

Taming The Rebellious

comparison between breaking and bringing the Christian to the place of surrender.

breaking of a horse and making of a man's will are

text, Psalm 32:9, says, "Be as the horse, or as the which have no understanding, whose mouth must be held bit and bridle, lest they hear unto thee."

horse is impetuous and rebellious and the mule is stubborn. Word of God tells us not to be a horse or a mule.

lead in I Samuel 15:23 that son is as the son of witchcraft and stubbornness is as idolatry."

we a corral filled with frightened, unbroken horses that have never had bits in their mouths or saddles on their backs that have never been broken for service, horses who roamed the range as wild.

God took the reins of our

lives we too had the "stampede" nature. We had all gone astray. "Prone to wander, Lord, I feel it—Prone to leave the God I love."

The Rope

There comes a day when the horse is to be broken. The first new thing to come into his life is the rope. Let us call it, in the life of a Christian, the rope of circumstance.

In the Word we read: "He drew me with cords of love" (Hos. 11:4); "Thou broughtest us into the net" (Ps. 66:11); "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

Though there were times when the rope would burn, we can look back and say, "Thank God for the rope, for it was a cord of love."

The Blindfold

The next thing to come into the horse's life is the blindfold. I have watched cowboys try to blindfold a horse. How he fights the blindfold!

We are to walk by faith and not by sight. We are told to acknowledge Him in all our ways, and He will direct our paths. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). We would only hinder God's plan for our lives if we could always walk by sight. "For now we see through a glass darkly."

If you have ever read a book on the life of David Livingston, you will recall how he tells of burying his dear wife in Africa—of planting a few wild flowers on her grave and watering them with his tears. Then he walked away from that grave, the most lonesome man in all the world, but with these words ringing in his heart:

He leadeth me, O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

The Saddle

Now comes the saddle, and the horse seems to sense that it will mean an end to the "go as I please" life. The man in the saddle will guide, plan, and direct the horse's life. And so the battle is on, and the cowboy puts in his claim for full surrender. The horse kicks, bucks, jumps, and snorts; but the boss is still in the saddle. After the horse gets his second wind, he kicks, bucks, and jumps some more. Finally he surrenders to the boss in the saddle, and he is what the cowboy calls "broken."

What did he break? Not a limb, or an organ, and certainly not his spirit. What then? Nothing but his stubborn will. He must be made to know that the boss in his life is now in the saddle.

I recall having lunch one day with the late Arthur I. Brown. He told me how the Lord spoke to him about a full-time surrender while he was a physician in Canada. "I paced the floor of the hotel room for hours one night. Then I fell on my knees at the

side of my bed and said, 'Lord, make me willing to be willing.' The battle was over."

It will be either a broken life or a barren one, for an unbroken will keeps back God's blessings for your life.

It was Henry Varley who took D. L. Moody by the hand and said, "The world has yet to see what God can do with a man who is fully yielded to Him."

Moody replied, "By the grace of God, I'll be that man."

We hear so much these days about God's looking for red-blooded "he men" — men with backbone — but I believe that God is looking for men who can be broken, fully yielded to Him.

A good horse bears the brand of his master. Paul said, "For I bear branded in my body the marks of Jesus" (Gal 6:17, R.V.).

Broken for Service

The horse was just as much a horse before the rope, the blindfold, and the saddle came into his life, but now he is broken for service.

(Continued on page 8, column 2)

THE DOCTRINE OF
DIVINE ELECTION
IS BIBLICAL

election is God's act.

15:16: "Ye have not chosen Me, but I have chosen

13:20: "For the elect's whom He hath chosen."

2:5: "Hath not God the poor of this world faith?"

18:7: "Shall not God elect His own elect?"

1:4: "Knowing, beloved, your election of

election is God's sovereign

9:15-20: "Therefore hath chosen on whom He will have and whom He will He

1:16: "Nay but, O man, who that repliest against

election an act of sovereign

11:5-7: "What then? Is not obtained that which

1:1: "A remnant according to the election of grace.

election before the foundation of the world.

1:4: "According as He hath chosen in Him before the

election from the beginning.

1:13: "God hath from chosen you to salvation through sanctification of

1:1: "Get these facts: the beginning before anything was

1:1: "That when the election took

1:1: "God elected men before

1:1: "The election took

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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"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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WHOLE NUMBER 1340

A True Analysis of Events Relating to The Assassination of President Kennedy

"Crack!"—the first shot.

"Crack! Crack!" A second, a third shot was fired. Our President, John F. Kennedy, fell a victim at the hands of an assassin.

JUDGMENT FELL! Our President lay cold in death.

The first thing I call your attention to is the fact that announcers, religious men, statesmen so-called, and politicians called on the Nation thus: "LET EVERY MAN TURN NOW TO HIS GOD." As time went on, the expression was changed to these words, "Now every man is turning to his own god and crying unto him," because "our only hope now is prayer." Immediately I was reminded of another scene, and I turned to God's Word, Jonah 1:5, where Jonah fled from the presence of the Lord after the Lord had told him to go to Nineveh and deliver a Gospel message. Jonah had purchased his ticket, boarded the ship, and gone down into the

ship and lay fast asleep. Soon after they had launched the ship and set out to sea, a mighty storm arose, a storm of judgment. "Then the mariners were afraid, and cried 'EVERY MAN UNTO HIS GOD.' I sat there and trembled as I read Jonah 1:5, and I said, 'Have we drifted to that point? If so, this is a heathen nation.'"

My mind went immediately to the Pilgrim Fathers who landed at Plymouth centuries ago, and I remembered how they came here to worship the true God, and now here we are a world of politicians, statesmen so-called, priests, preachers, announcers, analysts, telling our Nation, "LET EVERY MAN TURN TO HIS OWN GOD, BECAUSE OUR ONLY HOPE NOW IS PRAYER!" Not Christ — but prayer! This was the result of fear. This Nation was afraid. This Nation was shocked. Such an emotion of fear is always prevalent in the heart of the heathen when a ca-

tastrophe comes, which shows they know nothing about Christ as their Redeemer, their Substitute, their Anchor in the time of storm. So the only conclusion we can come to is that our nation is a heathen nation, both from the political and religious viewpoint. I don't mean that God doesn't have His people scattered over the Nation; I don't mean that there are not true worshippers; I do not mean that the Nation does not believe in a Supreme Being, but this Nation is a heathen nation because they have turned from the true God, the Lord Jesus Christ.

That being true, then the question arises, "What has brought it about?" For decades we have had the doctrines of evolution, infidelity, rationalism, and atheism taught to us in the schoolroom, and preached from the pulpit, until THIS GENERATION AS A WHOLE DOES NOT

(Continued on page 3, column 1)

WHO CAN GIVE A YOUNG PERSON THE BEST TIME?

By Roy Mason
Tampa, Florida

Most people think of the Devil as being able to give them a better time than does the Lord. They do not realize that "The wages of sin is death." They do not see the truth that David came to see (Note Psa. 73.)

There are enjoyments to be derived from the Christian life — and they are in excess of those offered by Satan. What are some of them?

I. SECURITY.

Out of Christ there is no security. Just one moment and accident or disease can destroy ev-



Eld. Roy Mason

everything. The unsaved hang onto everything worthwhile for them by just the breath that comes and goes. The Christian can have a sense of security and repose, and can feel that all is well, no matter what comes. "Who can separate us from the love of Christ?" (Continued on page 8, column 1)

THE MORE IMPORTANT OF TWO QUESTIONS

A skeptic once derided a Christian by asking him: "Say George, what would you say if when you die you found there wasn't such a place as heaven after all?"

With a smile the believer replied: "I should say — well, I've had a fine time getting there anyway!"

Then the Christian sent a boomerang back to the skeptic not quite so easy to answer.

"I say, Fred," he asked, "what would you say if, when you die you found there was such a place as hell after all?"

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THINGS HARD TO BE UNDERSTOOD"

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as unto their own destruction."—II Pet. 3:15, 16.

My text says the Apostle Paul wrote according to the wisdom given unto him. In other words, Simon Peter isn't saying that the Apostle Paul had written as a result of his own wisdom, or his own intellect, but he is telling us that Paul had written according to the wisdom that had been

given unto him. He says that there are some things in the writings of the Apostle Paul that are difficult to be understood; he refers to them as "some things hard to be understood."

Well, I think that while there are some things in the writings of the Apostle Paul that are hard to be understood, there are also some things in the writings of all the Bible that are hard to be understood. This past week I have been thinking in terms of those things that are hard to be comprehended or understood. Of course I can't at all begin to touch upon all the things that have been presented to me as hard to be understood Scriptures, but I do want to mention just a few of them tonight that I think

will be a blessing to you. I think I can help you to understand them in such a way that perhaps they will be a blessing to you in the days to come.

I

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."—Mark 9:38-40.

The reason that this Scripture is said to be hard to understand is that apparently on the surface it sounds as though we are to

(Continued on page 3, column 4)

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people get more out of life and live free from frustration and fretting. But this does not touch the question of eternal salvation. One may enjoy this life and miss the life to come. One may have peace of mind and not have peace with God. One may learn the art of how to keep from "getting upset," and yet spend eternity in Hell. It is not enough to be mentally sane; we must be right at heart. I agree that Christians generally should be happier, but their joy should be based upon faith in Christ, and it should not be a joy that is independent of sorrow. Paul put it like this: "As sorrowful, yet always rejoicing."

Saved By Faith

We are saved by faith, not by feeling. We are not saved because we feel good; we feel good because we are saved. To illustrate: Word comes to me that I have just fallen heir to a large sum of money. If it is the first day of April, I am apt to think it is an April fool trick, and so the news does not produce any good feeling. But if I am convinced that the report is true, I will rejoice. My faith in the news produces a good feeling. And while I am waiting for the money, I am living in hope and am rejoicing in that hope. My hope is based upon faith and is just as strong as my faith. If while waiting for the money, my faith gets weak, my hope and joy will be correspondingly weak. And the only way my faith can be strengthened is to examine the evidence that I have been left a sum of money. I get the letter I received from the attorney representing the testator. I find that he is a reputable attorney. I write him of any suspicions I have about the matter. I tell him that it all seems too good to be true, and that I fear he is perpetrating a hoax. He replies at once that he is in earnest; that it is all true; that a certain person had remembered me in his will; that the person had recently died; and that there would be no contest of the will. He assures me it will be only a few days until the money will be forthcoming. Now all that would strengthen my faith and make me happy. Faith would produce the proper feeling.

