

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

MAILING ADDRESS: Box 910, ASHLAND, KENTUCKY

VOLUME 32, NUMBER 41

ASHLAND, KENTUCKY, NOVEMBER 9, 1963

WHOLE NUMBER 1308

Salvation

By C. H. SPURGEON

Jesus saith unto him, I am the way, and no man cometh unto the Father but by me." — John 14:6. That can be more plain, not to homely, than these words, "the way?" If we have lost the way, we want a plain direction, if we are to find it again. When we preach to sinners, the "way of salvation" cannot be too simple. Those sinners who have been the successful soul winners have most easily understood by hearers. We need ministers will compel us to use our own dictionary. Our aim is never to bring sinners to the way. I will this evening show the way to Heaven as plain as I can.

JESUS IS THE ONLY WAY OF SALVATION

Jesus is the way to holiness, to peace, to God, to Heaven.



C. H. SPURGEON

There is a glorious intolerance in the text: "No man cometh unto the Father, but by Me." There is none other name under heaven given among men, whereby we must be saved.

What about the man who does not believe? May there not be another way? (Continued on page 6, column 1)

SHOULD WE SAY "GIVE GOD YOUR HEART"?

By ROY MASON

One of the stock instructions given to lost people is "GIVE GOD YOUR HEART." Often this is meant well, but it positively is NOT the Bible way of salvation. What, then, is the matter with the expression?

1. It makes the sinner the giver and not the receiver. It saves human pride for the sinner to be able to GIVE God something. The truth is, the sinner is not on the giving end. He is, in God's sight, totally bankrupt. He doesn't have anything fit for God to accept, for everything about him is vitiated by sin, and he is totally depraved.

2. It reverses the instructions of Scripture. God's Word says (Jno. 1:12), "To as many as RECEIVED him, to them gave he power to become the sons of God, even to them that believe on his name." (Continued on page 5, column 3)

God's Formula For A Successful Christian Life

By KENNETH R. COOPER
4501 Normandy Drive
Fort Worth 3, Texas

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting these things which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high-calling of God in Christ Jesus."—Philippians 3:12-14.

All Christian experience and activity and life is motivated by an underlying principle or purpose. Therefore, we may ask, for what purpose had the Lord

made Paul his own? The answer is Bible-wide—even prehistoric! It is that he should become like Christ. It is that he and we should "be conformed to the image of his son." The achievement of this purpose is the highest aspiration of Christian idealism. It is so important to Paul that he makes it the primary objective of his life, and says, "This ONE THING I do."

Demosthenes was born with a very serious speech impediment; yet he became the greatest of all orators. He determined to correct his defect and did so by speaking with pebbles in his mouth against the roar of the ocean at surfside. However, Paul reached a far greater achievement in becoming a humble Christian who could speak by life and lip the living Gospel of the living Christ. What was the secret of this giant? (Continued on page 4, column 3)

Confidence - Confession - Conduct

Pastor Frank B. Beck
62 Boylston Street
Jamaica Plain, Mass.

Scripture reading: Prov. 3:5, 6. According to the words of this known portion of sacred Scripture, our life is made up of paths. Some of them are

And each path leads to some destination. There is the broad way that "leadeth to destruction" (Matt. 7:13), and there is the "narrow way which leadeth unto life" (Matt. 7:14). We need a guide through life to lead us in the proper paths. Proverbs 3:5-6 tells us who to trust to guide us aright. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

The Need of Confidence

"Trust." The word (Hebrew, according to Young) means to lean on." The church comes up out of the wilderness of the world leaning upon her Beloved Christ (Song of Solomon 8:5). One of the disciples "whom Jesus loved" leaned upon Jesus' bosom (John 13:23). If you were 60 stories from the ground on a sky-scraper being erected and you had to lean on something, you would not lean your back against a rope dangling out in

the air, but against a strong, solid, steel girder. For you would trust that. Therefore leaning means to trust. And the word "trust" in our text means to lean.



Many are the blessings each of us have received from the Lord. What shall we render unto the Lord for all His benefits? Why not show your appreciation to the Lord by sending an offering to help us publish His precious, life-giving Word?

The object of our trust is to be the Lord (Jehovah). If I were attending a school for engineers and the teacher or professor were

The Mission Of Baptists In '63 And Until Christ Comes

By BOB L. ROSS

1. The first and foremost obligation in the mission of Baptists is to stand for the supreme and final authority of the Bible in all matters pertaining to faith and practice, both as churches and as individual Christians.

Not only must Baptists stand for this principle, they must abide by it themselves. The reason why Baptists are divided today is not because this principle has not been professed, but because it has not been practically applied. Fellowship and unity among Baptists will only (if ever) be realized when Baptists forsake all human tradition and practice, and adopt the rule of the Scriptures as their standard.

2. The next most important duty of Baptists is to bear witness to the only way of Salvation—through the Righteousness of Jesus Christ received by faith.

The world is the Baptist mission field, and the Gospel of Grace is the Baptist message.

With the majority of all other religious groups preaching the doctrine of works of righteousness for justification, it behooves Baptists to preach from the house-tops the good news of free justification by the Work of Righteousness performed by Jesus Christ.

3. Baptists are also to insist upon the baptism of saved persons only.

Our forefathers shed their blood to preserve the Gospel and the ordinance of baptism pure. They would not for a minute hear of baptismal regeneration, pedobaptism, nor any substitute for immersion as baptism. Baptists of today must not betray the faith of our fathers and the teaching of the Bible by acknowledging such innovations.

4. As Baptists, we must protest against the existence of man-made religious bodies as being without divine authority.

Believing in religious freedom, we certainly would defend their privilege of existing, but we must ever regard all man-made religious groups as being in competition to the church that Jesus built. In exposing the invalidity of these groups, we must show by doctrinal and historical tests that they fail to meet the standards of New Testament churches.

5. Another duty in the mission of Baptists is to preserve and perpetuate, true and unadulterated, the ordinance of the Lord's Supper.

We should declare the teaching of the Scripture—that the Supper (Continued on page 4, column 2)



Eld. Frank B. Beck

and some of them are the path of the wicked—let the wicked forsake his way (Isa. 55:7). There is the path of the just: the shining light, that shineth and more unto the perfect (Prov. 4:18).

ANGELS

Angels point out the way we go (Ex. 23:20; 32:34). Angels prepare us for conflict (Judges 6:11-2). Angels provide for our need of discouragement (I Cor. 13:1). Angels protect us in times of danger (II Kings 6:17; Psalm 91:11). Angels prevent harm from coming to us (Dan. 3:28; 6:22). Angels pull us out of difficulties (Gen. 19:16; Acts 24:7-11). Angels preserve us in all our trials (Gen. 24:7, 40; Isa. 63:9).

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"CONTRASTS BETWEEN LAW AND GRACE"

"For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

"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."—Rom. 8:3.

For the last several months I have thought a great deal concerning law and grace. In fact, I don't suppose there has ever been a time in my life when I have considered law and grace from the standpoint of a study of the Word of God, more than I have in the last three or four months.

When we say that an individual is expecting to be saved by keeping the law, we mean that the average person is trying to go to Heaven by living up to the Ten

Commandments. I imagine if you were to ask each individual you meet, you would find that more than half of them would tell you they are basing their hope for eternity on their keeping of the law. If a man says he is doing the best he can, that means he is doing the best he can to keep the law. If a man says that by his works he expects to merit Heaven, then that means he is trusting he will merit Heaven on the basis of what he does, in the light of the law of God. I don't suppose there is a week that goes by but that somebody tells me personally his hope of Heaven is based upon his keeping of the law of God.

This morning I want to show you that nobody could ever be saved by the keeping of the law, and that salvation has to be by grace. I want you to notice defini-

tely a series of contrasts as to law and grace.

LAW IS GOD PROHIBITING AND REQUIRING WHEREAS GRACE IS GOD FREELY GIVING AND BESTOWING.

In the law God prohibits. If you will turn to Exodus 20 and read the Ten Commandments, you will see that God offers a number of prohibitions. Without taking time to read them all, I'll read the short commandments. "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not steal." "Thou shalt not bear false witness." "Thou shalt not covet." All these are God prohibiting. In each of these, something is prohibited the individual. Beloved, that is law. The law is telling you what you can not do. (Continued on page 2, column 1)

WANTED!

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One of our readers failed to secure a Bound Volume for 1956 and also for 1958, and he is anxious to do so. If any of our readers have one of these Bound Volumes, and would part with it, please contact me and I will be only too glad to repurchase such in behalf of this friend who desires these copies so badly.—JRG.

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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WHEN YOU MOVE please notify us at least three weeks in advance. The Post Office does not forward your paper to you but charges us 10c each time they have to notify us of a change of address.

