

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

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We Lived, Died, Rose Again, And Ascended "In Christ"

By JOHN BUNYAN

That which I call, and that rightly, the mysterious act of our redemption, is Christ's sufferings as a common, though a particular person, and as a sinner, though always completely righteous.

That He suffered as a common person is true. By common, I mean a public person, or one that presents the body of mankind in Himself. This a multitude of Scriptures bear witness to, especially the fifth chapter of Romans, where, by the apostle, He is set before us as the head of all the elect, even as Adam was once head of all the world. Thus He lived, and thus He died; and this was a mysterious act.

It is so mysterious that it goes beyond the reach of all men, except to those whom an understanding is given of God to apprehend it. (I John 5:20). That one particular Man should represent all the elect in Himself, and that the Most Righteous should die as a sinner, yea, as a sinner by the hand of a just and holy God, is a mystery of the greatest depth!

And now I come to show you how the elect are concerned therein; that is, in this act of the most blessed One. Christ prepared Himself thus mysteriously to act. He took hold of our nature. I say, He took hold of us, by taking upon Him flesh

and blood. The Son of God, done by the head, and that for therefore, took not upon Him a particular person, though He took to Him a human body and soul; but that which He took was, as I may call it, a lump of the common nature of man; and by that He took hold of the whole elect seed of Abraham: "for verily he took not on Him the nature of angels, but He took on Him the seed of Abraham." (Hebrews 2:16). Hence, He in a mystery, became us, and was counted as all the men that were or should be saved. And this is the reason why we are said to do, when only Christ Jesus did do. As for instance—

1. When Jesus Christ fulfilled the righteousness of the law, it is said it was fulfilled in us, because indeed fulfilled in our nature.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," etc. (Romans 8:3, 4). But because none should appropriate this unto themselves that have not had passed upon them a work of conversion, therefore he adds, "who walk not after the flesh, but after the Spirit." (verse 4). For there being a union between head and members, though things may be

only, but in our nature too; "for the law of the Spirit of life in Christ," not in me, "hath made me free from the law of sin and death." (Romans 8:2); He doing in His common flesh what could not be done in my particular person, that so I might have the righteousness of the law fulfilled in me, (that is, in) my flesh assumed by Christ, though impossible to be done (by me), because of the weakness of my person. The reason of all this is, because we are said to be in Him in His doing, in Him by our flesh, and also by the election of God.

So, then, as all men sinned when Adam fell, so all the elect did righteousness when Christ wrought and fulfilled the law; "for as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22).

2. As we are said to do by Christ, so we are said to suffer by Him, to suffer with Him.

"I am crucified with Christ," said Paul. And again, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." (I Peter 4:1).

Mark how the apostle seems to change the person. First he says, it is Christ that suffered; and that is true; but then he insinuates that it is us who suffered, for the exhortation is to believe

ers, to "walk in newness of life." (Rom. 6:4). And the argument is, because they have suffered in the flesh, "For he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (I Peter 4:1, 2).

We then suffered, when Christ suffered; we then suffered in His flesh; and also our "old man" was crucified with Him." (Rom. 6:6); that is, in His crucifixion; for when He hanged on the cross, all the elect hanged there in their common flesh which He assumed, and because He suffered there as a public man.

3. As we are said to suffer with Him, so we are said to die, to be dead with Him; with Him, that is, by the dying of His body.

"Now if we be dead with Christ, we believe that we shall (Continued on page 8, col. 2)



John Bunyan (1628-1688)

WE ARE STARTING A NEW PAPER

On page 3 of this issue you will find information regarding our plans to publish a monthly paper which will be directed strictly to the lost, presenting to them the Bible message of salvation through Jesus Christ. So far as we know, there is not a paper of this kind in print today. There are some papers which print evangelistic messages, but no paper to our knowledge that is solely directed to the lost.

We are doing this as an evangelistic and missionary endeavor, seeking to lead the lost to the Saviour. We know that this paper will only succeed in getting the message of Christ to the lost as the Holy Spirit burdens the hearts of God's people to make use of this new publication. We believe this paper can be used in a great way and we urge all who love lost souls and desire to see them saved to read our plans on page 3, examine the "sample copy" on pages 5 and 6 of this issue, and then cooperate in any and every way that you can to make this paper an instrument of spreading the message of our great salvation.

"BLESSED AM DE DEAD DAT DIE IN DE LORD"

A devout colored preacher, whose heart was aglow with missionary zeal gave notice to his congregation that in the evening an offering would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in the congregation said to him before the service: "Yer gwine to kill this chuch ef yer goes on sayin' 'give!' No chuch can stan' it. Yer gwine ter kill it."

After the sermon the colored minister said to the people: "Brother Jones told me I was gwine

to kill this chuch if I kep' a askin' yer to give; but, my brethren, chuches doesn't die dat way. Ef anybody knows of a chuch dat died 'cause it's been giving too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat chuch is for I'se (Continued on page 8, column 5)

A STRIKING CONVERSION

A preacher in England asked a dying Christian woman where she trusted the Saviour, and she gave him a piece of paper torn from an American journal containing part of one of C. H. Spurgeon's sermons.

The scrap had been wrapped around a package that came to her from Australia. The words of Spurgeon were read by her and were the means of leading her to Christ.

Commenting on this incident, a writer says, "Think of it; a sermon preached in England, printed in America, in some way coming to Australia, a part of it used as wrapping paper there, coming back to England, and being the means of converting this woman."

What an encouragement there is in such an incident for those who preach the gospel by means of printer's ink! Tracts and religious papers have been wonderfully used of God in the salvation of souls.

Why don't you send our new paper (see page 3) to some lost person who needs the Saviour? Why not write for a bundle and distribute them? God says, "My word shall not return unto me void."—Isaiah 55:11.

The Joy Of Leading Souls To The Saviour

I would rather be the means of saving a soul from death than having the greatest orator on earth. I would rather bring the poorest woman in the world to the bosom of Jesus than I would be this made Archbishop of Canterbury. I would sooner pluck one sin-

my privilege to rest in the bosom of Christ, and I know that I shall not enjoy my Heaven alone. Thousands have already entered there, who have been drawn to Christ under my ministry.

Oh! what bliss to have a multitude of converts before and behind, and, on entering the glory, be able to say, "Here am I, Father, and the children Thou hast given me."—C. H. Spurgeon.



CHARLES H. SPURGEON (1834 - 1892)

brand from the burning than explain all the mysteries. To win a soul from going into the pit is a more glorious achievement than to be crowned in the arena of theological controversy. Dr. Sufficiantissimus; to have truthfully unveiled the glory of God in the face of Jesus Christ will be, in the final judgment, accounted worthier service than have solved the problems of the religious Sphinx, or to have cut the Gordian knot of Apocalyptic difficulty. One of my happiest thoughts that, when I die, it shall be

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PAUL AND GOOD WORKS"

NUMBER TWENTY - EIGHT IN "THE LIFE AND MINISTRY OF PAUL"

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." — Phil. 2:12.

I presume most of you know that the common and ordinary interpretation of this Scripture is that we are to work out what God has worked in. In other words, God has worked salvation into us, and we are to work it out by our lives every day. Those of you who have a Scofield Bible will notice Mr. Scofield says that this is the outworking of the in-worked salvation. I am sure that the majority of saved people would agree with that thought, that this is the outworking of the in-worked salvation — God

has worked salvation into us, and by our works and our lives we work out, or show, to the world what God had worked in us. As I say, that is the interpretation that the majority of saved people would put on this Scripture.

Of course all the folk who believe in salvation by works put a different interpretation on it. This is, as you know, the "sugar stick" that the majority of "salvation by works" preachers rely upon. I couldn't begin to tell you how many times in life some heretic has said to me, "Now you know the Bible says that we are to work out our own salvation; you can't be saved unless you work." I am sure that there's many a person who believes in salvation by works — who thinks

that at least a portion of his salvation is dependent upon his own works, and who would quote this Scripture to justify his works as a means of his salvation.

Well, there is a third interpretation concerning this Scripture. In fact, I differ with Mr. Scofield in regard to it, and I certainly differ with the "salvation by works" heretic and his interpretation. I am not saying that Mr. Scofield's statement isn't right, but I just don't believe that this Scripture teaches it. If you will notice, this church at Philippi was having some difficulty. It came as near being the perfect church as any church of the New Testament, yet, at the same time, they had some difficulty. (Continued on page 2, column 2)

"I Should Like to Know"

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

1. As I understand it, tithing is only for the Old Testament saints, but we are now to give according as the Lord prospers us and as He directs, apart from necessity and grudging. What saith the Scriptures?