Faith Is Based Upon God's Word

Faith is based upon what God says; it rests upon His bare Word. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). If I want people to believe I must tell them what God says. And God has said a plenty on the question of salvation. He has said that all men are sinners by nature and are lost—condemned and under His wrath. He has said that He sent His Son to be the Saviour of sinners. He has told us what His Son did on this earth to save sinners; that He

I Should Like to Know

1. Is it wrong for Baptists to sing the popular ballad "My Rosary" in church services?

Yes. No worship in that.

2. Who gave Paul his thorn?

Paul says in II Cor. 12:7 that it was a messenger of Satan. The Lord permitted Satan to send it. Cf. Job 1 and 2. Lu. 22:31.

3. Should a Baptist church ordain a deacon whose wife belongs to another denomination?

Not if they want deacons described in I Tim. 3:13.

4. Should an orthodox Southern Baptist church grant letters of dismission to her members to unite with a so-called Northern Baptist church which receives members from Methodists, Presbyterians, Campbellites and others without baptizing them?

It is customary. We suppose that comes under the head of things "lawful but not expedient." However we personally do not think it right to do so.

5. Please explain I Tim. 5:23.

Paul prescribes a little wine for Timothy's stomach trouble. Wine is a good medicine for some things.

6. Who was the young man in Mark 14:51?

Some folk think it was Mark. I do not know.

7. When and where will the battle of Armageddon be fought?

Perhaps in the valley of Megiddo just before the second coming of our Lord.

8. Where does the lost soul go at death?

To Hades—the place described by the Master in Lu. 16:19-31.

9. Prove by Scripture the earth is round.

Bible says so. Isa. 40:22. Jesus taught it. Lu. 17:34-37 shows that it will be both day and night when Jesus comes.

10. Explain Josh. 10:12.

Joshua had more sense than all his critics. Instead of telling the earth to stop revolving on its axis, he told the sun, which is the center of our solar system to stand

put away sin by the sacrifice of Himself; that He redeemed us from the curse of the law, by being made a curse for us. And tells us that we are saved by grace through faith in Christ. Now faith takes all that God has said to be true and rests upon it. And any good feeling that does not come from trust in what Christ has done is a dangerous and deceptive thing, so far as salvation is concerned.

Emotions Fluctuate

Man's emotional nature cannot be trusted. Our feelings fluctuate. I am under some great burden. I feel gloomy and despondent. For awhile I sit with my head in my hands and cry. And this crying serves as a sort of relief valve and I feel better. Nothing has really happened to cause me to feel better. My situation is unchanged. But my emotional nature fluctuates; my feelings are not the same even though the circumstances remain the same. A person can cry most any burden away. It helps one to cry in trouble so far as feelings are concerned. And preachers, above all people, ought to remember this, lest they deceive sinners with stories that will arouse the emotions. It is possible to tell some pathetic story that will make a person cry, and make a successful appeal for him to come forward in profession, when there has been no faith in the Lord Jesus Christ.

We are said to be saved in hope (Rom. 8:24). This means that our glorification—our complete salvation—is only a matter of (Continued on page 8, column 5)

still. That way the whole system stopped and astronomy have proved from astronomy a whole day has been lost in history of the world.

11. Is Heaven like Job describes it in Revelation?

Yes. If that language is true, then the real thing is still.

12. Is it scriptural for a man to baptize a new convert out church authority?

No. The commission was to the first church. It is scriptural to baptize church authority as it is to serve the Lord's Supper church authority. I Cor. 11:23.

13. Is this proposition anyone in the audience has repented of sin and can Jesus now while we sing, come forward?

I think not for two reasons. Repentance and faith are inseparable graces. Acts 11:18; Mark 16:16; Heb. 6:1; Matt. 23:12. And that form of invitation appeal to the head rather than the heart. Rom. 10:10-13.

14. Explain Ex. 4:24.

Moses was leader of Israel. He had not obeyed that command which was the distinguishing mark of a male Jew—namely, circumcision. God has great regard for him who respects the commandments of His law. He tramples them under foot.

15. Who was the first man to call Abraham.

16. Who were patriarchs? The name means the forefathers. Abraham, the 12th generation from Jacob and David are called patriarchs in the Bible.

17. Is there any Scripture which tells us how often to observe the Lord's Supper?

No. "As oft" — the frequency is left to the local church.

18. Does II Thess. 3:6 justify excluding a member without sending him a committee to see him?

This text might justify exclusion. However, there is no text which teaches a church to send a committee to see anyone before exclusion. Even in matters of doctrinal differences (Mt. 18:17-18) though the offended brother take someone with him, the church is not to appoint a committee.

19. Is there anything in the Bible which says a member can do that without sending him a committee to wait on him?

Yes, six things are mentioned in I Cor. 5:11 for which a member ought to be excluded: the first business meeting of the church; fornication, covetousness, idolatry, railing, drunkenness, and extortion.

20. Please explain the Scriptures: Acts 2:18. Do not these two passages justify calling women to pray and to sing in mixed assemblies?

No. The Holy Spirit cannot contradict Himself. In I Cor. 14:34-35 He plainly commands women to pray everywhere as the Lord directs. He says the Spiritual gifts are to be used in order that we may glorify the Lord. Women can prophesy with us as it before men. Mt. 23:15. In Acts 2:14-17 the apostles addressed that assembly. Acts 2:14. In Acts 11, though Paul was in the presence of four women prophesying when the Holy Spirit bade him to send Paul, He sent a man from Judea to Caesarea to tell him not to violate His own Word by a woman.

Feeling Before Faith Is Like Putting Carts Before Horses

By C. D. COLE

I do not believe in a cold speculative religion free from emotion and feeling. I do not have and do not want a salvation that is without feeling. Whatever religion I have there is much feeling connected with it. I have deep feelings because I have strong convictions. I believe and therefore I feel. My feelings are the result of my belief. But feelings can be dangerous and deceptive. When people put feeling before faith and refuse to have faith in Christ until they can have a certain kind or amount of feeling, they put the cart before the horse.

There can be feeling when there is no faith, and there can be feeling which is anti-faith—the very essence of doubt and denial. To illustrate: I offer you something. You say you would like to have it; it is something you need, and have long wanted, but you just can't feel like I will give it to you. By your expressed feeling you would really be saying that you doubted my word. You would be making a liar of me.

Said A. H. Strong:

"If Christianity is a religious feeling only, then there is no essential difference between it and other religions, for all alike are products of the religious sentiment. But Christianity is distinguished from other religions by its peculiar religious conceptions. Doctrine precedes life, and Christian doctrine, not mere religious feeling, is the cause of Christianity as a distinctive religion."

Feeling A Product

Feeling is the product of saving faith and not the cause of it. In our preaching we must not aim at producing feeling but faith in Christ as the One and Only Saviour. And where there is true faith, the feeling will take care of itself. And we will not have to resort to sob-stories to produce feeling. I believe the sob-story technique in evangelism has done more harm to our churches than any other one thing. Most anybody can be made to cry, and there is danger the sinner will mistake his emotion for faith. However, if the sinner weeps under the conscious burden of sin, and is happy at the discovery of the salvation that is in Christ, that is all well and good. The point we wish to drive home is that there can be religious feeling altogether apart from faith in Christ as Saviour. I am not so sure that we ought to dramatize the death of Christ in an effort to break down the resistance of the sinner and get a profession. A man might be made to weep over the death of Christ and yet not trust Him for salvation. The death of a dog may be told in

such dramatic fashion as to make people cry. If the moral influence theory of the atonement were true, this method would be sound and safe—anything to make people tender and sympathetic toward Jesus. But the Lord Jesus Christ does not want mere sympathy; He wants our trust and obedience. To those women who followed Him to the cross, beating their breast and weeping, Christ said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." I say again, it is not our tears but our trust that saves.

Many Ways To A Good Feeling

The atheist has a good feeling. He begs others to give up religion and enjoy life with the atheists. He has a good feeling because there is (to him) no God to fear. He has no concern for the future because he thinks there is no future. If good feeling is the paramount thing, I would recommend atheism. Then we could eat, drink, and be merry.

The self-righteous man has a good feeling. The pharisee had a much better feeling than the publican. If a man can build himself up in his own eyes (and this is not hard to do) until he is the pink of perfection and great in self-importance, he will have a good feeling.

The drunkard has a good feeling for a while. Whiskey deranges the mind and builds up a man in his own eyes. The drunk man feels rich and self-important. And the religious good feeling where there is not faith in Christ is like that of the drunk man for brevity.

Psychiatry proceeds upon the assumption that sin is only a mental disease and that a good feeling is the paramount thing. And many psychiatrists recommend religion for this purpose. And without question it works in many instances. Physicians and preachers are resorting to the psychiatrist technique to help

CAN YOU SAY . . .