"Law And Grace"

(Continued from page one)
or what you can not have.

At the same time, the first part of these Ten Commandments tell us that we shall have no other God besides Jehovah, that we shall not take His name in vain, and that the Jew under the law was to remember the seventh day to keep it holy. These were required of him, for he was to keep the law.

I tell you, beloved, the man who says he is trying to go to Heaven on the basis of the keeping of the law, is putting himself back to the place that he is doing, or attempting to do, what God prohibits or requires.

In contrast, grace is God freely giving and bestowing. Not one time under grace do you ever find God saying "Thou shalt," or "Thou shalt not." Grace is God freely giving and freely bestowing. Listen:

"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.

"Moreover the law entered, that the offence might abound. But where sin abounded, GRACE DID MUCH MORE ABOUND."—Rom. 5:20.

So you can see, beloved friends, in the first place, the law is God prohibiting and God requiring, but in contrast, grace is God freely giving and freely bestowing upon us.

II

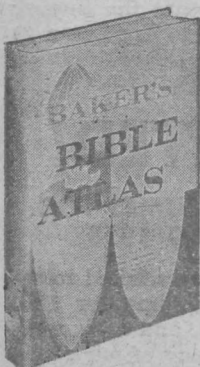
THE LAW MANIFESTS WHAT WAS IN MAN—NAMELY, SIN, WHEREAS GRACE MANIFESTS WHAT IS IN GOD—NAMELY, LOVE.

Notice, the law manifests what is in man—namely, sin. I ask you, what is the paramount thing in you—the paramount characteristic of you? It is sin. Beloved, the law manifests or brings to light what is in man—namely, sin.

We read:

"Knowing this, that the law is NOT MADE FOR A RIGHTEOUS MAN, but for the lawless and

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disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." — I Tim. 1:9, 10.

Beloved, you'd never know that you were disobedient and ungodly; you'd never know that you were unholy and profane; you'd never know that you were a murderer of father or murderer of mother; you'd never know that you were a kidnapper, or a liar, or a perjurer if it hadn't been for the law.



God's people have so much to be thankful for this Thanksgiving. No doubt, THE BAPTIST EXAMINER is one of the things you have of the Lord for which you are so thankful. If so, you can express your appreciation to the Lord and the paper by helping to keep it in the mail with an offering.

The law, I say, manifests what is in man—namely, sin. In contrast, grace manifests what is in God—namely, love. What a contrast between the two characteristics: sin in man, and love in God. The law manifests what is in man—namely, sin; grace manifests what is in God, namely love.

We read:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Beloved, that is love. God gave His Son.

I am thinking this morning that none of us fully appreciate, nor have ever appreciated, nor can ever appreciate the wondrous love of God as long as we are here within this life. He was under no obligation to us, yet He loved us. There was no reason why God should have given His Son, yet He did it because He loved us.

It is no wonder that the Apostle Paul in his prayer in Ephesians 3 said that he desired that we should know the height and the depth and the length and the breadth of the love of God. How long is it? It goes back to eternity past and reaches out to eternity to come; thus, it encircles every one of the elect of God from the first man that was saved to the last man that shall ever be saved.

How broad is it? It is broad enough that it encompasses individuals out of every nation, and every race, and every language. It is broad enough that it takes in

every color and every class of people in all of the world.

How deep is it? It is deep enough that it gets down beneath us in the deepest of our sins, and high enough that it lifts us out of sin and sets our feet on the solid rock.

Even in view of all this, Paul doesn't tell us how long, how broad, how deep, nor how high it is. Beloved, it is impossible to do so. I say to you, it is the grace of God that has manifested the love of God. While law manifests what is in man—namely, sin, it is grace that manifests what is in God—namely, love.

III

THE LAW DEMANDED RIGHTEOUSNESS FROM MEN. WHEREAS GRACE CLOTHES UNGODLY SINNERS WITH RIGHTEOUSNESS.

If you will read through the Old Testament, every time you read any portion of the law, you will find that there is a demand that we shall have righteousness. Yes, beloved, the law demands righteousness on the part of man. However, when you come to the New Testament, you will find, while the law demands righteousness of man, that grace clothes the ungodly with righteousness. Listen:

"For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him." — II Cor. 5:21.

At Calvary, God took my sins and put them over on Jesus Christ. God treated Jesus Christ exactly like the vilest sinner in all of the world should have been treated. God saw Jesus not as His Son, but as a sinner, and thus He bore our sins at Calvary. Now God takes us accordingly and clothes us with the righteousness of His Son. That is what it means when it says, "That we might be made the righteousness of God in him." I tell you, every individual who is saved, is today clothed in the righteousness of God's own Son.

Talk about something that makes you happy! I get on shouting ground every time I think about imputation—that my sins were imputed to Christ at Calvary, and the righteousness of God is imputed to me. Every time I recall that at Calvary God saw me in Jesus, and that now God sees Jesus Christ in me, I am put on shouting ground.

Yes, beloved, the law demanded righteousness from men, and in contrast grace clothed unrighteous sinners with righteousness. The law demands it, and grace gives what the law demanded, so that now under grace God sees us clothed in the righteousness of His Son.

IV

THE LAW UTTERLY CONDEMNS THE BEST OF MEN WHEREAS GRACE FREELY JUSTIFIES THE CHIEF OF SINNERS.

It doesn't make any difference how good you are, the law has utterly condemned you. If you are the best man in this world, you are completely, and utterly,



By C. H. SPURGEON

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Calvary Baptist Church, Box 910, Ashland, Ky.

"I Should Like to Know"

The questions and answers now appearing in this column are being compiled for publication in book form. We are now accepting advance orders for the book. Invoices will be sent to purchasers when the book is printed and its price determined.

Does any one but God's elect desire to be a child of God?

No, and even the elect don't desire to be children of God. All men desire to remain as they are and until God's Spirit convicts and leads one to trust Christ, no one knows what it is to be God's child. (John 5:40, 6:44).

Does John 6:37 mean that any one who comes to Christ desiring salvation, will be saved?

No. It means that all of those given to Christ in the covenant of grace shall come to Christ (believe on Him for salvation) and none of them shall ever be cast out (perish in hell). It is not dealing with the desire to be saved, but with the doctrines of election, effectual calling, and eternal security.

Christ died for the ungodly and sinners, but He didn't die for every one and all are sinners and ungodly. Please explain.

If we understand your question, we answer it as follows: Those for whom Christ died are those given to Him by the Father in the eternal covenant of grace (Eph. 1:4, Rom. 8:33). These are sinners and ungodly, just as the whole race of Adam is sinful and ungodly. But the terms "sinners" and "ungodly" do not have to include every sinner, as you evidently imply in your question.

If Christ died for a certain number, how can one be sure beyond a doubt that He died for him?

By making your calling and election sure, as Peter says (II Peter 1:10). This is done by examining yourself to see if you be "in the faith." Use God's Word and ask God to reveal to you His truth. The Bible plainly says, "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). In James 1:5, we are told to ask of God for the wisdom we need. Romans 10:17 says that faith comes by hearing the Word of God. If you want your calling and election made sure, then do what the Bible says. It is certain that Christ died for every man who puts faith in Him (John 3:18).

Are all sinners depending on some kind of works or are there some who know they are helpless?

Among those who have some hope of salvation, all depend upon works. Those who have a false hope depend upon some work of their own or some other person: those who have the true hope depend upon the work of Christ. Those who trust Christ realize that they are unable to save themselves and that the work of Christ is the only satisfaction that God will accept in fulfillment of His holy Law. "Christ is the end of the law for righteousness to every one that believeth." (Romans 10:4).

and absolutely condemned of God of sinners.
by the law. Listen:

"For ALL HAVE SINNED, and come short of the glory of God." — Rom. 3:23.

I tell you, beloved, the law utterly condemns the best of men. You can find the best man or the best woman in all this world, and that individual needs to bow his head in shame before God, when he compares himself to God. The law utterly condemns the best of us, but in contrast, grace freely justifies the chief of sinners.

The Apostle Paul tells us of his own experience. Listen:

"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 Tim. 1:15.

Yes, beloved, the law condemns the best man or woman. The best man in this world can't go to Heaven on the basis of his works. The best man in this world can't go to Heaven by keeping the law. The best man in this world can never go to Heaven on the basis of what he has done in the light of the law. Beloved, the law utterly condemns the best of men—and all men—but in contrast the grace of God justifies freely the chief of sinners.

Suppose I were to go out and find a man walking down the street with a card on his back, which reads, "I am the chief of sinners," and I look on the other side of the street and I see a woman walking up the street with a sign on her back which reads, "I am the vilest woman on earth." Beloved, I would still point those two individuals to the Son of God and I'd say that by faith in the Lord Jesus Christ, every one of God's elect shall be saved.