When will people understand that God has always accepted only giving that was "apart from necessity and grudging"? Does the querist or any of our readers think that God ever received the gifts of men who did not give from a heart of love to God? When will people see that saved people in the Old Testament loved God and worshipped Him because of this love? Read the Psalms and get an insight into the heart and soul of a saved man in the Old Testament. The saved man loved God's law (Psalm 119:97).

As for tithing, it was practiced prior to the written law given to Moses. The Jews practiced it because it is the standard that God has set for giving by His people. There has to be some "measuring rod" as to giving. Give "as the Lord prospers"? Yes, but by what measuring rod will your gift be determined?

It has been our observation that those who oppose tithing will generally grant that it is right to give "at least a tithe," and even more. It seems that their whole theory, therefore, is based upon the false idea that Old Testament saints had to give a tithe out of "fear" or in "keeping the law" for salvation. But the truth is, no person was saved by keeping the law; yea, no one ever kept it but Christ. Furthermore, the Old Testament saint gave his tithe out of love, not out of fear or because he "had to." He "had to" in the same sense the saint of today "has to." God never yet sent a man to hell because he didn't tithe, nor has He saved a man because he did.

But tithing is a standard by which we are to judge our giving and if we can give more than a tithe, then we should do so. But the least any Christian is to give is a tithe, if he is to please God in his giving and this is to be done cheerfully, joyfully, not of necessity, but from the motive of love.

2. Could Jesus ever sin, since He was tempted in all points like as we?

As for there being a capability of sinning, — that is, that Jesus had all the human faculties for committing sin — then we must answer that in this respect He could sin. But because of His holy nature, being free from all

the taint of sin, and because He was God in the flesh, it was absolutely impossible for Him to use His human faculties in sin.

Though He was tempted as strongly as Satan could ever possibly tempt any man in the flesh, yet he was without sin. (Heb. 4:15). That reveals how impossible it was for Him to sin.

3. Are holidays scriptural? And has Galatians 4:10 any reference to holidays, either pro or con?

As for holidays being scriptural or unscriptural, we don't believe there is any basis for saying either. Of course, religious holidays such as Christmas and Easter and the like are without scriptural warrant and should not be observed as such, being commandments of men. When you start teaching that certain days should be observed in honor of something in the Bible, you are teaching a man-made doctrine.

Galatians 4:10 probably relates more to Jewish holy days, but the truth here certainly would apply to any day that supposedly is of Bible significance, according to the man-made teaching of some man.

4. Why do Sunday School lessons not appear in TBE any more?

No particular reason; we just haven't used them for a good while. Would our readers like to have them again? If so, let us hear your response.

5. Is there such a thing as a carnal Christian?

Every Christian is carnal in that he possesses the old carnal nature (Romans 7:14-25, Gal. 5:17). Consequently, not all of our actions are always right. The degree to which a Christian mortifies the flesh is not the same in all Christians; it varies. That is why we ought to learn to bear and forbear with one another. We are to receive the weak in faith (Rom. 14:1) and seek to restore any one overtaken in a fault, considering ourselves, lest we also be tempted (Gal. 6:1).

6. What is the doctrinal character of "Back to the Bible Broadcast"?

Arminian (except on security) and interdenominational.—B.L.R.

"Life and Ministry of Paul"

(Continued from page 1)

culty in the church, and that difficulty centered around two of the sisters of the church, Sister Euodias and Sister Syntyche.

ARE YOU A BIBLE TEACHER?

If you are a teacher of the Word of God, either in some class or elsewhere, you are interested in the salvation of lost souls. We believe you will therefore rejoice to learn of our plans to print a monthly paper directed solely to the lost sinner, pointing him to Christ for salvation. We urge you to make use of this paper in your work. Subscribe for those who are lost, in whom you are interested and for whom you have a burden. The paper will go to a person 12 times a year for just \$1.00.

Also, order bundles of the paper to distribute to those to whom you minister. Urge your Christian acquaintances to make use of the paper in witnessing to the lost.

Full details regarding this new paper are given on pages 3, 5, and 6 of this issue of TBE. Read them carefully.

Paul says concerning them:

"I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." — Phil. 4:2.

This would indicate that Euodias and Syntyche were definitely at "outs." They had had some words, and Paul is beseeching them that they be of the same mind in the Lord.

It is rather conspicuous that a number of years ago I was out of town for two weeks' time, and while I was gone the Lord impressed me that I should preach when I got back on Sunday morning on the subject, "Two Women Who Split a Church," using Euodias and Syntyche as examples. I got back in town on Saturday night late and I didn't know anything about what had happened the two weeks previously, but it so happened that in the week before, two women in the church had had a big fuss, and wouldn't speak to each other. I didn't know when I stood in the pulpit that Sunday morning that I was preaching to a church that needed the exact sermon that I was preaching.

Well, the Apostle Paul knew about this situation. He knew about the difference between Euodias and Syntyche, and he writes and exhorts them that they be in the same mind in the Lord. He says, "I want you to work out your own salvation in fear and trembling." In other words, "It is a matter for the church to work out this difficulty between Euodias and Syntyche. You work out your own salvation. I can't tell you what to do."

The Apostle Paul wasn't in Philippi at the time that he wrote this book of Philippians. I think in all probability this was written when Paul was in prison at Rome. He was miles away from them. They had doubtlessly contacted him to find out what to do. They wanted to know just how to handle this situation. It was a problem for them. Paul said, "You will just have to work out your own salvation. I can't tell you what to do. I can't come to see you. 'Work out your own salvation with fear and trembling.'"

Now this is, in my opinion, what the Apostle Paul meant in this twelfth verse of Philippians 2. As I say, the majority of folk would say that it is teaching that we are to work out by our lives what God has put in us the day that He saved us. I am not saying that that isn't true, because it is true that we are to work out what God has put inside us, but I don't think this Scripture teaches it. Rather I think it is referring to this church difficulty at Philippi, and the Apostle Paul is urging this church to get together and work out their own problems and settle the difficulties that exist between Euodias and Syntyche.

Now having said that, I want to talk to you very definitely about the matter of works.

"GIVE YE THEM TO EAT"



Our new paper, SALVATION, will present the true Bread of Life, Jesus Christ, to hungry souls. We pray that God will impress you to use this new paper in "setting the table" with the Gospel for those who need it.

NOBODY IS SAVED BY WORKS

I'll say first of all that nobody is ever saved by his works. Now that cuts contrary, and goes directly across the grain of the majority of religious people. How many denominations there are that more or less are based upon the idea or the thought that we go to Heaven because of our works! Let's listen to the words of Paul:

"Therefore we conclude that a man is justified by faith without the deeds of the law." — Rom. 3:28.

This doesn't indicate that a person is saved by anything he does. Rather, it says that we are not saved by our works.

Notice again: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." — Rom. 4:5.

You will notice that it is not to the man who works, but to the man who worketh not.

A friend of mine, a businessman in Ashland, died not long ago. He told me one day what his hope for Heaven was. In its entirety it was all what he himself was doing. I am ready to grant that he was a philanthropic individual. I am ready to grant that he did live a sacrificial life as far as other people were concerned. I am ready to grant that this individual, time and time again, went out of his way and lost time from his business in order to carry on benevolent drives help-

ing people, and doing good. He told me one day that his hope for Heaven was based entirely upon the good that he was doing. In contrast, the Apostle Paul says that salvation is to the man that worketh not — salvation is to that individual who believes on the Lord Jesus Christ.

Listen again: "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.

How could a man read a Scripture like this and then say that he had any hope of going to Heaven on the basis of what he himself was doing? Here is a verse which specifically says that it is not by the works of the law that we are saved, and concludes by saying that by the works of the law shall no flesh be justified.

We read again: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." — Eph. 2:8, 9.

If a person were to go to Heaven on the basis of his goodness, he surely would do a lot of bragging. The old carnal nature is just given over to bragging — what we can do, and what we have. "Our automobile will drive faster and run smoother than anybody else's," or "We have a better job than anybody else has," and so on. People just naturally like to boast and brag. That is just a part of the human anatomy.

Well, the Apostle Paul says that it is not by works lest any man should boast. Heaven would be turned into a boaster's Hell if men went there on the basis of their good deeds. Can't you imagine one fellow who has been a drunkard putting his thumbs under the pit of his arms to boast about how he quit drinking all of a sudden of his own accord? Can't you imagine another fellow who boasts about how he never did go to church and then all of a sudden he just felt that he ought to start doing right, and he just did so in spite of all the difficulties? Then here is a fellow who had home problems and his wife didn't want him to go to church, and his children were many and multitudinous and didn't want him to go, yet in

(Continued on page 4, column 3)

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

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By Alfred M. Rehwinkel

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Preaching the Gospel by the Printed Page

By A. C. DIXON

The object of this article is to make a plea for the printed page, as a means of bringing Christ to the world and of building up the churches.