MY HOUSE IS IN ORDER

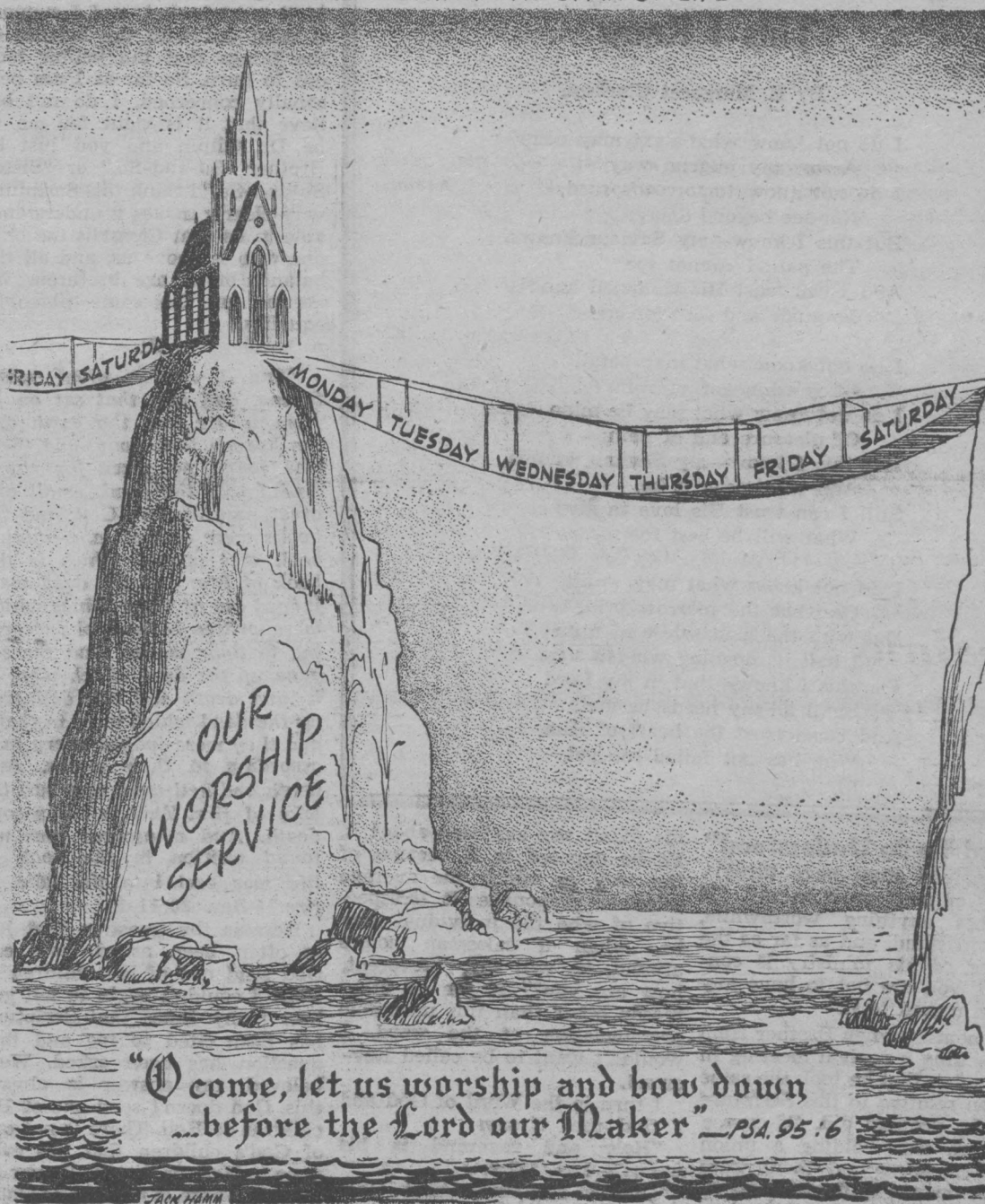
I was spending the night in the home of a fine old physician. We were in what he called his "den." Handing me a book he said, "Look over that while I finish a few things here at my desk." Presently he put down the roller top of his desk and smilingly turned to me with this cryptic sentence, "My house is now in order." After a moment he continued "You see I have a heart ailment and so every night before I retire I close up all my affairs. If I don't awaken in the morning everything is in order. I am at this minute at peace with my God, my fellow man, and myself."

Years later I met the same man again. A girl had slipped

and broken her neck. The doctors were about to take her to the operating room. Her father was on the way from a distant city. She asked me to give him this message in case she did not come back from the operating room. "Tell him my house is in order."

Just recently I met it once again. A little hunchback radio operator waited after the evening service to talk to me: "I have a feeling I won't come back this time. I was torpedoed last time. My ship leaves me tonight. I wanted to talk to somebody about the things of the other world. But please don't get the wrong impression. My house is in order."—The Teacher.

STRENGTHENING THE SPAN OF LIFE



President Kennedy

Continued from page 1)
THE TRUE GOD. There
up a generation who
gotten God.
as I continued listening
different speakers across the
I WAS STRUCK VERY
BY THE ABSENCE
THE VERY NAME,
I noticed that they re-
to the Supreme Being by
name, "God," only a few
and every time except once
was referred to in a
one, which is "taking the
of God in vain." That im-
me greatly. Now there
difference between tak-
name of God in vain and
it in profanity. Just to
lightly of God, or to use
name in a light sense, is
the name of God in vain,
His name irreverently.
I continued to listen, an an-
came on and informed
that Mr. Oswald had
not, and there came forth
his lips this statement,
it seems that the hand
mighty God is playing in
this." He spoke this in a
tone. I want to tell you,
ends, you could not under-
the rapid movement of
if it were not for the
ment of God. He was right
JUDGMENT OF GOD
FALLING, AND FALLING
He used the name God
in a real sense, because it
cry of a heart in distress.
darkest hour of this Na-
history, men cried out that
God must be moving
ment, and yet there was no
ance; there was no confes-
sin, no crying unto the
God for help. God was
in judgment across the
of the earth, but judg-
never leads an individual
entance. It is only the grace
through the Lord Jesus
by the power of God's
Spirit that breaks sinners
at the feet of Christ crying
mercy.

There was another strange
about the events of those
days and nights. It was the
I NEVER HEARD THE
OF CHRIST, JESUS
MENTIONED — no, not
four days! Now that was
that astounded me be-
measure. Hour after hour
by, but not a preacher, nor
a politician, nor an
analyst, — not
a common man of the street
ever heard to mention
Christ, or the Lord
Christ. I did hear the word,
mentioned by a priest
maybe three times, but
by a Protestant minister.
I used it only in the
of a prayer, or a benedic-
that meaninglessly. This
leads up to one thing, and
our Nation is an anti-
nation. Therefore, we are
sold out, both politically
from the viewpoint of or-
religion, to the spirit of
Antichrist. The spirit of the
Antichrist is abroad in the land;
dominates and is shaping the
of our government and
organized religion. It seems
the world is very rapidly
shaped up for the soon
coming of the Antichrist, the

How The Ordinance of The Lord's Supper Is Restricted

Restricted as to place — in church. I Cor. 11:18.
Restricted as to motive—the idea is forbidden. I Cor. 11:22.
Restricted as to purpose — for the Lord's body. I Cor. 11:24.
Restricted to those who are baptized. Matt. 28:18-20.
Restricted to church mem- bers. Acts 2:41-42.
Restricted to those who are living. 2 Thess. 3:6.
Restricted to those who live lives. I Cor. 5:11.
Restricted to those who are by the church and found worthy. I Cor. 5:12, 13.

There was another thing which struck home to my heart as I listened, and that was THE BIBLE WAS MENTIONED ONLY WHEN VICE PRESIDENT JOHNSON WAS TAKING THE OATH OF OFFICE AS PRESIDENT. Different ones kept referring to what this man believed, what that politician said, what the priest said, what certain Protestant ministers said, what the Pope of Rome said, what the Archbishop of Canterbury said, but never one time did anyone refer to what God said. The Bible is a lost Book to our religion and political people. The Bible is a closed Book: our people don't read it. They are afraid to read it, because the Bible definitely sets forth God on the throne as Sovereign and man at His feet as a totally depraved sinner. The Bible is a hated Book; it is hated by every class of people, whether they are rich or poor, learned or ignorant, in all circles of organized religion as well as in political circles. The man who shapes and molds his life by the Word of God, no matter what position he occupies, is a hunted man. They are on his trail to destroy him, if possible: he is a thorn in their side.

I would like to call your attention to something else right here, which I noticed as time went on, and that is, how soon THE CATHOLICS TOOK OVER and directed not only all the affairs of the funeral, but the affairs of the state, not directly, but indirectly. They took over every means of communication; they dominated the air waves and began to build up President Kennedy as an international hero until it became nauseating. They took over all television networks and kept playing him up, by sound and by sight, as the greatest President the United States had ever known or ever would know. The daily newspapers put out special editions, magazines followed with whole issues dedicated to him, continuing to play him up as our greatest President. A man who had spent only two years, ten months, and two days in the White House was the greatest President our Nation has ever had! He who had accomplished practically nothing in his tenure of office was yet the greatest President! He received more publicity and praise than Presidents Roosevelt, Lincoln, or McKinley. In fact he received more than all three combined, as well as more veneration. The thing that has been more shocking to this Nation than anything else has been to see how quickly the Catholics underhandedly had old landmarks changed into memorials for Kennedy. It is one of the disgraces that this Nation will have to face for centuries to come, if the Lord tarries. I might say here, that mob psychology in the hands of a mastermind is amazing, and that is what we saw operating through these four days and nights: MOB PSYCHOLOGY EXPLOITED FOR RELIGIOUS PROPAGANDA.

Then another thing that amazed me was how over and again throughout the four days and nights PRESIDENT KENNEDY WAS EULOGIZED with such statements as, "Now he's gone to his reward. He's been a champion

of peace and equality for all men, and for the great cause of righteousness; therefore, he rests in peace with God, as he died a martyr to the great cause he championed." This shows utter ignorance, stupidity, and blindness to the Word of God, because at almost the moment of his death the priest rushed into the hospital and gave him the last rites of the church, absolution, which could at least according to their false concept let him go into purgatory, from which he could be released only through prayer and suffering, and eventually reach heaven. NO SUCH DOCTRINE IS TAUGHT IN GOD'S WORD! The Bible without fear of contradiction teaches that MAN IS SAVED BY GRACE ALONE, for "SALVATION IS OF THE LORD" (Jonah 2:9). That bread or wafer which that priest put in President Kennedy's mouth had no saving power in it: it is "the blood of Jesus Christ, God's Son," that "cleanseth us from all sin," and the Bible says, "All have sinned" (I John 1:7; Rom. 3:23).

Based on God's eternal Word, WHEN PRESIDENT KENNEDY WAS ASSASSINATED, IT WAS TOO LATE; he went to the same hell that Oswald went to, irrespective of what Billy Graham may have said to him in Florida just before his death. Why? Because he did not know Christ as his all-sufficient Lord and Saviour, his Substitute, his Sin Offering. We know he did not look to Christ, because his whole life was lived under the concept that the priest could forgive him of his sins. He trusted his whole future destiny, body, soul, and spirit, into the hands of a man to get him into heaven. As we have said, this is clearly brought out in the fact that the priest rushed to his side and gave him the last rites. Then following his funeral, and even before, prayers were offered for his departed spirit to be brought out of purgatorial flames into the Paradise above. Pope Paul VI, on his journey to Jerusalem, offered mass for him and said prayers that his poor, wretched, lost soul might be lifted out of purgatorial fires. What a tragedy for any man to rest the hope of his soul

upon, and into the hands of any man! Mr. Oswald, who is accused of assassinating the President, claimed to be an atheist, but he was not any more lost than the President.