Yes, the law utterly condemns the best of us, whereas the grace of God freely justifies the chief

V.

THE LAW SENTENCES A LIVING MAN TO DEATH WHEREAS GRACE BRINGS A DEAD MAN TO LIFE.

We read:

"Wherefore, as by one man sin entered into the world, and DEATH BY SIN; and so death passed upon all men, for that all have sinned." — Rom. 5:12.

Everyone of Adam's fallen descendants stands sentenced to death, but in contrast, grace brings life to those who are spiritually dead. Listen:

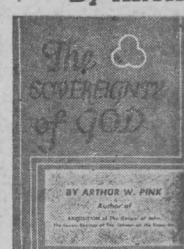
"He that believeth in me though he were DEAD, yet shall HE LIVE." — John 11:25.

This was what Jesus said (Continued on page 3, column 1)

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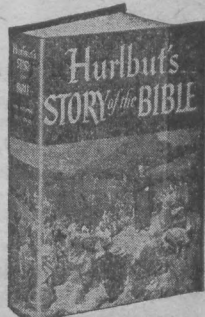
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— Boxley B. Boggs

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Go back and study the sacrificial system of the Old Testament and read how the sacrifice died. In every instance the sacrifice was put upon the altar to die. The students of the Old Testament have estimated that the Jews sacrificed a quarter of a million lambs every year to keep up their sacrificial system. I tell you, under the law the sheep died for the shepherd, but under

(Continued on page 6, column 1)



Brother Bronson Arrives and Gets Located In Korea

C. W. Bronson
Care Han Tac Hi
No. 70-1 Ho Danamdong
Sungbukku
Seoul, Korea

Dear Brethren:

Well, at last we are in Korea. We arrived safely on October 28. So many things have taken place and the last several days have been so eventful, it would be impossible to give more than an outline of what has taken place. We were in Japan for about two days. However, it was so expensive to stay there that we didn't think we should stay any longer.

We arrived at Kimpo airport here at 1:15 p.m., Korean time, but there was no one here to meet us. Our interpreter, Mr. Yohm, was to have met us with a car, but due to our telegram being delayed he didn't know when we were arriving. So we had to hire a cab. The cab driver didn't know any English, the cab was almost too small for all of our luggage and several Koreans entered into a lengthy argument about the whole thing. After some time, we got under way and finally found the house we had rented here.

Our goods have not yet arrived. It will probably be a week or ten days before they do. So we are having to live Korean style until they do arrive. We have been sleeping on the floor, eating cold foods (bought from the Korean market) and riding on the crowded Korean busses for transportation. One of our biggest problems is going to be transportation. It will be more expensive here, by far, to own a car of any description than in the States.

We have had no heat yet. However, the weather is still not too cold here. We installed one coal stove today, so we should have heat and something to cook on now.

We are living where few Americans ever go. Not many Americans are ever seen in the Korean residential section and the people stare at me as though I were a strange sight. We will be learning the language soon, I am sure, as a matter of strict necessity. I was in Korea before, but I have never really seen Korea as I have seen it the past few days.

Mr. Yohm, my interpreter, has been of tremendous help to me thus far. I do not see how I could have possibly made out without him. He is a very shrewd and capable man and knows how to get around in this great city. He has a great number of acquaintances and through him I expect to meet a lot of people and possible contacts for the work. We have not yet settled on a salary for him, but will have to work this out. This will be one of the expenses, in addition to our own personal expenses.

I have found things to be very high here. We had to pay about \$300.00 (30,000 won) as a total deposit on a house. That is the way they rent houses here. Then we

will get the deposit back in case we move to another house. The rent is about \$40.00 per month (5,000 won). Food is high. In fact, in many ways it is more expensive to live here than in the States. As I have said, tuition for Chuckie,



C. W. BRONSON

our son, will be \$350 to \$500 per year. So things will be pretty hard for us financially. Brethren, we need your help and prayers!

As for mission work, I am not sure how I will proceed yet. But this I know, God is with us and will use His Word to win His elect. On every hand, we see iniquity and sin. There is so much to be done. Satan's opposition is strong and temptations and trials many. We have been opposed from the moment I purposed to obey the call to come here. But inasmuch as my God has called me, He will bear our burdens, care for us and use us.

We will have more to report later and will be sending some pictures. Stand behind us with your prayers and support. I Thess. 5:25; II Corinthians 1:8-11.

Yours in Christ Jesus
our Lord,
C. W. Bronson

Mission Of Baptists

(Continued from page one)

is not a sacrament, but a memorial, commemorating the death of the Saviour. Against the false teaching that the unleavened bread and wine in some manner impart grace to the participant, the true symbolism of these elements must be declared. Furthermore, the dangerous practices of open and inter-communion must ever be shunned and exposed.

6. One of the great tasks of Baptists today is to teach the truth as to the New Testament church.

The independency and autonomy of New Testament churches is a precious heritage. The modern-day organizations of men are turning away the minds of Baptists from the true nature of the church. The work Christ gave His church to do has been stolen out of the hands of the churches by unsuspected men who by their actions scorn God's institution. The more the conventions, fellowships, and mission boards come into existence, and thrive, the less significant will the true ministry of the church become. New Testament churches have to give up their rights in order that the great man-made organizations can progress more rapidly. Thus, our mission is clear in this respect. We must teach the truth about the church as it has never been taught before.

7. Every Baptist should strongly contend for the fact that Jesus (1) built a Baptist church, (2) has perpetuated Baptist churches through all ages, (3) and now recognizes no other churches as Scriptural churches but Baptists.

Both our doctrines and our history prove these things to be true. In view of these facts, Baptists have no business unionizing with any man-made religious organization.

The Baptist mission is to stand for the whole counsel of God. Baptists have a greater mission than "evangelicals" and "fundamentalists." Christ commissioned Baptists to teach "all things," not five or six "fundamentals." This is another distinctive mark of the New Testament church—it stands for "all things" Christ commanded. Let all Baptists of today do the same!

God's Formula

(Continued from page one)
of Christianity? He himself revealed the steps of his ladder to success as he neared the last lap of life's journey in this letter written from a prison to a church. The first thing Paul dealt with was—

I. THE PAST

In regard to the past, he said, "Forgetting those things which are behind." This was the kind of forgetting which is active. It comes by confession of our sins to God, resulting in God's forgiveness. It comes by correcting the mistakes we've made where such correction is possible, and then leaving them in the past. We must make restitution for the wrongs we've committed if we can, else they are not done with. It's not enough to say to a fellow, "I'm sorry I didn't pay you the money I owed you; let's forget about it." No! You must pay him NOW!

Unless you deal with your past,

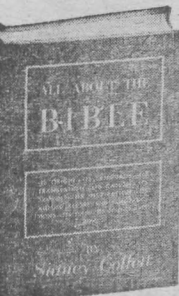


No one ever loses by giving to the Lord's work. He will gain both in this world, and especially in the world to come. God blesses the person who is 100% for the Lord. Help the Lord's work with an offering to TBE this Thanksgiving!

It will deal with you. It will trail you everywhere you go. It will haunt you like an evil spirit and eventually destroy you. Have you dealt with your past? Or has it remained like a bitter memory, a gnawing pain in your spiritual vitals like the young stoic who stole a fox and hid it under his tunic when his superior officer suddenly appeared. Stoic that he was, he allowed that fox to tear out his vital organs until he dropped dead, rather than face up to what he had done.

Thus, your past will deal with you unless you beat it to the draw. But what shall you forget? I would forget my sorrows. They are stinging tears that laden my heart for a while, but there

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is nothing I can do about them now. Leave them in the past, for there is a brighter day tomorrow.

Failures have no place in my memory. Every failure is a stage in my learning—it is "nothing but education," said even Ingersoll, "the first step to something better." I should profit by the lesson of failure, and leave it also in the past.

The most difficult thing for us to deal with is success. It has a tendency to make us complacent, self-sufficient, and self-satisfied. Success is the most subtle of enemies unless we deal with it also. Success, too, is but a step upward in life. However, it is not to be the stopping place — only a plateau. Deal with your successes, too, my brethren.

We must deal with our sin also. John said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9). Confess your sins, then do what God did with them — "Remember them no more." (Hebrews 8:12).

There are at least two ways to forget the past constructively. First, don't repeat mistakes that you've made. It is not quite so serious to make a mistake as it is to repeat one. I am reminded of a humorous story of a little boy whose mother took him to one of those nasty places called the movies. Danny was taken to see "Snow White and the Seven Dwarfs." They entered the theater during the middle of the picture just before the old witch gave Snow White the poisoned apple. As people do, so I'm told, they stayed to see the portion they missed; and when they came to the same part again, they arose to leave. As they were leaving, Danny looked back to see the old witch offering Snow White the poisoned apple. He turned to his mother and said, "If she eats that apple again, she's crazy!"