I. The Printed Page Goes Where Living Voice Cannot Go.

A colporteur in central Missouri called at the house of a farmer noted for his violent opposition to churches and all things religious. The family was not at home, so he put under the door a four-page tract, such as he thought would do good to the man or any of his household, if they should read it. On entering the door, the farmer was the first to see the tract, and picking it up, crushed it in his hand and was about to throw it into the fire; but suddenly a better impulse seized him, and he determined to sit down and read what these Christians were going around and putting under the doors of people's houses. The result was that he sent for the colporteur to come and instruct him in the way of life; eventually, he baptized the whole household, and organized a church in the neighborhood. The little tract had prepared the way of the Lord. If the colporteur had gone at first in person, he would doubtless have been repulsed, perhaps insulted.

Bro. G. J. Johnson preached one evening in a church in Pennsylvania and in his sermon spoke of a little book, written about the Blood. He noticed that a family near the pulpit showed interest at the mention of the book, and learned after the service from the pastor, that the little book had been used of God to bring that whole family to Christ. They were trusting in good works and penance for salvation, until a friend sent them the book to read. From it they learned for the first time, that they could be completely saved by the Blood of Jesus, and they were soon all rejoicing in His "finished" salvation. The little book had gone where no preacher would have been welcomed, carrying with it light and life; and there are hundreds of homes that would drive from their doors one who came to preach the Blood of Jesus. They may receive and read the truth; it is our duty to give it to them.

Addison, the great English author, is said to have been converted by a tract sent to his home under a cake by a Christian baker. We have heard of a dissolute cobbler who was converted by reading part of a tract which he found between the soles of a shoe he was mending. A carpenter, in tearing down an old house, read a torn tract which he found

in a rat's nest, and declared that it was the means of the conviction which led to his conversion. An infidel man in North Carolina, who never went to church, was sauntering one beautiful Lord's Day along the shore of a pond and, for the lack of something else to do, picked up some torn pieces of paper which had been thrown from a fisherman's basket, and amused himself by putting them together and reading them. He saw written there his doom as a sinner, and hastened to seek the counsel of an earnest Christian.

Truly, these leaves for the healing of the nations can go where the voice cannot reach, and we need to scatter them far and wide, that they may be all the time doing their work of mercy.

II. The Printed Page Is Often More Permanent In Its Influence Than The Living Voice.

If John Bunyan had not written, we should doubtless be ignorant

of the fact that such a man ever lived. Luther took hold of the printing press and made the Reformation permanent. No wonder the monks said: "If we do not put down this printing press it will put us down."

John Wycliffe was a great tract writer and distributor. One of his tracts carried in the pocket of a nobleman into Bohemia was lent to John Huss and brought him to a knowledge of the Truth.

(Ever since the Reformation days wise leaders in Gospel work, have regarded tract ministry as belonging to the forefront of evangelistic activities.)

Richard Baxter, converted by reading a book, wrote his "Call to the Unconverted," which Philip Doddridge read and was converted. Doddridge wrote, "The Rise and Progress of Religion in the Soul," which led William Wilberforce to Christ. Wilberforce wrote "Practical View of Christianity,"

by means of which Leigh Richmond became a Christian; and Leigh Richmond wrote a little tract called "The Dairyman's Daughter," which has been translated into more than a hundred languages, and millions of them have been circulated. More than 1000 persons are known to have been led to Christ by reading "The Dairyman's Daughter." To it I owe my first act of consecration to Christ.

Reading Buchanan's "Star in the East" sent Adoniram Judson to preach the Gospel to the heathen, so that all the results of his work can be traced to that small book. It may be that eternity will reveal to Mr. Buchanan more permanent results from that book than from all the other forces of his life combined.

III. The Printed Page Is More Easily Diffused Than The Living Voice.



Busy men and women, who cannot leave their work, may distribute the printed Gospel.

In a busy railroad town a ticket agent was converted. He could spare little time from his office, so he decided to supply himself with Gospel tracts and give one with every ticket sold. In five years he distributed \$250 worth of tracts, and received letters from 22 persons, saying they had (Continued on page 4, column 1)

SOMETHING NEW UNDER THE SUN

WHAT?--

A monthly four-page paper, called **SALVATION**, printed on good quality paper, published strictly in the interest of reaching lost souls with the Gospel of Jesus Christ. **NOTHING** but Gospel messages will be carried in the paper, excepting of course masthead information. To our knowledge, this will be the only paper in print that is solely directed to lost souls.

WHEN?--

The first issue will be mailed in January of 1963 and, the Lord willing, an issue will be printed once each month thereafter.

BY WHOM?--

This will be an evangelistic and missionary endeavor sponsored by Calvary Baptist Church. However, we are calling upon all of you who love lost souls and desire to reach them with the Gospel to cooperate in this endeavor.

HOW?--

There are several obvious ways whereby you can participate in the ministry of this evangelistic and missionary endeavor:

1. **Subscribing** for non-Christians.
2. **Personal distribution** in private homes, in personal contacts, and in other places such as terminals, depots, libraries, hospitals, etc.
3. **Distribution in your church.** At revival meetings, Sunday School, in the tract rack, and elsewhere.
4. **Church distribution.** By this we mean that churches can either order bundles just as we print them, or have us print their name in the place of our church's name, and print a supply of papers, making this an evangelistic effort of their own.
5. **Subscription Fund.** You might wish to contribute to a fund whereby there would be sufficient money to pay for subscriptions to be sent to the lost. If so, we will make known through TBE that there is sufficient money available for however many subscriptions you wish to pay for and others can furnish us with names. Also, this fund could pay for bundles to be used by missionaries.

HOW MUCH?--

To send the paper to one person for one year (twelve times) will cost \$1.00. The rate on bundles for your personal or church distribution will be \$1.00 for 50 copies.

WHY?--

Since we already print **THE BAPTIST EXAMINER**, you might wonder why we desire to publish this paper. The answer is, we want to make a greater appeal to lost souls, via the printed page, with the Gospel of Christ. TBE is an "all-around" paper and is consequently, to a certain degree, handicapped in its appeal to the lost. While many have been led to Christ through its ministry, it is obvious that the lost would not be as likely to read it, humanly speaking, as they would a paper specifically directed to them.

While this new paper will be directed to the lost, it will not be simply a "get'm saved" endeavor. We want to repeat that fact: this paper will not be merely seeking to get professions of faith with the idea in mind that that is **the end**. On the contrary, every single contact that we make with any one helped by this paper will be followed up. If one makes a profession of faith, and we learn of it from the person or from some other individual, we will immediately seek to lead the professing Christian to follow on in the teaching of our Lord. We will urge the person's baptism and direct him to a New Testament church, if at all possible.

In This Issue Of TBE

In this issue you probably have already noticed on the sheet which is usually numbered 5 and 6 the material for the first issue of the new paper. If you will simply tear off this sheet and fold it together, you will have a "sample copy." This gives you some idea of what the paper will be like.

What Do You Think Of It?

Do you think this paper will be an effective means of spreading the Gospel of Christ? If so, will you join in with us by prayer and cooperation in putting this paper into the hands of sinners? If you truly love lost souls and desire to be faithful to Christ in witnessing for Him, we believe you will want to help.

SEND "SALVATION" TO ONE OR MORE LOST PERSONS TODAY

Name.....
Address.....
Enclose \$1.00 for one year subscription.
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SPECIAL WORD TO CHURCHES: Please inform us immediately if you wish to have a bundle of **SALVATION**. In bundles of 50 the cost is only \$1.00. (If you want your church name and address printed on the masthead instead of ours, the cost will be only \$5.00 extra, regardless of the number you order.)

TRACTS

Tracts go everywhere. Tracts know no fear. Tracts never tire. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to give their message in: they can tell it in the kitchen or in the store, parlor or the workshop, in the railway car or in the bus, on the broad highway, or in the footpath through the fields. They take no notice of scoffs, or jeers, or taunts. Though they will not always answer questions, they will tell their story twice, thrice, or four times over if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth; the teachers of all classes; the benefactors of all lands.—English.

Examiner Editorials

★ MEETING A GREAT NEED.

