner that repenteth." I ask you, would angels rejoice — would God rejoice over the turning of a sinner who would eventually lose his salvation and perish in hell? If such were possible, then you can imagine God stopping the rejoicing and saying, "Let up on your rejoicing angels — I can foresee that six months from now this man will fall and lose his salvation, and the devil will finally get him." And the harpers cease playing their harps, the trumpets grow still, the songs cease, and gloom hangs over heaven, as the angels bow their heads in grief at the news. No — ten thousand times no! When joy breaks out in heaven because a sinner has found his way to God, there is no reservation about it, for something has happened that the devil will never be able to nullify. Back there in the long ago, a writer—I think it was the writer of the Book of Ecclesiastes, said, "I know that whatsoever God doeth, it shall be forever." Thank God, that is true — when he saves a soul, he doesn't just put that soul on probation and say, "I turn you loose to run a footrace with the devil — if you can outrun him, alright, but if you can't, it's your bad luck." We would all lose out, if that were the situation, but I'm glad to say that is not the situa-

tion. Everyone about whom angels rejoice, will one day cross the threshold to sing and rejoice around the throne of God.

I don't have the time to go on and on with the many reasons that I could offer in proof that every soul saved is safe, everlasting life is everlasting, there is one last reason that I am bound to give. It is this: I am in grace always in grace is because WE HAVE AN EVER LIVING SAVIOUR WHO CONSTANTLY MAKES INTERCESSION FOR US. (Heb. 7:24-25) I am willing to admit that if I should die, I would lose my salvation, but since he "ever lives" and "ever maketh intercession" am not going to lose it. His intercession is not upon the basis of my goodness and my merit, it is upon the basis of the fact that he paid my sin debt through the shedding of his blood for me. I think just here of an illustration that I have often thought of in the days of ancient Rome. There was a man who had served in the army. He had lost both arms in battle. He had a brother who was broken the law and had done a disgraceful thing. That brother was being tried in court, and he was in danger of forfeiting his life. But when the trial was its most crucial point and the question was asked if there was anyone who had anything to say in the young man's behalf, the brother arose. He said, "I plead innocence for my brother. I do not seek to excuse his deeds — I stand here as a brother who has loyally served Rome at the risk of his life. I plead for mercy for him." The judge lifted the stubs of his arms and said, "This is the plea I make. I ask mercy for my brother. I don't know just what effect the man's plea had upon that judge. He was only a man and he could not make up for his brother's misdeeds. But the Lord Jesus Christ was not just a man — he was God and thus able to pay the sin penalty and sin debt of every person who should trust him, and that is what he did for me. And as that Roman judge lifted up his stubs of arms in appeal, so the Lord Jesus Christ can point to his wounded side, his nail scarred hands, and his pierced by the thorns, and say that with these he made full payment for our sins. How can he ever take away my salvation when "He ever liveth to do such intercession for me?"

A Mighty Salvation

I don't come to you today with a little salvation secured at a little price. I come to you with a great salvation — an everlasting salvation purchased at the cost of the life blood of God's Son. I come with a salvation that you can never merit — that you can never work for and earn a million years. I come with a salvation that is by grace through faith. I come with a salvation great, that the Bible tells us even the angels desire to look upon. I come to you with a salvation that will save you and secure your soul for the next billion years.

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To ever created thing, God has given a tongue that proclaims a resurrection. If the Father designs to touch with Divine power the cold and pulseless heart of the buried acorn and make it burst forth from its prison walls, will He leave neglected in the earth the body of man, made in the image of his Creator? If He stoops to give the rose bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the word of hope to the sons of men when the frost of another winter comes? If matter, mute and inanimate, though changed by the force of nature into a multitude of forms can never die, will the spirit of man suffer annihilation when it has paid a brief visit, like a royal guest, to the tenement of clay? No. I am as sure that there is another life as I am that I live today.

In Cairo, I secured a few grains of wheat that had slumbered for more than three thousand years in an Egyptian tomb. As I looked at them, this thought came into my mind: if one of those grains had been planted upon the banks of the Nile the year after it grew, and all its lineal descendants planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the seething millions of the world.

A grain of wheat has the power to discard its body and from earth and air fashion a new body

so much like the old one that we cannot tell one from the other. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has the power to clothe itself with a new body, suited to its new existence, when this earthly frame has crumbled into dust.



THE BUILDER

"A BUILDER built a temple, He wrought it with grace and skill; Pillars and joists and arches— All fashioned to work his will, And men said as they saw its beauty, 'It never shall know decay; Great is thy skill, O Builder! Thy fame shall endure for aye.'"

"A TEACHER built a temple With loving and infinite care, Planning each arch with patience, Laying each stone with prayer. None praised the unceasing efforts, None knew of the wondrous plan, For the temple the teacher built Was unseen by the eye of man."

"GONE is the builder's temple, Crumbled into the dust; Low lies each stately pillar, Food for consuming rust. But the temple the teacher built

Will last while the ages roll; For the beautiful, unseen temple Was a child's immortal Soul."