Another way to deal with the past by forgetfulness is not to become historical. Don't keep bringing up the past once it's taken care of. A man met an old college friend downtown one night. They sat down together and began to talk over old times, and their conversation lasted well past midnight. When they met the next day, the first one asked, "How did your wife take your coming in late last night?" "Oh, not so bad. I explained it to her and she was all right. What about your wife?" "Well, she became historical."

"You mean hysterical, don't you?"

"No, historical. She brought up everything that's happened in the past thirty years."

Sir Winston Churchill said, "If the present quarrels with the past, there can be no future." Forget the past, as Paul did, and begin working on—

II. THE PRESENT.

Paul's present was a progressive, advancement. "Reaching forth unto those things which are before."

Life should have both motion and direction. Ours should be an active life rather than a passive existence. God said to Moses, "Speak unto the Children of Israel that they GO FORWARD." (Exod. 14:15).

The slogan is, obliterate the past; activate the present. It is not just a reaching forth, however, but a reaching forth toward something definite.

Life is a development, a growth, an enrichment. We are reaching forth "unto those things which are before" — the idea of attaining the perfection of Christian character which is Christ-likeness. Of course, we will never become absolutely perfect in this life; and too, we cannot even make a very good effort toward that end without the abiding presence and power of the Holy Spirit of God who is given to us partly for this purpose. Notice this development:

(1) "To win Christ" (verse 8). This refers to the characteristics of the Lord in His life in contrast to Paul's past characteristics of Pharisaism. He likens his own

achievements to dung that he may win the characteristics of Christ-likeness in his life.

(2) "To be found in Christ" (verse 9). The source and center of all our righteousnesses. We would that others would see our lives as they are motivated, operated, and activated "in Christ." It is another blessed contrast "Christ in you" and "you in Christ."

(3) "To know Christ" (verse 10). Of course, we know all about Jesus from the Bible. When we are saved, we come to know Him personally. However, as we grow in grace and "walk" with Jesus every day, we learn to know Him in all the intimate facets of union closer than friendship. We know Him as a man and wife lover, and know each other. Intimacy that breeds not familiarity in the sense of vulgarity is our goal. Then we press toward the ultimate.

(4) "To be like Christ" (verse 21). This will occur when He comes for us in the air. This is when we reach that absolute perfection which we are unable to accomplish while we are still in the flesh. When Jesus comes, "we shall be like Him, for we shall see Him as He is." (I John 3:2). Even now our lives are "reaching forth" unto that day. There is a goal of life toward which the Christian life should be pressing. That is the next area of the Christian life that Paul deals with here:

III. THE FUTURE.

"I press toward the mark." Paul casts himself in the role of a runner running toward a goal. In his own life, he faces the last lap of the race. He realizes it will soon be over; so he is not just running now; but he says, "PRESS" toward the mark. He expects the final burst of energy that sends him lunging across the finish line a winner.

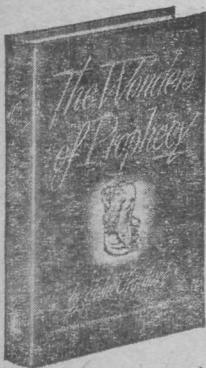
In his letter to Timothy, Paul has finished the race and prepares to stand before the bar of the judge to receive his prize. He says to Timothy by way of testimony: "I have fought a good fight, I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:7-8).

What is the prize he anticipates? It is not Heaven, for Heaven is not a prize won by our efforts or merit. Heaven is a gift of grace to all Christians because they are in Christ Jesus. It is the last of three phases of regeneration — a new man, a new body, and a new world.

Salvation is not the prize. No man by his efforts of any kind can attain salvation. Salvation is the gift of grace bestowed upon man because of the merits of Jesus Christ, God's son. Moreover, salvation belongs to us as a present possession rather than a future attainment.

What, then is the prize? It is the victor's wreath — the crown of victory. Paul's prize is the prize of a well-fought fight; the prize (Continued on page 5, column 2)

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Calvary Baptist Church
Ashland, Kentucky

Why The Salvation of God's Elect Is Certain

By Arthur W. Pink

Whether there is salvation in the world for there is none other under heaven given among men whereby we must be saved." (John 14:12).

The first thing we would note is that the apostle insists that the only Saviour. Salvation is not to be found in any other name. It is Christ or the Lord. There is no other alternative. Salvation is not to be found in any other ordinances, in a creed, in a church; nor is it to be obtained by any sacrifice or good works. Salvation is in Christ alone.

Paul himself declared—"I am the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

The same truth was revealed in the New Testament. "There is no God else but Me; a just God and a Saviour: there is none beside Me. Unto Me and be saved, all the ends of the earth: for I am God, and there is none else." (Isa. 45:22).

The second thing to which we should give direct attention is the apostle's pronouncement: "there is no other Name under heaven given among men." This Name, the Saviour, is not "given unto men" but unto a selection from them. "Among" clearly affords a limitation. It announces a chosen people, but blessed truth of which runs all through the Bible. This qualifying preposition is found in other passages.

For example, in Rom. 1:5 the apostle declares that he had received grace and apostleship for obedience among all nations to the Name. So in Rom. 15:9 the apostle quotes a prophecy which declares: "I will confess unto thy Name, O Gentiles, and sing unto thy Name." God is now revealing His Name to a people beginning it was announced, "Thou shalt call His Name, for He shall save His people from their sins." (Matt. 1:21).

In the third place, observe the use of Acts 4:12. It is not "there is none other Name under heaven given among men whereby we must be saved," but "whereby ye must be saved." Nor "whereby we must be saved," but "whereby ye must be saved." Because of no uncertainty about the Name of God's elect. By name called in trespasses and sins,

the captives of Satan, yet is their salvation sure. Born, perhaps of vicious parents, and reared in crime; or, born in a home of infidelity, and nurtured in error and idolatry; nevertheless, if one of



ARTHUR W. PINK

God's elect, his salvation is positively assured. God's elect must be saved because God the Father decreed it, because God the Son purchased it, because God the Spirit will effectuate it.

Nor does this verse stand alone in affirming the absolute certainty of the salvation of God's elect. In John 10:16 we find the Saviour saying, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd."

A beautiful illustration of this Divine necessity is found in Luke 19, in connection with the salvation of Zacchaeus. Said the Saviour to him, "Zacchaeus make haste, and come down; for today I must abide at thy house." (v. 5); and later Christ added, "This day is salvation come to this house, forsomuch as he also is a son of Abraham" (v. 9) — Abraham was the "father" of the elect people!

Summarizing, we find, then, three things in the precious verse: First, the Divinely appointed Son — given unto men. Second, the Divine restriction—"given among men. . . whereby we (not 'ye') must be saved." Third, the Divine imperative—"whereby we must be saved." An elect people given unto the Saviour: an elect Saviour (Isa. 42:1) given unto an elect people. The Holy Spirit, in omnipotent power, bringing this elect people to Christ. Result—"He shall see of the travail of His soul, and be satisfied." (Isa. 53:11). No disappointed Saviour is ours!

Thank God for the absolute certainty of His counsels. Preachers may fail, men's wills may be obstinate, Satan may oppose, but God's purpose cannot fail. His own elect MUST be saved!! Hallelujah!

God's Formula

Continued from page 4)
of a well-run race; the prize of a well-kept trust. It is the ultimate of life's goals, the highest achievement of Christian experience. It is the prize of the "high calling" (the upward calling) of God in Christ Jesus. The Greek says, "the call from above of God which is in Christ Jesus."

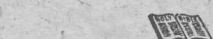
Conclusion

Where are you at this moment? Are you on the race course in competition or are you in the stadium as a spectator? Are you in the fight as a contestant or on the sidelines as an observer? Are you keeping your trust, or, interested in your own pursuits?

"Must you go and empty-handed? Thus to meet your Saviour so; Not one soul with which to greet Him Must you empty-handed go?"

We stand on the threshold of a new ministry prepared to appropriate this formula of success and possessed of the same desire of Paul when he addressed the Ephesian elders on the rippling

seashore of Miletum — "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24).



"Give God Your Heart"

(Continued from page one)
There is an immense difference between giving and receiving. Yes, and there is a world of difference between "giving God your heart" and in your "receiving God's Son."