—The vast majority of evangelistic literature in our time is probably published by those of the Arminian persuasion. It is to the shame of the believers in grace that we have not made available and distributed much more literature than we have. We feel that our new evangelistic paper, SALVATION, will furnish a great opportunity for believers in grace to really put their shoulders to the wheel in getting the Gospel to the lost. You have found in many evangelistic tracts and pamphlets so much unscripturalness that you could not conscientiously distribute them. Such things as decision blanks, fanatical pleas for decisions, instructions for sinners to take certain "steps," pray through and the

like. But in our new paper we believe you will find nothing but Gospel truth. While Christ is presented to sinners as the Saviour and all Scriptural invitations are urged upon them, and they are called upon to trust Christ, you will find none of the "decisionism" of much literature now in print.

So here is your opportunity. Many Arminians say believers in grace have no concern and zeal for reaching others. In some cases, this may be the case; we don't defend this attitude in any one. However, we know that it is not generally so. Let us prove it in a great way, stopping the mouths of everyone who might make this false accusation. Help us get this evangelistic paper distributed around the world!

The Printed Page

Continued from page 3)

been led to Christ by reading them.

A druggist in Indiana testified that he has known of not a few conversions through tracts, which he sent into homes with his medicines. A devoted Christian, who is a member of a church in Baltimore, has served God in this way for many years, and he says he has seen most encouraging results.

A wealthy lady went one evening into her kitchen to see what the servants were doing. She found one of them absorbed in reading something and on looking to see what it was her eye fell upon the word "Eternity" at the head of a tract. It went like an arrow to her soul, and she had no rest until she found it in Him, who through His death and resurrection, gives hope for eternity.

A timid young woman was distributing tracts among the sailors of New York. She came upon a group of rough men, who were swearing savagely about something. Afraid to speak to them, she laid down among them a tract entitled: "The Swearer's Prayer." A young man picked it up and began to read it. Its first sentences brought to mind the home and parents he had left, and he made up his mind at once to quit the sea and become a Christian. He went up to Albany, N. Y., and entered the prayer meeting of the Pearl Street Baptist Church, of which Bro. Bartholomew T. Welch was pastor, and asked Christian people to pray for him. He was

soon converted and licensed to preach. For years he has worked through the northwest, and one who knows him says that not less than 10,000 souls have been saved through his labors. What a result from a little tract given by a timid woman!

IV. The Printed Page Is Sometimes More Powerful Than The Living Voice.

The printed word comes with a quiet persuasive power. It has no repulsive manner. Attention is not attracted from the truth to the way in which it is delivered.

It persistently presents its claims.

A young man in a town of central New York, was distressed at the low state of religion in the place. He bought 1000 tracts and gathered about him a small company of earnest Christians, who prayerfully distributed them. The result was a revival in which more than fifty were converted, thirty of whom traced their first impressions to the tracts.

At a religious reading club in a New Hampshire village, it was the turn of a worldly young woman to read on the evening when the tract already mentioned, was to be read. Before she was half through there came over her such a sense of guilt and danger that she had to request another to finish it. In the language of one who reported the incident: "The tract was read, but the end of time and the realities of eternity were brought into close connection with the scenes of that evening. The influence extended from heart to heart, from family to family, through the neighbor-

hood, and in the short space of a few weeks most of those persons who first listened to the reading of the tract, and more than 60 others were led to place their hope of salvation on Jesus Christ." An earnest preacher had labored for years in this town with little results, and died without reaping any sheaves. "God uses a little tract" continues our reporter, "to do what forty years of preaching had failed to accomplish, and now that town has a live church."

This is a reading age, and men often reach conclusions by reading rather than by listening. The great object of preaching is to move them to act. We must still depend, as in Apostolic times, on the pen for indoctrination. Rich men need to wake up to the importance of spending money in supporting the printed as well as the spoken Gospel. The objection that people do not read sermons or strictly religious articles is not well taken. It is a very moderate statement to say that any man whose sermons are published, multiplies his congregation by two, while in most cases he multiplies it by at least ten, and in some cases by the thousand.

Evangelization is simply bringing the truths of the Gospel in contact with the people. That is our part, the rest is with God. We cannot convert men through the press any more than from the pulpit; in both cases we must simply proclaim the Truth, and trust God to cause it to germinate and bring forth fruit. Of course, there is waste. The parable of the sower would lead us to expect at least three-fourths of the seed to be lost. So there seems to be an immense waste of words and energy in the pulpit. But we must be willing to waste, or else we shall do nothing.

If I had the money, I would fill at least a column of every daily paper in this land with saving Gospel Truth. If the editors would not publish it as reading matter, then I would insert it as advertisements, and make the way to Heaven so plain that every reader would have no excuse for being lost. Those who are frightened from our churches by threats of penance and punishment may be thus reached, and it is the only way to reach home with a pure Gospel and for this purpose all who have money should be ready to contribute liberally to the treasury of the Lord for this important work.

Editors' Note:

Now after reading this, don't you want to have a part with us in distributing our new Gospel paper, SALVATION? Only as you use this paper will it be able to carry the Gospel to lost sinners. Truly, there is no work more encouraging than that of the printed ministry. Will you be a partner with us in this venture?

"Life and Ministry Of Paul"

(Continued from page 2)

spite of all the problems he had, he went to church anyway, and he worked out his salvation on the basis of what he did himself. Beloved, can't you see what Heaven would be like? Ah, my brother, Heaven isn't going to be like that. We are not going to sing our praise up there, but we are going to sing the praise of the Lamb, the Lord Jesus Christ. The only song that will be sung in Heaven is the song whereby we praise the Lamb of God, the Lord Jesus Himself.

Paul speaks again, showing that we are not saved by our works, for we read:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." — II Tim. 1:9.

Why would a man ever read a Scripture like this and then talk

We Urge Pastors To Make Use Of "Salvation" Paper

Pastors who are interested in reaching the lost with the message of salvation will find our new monthly paper an additional means of witnessing. This paper, which carries messages solely on salvation, can be used by pastors in visitation, revival meetings, at church services, through the mail, and other ways. Pastors also can urge their churches to make use of the paper and can have the churches to order a large supply for use in witnessing of the Gos-

pel. The printed page does not need to be proven as an effective means of spreading the Gospel; history has taken care of that already. It only remains for Christians everywhere to make use of it.

Full details about the new paper, called SALVATION, are given on pages 3, 5, and 6. It costs only \$1.00 to send the paper to a lost person twelve times a year, and the rate on bundles of 50 copies is \$1.00.

II

OUR SALVATION DOES NOT DEPEND UPON A MIXTURE OF GRACE AND WORKS.

There are some folk who would say that we are saved entirely by our works, and there are others who would say that we are saved partially by what we do and partially by what the Lord Jesus Christ has done. In fact, I think there are more in this latter group who would mix grace and works as a means of salvation. But I want to show you by the Word of God that we are not saved by a mixture of grace and works. Listen:

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." — Rom. 11:5, 6.

Paul is telling us that we are saved either by grace or else by works. He says that you are not saved by a mixture — that is a mixture of grace and work. Then he gives a conclusion when he says, "There is a remnant according to the election of grace."

How many people have failed to read this verse of Scripture! How many preachers there are who never have seen it apparently, judging by their ministry, for the majority of preachers will tell you that the Lord Jesus saves you to start with, and you keep yourself saved afterwards — that it is all up to you to continue and complete the process of your salvation and your regeneration.

As you well know, a group from Cleveland visited with us today, and at the noon hour we had a good repeat by way of a dinner. Now I didn't provide it all, and you didn't provide it all, (Continued on page 7, column 1)

Good News For Gospel Tract Distributors

Tract distributors are important witnesses for the Lord. We have always been interested in getting the Truth to others via the printed page, especially through tracts. If you are a tract distributor, or would like to become one, you will find our new paper, SALVATION, to be ideally suited for use in your effort. While the paper will be sent monthly to lost people whose subscriptions have been furnished by Christians, this paper also may be used as a tract. It will not be too large and will carry messages solely directed to the lost, exalting Christ as the Saviour of needy sinners.

We urge all Christians in our reading audience to order a bundle of SALVATION and distribute them wherever possible. Place them at public places such as depots, terminals, and in institutions such as hospitals, rest homes, libraries, and reading rooms. Keep a supply handy by your door and pass them out to whoever calls. You never know whom you might be instrumental in leading to Christ.

The subscription price is only \$1.00 per year, while you can order bundles at the rate of 50 for \$1.00.

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What are YOU doing to help him find the Way of Salvation? Who in the world do you know to whom you could send our new paper, "Salvation"?

Reader, If You Will Simply Tear Or Clip Off This Sheet And Fold To-
gether, You Will Have A "Sample Copy" Of Our New Monthly
Paper, "SALVATION"

Man's Condition Without Christ

He is the Truth—Men without Him are like Cain, wandering vagabonds.