With the stamp of the Nation's approval upon his life and his destiny, we face the most tragic hour in our Nation's history. Preacher, priest, and politician have given the multitudes a false hope in that manner. If our President were saved, then nobody need fear hell.

—L. R. Shelton

"Hard To Be Understood"

(Continued from page 1)
allow heretics and all the false preachers and all the false teachers just to go on unrebuked. It sounds as if we are not to rebuke them, we are not going to cross them, and we are not going to have any conflict with them, but we are just going to let them have their way. In fact, I figure the majority of commentaries that are written on the Gospel of Mark would indicate that is the meaning of this Scripture. Those of you who have Scofield Bibles will notice that Mr. Scofield at the top of the page, above this Scripture throws in his little note wherein he says that this is the rebuke of sectarianism. In other words, he says that the Lord Jesus Christ is rebuking these two disciples for having a sectarian spirit.

Well, I'd like to say that I don't in any wise at all agree with Mr. Scofield. Furthermore, if I believed what the average commentary says, that we are not to rebuke false apostles, then I'd have to deny an awful lot of the Word of God. I'd have to come over here to Romans 16:17 and more or less mutilate my Bible and take this verse out, for it says:

"Now I beseech you, brethren, MARK them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID them."

You will notice that there are two things we are told to do so far as false teachers are concerned, and that is, we are to mark them and avoid them. I

say, beloved, if I were to follow the teaching of Mr. Scofield, I'd have to immediately go contrary to this Scripture—Rom. 16:17.

Let's notice another Scripture which I would also run contrary to:

"Whosoever transgresseth, and abideth not in the doctrines of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, neither bid him God speed: For he that biddeth him God speed is PARTAKER of his evil deeds." —II John 1:9-11.

You can't read this, beloved, without the realization that we are to beware so far as false prophets, and false preachers, and false teachers are concerned. Here is a Scripture that says we are not to allow them to come into our home. We are not even to shake hands with them; we are not to bid them God speed; we are not to have anything whatsoever to do with them.

Now Mr. Scofield says of Mark 9:38-40 that this is a rebuke to sectarianism, as if to say we are to just go along with anyone that comes along, and that we are to accept everybody that comes by, regardless of what his teaching, or his message may be. I'll try to explain this, which I say is one of the passages which is often spoken of as hard to be understood: I think the Lord Jesus Christ literally said this: "Don't you forbid him to preach. If he wants to preach, let him go on and preach." Notice at the same time, He did not say, "You go over and help him out." He did not say, "You pray for him." He did not say, "Announce his services and encourage everybody to attend a revival meeting that he is holding." He did not say "You be sure that you are in attendance to swell the congregation." Rather He said, "Just let him alone, for if he does anything in my name, he is not speaking (Continued on page 4, column 1).

This I Know

By E. Margaret Clarkson

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today;
But this I know—my Saviour knows,
The path I cannot see,
And I can trust His wounded hand
To guide and care for me!

I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know—my Saviour knows,
And whatsoever it be,
Still I can trust His love to give
What will be best for me.

I do not know what may await,
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings!
For this I know—that in my Lord
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.

"Hard To Be Understood"

(Continued from page three)
lightly of me," as if to say, "If he does anything worthwhile, that will stand, and as far as the balance of his ministry is concerned, you are not to have any part in regard to it."

I remember when Brother Ham was holding a revival meeting in Huntington that he took the same position relative to this Scripture that Mr. Scofield did. Of course Mr. Ham was holding a union revival meeting and there were some seventeen different denominations that were in affiliation, in that revival meeting. As a result of the heterodoxical nature of that meeting, naturally Mr. Ham had to be very cautious about some things which he preached, and one of the things he did again and again, was to quote this Scripture, thus to justify the union meeting they were holding. He said that our Lord said that whosoever is not against us is on our part. Beloved, the Lord Jesus Christ literally said this: "If they do anything in my name, let them do it. If they preach any truth in my name, let it stand. It shall stand if it is my word." You will notice that He didn't say that we are to associate with such an heretic, and to join forces with him. Neither are we to have any part with that individual that preaches contrary to any doctrine of the Lord Jesus Christ.

Now John was wanting to forbid this man to preach, and John was saying, "We ought to tell him not to do so." Jesus said, "No, let him just go on; let him go ahead." but you'll notice He did not say, "John, you go over to the meeting and sit on the rostrum." He didn't say, "John, you go over to the revival meeting and encourage everybody by your presence." He didn't do that. So far as I am concerned, our Lord Jesus Christ merely made this statement, "Let that false man alone. Let that heretic be. Let that false preacher go. He'll come to the judgment just the same as the unsaved come to the judgment, and he'll be dealt with at that particular time."

II

Another portion of God's Word which is hard to understand is that which grows out of the fact that I don't like to be called "Reverend," and that I object to ministerial titles. I couldn't begin to tell you how many times in life people have spoken to me personally, and likewise I have had people write to me on the basis of ministerial titles. I think you know that I don't like to be called Reverend. Even if the Bi-

ble didn't say anything about it, I'd be opposed to it because of the way in which the average salesman pronounces it. Irrespective of who the individual may be, when a salesman comes around, he will say, "Reverent, how are you?" If for no other reason other than this miserable pronunciation of the word, I wouldn't want to be called Reverend.

I turn to the Word of God and I find that it says:

"Holy and reverend is his name."—Psa. 111:9.

This is speaking about God, and it says that God's name is holy and reverend. In other words, reverend is actually one of the characteristics of God. So when you apply the word "reverend" to a preacher, you are actually applying one of the characteristics of God to the preacher.

I am not saying that all of us preachers should not be reverend, but I am saying that there is not one of us that is reverend. I am saying that there is not one of us that deserves to be called "reverend," in the light of the fact that this is the only time "reverend" is used in the Bible, and then it is used as a characteristic, or an attribute of Almighty God Himself.

There is another passage that has to do with ministerial duties or titles. Listen:

"But be not ye called RABBI: for one is your Master, even Christ, and all ye are brethren."—Mt. 23:8.

If the word "Rabbi" were to be translated today, it would, in all probability, be brought over to us to mean "Doctor." In other words, that would be about as good a translation of the word as possible to be had. However, the Lord Jesus said to His disciples, "Don't you allow anybody to call you Rabbi. There is just one that is your Master. Christ is the only one who is your Master," as if to say that all of us are just brethren.

Beloved, you and I are brothers and sisters in the Lord Jesus Christ; we are all on the same plane of equality in the sight of Almighty God. It isn't right for one man to be Doctor "So-and-So" and the other fellow just to be Brother "So-and-So." We are all brothers and sisters in Christ Jesus.

There have been two times in my life when I have been offered the Doctorate Degree. Both of them were several years ago. One of them wanted to confer the Doctorate upon me, and I wrote a refusal. The second conferred the Doctorate upon me without my knowing anything about it, and sent me the certificate saying that I was a Doctor of Divinity. Well, I have a very, very nice wastebasket. It cost me \$4.50 a number of years ago. You know, beloved, I filed that certificate which must have cost the col-

lege \$25.00 to get it engraved—I filed that certificate in my \$4.50 wastebasket, and I suppose it went out with the balance of the things that the janitor took out to burn. So far as I am personally concerned, I do not believe that it is right for me to be Dr. Gilpin and you just be Brother, "So-and-So," or "Sister So-and-So." I think this Scripture very clearly makes it understandable to us that Christ is the only one who is above us, and all the balance of us are brethren. We are all on the same plane of equality.

III

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

Here is the question that has so often been asked, how can God send one of His children to Hell? I couldn't begin to tell you how many times that Scripture has been cited to me and that question has been asked. Well, beloved, my answer is always this, God doesn't send one of His children to Hell. There is not one of God's children that has ever gone to Hell, or that shall ever go to Hell. There is not one of God's elect that shall ever go to Hell. The ones who go to Hell are the ones who are not God's children.

How do we become children of God? The Word of God tells us very plainly and very definitely how we become children of God. Listen:

"For ye are all the CHILDREN OF GOD by FAITH in Christ Jesus."—Gal. 3:26.

Beloved, the individual that has trusted Jesus Christ by faith is a child of God, and God's child is going to Heaven. Mark it down, there won't be one of God's children that will go to Hell, for Jesus said:

"ALL that the Father giveth me SHALL COME to me; and him that cometh to me I will in no wise cast out."—John 6:37.

Beloved, there is not one of God's children going to Hell. Everyone who is born into this world and grows up into maturity, rejecting the Lord Jesus Christ as his Saviour, is going to Hell. Maybe that little boy or girl—that is in your home—that you love so tenderly and devotedly—maybe that one will go to Hell, but not one of God's children is going to Hell.

I tell you, beloved, when I think about this, and when I look around and see a dozen grandchildren that I have, and then I see your children that mean so much to me because they have grown up around me, and when I see other little children that come to mean such a great amount to me—when I see them, I pray, "Oh, God, grant that each of them shall be one of thine elect." I pray that God will help me that I shall teach His Word, and that I shall present His Word faithfully, and that I shall give His book in the most faithful manner possible, in the hopes that after I have done so, that the Holy Spirit shall take the Word to the heart of the unsaved, that that individual shall come to know the Lord Jesus Christ as Saviour.

Let me repeat, God doesn't send any of His children to Hell. The only ones that go to Hell are the Devil's children.

IV

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—

Mark 16:16.

Of course you recognize that this is one of the "sugar sticks" of the Campbellites. This is one of the Scriptures that the Campbellites teach all over the country. This is the one they all fall back upon. You can't get into a conversation with them, publicly or privately, but what they present to you Mark 16:16.

May I say to you tonight that there is not a Campbellite that believes Mark 16:16, for this Scripture says that "he that believeth and is baptized shall be saved," and they don't believe it. They say he may be saved. They say he shall be saved if he doesn't lose his salvation. They say he shall be saved if he holds out faithful to the end. They say he shall be saved if he outruns the Devil. Beloved, this text says, "He that believeth and is baptized shall be saved," and there isn't any doubt about this salvation. If I wanted a passage of Scripture that proves the security of the saved, I couldn't come to any greater passage than this one, because Jesus said that the individual who believeth and is baptized shall be saved.