3. It takes a command given to a child of God and applies it to a child of the Devil. Prov. 23:26 says, "MY SON give me thine heart." God requires the heart—the affections, in other words — of His children. He cannot have



Living by faith has ever been the course of God's people. This paper lives by faith. There is no board, no association, no convention, and no ecclesiastical machine back of THE BAPTIST EXAMINER. We are not the servants of an ecclesiastical machine; if we were, it would back us. We are the servants of God and His people; thus we depend upon Him and His elect for support. Are you one who is blessed by this paper? What have you done to show your interest in TBE's welfare?

the affections of the children of the Devil, for they do not and cannot love God until they have received God's Son and have been born again. Many of the Scriptures given to God's people are taken and indiscriminately flung to the unsaved. This does violence to them and distorts their meaning.

4. The expression "give God your heart" is a sentimentality that muddies the water and befuddles the lost. In a practical sense, it ignores the atoning death of Christ. If one can be saved by "giving" God something, then why did Christ die? The whole truth of salvation, as God gives it, is left out. One is saved by receiving what Christ did in dying sacrificially.

"He was wounded for our transgressions, and bruised for our iniquities, and with his stripes we are healed" (Isa. 53:5).

"Our Saviour Jesus Christ who gave himself for us, that he might redeem us from all iniquity." — Titus 2:14.

"Believe on the Lord Jesus Christ (literally, 'lean upon') and thou shalt be saved."

Nothing said about giving God something. "God so loved the world THAT HE GAVE his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Who gave? God — not man. How Satan must be pleased, when he can reverse instructions concerning the most important thing that concerns a soul!

It is tragic that preachers fail to get straight on the most fundamental matters, and instead pick up a lot of ministerialisms. The expression, "Come down front and give me your hand and God your heart," is one of these sentimental expressions. It is akin to the expression, "Join the church of your choice," and is (Continued on page 8, column 3)

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A TRUE STORY

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A Record of "God's Faithfulness."

At a beautiful hill station in South India, where we had gone for a rest, the one dearest to me became seriously ill. After a year of intense daily suffering, during which time she had undergone two minor and three major operations, we found ourselves under order from, perhaps, the most eminent surgeon in India, to leave for a cooler country as soon as possible.

There was a P. & O. Steamer due to leave Bombay well on in April, and we were urged by our friends to leave by this boat. We quite saw the wisdom of so doing, as the sooner we left the less likely we should be to run into the rough seas raised by the oncoming monsoon. But we needed Ten Pounds to make up our passage money for our long journey to New Zealand. We daily laid the matter before our Father in heaven, being well assured that He knew and cared for us. The last day came on which we could have caught that steamer; so we knew that we could not leave for another fortnight. This, of course, brought us much nearer the rough weather, to miss which meant much to one who was still far too weak to even walk.

Three days after this we received a gift of Ten Pounds from the east coast of India. Here was the very sum we needed. We sent and booked our passages by the next steamer. And then on the voyage, right from Bombay to Freemantle, we never had a rough day. Further than this, on landing we learned that the preceding steamer (the one by which we had been urged to travel) had been unable to enter the harbour

for several hours on account of the gale that was blowing!

We praise God that we had been Ten Pounds short, and thus were unable to travel by that boat. We believe, with all our hearts, that "All things work together for good to them that love God, to them who are the called according to His purpose." And we feel assured that God arranged all these circumstances for the comfort of His suffering child. The change, however, to a cooler climate did not effect the healing expected. After undergoing several further operations, and enduring constant suffering for two years, my dear wife was called to her eternal rest.

I want to place on record here for the glory of the Lord that all through those three years of acute suffering, not one murmur of complaint ever passed the lips of

A LETTER — AND A GIFT FOR THE ONGOING OF TBE WOULD BE APPRECIATED

the patient; on the contrary, there was ever the sweet perfume of His grace and cheerfulness that made it easy to wait upon her and brought a blessing to those who visited her.

I wish also to record to the glory of the same gracious Lord that having "no visible means of support," simply trusting to the precious promises of God, we had, both in India and New Zealand, the best surgical help that money could have procured; and not (Continued on page 8, column 4)

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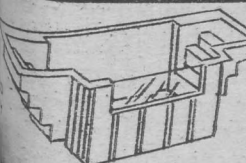
God grant that it may produce that same "love and life" in all who read it. —from Forward by D. M. Lloyd-Jones

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"Law And Grace"

(Continued from page three)
grace the shepherd died for the sheep. Listen:

"I am the good shepherd; the good shepherd giveth his life for the sheep."—John 10:11.

XI.

THE LAW SAYS, "THE WAGES OF SIN IS DEATH," WHEREAS GRACE SAYS, "THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD."

What a contrast! Law looks you in the eye and says, "The wages of sin is death!" Grace's benevolence stemming to us from God's saving power, says to us, "The gift of God is eternal life." Whereas the law says that you shall die, grace gives you life through Jesus Christ.

CONCLUSION

Beloved, there is no end to these contrasts that might be given between law and grace, but I sincerely trust that these few thoughts will cause you to realize and appreciate more than ever before, the fact that we are saved by grace, and kept by grace, and that it is the only hope we have left for Heaven.

I stand this morning in His presence sometimes discouraged, sometimes cast down, sometimes even asking, "What is the use?" Then I look up to Him to realize that He says, "My grace is sufficient for thee." How I thank God that His grace is sufficient to save us, to keep us, to sustain us, and to take us home ultimately. The praise, the honor and the glory is not to be given to me through my efforts to keep the law, but to His grace.

May God bless you!

Salvation

(Continued from page one)

other way whereby he may be saved? Here is Christ's answer: "He that believeth not shall be damned."

It is the best of all charity to be honest; our Lord and Master would never have pandered to the modern spurious charity, there is nothing like that in His teaching. Jesus ever denounced the wrong as loudly as He commended the right. He did not say, "Well done, Scribes and Pharisees, you do your best, and you will be all right." No, He righteously condemned them, and cried, "Woe unto you!" He preached against every doctrine except that which He Himself taught.

There seems to be growing up amongst us an idea that a man is of a persecuting spirit if he does not think that the one who flatly contradicts him is as right as himself. If we do as some wish, we shall in time reach that blessed state of charity which had been attained by the courtiers of the Sultan, who, when he said at midday, "It is midnight," replied, "Yes, sir, there is the moon, and there are the stars."

Today, we are expected not to protest against Popery, lest we should be considered bigots; we must subscribe to all that men teach, if only they are sincere.

Suppose a man, traveling due North, were sincere in thinking he would get to the South, do you think his sincerity would bring him to the desired destination?

If a man were sincere in thinking that prussic acid is a wholesome food, would the poison do him no injury?

If a man starved himself while he sincerely believed he was feasting, how long would it take him to get fat?

You say, "These things are contrary to the laws of nature." Just so, and the laws of God's gospel are as fixed and true as are the laws of nature. If you are honest and sincere and keep to the road of ruin, you will reach the natural end of that road — eternal destruction. Sincerity in believing a lie does not change the lie to the truth.

There is but one way to Heaven, there is only one Saviour, Jesus Christ is exclusively "the Way." This excludes all by-paths, all cross-roads, and all short cuts.



Thanksgiving Greetings

For 1963



As another Thanksgiving season rolls around, we are happy to be able to greet you. Both Bro. Bob and I, as well as all the members of our church extend our sincerest Thanksgiving greetings to the readers of our paper. I only wish that you knew how much joy TBE has given us in the past year, as we have endeavored to bring it to you from week to week.

In the earliest days of 1963 I said publicly that I believed 1963 would be the greatest year TBE had ever had. I had no reason for saying it. I had no special subsidy on which to fall back. I had no more faith that God would provide for us than previously. In fact I could not offer a reason as to why I made the statement, yet I did.

Truly this prophecy has been fulfilled for the past ten months. 1963 has been the greatest year in all of our history, and for this today we "thank God and take courage." God has given us many new subscribers. He has put it into the hearts of many of our readers to contribute regularly, with offerings that have supplied, in the main, our needs.

We have sent out only a few form letters stating our needs during the year, which is quite contrary to previous years. You can't begin to know today how happy we are for God's goodness to us. For all His blessings upon us throughout this year we truly give Him thanks.

God has blessed us as a church. Calvary Baptist Church is not big in the eyes of the world—only a small group compared to many others. Yet it is a real joy to know that the majority of these, plus some others who are not members, are present for two services on Sunday and again on Wednesday night. In fact, we have very little variation as to the number in attendance. In these days when the Sunday night and Wednesday night services are all but a farce, what a blessing it is to see as many folk present as we have on Sunday morning. We have been blessed with a few additions to the church during the year, and for all of His goodness to us as a church we are indeed grateful.

We have been made happy for the privilege of sending forth TBE. It goes, as you well know, to all fifty states and into about twenty-five foreign countries. Brother Bob was recently in Plant City, Fla., for a revival meeting, and while there he wrote saying:

"We don't realize how much TBE is appreciated by people till we get out where the readers are, I am sure. So many here say they read it from cover to cover and then pass it on to others."