He is the Truth—Men without Him are void of the Truth on salvation.

He is the Light—Men without Him walk in darkness and know not whither they go.

He is the Vine—Men who are not in Him are withered branches prepared for the fire.

He is the Rock—Men not built on Him are carried away by the flood of judgment.

He is the Bread and Water of Life—Men without Him will hunger and thirst through all eternity.

He is the Alpha and Omega—Men without Him have neither beginning of good nor end of misery.

SALVATION (Continued)

the sins of all who will rely upon Him as their Saviour. It took His death to remove the curse of Divine justice against our sins. We read:

"Christ hath redeemed us from the curse of the law, being made a curse for us."—Galatians 3:13.

Salvation—A Gift

So those who rely upon Christ for salvation receive it as the gift of God. It is not their good deeds or efforts that save them, but simply the Lord Jesus Christ. Listen:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

"For by grace are ye saved through faith (in Christ as Saviour); and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Ephesians 2:8, 9.

Do you see it, reader? You are a needy sinner, Christ came to save sinners, and God gives salvation freely to all who will completely rely upon Christ. May

SALVATION — JANUARY, 1963
PAGE FOUR

God's Spirit convict your heart of your sin and your need and lead you to faith in Christ at this very moment.

Read this message again, read your Bible, seek the Truth until you have found it and know Christ as your Saviour.



HELL (Continued)

lost souls into disregarding the Word of God about Hell. Since the Garden of Eden, when he lied to Adam and Eve by telling them they would not suffer any consequences for breaking God's command, Satan has been lying to men and women, boys and girls.

Examine what results this lying has produced! Ruined lives, broken homes, murders, adulteries, thefts, drunkenness, all kind of sin. People think, "Oh, well, I won't have to give an account to God. There is no hell," then plunge headlong into sin. Just what the Devil wants!

The Bible Still Says the Same Thing!

Despite all the lying of Satan and all the unbelief of infidels, the Eternal Word of the Living God still stands, echoing its unfaltering warning that sin shall be punished. It says:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

"It is a fearful thing to fall into the hands of a living God."—Hebrews 10:31.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."—Matthew 10:28.

"The wicked shall be turned into Hell, and all the nations that forget God."—Psalm 9:17.

The Bible says, "Fools make a mock at sin" (Proverbs 14:9). Yes, the man is called a fool by the Lord if he looks lightly upon sin, thinking there is no punishment in Hell.

"I Believe There Is A Hell, But Is There A Way of Escape?"

If you face up to the Bible honestly, admitting the truth of what God plainly tells you, the above may be the thought of your heart. If so, I am glad to tell you that

God is a merciful God to all sinners who will trust His Son for salvation.

If you know you are a lost sinner, then look to Christ for complete salvation. He suffered on the cross of Calvary for every broken, Hell - deserving sinner who will rely upon Him. You needn't go to Hell, if you will trust Christ. Listen to God's Word:

"Jesus, which delivered us from the wrath to come." — I Thessalonians 1:10.

"Christ died for our sins." — I Corinthians 15:3.

Reader, all who rely upon Christ as their Saviour have the assurance of the Bible, God's inspired Word, that Christ suffered all of their Hell at the cross. He died for their sins. They don't have to suffer. They don't have to go to Hell.

Oh, would you like to be assured of that, now? If you will rely upon Him, trust Him as your own Redeemer, then you will know. "If thou canst believe," then you will find the peace that passes understanding through Jesus Christ, our Redeemer. Turn to Him now, depending only and fully upon Him for your salvation.



THOUGHTS TO PONDER

The fountain of Christ's blood is always open.—Manton.

To believe the gospel is but to give God credit for being wiser than ourselves.—Madan.

TO THE READER

We invite you to write to us if we can be of spiritual help to you. If you want more Bible information about salvation, or if you have any question to ask, simply write us.

If you have trusted Christ as your Saviour, we urge you to write and let us know. We would rejoice to learn that another lost sheep has been found by the Shepherd. And we will try to be of assistance to you in giving you further Bible information about following your Lord.

Our mailing address is given on page two, in the "box" in column one.

FOLD HERE

Salvation

"Christ Jesus came into the world to save sinners."—1 Timothy 1:15.

VOLUME ONE, NUMBER 1

JANUARY, 1963

WHOLE NUMBER 1

How God Saves Sinners

MADE PLAIN FROM THE HOLY SCRIPTURES

The Bible is God's Word and it contains the answers to the questions of lost sinners with regard to the eternal salvation of the soul.

"Why is there a need for salvation?"

For all have sinned, and come short of the glory of God (Romans 3:23).

For we have before proved both Jews and Gentiles, that they are all under sin; as it is written, **there is none righteous, no, not one:** there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; **there is none that doeth good, no, not one** (Romans 3:9-12).

All we like sheep have gone astray; we have turned every one to his own way (Isaiah 53:6).

"What has our sinfulness brought upon us?"

The wages of sin is death (Romans 6:23).

Cursed is every one that continues not in all things which are written in the book of the law to do them (Galatians 3:10).

The wicked shall be turned into Hell (Psalm 9:17).

"Is there anything a sinner can do to save himself?"

We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away (Isaiah 64:4).

Dead in trespasses and sins (Ephesians 2:1).

Not of works, lest any man should boast (Ephesians 2:9).

"What, then, is the way of salvation?"

Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me** (John 14:6).

I am the door: by me if any man enter in, he shall be saved (Jesus, in John 10:9).

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

"What did Jesus do so as to be the Way of salvation?"

Even as the son of man came not to be ministered unto, but to minister and to give His life a ransom for many (Matthew 20:28).

Christ redeemed us from the curse of the law, being made a

Is There Really An Eternal Hell?

A Christian was once talking with an infidel, one who did not believe the Bible to be God's Word. The infidel mockingly asked, "What if all this junk you believe turns out to be just a fable? When you die, will you be any better off than I?"

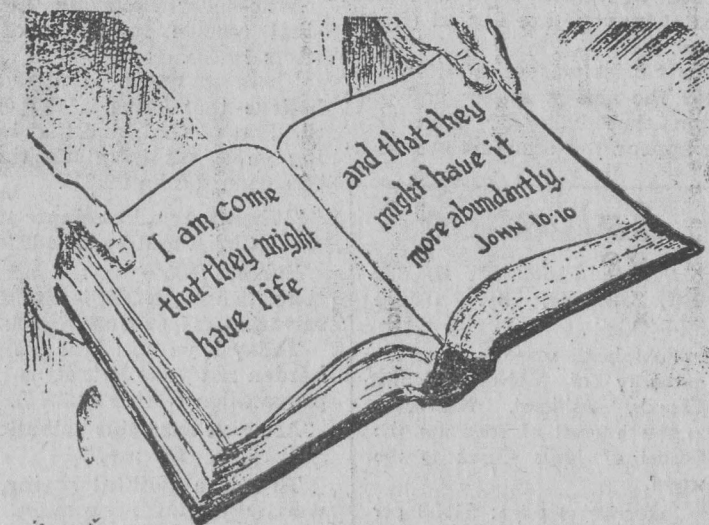
The Christian replied, "If it were to turn out as you think it will, I would indeed be no better off than you. But neither would I be any worse off than you."

The Christian went on: "But—what if it turns out to be all true? Then who will be the loser, you or I?"

The thought had never before been impressed upon the mind of the infidel with such simplicity and force. He seriously replied, "Then I would indeed be the loser."

Don't Believe Satan!

Satan has invented every lie imaginable in an effort to lull (Continued on page 4, column 2)



The Bible points lost sinners to Jesus Christ for salvation

Now That You See What This New Paper Will Be Like, Don't You Believe You Can Make

Use Of It In Getting The Gospel Of Christ To Others? May God Lead You To Do So

Order A Bundle Of "Salvation" To Distribute Wherever The Lord
Might Lead You. Be A Witness For Christ By Using The Printed Page

SALVATION IS THE GIFT OF GOD, NOT THE REWARD FOR A "GOOD LIFE"

Reader, if you do not know Jesus Christ as your Saviour, you probably think of salvation in the same way that every one does before he either reads or hears the true teaching of the Bible. That is, you think that eternal salvation depends upon how you live in this life. You think that after your life is over, then God will weigh your "good" over against your "bad" and then will judge whether or not you will be eternally saved in Heaven or eternally lost in Hell.