Now I do not mean to imply by that, that the baptism has anything to do with his salvation. The Campbellites make much of the fact that baptism gives rise to the salvation of the individual, and I can say to you that this Scripture in no wise at all implies that baptism has anything to do with salvation. I could say several other things that would be just as true. I could say, "He that believeth and eats a good breakfast of ham and eggs shall be saved," and that would be just as true as saying, "He that believeth and is baptized shall be saved." I can say, "He that believeth and takes a walk every morning before breakfast in the fresh air shall be saved," and that would be just as true if I were to say, as the Campbellites, "He that believeth and is baptized shall be saved."

So you can see, beloved, that baptism hasn't a thing to do with salvation, because it goes right on in the last part of the verse to say, "He that believeth not shall

be damned." What is it that damns the individual? It isn't lack of baptism, but it is the lack of faith in the Lord Jesus Christ. The man who fails to believe the Son of God shall be damned, not the man that is not baptized.

I say, then, beloved, this passage is often cited by the Campbellites and often said by a number of Baptists to be hard to understand, but I say to you it is simple. Just let the Scripture say what it wants to say and don't try to prevent it by putting a Campbellian twist on Scripture.

V

"Whoso rewardeth evil, good, evil shall not depart from his house."—Prov. 17:13.

Here is a passage that has been cited to me time and again, saying, "What can it mean? Beloved, I think it is obvious. I think it is simple. So far as I am concerned, I cannot even pass it to it as one of those passages that is extremely hard to understand. I only mention it tonight in connection with this passage because it has been said to me so many times, as to the meaning of it.

What does it say? Simply this: If somebody does you good, you reward that one with evil. Watch out! Evil shall never depart from your house. I tell you, when you ought to tread lightly when you read it, you ought to breathe a sigh of relief. I can say, "Lord, I have never rewarded anyone that has done good to me with evil."

I think I'll take a moment's time for a personal experience.

When I was pastor of the Baptist Church of Russell, I sent a man to Brazil as a missionary. I think he had the most famous brand of hypocrisy of any individual that I have ever known in my life. I know one thing completely deceived me. Sometimes I am not deceived by lots of people, but this man deceived me quite some period of time. He stayed in Brazil for 8 years. (Continued on page 5; column 1)

TRUE BAPTISTS ARE . . .

Biblicists, Not Protestants

"And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live" (Deut. 8:2, 3).

"If the plain sense makes sense, don't look for any other sense."

The leading Baptist distinctive is the absolute authority of the New Testament. All the other distinctives follow this one. New Testament authority is a thoroughly Biblical idea, and it requires that a believer love and study his Bible. More than this, it requires him to believe and obey the plain sense of Scripture, whether he feels he fully understands it or not. Such a believer we call a Biblicist. A true Baptist will be a Biblicist. To the extent that a man ceases to be a Biblicist, he ceases to be a Baptist.

Baptist history confirms our Biblicist heritage with many examples. To give a few, Grebel and Mantz wrote to Munzer in 1524 protesting the latter's failure to abide by the letter of Scripture. Dunster became a Baptist when he saw that the New England Puritans were not taking a fully Biblical stand. Adoniram Judson became a Baptist by taking the Bible literally, and so have countless others then and since.

Biblicism is the point in common between Baptist fundamen-

alism of today, and the fundamentalism of the 1920's before. There are points of difference from an A. H. Strong, or a William Jennings Bryan, or a W. B. Riley. After all, in our era there will be advancement, discovery of Christian truth, great bond between us and men is not any one doctrine or even set of doctrines, but the degree to which we or they are willing to believe and do what the Bible says. We therefore avow that claim that calls Biblicism a novelty of the twentieth century. No emphasis may hold but its Biblicism it in the main stream of Baptists universally held. The Biblicist will never favor in the world (I Corinthians 13:1-3). Whoever seeks to believe and obey the literal sense of Scripture will be called a Biblicist, a Pharisee, a puritan, and from the modernists and fundamentalists who reject the Bible. He will set him off also from other protestants whose creeds and professions have supplanted Scripture. It will cut him off from the Roman Catholic Church, the ecumenical movement, the substitute tradition for the Bible. It will cut him off from the pseudo-intellectuals of the universities, whose doctrinalism accepts virtually anything but Scripture. Finally, it will cut him off from the Evangelicals, who have produced a whole literature of fundamentalism. And what is the point? Biblicism is the point in common between Baptist fundamen-

Salvation

By C. H. SPURGEON

Jesus saith unto him, I am the way, 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, we are to find it again. When we preach to sinners, we cannot be too simple. The most successful soul winners have been most easily understood by their hearers. We need ministers who will compel us to use our own dictionary. Our aim is never to bring sinners to the way to Heaven as plain as I can.

JESUS IS THE ONLY WAY OF SALVATION
Jesus is the way to holiness, to holiness, to God, to Heaven. There is a glorious intolerance in the text: "No man cometh unto the Father, but by Me." There is no other name under heaven among men, whereby we can be saved. That about the man who does believe? May there not be another way whereby he may be saved? Here is Christ's answer: "He that believeth not shall be

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



Eld. Charles H. Spurgeon

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. 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 first 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 righteousness, 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, "Salvation is not of ourselves. Salvation is of the Lord, Jesus is the only way; there is none other."

Jesus Christ is the Substitute of His people. He bore their sins in His body on the tree; and now, those who are "His people" are saved by Him "from their sins." Their sins were laid on Jesus; and that which He did on their behalf, saves them; not anything they

can do. We might as well expect to sail to America on a millstone, as expect to go to glory by our own doings. There is no way to Heaven other than Jesus, trusting His merits, resting on His atoning sacrifice.

Not by Works and Grace Mixed

The way of salvation is not by works and partly of grace. The way of salvation is all of grace. None can assist Christ in the work of saving guilty men. God does not take a composition from bankrupt debtors and then let His Son, Jesus Christ, make up the deficiency.

Who helped the Eternal Jehovah when He made the Heavens? Who was with God when He raised the arches of azure? Who, beside the Lord Jehovah, poured out the wide and open sea into its mighty channels? Is there a single flower that had an angel to help God to make it? Can you find even one blade of grass that owes its origin partly to the divine and partly to the human? Never! God was alone in the greater work of salvation and redemption.

Who helps the Almighty God in providence? Those ponderous wheels that are so high, and terrible, are ever rolling on; who is that that makes their axles stand fast, and guides the wheels in their wondrous revolutions? Is there any man who controls the clouds? Have you heard of any



Election

(Continued from page one)
dren being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her: "The elder shall serve the younger."

Rom. 9:13: "As it is written, Jacob have I loved but Esau have I hated."

Acts 9:15: "He (Saul) is a chosen vessel unto Me."

John 13:18: "I know whom I have chosen."

John 15:16: "Ye did not choose Me, but I chose you."

Rom. 8:33: "Who shall lay anything to the charge of God's elect." The charges against Elijah, Isaiah, Peter, John, Paul and all the balance in Old Testament days and New were personal. Their election was just as personal.

7. Election personal.

Rom. 9:15: "I will have mercy on whom I will have mercy."

Eph. 1:4: "Even as He chose us in Him."

Eph. 1:11: "Having been fore-ordained according to the purpose of Him who worketh all things after the counsel of His own will."

II Thess. 2:13: "Chose you from the beginning."

Acts 22:14: "The God of our

fathers hath appointed thee."

Acts 13:48: "As many as were ordained to eternal life."

Jer. 1:5: "Before I formed thee in the belly I knew thee."

Rev. 13:8; 17:8: "Every one, whose name hath not been written in the book of life from the foundation of the world."

8. Elect sure of salvation.

Matt. 24:31: "Shall gather together His elect from the four winds, from one end of heaven to the other." Rom. 11:2, 8:29-30.

9. Only remnant elected.

Rom. 11:5: "Even so at this present time also there is a remnant according to the election of grace."

10. Election unto salvation.

2 Thess. 2:13: "Chosen you to salvation."

I Pet. 1:2: "Elect according to the foreknowledge of God the Father."

11. Election includes preaching the gospel.

II Tim. 2:10: "I endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory." — I Cor. 1:21; Rom. 8:28-30; 2 Thess. 2:13, 14.

12. All the elect will believe.

Acts 13:48: "As many as were ordained to eternal life believed." John 6:37.

13. Election guaranteed the salvation of some.

Rom. 10:20: "I was found of them that sought Me not." John 15:16. This proves election was unconditional as well as personal.

14. The gospel is to be preached to all.

Mark 16:15: "Preach the gospel to every creature." Matt. 16:20; 22:14. "Many be called but few chosen" (elect). Election makes sure some will hear: otherwise all would reject.

15. Every New Testament writer teaches the doctrine of election.

We have already quoted Matthew, Mark, Luke, John, Paul, James and Peter. Jude only remains. Jude 4: "For there are certain men crept in unawares who were before ordained to this condemnation." The inspired writers are unanimous in teaching personal unconditional, eternal election from before the foundation of the world.



"Hard To Be Understood"

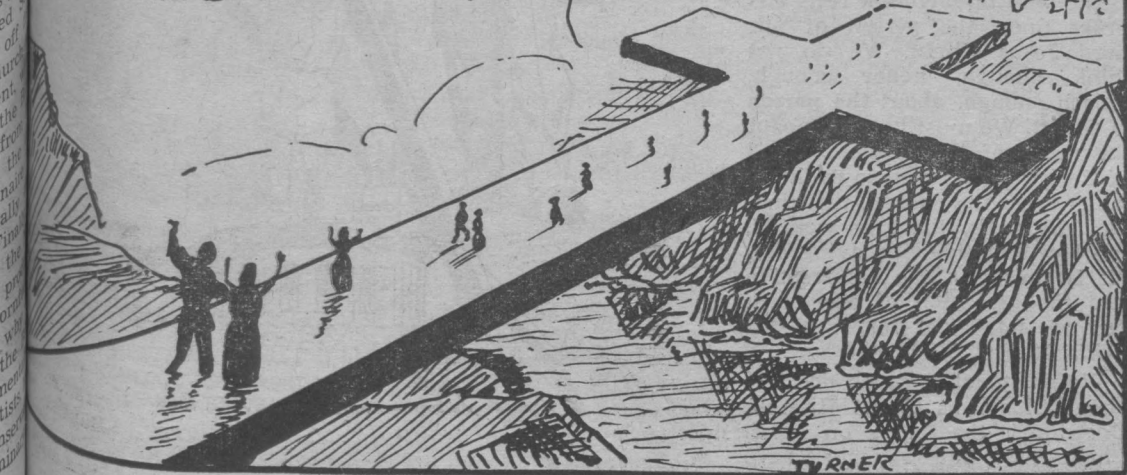
(Continued from page 4)
months, and 3 days. Out of a clear sky, with no reason for him coming home, he wrote, saying that he desired to return to the United States, and he wanted us to bring him home immediately. I presented the matter to the church. We had no money at hand. Everybody made an offering which amounted to \$700 and we sent it to him, which would have been enough for him under normal circumstances in those days for boat passage from the place where he was stationed in Brazil to the United States. He wrote back and said that was not enough, and that he needed \$300 more in order to come by plane.