I had the same experience when I was recently near Pittsburgh, Pa., for a week-end Bible Conference, and also when I was in Tulsa, Okla., in August with Brother Crider. I am so happy that TBE continues to be read by thousands each week and that it is a blessing doctrinally, evangelistically, and spiritually wherever it goes. Brother Bob has done a magnificent job again this year, as he has in the past, in editing the paper. He is now sponsoring through the paper a crusade which he calls "Reach the Preachers." By this he hopes to raise \$7500 whereby we will be able to put on the mailing list all the preachers representing five outstanding fundamental Baptist groups. It has been our sincere prayer ever since Brother Bob suggested this that God might make this a glorious reality for 1964.

Of course we are thankful for God's blessings upon us so far as our families are concerned. Most of our readers know that I have three children and each of them is married, and each has a family. My eldest, John R. Gilpin, Jr., and his wife have four children, three boys and a girl. My daughter, Rhoda, and her husband, Mr. and Mrs. John D. Smith, have three boys, and are expecting another in January. Brother Bob and Ruth, who is my youngest, now have two boys and two girls, the last boy being born before our Bible Conference began this year. For a great measure of good health in behalf of each of our three families we are indeed grateful. Realizing that all health and strength comes from God, we are truly thankful today for that which He has given us in this respect since we wrote you a year ago.

We are truly thankful to be able as a church through our paper to support our Brother Fred Halliman as a missionary in New Guinea. Only eternity alone will reveal the good that is being accomplished by Brother Halliman. We truly thank God for his ministry and rejoice for the privilege of publicizing his work.

We are likewise glad to have a little part in regard to the sending of Brother Bronson to Korea. You understand, he has actually been sent out by the Bethel Baptist Church of Phillipsburg, Kansas—the church which he had pastored for the last few years. We are glad, though, to have been able to have favorably recommended him and his ministry through our paper, and we expect to continue to do so, as the Lord enables.

Scripture knows nothing of the new theory, that we may be all right though we are in direct opposition to the Word of God.

Not by Works

The way of good works does not lead to Heaven. We must still

have decided, faithful preaching upon justification by faith. There is as much need today for us to declare this elementary doctrine of the Christian religion as there was in the days of Martin Luther. We must explain, and expound,

and enforce, the doctrines of grace, and the absolute necessity of trust in the finished work of the Lord Jesus Christ. We must be saved by His doing and dying, and not by anything of our own; we must be justified by His right-

eousness, and not by our own, for indeed, we have none.

The canker of self-righteousness is everywhere. As ministers of Christ, it is necessary for us to come back to the old cry, "Salva-

It is with equal joy that we anticipate the sending of Brother Crace to the mission field at an early date. Brother Crace is one of our own members, and will go to New Guinea to join forces with Brother Halliman. At present we are getting all of his papers in order, and it would appear that in all probability he might be able to leave this country shortly after the first of January. We would truly urge our friends to remember Brother Crace in prayer, and provide the necessary funds for his passage to New Guinea. In fact, we would urge you to join with us in thanksgiving over these three men of God—Brethren Halliman, Bronson, and Crace—three men whom we recommend and pray for on our support as a church, and we take pleasure in asking you to do likewise.

We are truly thankful also for our Bible Conference this past Labor Day weekend. This was our fifth annual Conference and from all indications it will be a permanent affair. It is looked upon by our friends who live at a distance as such. In fact, many have already written saying they were planning to return again next Labor Day weekend for our sixth annual Conference. Our church, more or less, takes for granted from one year to the next that the Conference will be held. This year's Conference was the very best that we have ever had. Every speaker was presented as previously announced, and God gave to the speakers much liberty and boldness in preaching. The attendance was the best, with 603 people present for the services. It was the best spiritual meeting that I have ever attended at any time, or at any place. I say this deliberately, after reviewing many great Bible Conferences that it has been my privilege to attend. We of Calvary Baptist Church count it a joy to conduct this Conference, believing that it provides truly a "shot in the arm" spiritually and doctrinally for those of our friends who come this way. Many have been the expressions of appreciation both verbally, and by correspondence, in view of this last Conference. Doubtless the Conference for '64 will be even greater as to our attendance.

Through the providence of God, our church has been able to establish three missions within the past year. The first of these is conducted at 1346 28th Street, Huntington, W. Va., by Elder James Hobbs and is known as Bethany Baptist Mission. The second is known as Emmanuel Baptist Mission and is conducted at 317 Dewey Street, Owosso, Mich., by Elder James Shattler. The third—our youngest mission—is conducted at 336 Camp Street, Louisville, Ky., by Elder William T. Pelphrey. For these missions that we have been enabled of God to bring into existence during the past year and for the preaching that has gone out therefrom we thank God and take courage.

Yes indeed, we have many things for which to thank God this year, and we are glad to mention these few that you might share with us in our gratitude and praise to Him.

Thanksgiving itself is just around the corner. This is the anniversary of my ministerial experience, as I preached my first sermon on Thanksgiving Day forty-two years ago. I thank God that in all these years I have preached the same message, and that by His enabling, I have had grace sufficient to stand firm for the great doctrines of His Word, both in our local church, and through the columns of this paper.

Each Thanksgiving, friends of THE BAPTIST EXAMINER show their appreciation for God's blessings to them through the paper, by contributing a portion of this world's wealth that God has given them. We always depend heavily upon the offerings we receive at the Thanksgiving season of the year. It would appear that God has seen fit to put TBE on a more solid footing, and a more firm foundation, than ever before. He has never failed us in all of our problems, and we are confident that He will never fail us.

We are this year expecting the Lord to impress His people who have been blessed by the paper to send us just what He would have the paper to receive. He knows our needs and can impress each of our readers to give exactly what He sees fit for us to have. May you listen to the voice of His indwelling Spirit this season, and send us your offering for the support of our paper. Might it please God to direct your minds and hearts and pocketbooks in our behalf as seemeth good unto Him.

Very sincerely,

JOHN R. GILPIN

P. S. Please use the enclosed self addressed envelope which needs no postage in sending your Thanksgiving offering to us.

New Guinea Mission Fund

FUNDS TO DATE FOR JAMES CRACE'S PASSAGE

Previously Reported	\$1936.83
George Hipshire, Newport, Ky.	5.00
George Jacobs, Georgetown, Ohio	5.00
Anonymous	7.50
New Testament Baptist Church, Cleveland, Ohio	20.00
Wesleyan Baptist Church, DeSoto, Mo.	25.00
Many Baptist Mission, Huntington, W. Va.	30.00
and Mrs. Cletus Snyder, Winston-Salem, N. C.	5.00
Calvary Baptist Church, Ashland, Ky.	40.00
Calvary Baptist Church, McLeansboro, Ill.	5.00
Calvary Baptist Church, Ashland, Ky.	40.00
Calvary Baptist Church, Stockdale, Texas	25.00
	237.50
	\$2149.33

and your offering for this fund as God leads and directs to Calvary Baptist Church, Ashland, Kentucky 41101

Salvation

(Continued from page 6)

is not of ourselves. Salvation of the Lord. Jesus is the only one; there is none other."

Jesus Christ is the Substitute for His people. He bore their sins on the tree; and now, the who are "His people" are redeemed by Him "from their sins."

His sins were laid on Jesus; and which He did on their behalf, do. We might as well expect to go to glory by our doings. There is no way to heaven other than Jesus, trusting in His merits, resting on His atoning sacrifice.

Not by Works and Grace Mixed

The way of salvation is not works and partly of grace. The way of salvation is all of grace. We can assist Christ in the work of saving guilty men. God does take a composition from corrupt debtors and then let Son, Jesus Christ, make up deficiency.

Who helped the Eternal Jehovah when He made the Heavens? Who was with God when He made the arches of azure? Who, beside the Lord Jehovah, poured the wide and open sea into mighty channels? Is there a flower that had an angel help God to make it? Can you even one blade of grass that is its origin partly to the divine and partly to the human? God was alone in the work of salvation and redemption.

Who helps the Almighty God in His providence? Those ponderous wheels that are so high, and terrible, are ever rolling on; who is it that makes their axles stand and guides the wheels in their wondrous revolutions? Is there any man who controls the universe? Have you heard of any storm or potentate who manages the winds? Is not the Eternal the One who puts a bit between the teeth of the winds, and stands the Almighty Charioteer who reins them up at will? Will He a puny creature, whom He has made, take part with Him in the workings of providence? Is it not that He will suffer a sin-

ner to become a shareholder in the mightier work of grace and salvation? No. The Messiah comes alone from the winepress, with His garments red with His own blood, "traveling in the greatness of His strength." He that speaks in righteousness, "mighty to save," trod the winepress alone; and of the people there was none with Him.