But the Bible teaches something altogether different. It teaches that we don't have to wait until we die to know whether or not we are lost or saved. Right now, if we do not know Christ as Saviour, we are lost. Notice what the Bible says in Romans 3:23:

"For all have sinned, and come short of the glory of God." This simply means that we have violated the perfect standard of living that God revealed to us in His holy law. We have sinned against God.

"There is none righteous, no, not one."—Romans 3:23. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."—Isaiah 64:6.

Yes, all of us are lost sinners, condemned to suffer the curse of God against sin. "Cursed is every one that con-

tinues not in all things which are written in the book of the law to do them."—Galatians 3:10. It is wrong, then, to think that at the end of our lives we will find out if we are saved or lost. We are lost now, without Christ. "He that believeth not (that is, he who has not trusted Christ for salvation) is condemned already."—John 3:18.

How Saved?

Jesus did not come to the earth to save those who are trying to save themselves by their good deeds. Everyone should seek to live right, but salvation takes something more than our feeble efforts.

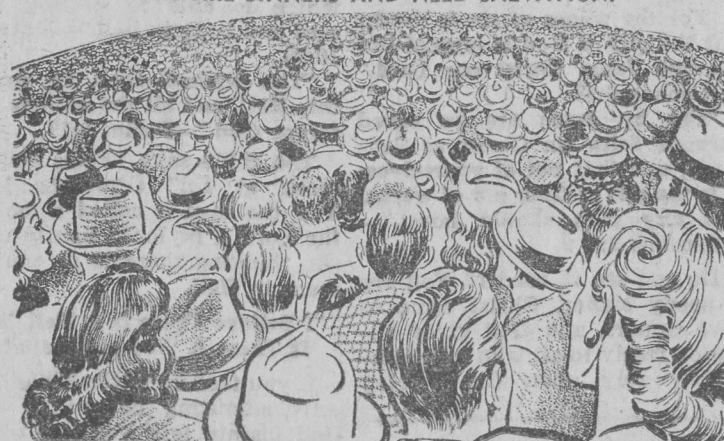
Jesus explained, "I am not come to call the righteous, but sinners to repentance."—Matthew 9:13.

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10. And Paul, who wrote a great deal of the Bible under the inspiration of God, said, "Christ Jesus came into the world to save sinners."—I Timothy 1:15.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

Yes, Christ came to save sinners. His death on the cross was in their place. There He paid for (Continued on page 4, column 1)

ALL MANKIND IS HEADING TOWARD DEATH AND ETERNITY.
ALL ARE SINNERS AND NEED SALVATION.



ONLY CHRIST IS SUFFICIENT. HE DIED FOR THE SINS OF ALL WHO
WILL RELY SOLELY UPON HIM FOR SALVATION

IF YOU ARE NOT A CHRISTIAN...

1. Is it because you are afraid of ridicule, and of what others may say of you?

"Whosoever shall be ashamed of me and my words; of him shall the Son of man be ashamed." — Mark 8:38.

2. Is it because of the inconsistencies of professing Christians?

"Every one of us shall give account of himself to God." — Rom. 14:12.

3. Is it because you are not willing to give up all for Christ?

"What shall it profit a man to gain the whole world and lose his own soul?" — Mark 8:36.

4. Is it because you are afraid you will not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it because you fear you are too great a sinner?

"Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."—Isa. 1:18.

6. Is it because you think you are doing the best you can, and God ought to be satisfied with that?

"Whosoever shall keep the whole law, and offend in one point is guilty of all."—James 2:10.

7. Is it because you think there is time enough yet?

"Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."—Proverbs 27:1.

WATCHING VOLTAIRE DIE

The French nurse who was present at the deathbed of Voltaire, being asked to attend an Englishman whose case was critical, said: "Is he a Christian?"

"Yes," was the reply, "he is a Christian in the highest and best sense of the term—a man who lives in the fear of God: but why do you ask?"

"Sir," she answered, "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."

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PAGE THREE

bour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matthew 11: 28-30).

And the Spirit and the bride say, **Come.** And let him that heareth say, **Come.** And let him that is athirst **come.** And **whosoever** will let him take the water of life freely (Revelation 22:17).

Bible warnings:

Every transgression and disobedience received a just recompense of reward (Hebrews 2:2).

It is a fearful thing to fall into the hands of the living God (Hebrews 10:31).

Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell (Matthew 10:28).

Now, some Bible questions for the reader:

What think ye of Christ? (Matthew 22:42).

How long halt ye between two opinions? if the Lord be God, follow Him (I Kings 18:21).

Reader, flee from the wrath to come! (Luke 3:7)

THINK ON YOUR WAY

YOUTH: Too Happy to Think. Plenty of time left yet.

MANHOOD: Too Busy to Think. Seeking more gold.

PRIME OF LIFE: Too Anxious to Think. Worry has taken over.

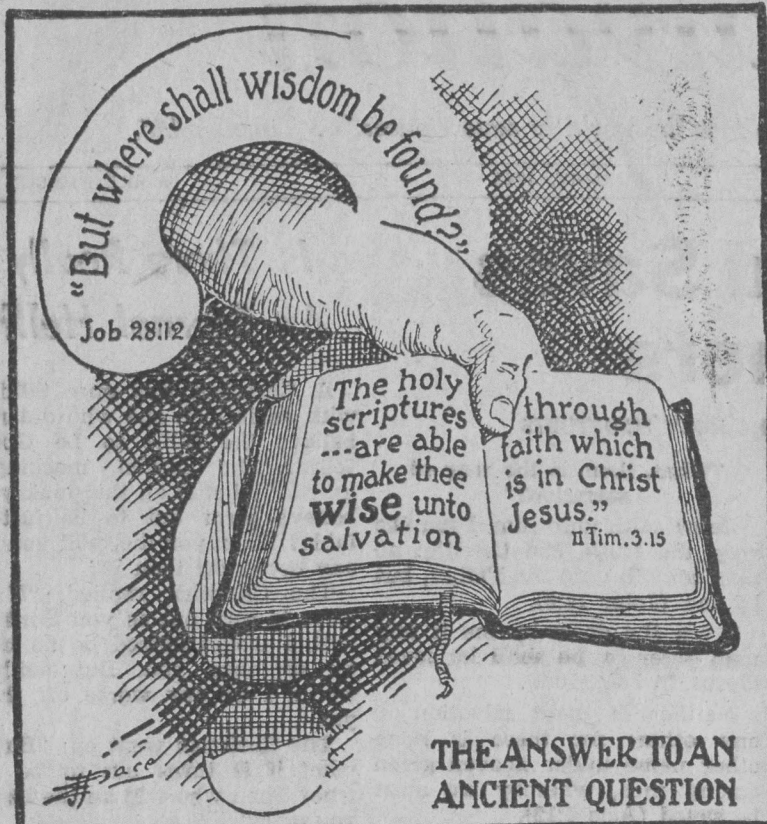
DECLINING YEARS: Too Old to Think. Life wasted, Old Hearts harder to get.

DYING BED: Too Ill to Think. Weak, now, and suffering alone.

DEATH: Too Late to Think. The Spirit has flown. Opportunity is lost now!

ETERNITY: For Ever to Think. God's mercy is past; into Hell I am for ever cast, for ever to weep my doom!

SALVATION — JANUARY, 1963
PAGE TWO



curse for us (Galatians 3:13).

He appeared to put away sin by the sacrifice of Himself (Hebrews 9:26).

Who is own self bare our sins in his own body on the tree (I Peter 3:18).

He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with His stripes we are healed (Isaiah 53:5).

So Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time with-

out sin unto salvation (Hebrews 9:28).

"How does a lost sinner receive the blessing of salvation through Christ's death for sins?"

What must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved (Acts 16:30, 31).

Whosoever believeth in Him shall receive remission of sins (Acts 10:43).

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name (John 20:31).

"When may a lost sinner trust Christ and be saved?"

Behold, NOW is the accepted time; behold, NOW is the day of salvation (II Corinthians 6:2).

Today if ye will hear his voice, harden not your hearts, as in the provocation (Hebrews 3:15).

"Are you sure this salvation is for me?"

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief (I Timothy 1:15).

Come unto me, all ye that la-

Salvation

Mailing address: P. O. Box 910, Ashland, Ky. (Phone 324-8125).

Published monthly by the authority of Calvary Baptist Church, Ashland, Kentucky, in the interest of spreading the Gospel of Jesus Christ to the world.

Subscription price: \$1.00 per year (12 issues).

Larger quantities may be had at the rate of 50 for \$1.00.