In order not to ask the church, because the church had already made an offering, I went to a friend and borrowed \$300 and put it in the offering. I never expected to get it back. I gave the last \$300 to bring the man home. I got in my car and drove all the way to Miami, Florida, at my expense and brought him and his family home to Russell. There were six children, I think, besides the father and mother. They stayed in our home some two weeks' time. Two or three days after he had been in my home, he said, "You know some of the folk who are your enemies that have left your church, came to see me this afternoon, and look what they gave me. I looked, and there was Judas's 'thirty pieces of silver.' There wasn't any silver in it; it was \$145, but it was the same as the thirty pieces of silver that Judas received for the betrayal of Jesus. I said, 'It looks like they are working mighty hard to get you over on their side.' 'Oh, no,' he said, 'maybe some of these people are good people after all.' I knew right then that he was somewhat persuaded. He stayed in our home ten days to two weeks, saying he was going to Harrodsburg, Kentucky, to visit his wife's people and that he would come back in a few days, and was planning to do mission work under the authority of our church, there in the community of Russell, and that he hoped to recuperate some of the losses which we had sustained and perhaps get some of these people back into the church, that he thought were such good people, that had given him this money. He left my home under those circumstances and in about ten days' time, one of my girls came in, and said that she had seen this man and his family in town. I said, 'It is strange that they haven't been here to our house.' Do you know, beloved, he never has been to our house yet? The fact of the matter is, he got in town Thursday and the next Sunday he got my enemies together and had services in their behalf using the City building. He became their pastor.

Well, the church began to look into this matter and they found that in addition to his hypocrisy, that his lying was reprehensible, and they found that his financial dishonesty was a little bit worse than anything else. I have had a lot of things to grieve me in life. I have had a lot of problems to grieve me, but I doubt very seriously if there has ever been a problem come up in my life that has upset me as badly as this one.

Suppose tonight after we as a church have supported Brother Halliman, and after we have made many sacrifices in his behalf, and after we have kept the

I AM THE DOOR: BY ME IF ANY MAN ENTER IN, HE SHALL BE SAVED. JOHN 10:9



The Teacher's Crown

Just a lump of clay in the Potter's hands,
Ugly and dirty and cold.
But the Potter saw there a vessel so fair
He with the clay would mold.
He worked with a will and cleansed it from dross,
He toiled with patience with not a moment's loss,
He worked to a plan of beauty inwrought—
And the vessel finished, by the King was bought.
Who would have thought that lump of clay
Would grace the courts of the King one day?

Just a boy or a girl in your class today
With a heart so prone to sin,
But the Master sees there a soul so fair
That through you He seeks to win.
So yield Him thy all—count not the cost;
Spend much time in prayer—that none be lost;
Toil on in faith—that Christ they may own,
For their place is with Him around the throne.
You would not think as they face you today,
Your crown of rejoicing they'll be, for aye.

—Frank L. Torrey

"OPEN HOUSE"

Eld. James Hobbs, Radio Minister
King's Addition Baptist Church
South Shore, Ky.

Some time ago I worked for a contractor building houses. One time we completed a house and had an "open house."

My friends, I want to invite you to another "open house." Our church has "open house" every time the doors are open. Everyone is invited to attend our services.

When a contractor has open house he usually has some special attractions to show the visitors. Let me point out some of the specials that our church offers.

First and foremost we offer God. Read what Isaiah has to say when he speaks of God. "I am the Lord, and there is none else, I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isaiah 45:5-7) Now read also verse 22 "Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else." Yes, our church points out God. We do not teach a man-made version of God—one who can't do anything if man doesn't want him to do it. Nor do we teach about a dead idol that cannot speak or hear.

The next specialty of our church is that we present the word of God, not man's traditions or theories. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (mature), thoroughly furnished unto all good works." II Timothy 3:16, 17.

We also have a specialty that our Lord loved. "Husbands love your wives, even as Christ also loved the church, and gave himself for it." (Ephesians 5:25).

Yes, my friend, we have a church that is one that has descended through the years from the church that Christ organized while He was here on earth. We do not offer a man made organization but God's church. Our church dates beyond the Luthers and the Wesleys and the Campbells. Our church dates back to Christ.

Finally, we wish to show you of your future home in open house if you are a child of God. "In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if

I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3).

Now, my friends, a contractor usually gives free gifts at an open house. Let me tell you of the free gifts offered at our church. We offer Christ—"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).

We offer justification. "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24) And we offer eternal life—"... but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23).

When a contractor has open house he offers free drinks for your refreshment. My friends, our church offers that refreshment needed for your thirsty soul.

Jesus said "But whosoever drinketh of the water that I shall give him shall never thirst." (John 4:14). And also in John 7:37 "... if any man thirst, let him come unto me, and drink."

Now, my friends, a contractor knows that you need to know the way in order to find these attractions and gifts, so he gives directions. Our church knows that Matthew 7:13, 14 says "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." And we know that Proverbs 16:25 says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Since we know these things we must be careful to give you the proper directions so that you can partake of the free gifts and hear the word of God. So we give you the way God gives—John 14:6. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the father but by me."

Won't you come to our open house. The free gifts are offered to you.

Salvation

(Continued from page 5)

king or potentate who manages the storms? Is not the Eternal the only One who puts a bit between the teeth of the winds, and stands as the Almighty Charioteer who can rein them up at will? Will He let a puny creature, whom He has

made, take part with Him in the workings of providence? Is it likely that He will suffer a sinner 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 thy 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 omnigeness. 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 (Continued on page 7, column 3)

Worldliness of The Churches And How It Is Manifested

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18.

The human race has split over God, and as a result of this split, there are, everywhere two communities or groups of people. On the occasion of the crucifixion of our Lord, the veil of the temple was rent from top to bottom, indicating that the power was from above. So the split in the human race has come from above, God by eternal, amazing, irresistible, covenantal grace, hath made us to differ from another. (I Cor. 4:7).

Christ speaks of one group as "My disciples," and of the other group as "The world." These two communities or groups are, by the very nature of things, as well as by the will and command of Christ, estranged from each other. The Spirit that binds us to Christ separates us from those who do not share His life. Attachment to Christ is detachment from the world. To be in accord with Christ is to be in discord with the world. The antagonism between the people of God and the world is deep, fundamental, and perpetual. Christ informed His disciples at the very beginning that they might expect the hostility of the world. Our Lord is here speaking with special reference to His apostles, and if we may trust tradition, everyone of that little company, with the possible exception of John, died a martyr's death. But, be that as it may, our Lord here lays down a universal statement of the permanent condition of things; and there is no more reason to restrict the force of the meaning of these words to the original hearers than to restrict the force of the meaning of the rest of this beautiful discourse to them. Let us raise this question: What is the explanation of so little hostility from the world toward the churches of today? Can it be that the carnal mind has ceased to be at enmity with God? Can it be that the world has become a friend to God? No, a thousand times, no! It is because there is so much conformity to the world in our churches.

I. The cause of this hostility. "Because ye are not of the world." The people of God and the world are very unlike, and so far as eternal things are concerned, have nothing in common. The

world loves his own. The people of God's people is to recognize the difference between them and the world, and to practice a separated life.

II. How to escape the hostility of the world. If you want to escape the hostility of the world, drop your flag, button your coat over the badge that shows you belong to Christ, and do things the world does, and so as the world is concerned, will have an easy and undisturbed life. Christ was talking about out-and-out Christians being the object of the world's enmity. Of course the Christianity that does not bother the bootlegger will not have his enmity. Of course a Christianity that winks at galvanized vice will get along with the crooked politicians. Of course a Christianity that does not disturb worldly church members in their career of dancing, card playing, theater going, and other worldly pleasure will have no opposition from the world. Any Christian who is the spirit of this world is bound to have the bitterest of opposition. To be worldly is to be like the world in thought, in purpose, and in conduct. You can escape the hostility of the present world if we unite and agree with the world in its attitude towards God.

III. Any effort to do away with the distinction Christ made between His people and the world is a spirit of worldliness. The Bible represents worldliness as some very ugly figures.

1. James calls it rebellion against God. (Jas. 4:4). God is worldliness among His people and regards it as a spirit of rebellion and subordination.

2. Worldliness is adultery. Worldliness in the spiritual realm is called by the same name as unfaithfulness to the marriage vow is in the moral realm. God's people were not so worldly they would not have so much time and money to spend in the adulterous embrace of the world. Worldliness is a robber of time and money. Worldliness is expensive—it saps the financial strength of our churches.

3. Worldliness is wearing an unequal yoke (2 Cor. 6:14). Worldliness is a call to godly separation. Each dispensation this doctrine has been made. To Abraham God's command was, "Get thee out of thy country, and from thy kindred, and from thy father's house." To Israel, He said, "After the doings of the Egyptians wherein ye dwell, ye not do: and after the customs of the land of Canaan, ye not do." (Continued on page 7, column 3)



JOHN'S BAPTISM

Methodist preacher said some time ago that John's baptism was heathen baptism. How true! The Bible says a good many things about John's baptism. That poor fellow might call his baptism came from the "holics thro' the Episcopalian Methodist churches, the sister and granddaughter of . . . And John Wesley himself that the Catholic Church the mother of harlots; so the baptism this Methodist preacher has is harlot baptism. What does the Bible say about John's baptism? The Bible says it came from heaven. Is heaven heathen? Mt. . . . The Bible says John's baptism was the counsel of God and reject John's baptism was to

reject God's counsel. Lu. 7:30. 4. The Bible says that Jesus received John's baptism and that God the Father spake from heaven to tell the folk He was well pleased with it. What would this Methodist descendant of Rome give to have heaven's approval of his harlot baptism? 5. The Holy Spirit gave His approval of John's baptism by descending upon Jesus when He submitted to it. 6. All the 12 apostles had John's baptism and no man could be one of the 12, unless he had John's baptism. Acts 1: 21. 7. The folk on Pentecost all had John's baptism, for they were all baptized by 12 men, who were baptized by John. No other baptism is Christian, except John's.