Upon Calvary's cross, no other blood than that of Jesus Christ contributed to His people's redemption. The glorious Lord will not yoke Himself with thee, sinner, in order to secure the salvation. Yoke an angel with an emmet, link an archangel with the tiniest gnat which ever fluttered in a summer's eve; but never think of joining the Omnipotent Jehovah with man's nothingness. The Almighty God yoked with the sinner's feebleness, the Everlasting, the Infinite Maker of all, to be simply a co-worker with us, and we labouring together with Him, and helping Him to do what He could not do without us in procuring our salvation — is not the very thought arrant blasphemy?

Not by Baptism and Lord's Supper

Even ordinances which God Himself ordained must never be trusted to as a means of salvation. Jesus Christ is "the Way," not baptism; not the Lord's Supper.

As for those things which God did not ordain—infant sprinkling, human ceremonies, ritualistic observances, confirmation of the ungodly, wax images, gilt crosses, artificial flowers, fine music, intoning, fasting communions, and so on — these are sins in God's sight; put instead of Christ's work, they are idolatry. You might as well trust to the ordinances of an old hag as to the ordinances of any priest, Romish or Anglican, who pretends that he has more power with God than you have yourself.

We are all alike in the sight of God in this respect; if we come before Him as sinners, He accepts us in Christ. If any assume priestly power over their fellow sinners, let such men tremble for themselves, and remember the fate of Koran, Dathan, and Abiram. He who talks about conferring salvation on others, should look at the dreadful condemnation which awaits his own soul, unless he repents of his great sin. God will yet cause His judgments to come forth, and utterly destroy those who would trench upon the priestly prerogatives of the one and only Great High Priest, our Lord and Saviour Jesus Christ.

Not by Feelings

He who rests upon his feelings will be as much deceived as he who rests upon his works. The blood of Jesus saves; not my sense of guilt, nor my consciousness of depravity, nor all my knowledge of my guilt. Salvation is all in Christ Jesus from first to last; putting His pierced hand on all our doing, believing, seeing, feeling, experiencing. He covers it all up, and says, "I am the Way." Therefore I must rely on Christ alone, for—

"None but Jesus, none but Jesus, Can do helpless sinners good."

II. JESUS IS THE PERSONAL WAY OF SALVATION: "I AM THE WAY"

The way of salvation rests entirely upon the person of our Lord Jesus Christ. We do not think enough, honor enough, preach enough, about the person of Christ. We must be clear about the merit of the precious blood of Christ; we do well to meditate much upon the sponge, the vinegar, the nails, the five wounds, the bleeding side, the dying cry, "It is finished," the resurrection and the ascension of our Lord; but we must not forget "Jesus Christ Himself."

We want not so much doctrine about Christ, as Christ Himself. Doctrine is the throne on which Christ sits; but we must have Christ upon the throne. If we are to have our churches full of life and power, we must have more preaching of Christ, talking to Him, dwelling with Him — a bleeding Saviour visibly crucified among the people.

We want the Incarnate God, the real Christ; we do not want a picture of the crucifixion on the wall, we want Christ in the heart. We do not want the portrait of the Saviour on stained-glass windows; but we do want the image of Christ portrayed in living lines upon our souls. We must have the blessed person of Christ, the real, living Christ, still giving the shout of a King in the midst of the camp of Israel. This is the power to save the soul, this is the power to move the world.

When we live, it must be Christ living in us. When we are fed, it



What can you do for the support and on-going of this paper that you may have delayed doing? Many are sacrificing to publish TBE. Will you not sacrifice a little to help too?

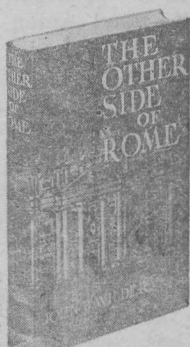
must be upon Christ, the Bread of God coming down from Heaven. When we reach Heaven, it will be to be where Christ is, beholding His glory. Our pardon comes from Christ Jesus the Lord. We are accepted in Christ, the Beloved.

Our salvation is all in Christ; Christ our wisdom, Christ our righteousness, Christ our redemption, Christ our sanctification. The very real, personal Christ must be our Saviour. "I am the Way." Jesus Christ did all that was necessary for the salvation of all sinners who trust Him. The blood which streamed from His veins, from His heart, cleanses from all sin. The perfect righteousness of Jesus is the believer's justification. Christ is all believing sinners need.

III. JESUS IS THE PERFECT WAY OF SALVATION

He is not part of the way, but He is the whole of the way. Christ

THE OTHER SIDE OF ROME



The author discusses such things as Mass, Images, Indulgences, Mary, Priests, the Pope, "The Glitter and The Gleam," etc.

is the way from the place where the sinner is, as a sinner, right up to Heaven. Jesus Christ comes to the sinner just where he is; He is to the sinner, as a sinner, where he is, an all-sufficient Saviour, to bring the guilty one to glory. As a sinner, hopeless, senseless, dead, you are to believe that Jesus Christ is the Saviour for just such as you are. The way to Heaven is the way which begins where you are and goes straight to Heaven.

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

"He that believeth on the Son hath everlasting life,"—insurance against sin, and insurance against terror. (John 3:36).

Those who believe on Christ shall hold on their way, and in Christ the righteous shall wax stronger and stronger. The believer is really, vitally, personally, and spiritually, one with the Lord Jesus Christ.

IV. JESUS IS THE PRESENT WAY OF SALVATION

Jesus does not say, "I will be the way." He says, "I am the way." Not, I may be, but "I am." That is, presentness.

You have not to feel your need before you come to Christ. Come to Christ, and you shall feel all you need to feel afterwards. The whole of salvation is in Christ; thy sense of need must come from Him, and thou must trust Him to give thee a sense of need.

Thou sayest, "But my heart is so hard." Yes; but it is Christ's work by His spirit to soften thy hard heart. It is salvation to trust Christ; thou must trust to Christ for all and He will do everything. The only qualification for mercy is guilt; the only qualification for washing is filth; the only qualification for salvation is that thou art a lost, ruined, helpless, undone sinner.

Trust Jesus Christ now, and thou shalt be saved. Come to Christ without anything of thine own, resting wholly on what the Lord Jesus Christ has done, and thus coming, Christ will in no wise cast thee out.

Soul, let me put it thus. If thou wilt throw thyself flat on Christ, and trust wholly in His atonement, if thou dost perish, thus coming to Christ, I shall perish, too, for I have no other hope of salvation than this which I preach to you.

What can you want more? Here is a God to trust; here is a Man who has finished transgression, and made an end of sin, and He takes thee, and does everything that is necessary for thy salvation. It is not what thou art, but what He has been, and what He now is, that saves the guilty. Jesus does not want thee to bring the price of a rusty nail's worth of merit; but He wants thee to come empty-handed, with nothing of thine own. Away with even thy mouldy crusts, and come to Jesus just as thou art, saying—

"Just as I am, without one plea But that Thy blood was shed for me, And that Thou bid'st me come to Thee, O Lamb of God, I come!"

May the Holy Spirit take these words, and open them up to thine understanding and give them an abiding place in thy heart, and lead thee to Jesus Christ, who is "the Way" of salvation! Amen!

Confidence-Conduct

(Continued from page one)

a man who had helped design and construct the latest and greatest cycles or theories or principles of engineering endeavor; and just outside the door of this school a group of little children were playing school and making believe that they were engineers, and one of the little children would say: "Mister, you come to our school, we'll teach you how to be an engineer"—what do you think I would do? And why should I stop to waste my time and toil with the little childish

philosophers and scientists and socialists and psychiatrists who are outside the doors of the Lord's church? Let me go in and lean upon and commit and trust myself to the One who made and masters all things (Col. 1:16; Eph. 1:11), even Jesus Christ! "Trust (lean on) the Lord."

The order in which I am to do this. I am to "trust in the Lord with all (my) heart."

"And ye shall seek Me and find Me," says Jehovah, "when ye shall search for Me with all your heart" (Jer. 29:13).

"Thou shalt love the Lord thy God with all thine heart" (Deut. 6:5; Matt. 22:37).

We are to worship God with a "true heart" (Heb. 10:22). Heartless religion is a curse! An abomination to God!

The opposite to all this is also mentioned: "and lean not unto thine own understanding." For what do you know about the creation of the universe and the preservation of all things and the salvation of lost sinners from hell to heaven apart from the revelation of God?