READER, SEND "SALVATION" TO SOME LOST SOUL

Advice To A Rich Man

A healthy gentleman urged Mr. [Name], the great preacher, to preach a sermon to the rich, offering the use of his house, his country home or his side place. [Name] replied promptly:

"Dear Sir — Sell one of your places and pay the debt.—Yours very truly, C. H. Spurgeon." If you have so much to look after that you have no time to spread the gospel, sell some of it and make provision for the gospel to go forth.—Keith L. Brooks.

Ministry of Paul

(continued from page 4)

Some persons that was here did it all; but it so happens you brought some chicken, [Name] brought some pie, [Name] brought some potato and somebody brought beans, and when it was all together, it made a most delicious dinner. I am satisfied that nobody here who would do everybody thus working, and in the end coming in a good dinner like we have. I say, so far as the dinner concerned, it was won; but there are a lot of people who have the same idea about it. They say that the Lord does a little at the cross, the preacher does a little for the church when he baptizes him, the church does a little when it takes him into its membership, the individual does something for himself as he lives day to day. Put it all together, it makes up salvation.

Beloved, it doesn't do anything. Believe me when I say that every fellow can bring in a mighty good dinner, but if we put together bringing something to the Lord means a mighty abomination so far as the Word of God is concerned. The Word of God says that we are either saved or we are saved by the Word of God, and the conclusion is that we are saved entirely by the Word of God.

Now you invite me to your house for dinner and just after I take out of my pocket a sack. I reach down into the sack and pull out a little cheese and crackers and start nibbling. You'd probably say, "What are you doing?" I would say, "Oh, I just thought I'd help out a little. I was afraid you wouldn't have enough, so I brought a little cheese and crackers." You would say that would be an

example, that is exactly what the man who is bringing in the "cheese and crackers" is doing to Almighty God. He is trying to help the man who is bringing in the "cheese and crackers" by adding it to his work of the Lord. Christ is insulting Almighty God when he does so.

Now you then, we are not saved by our works, and we are saved by a mixture of grace and works.

III WE ARE SAVED ONLY WHEN WE QUIT WORKING.

Now that is entered into his mind, he also hath ceased from his works, as God did from His works, Heb. 4:10.

Now go back to the early chapters of Genesis and you will find God working six days and then He rested on the seventh day. He worked six days and then He rested. He got tired after He quit working. In His words, after God ceased His works, God rested.

Now go to Calvary and look at the Lord Jesus Christ as He died on the cross. The Lord Jesus Christ entered into Heaven after He quit working. We can look at the Son of God, for it is the Son of God, for it is the Son of God, and Christ never entered into rest until after He ceased with His work at

Calvary.

Now notice, God didn't rest until after God had created the world. After he ceased from His work, then God rested. He worked six days and then rested. When Jesus Christ went to the cross He went there to work out our salvation, and when Christ ceased from His work of the cross, He then entered into Paradise and rested. Now, beloved, that is exactly true so far as our salvation is concerned. When we cease from our works we enter into that perfect rest that is ours in the Lord Jesus Christ. Just as there was no rest for God the Father until He quit working and observed the seventh day, and just as there was no Paradise for Christ to enter into and no rest for Him to enjoy until He ceased from the work at Calvary, so with us there is no rest for us to enjoy, and no salvation for us to experience, and no saving experience to be ours until first of all we cease from our works.

I say then, beloved, we are not saved by our works, we are not saved by a mixture of grace and works, and we are not saved until we quit our works.

IV

WE ARE SAVED UNTO GOOD WORKS.

When we have been saved, then it is that our good works are to begin. Listen:

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Eph. 2:10.

There is many a Baptist preacher who will read Ephesians 2:8, 9 and will insist we are not saved by works; and that is the truth. However, the tenth verse tells us that when we are saved, we are then created in Christ Jesus unto good works. Brother, sister, your salvation doesn't mean a thing unless it results in good works in your life. I contend that the man who has made a profession of faith, will prove his profession by his works. If that man's profession doesn't result in good works, then I wouldn't give you a snap of my finger for his profession. Paul says we are not saved by works, but we are saved by God's grace through faith; however we need to remember that when we are saved, we are created in Christ Jesus unto good works. I tell you, beloved, there ought to be an abundance of good works in the life of every individual who is in Christ Jesus.

Paul discusses this matter further when he says:

"Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men,

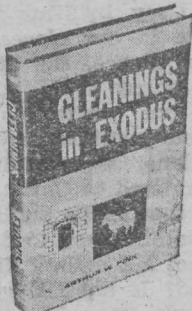
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Paul says that the grace of God teaches us something. Now what does the grace of God teach us? The Word of God tells us that it teaches us to deny ungodliness and worldly lusts; it teaches us to live soberly, righteously, and godly; it teaches us to look for that blessed hope, or the glorious appearing of Jesus Christ; it teaches us that we are to purify ourselves and that we are to realize that we are a peculiar or purchased people; and it teaches us that we are to be zealous of good works.

Haven't you heard somebody say, "Now if I believed in salvation by grace I'd just go out and take my fill; I'd live any kind of life I wanted to"? No, you wouldn't, beloved. You live that way because you don't believe in salvation by grace. Salvation by grace doesn't teach a man to live a licentious life, but rather the Word of God tells us that the grace of God has appeared to us and teaches us. And what does it teach us? It teaches us that so far as we ourselves are concerned we are to deny ungodliness and worldly lusts. What does it teach us so far as others are concerned? That we should live soberly, righteously, and godly. What does it teach us so far as He is concerned? We are to look for His coming and we are to be zealous of good works in His name. I tell you, beloved, every man who is saved by the grace of God, is saved unto good works.

Notice again:

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." — Tit. 3:8.

Paul says to Titus, "Here is something that I want you to

FIRST THING LAST



preach constantly — not just once in a while, not on special occasions, but I want you to preach it constantly, and that is, that they which have believed in God might be careful to maintain good works."

Here is an individual who goes to church only on "Xmas," Easter, and to funerals. He is what we call a "three timer." That is the only time he ever thinks about going to church. He is not careful to maintain good works.

Beloved, an individual who is saved ought to be careful about his church-going, his tithing, his Bible-reading, his praying, and he ought to be careful about the example he sets before the world every day. Paul said, "Titus, I have a feeling that there will be an outworking of what God has constantly remind people to be careful to maintain good works."

Listen again:

"Make you perfect in every

good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." — Heb. 13:21.

Notice, when Paul would close the book of Hebrews he offers a prayer that the God of peace shall make these Hebrew Christians perfect in every good work to do His will.

I tell you, beloved, if you are saved, there ought to be some good works grow out of your life. In fact, we ought to be very, very careful — we ought to be very, very sure that there are plenty of good works within our lives if we are saved, regenerated, born-again people. If you are saved, I have a feeling that there will be an outworking of what God has put into your life, to the extent that there will be an abundance of good works in your life." (Continued on page 8, column 1)



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MOUNTAIN MUSINGS

By SIMON MUSE



'Th' color'd parson came by to talk a'spell yisterday an' he wuz tell'n me 'bout a sarmont he preach'd Sunday. He call'd it "Bones in th' church." He sed his outline wuz as follers:

1. Thar are sum good bones: Back-bone: they stans fer th' Truth all th' time.

Knee-bone: they binns a lot in prayer.

Feet-bones: they is th' bewtiful feet uf Gospel messingars.

2. Thar are some bad bones: Jaw-bone: allus yack'n an' gossip'n.

Hed-bone: so thick nothin' can git thro it.

Neck-bone: allus turn'n an' stretch'n to see what sum body else is ware'n.

Wish-bone: allus wish'n an' never doin'.

Dry-bone: no spiritual life a'-tall.

Tail-bone: more sit'n than goin'.

Funny-bone: loves a joke but truth don't matter.

Fossil-bone: be better off in a mewzim.

(More Musings Next Week)

"Life and Ministry of Paul"

(Continued from page 7)

Let's notice one other Scripture:

"That they do good, that they be rich in good works, ready to distribute, willing to communicate." — I Tim. 6:18.

Paul is talking to Timothy, and he says, "Timothy, I have a special sermon I want you to preach to rich people. In other words, Timothy, if you have any rich people in your congregation — if you have any people in your congregation that own oil wells, or uranium mines, or gold mines, or silver mines; or if you have any body that has lands, or houses, or stocks or bonds, I want you to have a special sermon for those rich people. You tell them not to trust in uncertain riches, for those stocks and bonds, and oil wells, and uranium mines, and gold and silver mines may play out. Tell them not to trust in uncertain riches, but for

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them to do good, and be rich in good works."