Worldliness

(Continued from page 6)
If you, shall ye not do: shall ye walk in their "ances" (Lev. 18:3). The Sav- announced that "He calleth own sheep by name, and them out" (John 10:3). the day of Pentecost the word believers was "Save yourselves this untoward generation" (2:40). Romans 16:17 it is said work them which cause divi- and offenses contrary to the line which ye have learned, AVOID them." 2 Tim. 3:5 as of those "having a form godliness, but denying the thereof," then it is added, such turn away."

Some of the ways in which worldliness is manifested.
Worldly Associates. "Bad many is the ruin of good" (I Cor. 15:33, Moffatt's translation). Temptations to come through worldly as- sociations. Jehu the seer met the king Jehosaphat coming from the tragic battle of Ramoth- and where he had been in an alliance with wicked king words, "Shouldst thou help godly, and love them that the Lord? therefore is wrath thee from before the Lord." (1 K. 19:2). There is worldliness in the we try to get things — our bread, etc. (Jas. 4:1-3). The to get things is to ask God. Failure to recognize God's presence in our lives is world- (Jas. 4:13-15). And I am glad.

If other hands should hold the key,
Or if He trusted it all to me,
I might be sad.
What if tomorrow's cares were hers
Without its rest?
I'd rather He'd unlock the day,
And, as the hours swing open,
say:
My will be best.
The very dimness of my sight
Makes me secure,
For, groping in my misty way,
I feel His hand; I hear Him say,
'My help is sure.'
I cannot read His future plan.
But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my need
And so I rest;
For, where I cannot, He can see,
And, in His care I safe shall be,
Forever blest."

4. Luxurious living is a very common form of worldliness among God's people. Gaudy dress and sumptuous fare, even among the poorest of God's re- deemed is the order of the day. We should cultivate simplicity of living while passing through this world that we might have more to spend on His church.

V. As a rule those who are the least worldly are the first to confess their worldliness. It has often been our experience, when engaging in the ministry of re- buke, that the most godly have felt the sting of God's Word and have confessed their sins, while the most worldly and ungodly have manifested the spirit of per- secution. It is interesting and heart-searching to read the di- aries of men like Jonathan Ed-

wards, Andrew Fuller and Adon- iram Judson. Fuller wrote in his diary under date of July 1, 1780, as follows: "My soul has been dejected today in thinking on the plague of the human heart. Had a sweet time in prayer tonight. Through the glass of my de- pravity I see, oh I see, the pre- ciousness of the blood which flowed from Calvary! Oh that the ideas I have had tonight were indelibly written on my heart! But alas! one hour of sin will, I fear, efface them all." In a letter from Rangoon to Mrs. Judson, who had gone to America for her health, Adoniram Judson uses these words: "I hope you enjoy more religion than I do. This heavy affliction does not have the salutary effect on my heart which I had anticipated. Mercies and judgments seem to be thrown away on me, and I am afraid that I shall never make much advance in the divine life, I had such a view and sense of my depravity this morning as made me ready to give up all for lost—not, I mean, as it regards my interest in Christ—there I feel strong—but as regards any attainments in holiness, while remaining in this state of sin."

Salvation

(Continued from page 6)
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.

Believe me, we must have the real Christ; we do not want a pic- ture of the crucifixion on the wall, we want Christ in the heart. We do not want the portrait of the Saviour on stained-glass win- dows; 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 must be upon Christ, the Bread of God coming down from Heav- en. When we reach Heaven, it

will be to be where Christ is, be- Him, and thou must trust Him holding 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 redemp- tion, Christ our sanctification. The very real, personal Christ must be our Saviour. "I am the Way." Jesus Christ did all that was nec- essary for the salvation of all sin- ners 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 justifica- tion. Christ is all the believing sin- ners 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 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 believ- er 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

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 qualifi- cation for salvation is that thou art a lost, ruined, helpless, un- done sinner.

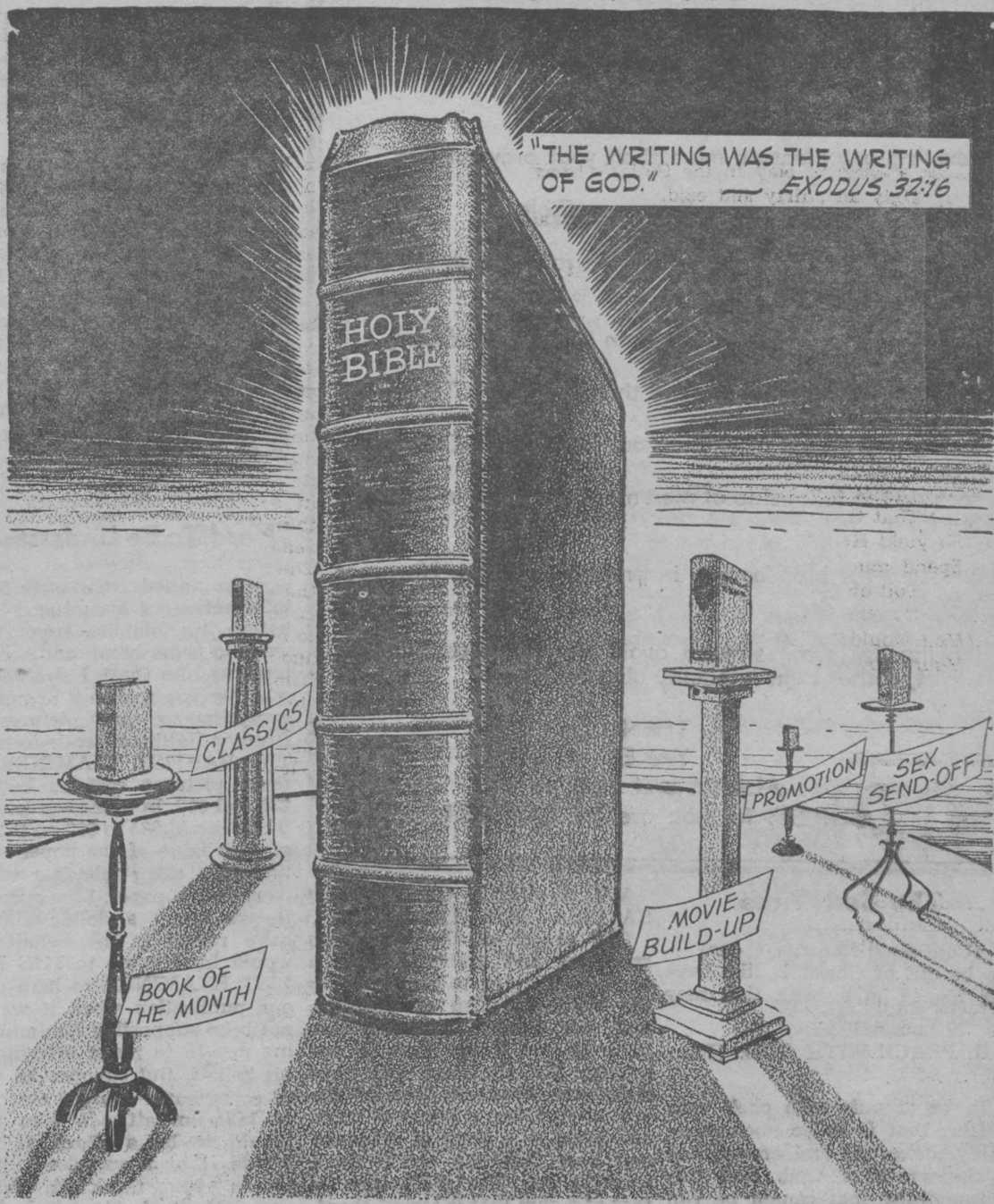
Trust Jesus Christ now, and thou shalt be saved. Come to Christ without anything of thine own, resting wholly on what the Lord Jesus Christ has done, and thus coming, Christ will in no wise cast thee out.

Soul, let me put it thus. If thou wilt throw thyself flat on Christ, and trust wholly in His atone- ment, 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 transgres- sion, and made an end of sin, and He takes thee, and does every- thing 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.



"There Is Just One Book!"

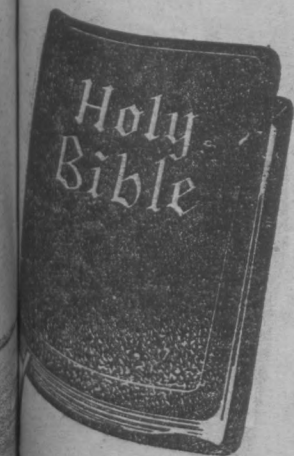
Sir Walter Scott lay dy- asked Lockhart to read to "There's just one book — the

"There's just one Book for the tender years—
The Book alone for guiding
The little feet through the joys and fear
That unknown days are hiding

"There's just one Book for the bridal hour,
One Book for Love's own coining;
Its truths alone lend beauty and power
To vows that lives are joining;

There's just one Book for life's gladness,
One Book for toilsome days;
One Book that can cure life's madness;
One Book that can voice life's praise.

"There's just one Book for the dying,
One Book for the starting tears,
And one for the soul that's flying
Home for the measureless years;
There's just one Book!"—Martin.



"There's just one book!" cried the dying sage;
And me the old, old story.
The winged words that can never age,
Led him home to glory.

BECOME ALARMED

IF YOU FIND YOURSELF

coveting any pleasure more than your prayer times,
 enjoying any book more than your Bible,
 reading a newspaper for relaxation rather than the Bible for inspiration.
 reverencing any house more than the House of God,
 satisfied with any table more than the Lord's Table.
 loving any person more than our Lord, Jesus Christ,
 seeking the fellowship of men more than that of the Holy Spirit,
 choosing the broader way in preference to the Narrower way
 looking for some way to avoid the plain teaching of Christ, rather than implicitly obeying Him,

THEN
 TAKE
 ALARM and FLEE to
 CHRIST, for you are IN DANGER!