I understand that the bee cannot fly. It is thoroughly impossible. The weight of his body and the shape and structure of his wings and the size of them state that it is not scientific that he should get off the ground. Hence there are some things that I cannot lean upon my own understanding to conclude. For the bee does fly, despite my own (Continued on page 8, column 1)

THINK



Think of your neighbors, relatives, and acquaintances who are unsaved and need to hear the Gospel of Christ.

Think of how you can be of use in witnessing of Christ to them.

Think about our paper, SALVATION—how you can send it to a person once a month with the Gospel of Christ.

Think about whether or not you have done anything to get the Gospel to others. If not, do it now. \$1 yearly.

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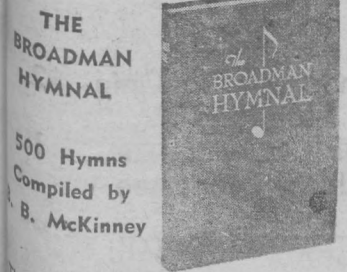
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?? WHAT ??

are you planning by way of a

THANKSGIVING OFFERING

in behalf of our publishing work?

?? WHAT ??

Confidence-Conduct

(Continued from page 7)
understanding that he cannot.

I do not understand fully how God can come down and become Man and die upon the cross and thus suffer for my sins in my stead and free me from them. I had better trust in the Lord with all my heart, and lean not unto my own understanding in this and many other matters! "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God" (I Cor. 1:18).

Here Is Also The Need of Confession

"In all thy ways acknowledge Him."

On what occasions are we to acknowledge Jesus Christ? Why "in all thy ways acknowledge Him." If there are some ways you walk in life where you cannot acknowledge Jesus Christ as your Saviour and Lord, forsake them immediately without a moment's consideration of doing anything else. They may be business methods, they may be certain paths of amusement and entertainment, they may be thor-

oughfares of habit and enjoyment. But if you cannot "acknowledge Him" in them, drop them instantly and forever.

And our occupation is to "acknowledge Him." Do you know that is the only reason we are left down here on this earth? Emphatically I say it is the only reason Christians are left in this world. We are not left here to worship God. We can do that just as well and better in heaven. We are not left here to learn the Bible. We will know it and everything else as we are known in heaven. We are not left here to pray to God. We can do that all the more in heaven. We do not need to stay on this earth to assemble with God's people in the Church. We can join with the spirits of just men made perfect in heaven.

There is only one reason why we must stay on this earth. To "acknowledge Him," Jesus Christ our Lord and Saviour! We cannot do that to the lost in heaven. There are no lost souls there! We must remain on earth to do that. And are we? In all our ways? "Whosoever therefore," says Jesus Christ, "shall confess Me before men, him will I con-

fess also before My Father which is in heaven" (Matt. 10:32).

And This Will Greatly Govern Our Conduct.

"And He shall direct thy paths."

I read a few years ago that 70 million people in India are guided by the stars. They have government soothsayers to tell them of what good or evil may befall them. But it is said to those who "trust in Jehovah" and acknowledge Him in all things, "He shall direct thy paths."

This is as an oath: "He shall!" There is no doubt about it. Disciple of Jesus, you can verily say with the Psalmist: "He leadeth me" (Psalm 23:2). "This God is our God for ever and ever, He will be our Guide even unto death" (Psalm 48:14). "He calleth His own sheep by name and leadeth them out" (John 10:3). I can do no better than just give the Word of God to you on that.

This is the obtainment; "He shall direct thy paths." All of them. All the way. Let me tell you about two or three of them in closing.

Jehovah shall direct you (follower of Christ) in the path of worship. He will certainly lead you into His church on earth. He is building that church (Matt. 16:18) and is adding to that church every day those who are being saved (Acts 2:47) and baptized (I Cor. 12:13).

Jehovah shall direct you in the path of witnessing. He will lead you by His Holy Spirit (in you, Rom. 8:14) and by His provi-

dence and circumstances (around you, as in Acts 16:25-30) as to who we can speak to about Jesus Christ. "Join thyself to this chariot," He will tell you (Acts 8:29).

REMEMBER THE ON THIS THANKSGIVING

dence and circumstances (around you, as in Acts 16:25-30) as to who we can speak to about Jesus Christ. "Join thyself to this chariot," He will tell you (Acts 8:29).

Jehovah shall direct you in the path of well-being. He who touches you will touch the apple of His eye (Zech. 2:8). And He will direct your paths until they reach His presence in Paradise! "Forever with the Lord!" (I Thess. 4:17).

Do you believe what I have been preaching to you? Do you believe the Lord will do all of this? Two little boys stood on the edge of a frozen pond.

One said: "Billy, I believe that the ice is strong enough to bear me."

Billy replied, "Do you?"

James answered, "Yes."

Then Billy said, "If you believe the ice will hold you, get in it!"

James hesitated. He said, "I don't want to get on it."

Billy answered, "If you really think it will bear you, you would get on it. You don't really believe it will hold you up."

If you believe what I have been preaching, step out on it by faith! Repent of sin and surrender in faith to Jesus Christ and in all your ways acknowledge Him as your Lord and Saviour and trust Him henceforth to direct your paths through life to heaven. Step out on it—now! Amen.

My response was, "Thank the Lord — I've got good news for you!" I didn't thank the Lord that he was so "low-down," but for the fact that he had come to realize it. He readily received the good news that there is a Savior for low-down sinners, and was soon rejoicing in a new-found Savior.

Yes, many mean well when they instruct, "Give God your heart." A father meant well when he got up in the night and gave his sick daughter a dose of medicine, but unfortunately he got the wrong bottle and gave her poison and she died. One can dispense spiritual poison in a well meaning and ignorant way, and it can mean ruin to the sinner.

A True Story

(Continued from page 5)
only was every need abundantly supplied, but "the desires of the 14).

A Complete Vision of "Reaching the Preachers" is Beginning to Materialize

For the past three weeks we have been insisting upon the responsibility, obligation and opportunity of reaching preachers of five conservative, fundamental groups of Baptists — namely: ABA, NABA, GARBC, CBA and BBF.

Since writing the first announcement as to the Crusade, the paper carrying it has been printed and mailed, and has reached our readers, and now we are beginning to look forward with a great deal of expectancy in this respect. Many have written saying they anticipate having a part in this, and we are thankful that the following four have sent offerings for these preachers' subscriptions:

GORDON TINCHER, North Ridgeville, Ohio \$20.00
WAYNE CROW, Waldorf, Maryland 7.00
ED ALVIS, Griffin, Georgia 10.00
MRS. THAD GRIFFITHS, Alcoa, Tennessee 3.00

Your prayerful support today will be deeply appreciated.

"Reach The Preachers" Crusade

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\$40.00

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Human Inability
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Resurrection With Christ
Free Grace
Distinguishing Grace
Salvation Altogether by Grace
The Perseverance of the Saints
The Doctrines of Grace Do Not Lead to Sin
Providence
Providence—As Seen in the Book of Esther

CALVARY BAPTIST CHURCH, ASHLAND, KENTUCKY

"Give God Your Heart"

(Continued from page 5)
about as asinine. When it comes to the salvation of one's soul, instructions cannot be too clear and plain. Paul and Silas, when appealed to by the Philippian jailer (Acts 16), who asked "What must I do to be saved?" did not suggest "giving God his heart." They likewise said nothing about signing a card or "praying

heart" were given too (Psa. 37:4). While health is a great blessing still it is not the greatest. The greatest blessing a child of God can have is to be IN THE WILL OF GOD. It seems to me that the Scriptures show that it is the will of God for some of His own to suffer great pain. If, as some teach, sickness is a wrong condition for a child of God to be in, why should there be any trial at all? Why trials of mind, and pocket if not of the body? When by grace the believer is triumphant in these circumstances does he not "now show forth unto principalities and powers in heavenly places the manifold wisdom of God"? What a wonderful sweetness gives to our lives! The witness of my faith and trust in God in the fiery furnace is reaching away out to unseen powers for the glory of God! Then, Lord, keep me, trusting in Thee, at all times, for it is written, "All things work together for good to them that love God, to them who are called according to His purpose."

— By "One of Little Faith"

Caleb's Characteristics

There are seven things that characterize Caleb.

1. He was a thorough believer for he followed the Lord fully (Num. 14:24).

2. He was a courageous witness for he would not listen to the popular voice (13:30).

3. He was a separated saint, for he was of "another spirit" than the others (14:24).

4. He was a prompt actor. "Let us go up at once and possess the land," is his cry (13:30).

5. He was a confident man. "We are well able to overcome the land," is his cry (13:30).

6. He was a persecuted servant. The people are not willing to hearken to Joshua and Caleb, but want to stone them (14:10).

7. He was a rewarded discipler. He was privileged to see, enter, and enjoy the land of promise (Joshua 14:14).