I tell you, beloved, it is well to see a man who is rich. I like to see a man who has money, if he uses that money for the Lord. I can think of some individuals that I have known whose money was only a medium that they used in the service of God. I can think of some others who held on to every penny that ever came to them, and they squeezed the old eagle until he couldn't even squawk. I know some individuals who are rich so far as this world is concerned, that surely are not rich in good works. Paul says that he wants us to strive not to be rich in uncertain riches, but to strive to be rich in good works.

May God help you to realize that we are not saved by works, we are not saved by a mixture of grace and works, but we are only saved when we quit working; and after we are saved, we are to be sure that our lives are adorned with good works, because we are saved unto good works.

May God bless you, and save you, and make you to abound in every good work!

"In Christ"

(Continued from page one)

also live with him." (Rom. 6:8). Wherefore He said in other places, "Brethren, ye are become dead to the law by the body of Christ," for indeed we died then to it by Him. To the law—that is, the law now has nothing to do with us; for it has already executed its curse to the full upon us by its slaying the body of Christ; for the body of Christ was our flesh; upon it was laid our sin. The law, too, spent that curse that was due to us upon Him, when it condemned, killed and cast Him into the grave. Wherefore, it having thus spent its whole curse upon Him as standing in our stead, we are exempted from its course forever; we are become dead to it by that body. (Rom. 7:4). It has **done with us** as to justifying righteousness. Nor need we fear its damning threats any more; for by the death of His body we are freed from it, and are forever now coupled to a living Christ.

4. As we are said thus to be DEAD, so we are said also to RISE again by Him.

"Thy dead men," said He to the Father, "shall live together with my dead body shall they

"God's Plan With Men"
By T. T. MARTIN
Continues in the next issue.
Subject:
"The New Relation"

arise." (Isa. 26:19). And again, "After two days will he revive us; in the third day we shall live in his sight." (Heb. 6:2).

Both these Scriptures speak of the resurrection of Christ, of the resurrection of His body on the third day; but behold, as we were said before to suffer and be dead with Him, so now we are said also to rise and live in God's sight by the resurrection of His body. For, as was said, His flesh was ours; He took part of our flesh when He came into the world; and in it He suffered, died, and rose again. (Heb. 2:14). We also were therefore counted by God, in that God-man, when He did this; yea, He suffered, died, and rose as a common head.

Hence, also the New Testament is full of this, saying, "If ye be dead with Christ." (Col. 2:20). "If ye be risen with Christ." (Col. 3:1). And again, "He hath quickened us together with him." (Col. 2:13). "We are quickened together with Him." "Quickened," and "quickened together with Him." The apostle hath words that cannot easily be shifted or evaded. Christ then was quickened when He was raised from the dead. Nor is it proper to say that He was ever quickened either before or since. This text also concludes that we — to wit, the whole body of God's

elect, were also quickened then, and made to live with Him together. True, we also are quickened personally by grace the day in which we are born unto God by the gospel; yet afore that, we are quickened in our Head; quickened when He was raised from the dead, and quickened together with Him.

5. Nor are we thus considered — to wit, as dying and rising, and so left; but the apostle pursues his argument, and tells us that we also reap by Him, as being considered in Him, the benefit which Christ received, both in order to His resurrection, and the blessed effect thereof.

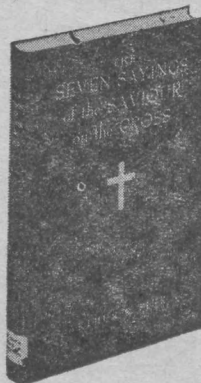
(1) We received, by our thus being counted in Him, that benefit which did precede His rising from the dead; and what was that but the forgiveness of sins? For this stands clear to reason, that if Christ had our sins charged upon Him at His death, He then must be discharged of them in order to His resurrection. Now, though it is not proper to say they were forgiven to Him, because they were purged from Him by merit; yet they may be said to be forgiven us, because we receive this benefit by grace. And this, I say, was done precedent to His resurrection from the dead. "He hath quickened us together with him HAVING forgiven us all trespasses." He could not be "quickened" till we were "discharged," because it was not for Himself, but for us, that He died. Hence, we are said to be at that time, as to our own personal estate, dead in our sins, even when we are "quickened together with him." (Col. 2:13).

Therefore, both the "quickening" and "forgiveness," too, as far as we are in this text concerned, is to Him, as we are considered in Him. "Having forgiven you ALL trespasses." For necessity so required; else how was it possible that the pains of death should be loosed in order to His rising, so long as one sin stood still charged to Him, for the commission of which God had not received a plenary satisfaction? As therefore we suffered, died, and rose again by Him, so, in order to His so rising, He, as presenting us in His person and suffering, received for us remission of all our trespasses. A full discharge therefore was, in and by Christ, received of God for all our sins before He rose from the dead, as His resurrection truly declared; for He "was delivered for our offences, and was raised again for our justification." (Rom. 4:25). This, therefore, is one of the privileges we receive by the rising again of our Lord, for that we were in His flesh considered, yea, and in His death and suffering, too.

(2) By this means, also, we have now escaped death. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto (or for) 'sin once'; but in that he liveth, he liveth unto God." (Rom. 6:9, 10). Now in all this, considering what has been said before, we that are of the elect are privileged, for that we also are raised up by the rising of the body of Christ from the dead. And thus the apostle also bids us: "Likewise reckon ye

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also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." (Rom. 6:11). Hence, Christ says, "I am the resurrection and the life," for that all His are safe in Him, suffering, dying, and rising. He is the life, "our life," yea, so our life, that by Him the elect do live before God, even then when as to themselves they yet are dead in their sins.

Wherefore, hence it is that in time they partake of quickening grace from this their Head, to the making them also live by faith, in order to their living hereafter with Him in glory; for if Christ lives, they cannot die that were sharers with Him in His resurrection. Hence, they are said to "live," being "quickened together with him." Also, as sure as at His resurrection they live by Him, so sure at His coming shall they be gathered to Him; nay, from that day to this, all that, as aforesaid, were in Him at His death and resurrection, are already, in the "dispensation of the fulness of times," daily "gathering to Him." For this He hath purposed, wherefore none can disannul it—"in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." (Ephes. 1:10).

(3) To secure this the more to our faith that believe, as we are said to be "raised up together" with Him, so we are said to be "made to sit together in heavenly places in Christ Jesus." (Ephes. 2:6). We died by Him, we rose by Him, and are together, even all the elect, set down "together" in "heavenly places in Christ Jesus;" for still, even now as He is on the right hand of God, He is to be considered as our public Man, our Head, and on one in whom is concluded all the elect of God. We then are by Him already in Heaven; in Heaven, I say, by Him; yea, set down there in our places in glory by Him. Hence, the apostle, speaking of us again, saith, That as we are predestinated we are called, justified, and glorified; all is done, already done, as thus considered in Christ. (Rom. 8:30). For that in His public work there is nothing yet to do as to this. Is not HE called? Is not HE justified? Is not HE glorified? And are we not in Him, in Him, even as so considered?

Nor doth this doctrine hinder or forestall the doctrine of regeneration or conversion; nay, it lays a foundation for it; for by this doctrine we gather assurance that Christ will have

His own; for if already they are in their head, what is that but a pledge that they shall live with their persons with Him? consequently, to that end shall, in the times allotted that end, be called to a state of faith, which God has ordained shall precede and go before their personal enjoyment of glory.

Nor doth this hinder their taking of the symbol of regeneration, and of their other pledges to which they are called in the day of grace; yea, it is a foundation for all these things, for if I am dead with Christ, me be like one dead with Him even to all things to which Christ died when He hanged on a tree; and then He died to the law, and to the rudiments of this world. (Rom. 6:10, Col. 2:20). And if I be risen with Christ, let me live, like one born from the dead, in newness of life, and having my mind and affections on the things where Christ now sitteth on the right hand of God.

And indeed, he professes vain that talketh of these things and careth not to have them answered in himself. This was the apostle's way, namely, to covet to "know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable to his death." (Phil. 3:10). And when we are thus, that thing is true both in Him, and us. Every as is the heavenly, such are the things that are heavenly; for he saith he is in Him, and by being in Him, a partaker of these privileges by Him, "ought himself also to walk, even as he walked." (I Cor. 15:48; I John 2:6).

"Blessed Am De Dead"

(Continued from page one)
gwine to visit it, and I'll climb on the walls of dat chuch, under de light of de moon and criss de Lord'.

"EXCEPT"

1. "Except a man be born again, he cannot see the kingdom of God." (Jn. 3:3).
2. "Except ye repent, ye shall all likewise perish." (Luke 13:5).
3. Except your righteousnesses shall exceed the righteousnesses of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20).
4. Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3).