The Best Time

(Continued from page one)

To be out of Christ is like having money in a bank that may go broke any day.

II. PEACE WITH GOD. (Rom 5:1).

To be at outs with one's very Maker, that is to be uncomfortable. Above one and around one is the wrath of God. And this is something that cannot be run away from.

III. FELLOWSHIP WITH GOD

This is something that is understood only by the Christian who has walked in line of God's will. But there is a joy that comes from the definite sense of the unseen presence of God, that no other companionship in all the world can give. Especially in times of trouble and distress and need when no human help is enough.

IV. THE KNOWLEDGE THAT ALL THINGS WORK FOR ONE'S GOOD. "For we know that all things work together for good—etc." No one but a Christian can have this assurance, and it is something that is a veritable "life saver" in hours of deepest need.

V. FELLOWSHIP WITH CHRISTIAN PEOPLE.

With all their faults, the finest people in the world to have for friends, are Christians, and there is a bond of fellowship among Christians that does not exist anywhere else. The people of the world are in large measure, "fair weather" friends. They throw one down in times of need. Christian friends stick all the closer in such times. And the friendships we have with the people of God are those that shall last forever, for we shall spend eternity with them.

VI. ETERNAL LIFE.

Christians have a life that is entirely apart from that of those who are not believers in Christ. They can only plan on a few brief, uncertain years here, but we can plan on forever and ever. The difference is comparable to a tenant who may be thrown out of a house any day, and another person who owns his home and can plan on living in a certain house indefinitely. Also we can plan on being rid of the imperfections that we have now, as well as all of the annoyances that we now know.

VII. A SENSE OF INWARD SATISFACTION AND CALM.

The people of the world are snatching and grabbing after a thrill — running to and fro after the will-o-the-wisp of pleasure, and the things that they experience are things that do not satisfy. The Christian who lives right and keeps in line of the will of God, has a peace of mind and heart — a sense of calmness and rest that the world is a stranger to. The difference is that of a ship that is tossed about, and one that is safely anchored.

VIII. THE CHRISTIAN LIFE HAS A PROGRAM AND A GOAL.

We have something to live for — a future — a goal of life. The person who is not lacking in real purpose. No matter what he starts, there is no permanency to it. Just a hand-breadth of existence and it all goes for naught. The "path of the just, is as a shining light, that shineth more and more unto the perfect day."

Apart from Christianity there is no ultimate meaning to human existence. Think that over. If it is not so, why not?

Taming The Rebellious

(Continued from page one)

Some time later I see this same horse at the rodeo, and his master is trying for first prize. Now everything depends upon a good, faithful horse as he starts down the field after the steer. The cowboy is up in the saddle with a rope in his hand. Now the saddle is easy, and the burden is light. The horse delights to do his master's will. His one ambition is to please his master.

Just as soon as the rope hits the steer the horse seems to know; he starts to dig in and hold back. He seems to know just what his master is trying to do and when to slacken the rope. Then the cowboy leaps from the saddle and ties the steer; and the horse stands there, knowing that he had a real part in the job.

Shortly after I came to know the Lord as my Saviour, I was living on a ranch near Cortez, Colorado. One day I was sitting on the rail of a fence watching some cowboys across the road, when another cowboy came riding by. All at once he turned and jumped off his horse to visit with the other cowboys. I walked over and said to him, "How did you ever turn that horse so sharp with only that hackamore around his nose?"

He replied, "I broke this horse when he was real young, and he knows what I want him to do by just a slap on the neck or just a word. When I throw the reins over his head, he considers him-

self tied and would stand there all day."

Then he said something that I shall never forget. "You know, there are some horses that are broken early in life, some late, and some never."

I walked away from that cowboy with those words ringing in my heart. I went behind the barn and said to myself, "Christians are so much like horses; some are broken early in life, some late, and some never. Oh, Lord, let my breaking come early in life. Let me be a 'hackamore' Christian, so that just the touch of Your hand or the sound of Your voice will be enough to let me know what You want me to do, and I'll be ready and willing to do it."—Copied.

"Hard To Be Understood"

(Continued from page 5)

information of his mission work before the public, suppose he were to come home and were to treat us like that? I don't know whether you realize it or not, but everytime we carry pictures that Brother Halliman sends to us for THE BAPTIST EXAMINER that those pictures cost us between \$35 and \$50. In other words, those pictures add \$35 to \$50 on the cost of each issue of the paper every time we carry pictures of his work in the paper. I am sure that there's many a dollar that we have raised in his behalf that would have come to THE BAPTIST EXAMINER to help us in our publication work if we had not been supporting him and urging people to make offerings in his behalf. But suppose he were to come home tonight and were to take an attitude like that? Would it be a shock to you? Would it be a surprise to you? Would you think it strange, especially those of you who have known Brother Halliman, if he were to come home and were to take that kind of attitude? Of course, we are certain he'll never do this. I merely cite it as an illustration.

I think, beloved, if you'll just go back and reason with me, you can understand why I say that I have been upset a few times in life, and that I have had some problems that have grieved me greatly, but I do not believe that I have ever had a problem in my ministry that has caused me more grief than the problem of this missionary we sent to Brazil, and whose lying and hypocrisy and dishonesty turned to be almost equal to that of Judas Iscariot. I cite him as an example, and I say that this text of Scripture will be justified in his life to his dying day: "Whoso rewardeth evil for good, evil shall not depart from his house."

I'll say this in passing, not only is it true of that individual, but this Scripture will be true of every individual who rewards good that is done to him with evil on his part.

Yes, I think it is a rather hard passage of Scripture for people to understand. I think it is rather hard for the average man to understand how it can be that God would make such a statement, yet when you pause to realize the truthfulness of it, and when you think of how sinful it is for an individual to reward a friend with evil, you can easily understand why God says, "Evil shall never depart from his house."

VI

"And after these things I heard a great voice of much people in heaven saying ALLELUIA; Salvation and glory and honour and power unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore which did corrupt the earth with her fornication and hath avenged the blood of his servants at her hand. And again they said ALLELUIA. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne saying Amen; Alleluia, and a voice came out of the throne, saying Praise our God, all ye his servants, and

ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, ALLELUIA: for the Lord God omnipotent reigneth."—Rev. 19:1-6.

Four times the saints of God shout over the damnation of the lost. The question that is often asked is this: how can a saved man shout over the lost going to Hell? This was discussed briefly at a Bible Conference by Brother H. Boyce Taylor, years ago when I was a boy, and I heard him say that the saints of God would shout over the damnation of the lost. I wondered how it could be. There was a man in the church who was an exceedingly good friend of mine. He was the only millionaire that I have ever known in my life, personally. He had a kind loving spirit and he loved to witness to lost people. In all, he was a good man who truly loved God. After the services were over, he and I were talking about Brother Taylor's message. He said, "Brother Gilpin, I couldn't do it tonight." I said, "No, I couldn't do it either," and I couldn't shout over the damnation of the lost tonight because I still have a fleshly nature in me. But, beloved, there is a day coming when I'll have only the nature of God, and I'll see, and know, and understand as God knows, and then with a pure nature of God I'll shout over the destruction of the old whore and her daughters, or in other words, the destruction and the damnation of the lost.

Every once in a while through the years I have been present when somebody died and I have seen individuals come into the room and bid the dying person goodbye. Sometimes I was sure it was only goodnight, though they may have said goodbye. I am sure in many instances that it was merely goodnight, for they were expecting to see the deceased in the morning. Every saved person who dies I expect to see in the morning. I don't have to tell that person goodbye; I'll just say goodnight because I'll see that saved man in the morning of the resurrection. However, whenever an unsaved person dies, I'll tell him goodbye, for I have seen him for the last time in this world, but I'll see him one more time. I'll see him when Revelation 19 becomes a reality, and when I see him go into Hell, I, too, will join with the balance of the saints of God to shout Alleluia over the damnation of the lost.

Several years ago there was a vicious lad who was killed in a drunken brawl. All of his life he had lived in an ungodly manner. Finally, he was killed in a drunken brawl. I remember when we stood by the casket for the last time how hard it was for me to

offer any consolation to the and mother. I remember mother said "Goodbye, never see you again." As I thought, yes, she will see again, for she is going to see at the judgment. She is going to see him cast into Hell, with the balance of the redeemed of God, will shout over the damnation of the lost.

VII

"That as sin hath reigned to death, even so might reign through righteousness eternal life by Jesus Christ our Lord."—Rom. 5:21.

Beloved, there are things that are hard for us to understand. The Sermon on Mount is hard to understand. Be perfectly frank with me, take the book of Daniel and book of Revelation and give me an explanation any day of the week with a whole lot of assurance that I am giving you truth than I would when I explain Matthew 5, 6, and me, that is one of the things that is hard to be understood. I want to give you the passage of all for me to stand, and that is Romans 5:21.

You say, "Brother Gilpin, it is hard to understand that?" Well, I'll tell you it is hard to understand. Why He love me so? Tell me, understand it? You say, "er Gilpin, I know sin reigned unto death." Yes, I know and I know now that grace reigned through righteousness to eternal life.

Yes, I know that now I am child of God, but it is hard for me to understand how I could send His Son to die for our sins to keep us out of Hell's Hell. Yet that is exactly what Jesus Christ did.

Might I please God to your heart and help you to understand this truth that sin is reigning to death in your life, and it please God to reveal Christ to you that grace reign through righteousness to eternal life in your experience. May God bless you!

Carts Before Horses

(Continued from page 5)
 hope—something we are for and expecting to see. Faith is said to be the substance (Gk. hypostasis, that which under) of things hoped for, is under our hope to sustain support it until it is seen. We are up in possession of the hoped for. The eye of faith looks across where Christ promises all the blessings of Heaven. The eye of hope is on the possessions. Faith looks forward; hope looks forward.

A GREATER HORIZON

"FOR WE GUIDE OURSELVES BY FAITH, AND NOT BY EXTERNAL APPEARANCE."—2 COR. 5:7 (WEYMOUTH TRS.)

