

"Not good if detached," so reads your railroad ticket. Something like that can be said of those who detach themselves from the church.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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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"FOLLOW THOU ME"

"And a certain Jew named Apollos . . . an eloquent man, and mighty in the scriptures . . . whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of the Lord more perfectly." (Acts 18:24-26).

Every young Christian needs such help. They need to be instructed in the way of the Lord, and directed in paths of righteousness.

This is the purpose of this article.

Jesus said: "Follow thou me." (Luke 9:58).

To do this, the following suggestions will prove most helpful:

1. Be sure you are saved.

"Therefore, brethren, give diligence to make your calling and election sure." (2 Peter 2:10).

This you can do.

First, by an implicit trust in Christ as Saviour—"He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation." (John 5:24).

Second, by an abiding consciousness of the indwelling of the Holy Spirit—"His Spirit beareth witness with our spirits that we

are the children of God." (1 John 5:6).

Third, by an undying love for God and His people—"We know we have passed from death unto life because we love the brethren" (1 John 3:14).

This love involves a respect for the will of God, and fellowship with the people of God.

2. Make a public profession of faith in Christ.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:9-10).

3. Unite with the church.

"And the Lord added unto the church daily those that were being saved." (Acts 2:47).

4. Be baptized.

"Buried with him in baptism." (Romans 6:4).

Be baptized as soon as is reasonably possible.

Be baptized like Jesus was baptized—"And Jesus when he was baptized, went up straightway OUT OF THE WATER." (Matt. 3:16).

Baptism symbolizes a burial—a going down into the water, and a coming up out of the water. (Acts 16:33).

5. Shun evil companions and evil influences.

"Shun the very appearance of evil." (1 Thessalonians 5:22).

"Walk worthy of the vocation wherewith ye are called." (Ephesians 4:1).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (II Corinthians 6:17).

"Yield not to temptation, For yielding is sin; Each victory will help you Some other to win; Fight manfully onward, Dark passions subdue, Look ever to Jesus, He'll carry you through, Shun evil companions, Bad language disdain, God's name hold in reverence, Nor take it in vain; Be thoughtful and earnest, Kind-hearted and true, Look ever to Jesus, He'll carry you through."

6. Attend regularly the services of the church.

"Forsake not the assembling of yourselves together, as the manner of some is, but all the more as ye see the day approaching." (Heb. 10:25).

(Continued on page 5, column 4)

You May Be A Church Member But Are You Saved?

THINGS THAT WILL NOT SAVE YOUR SOUL

1. Church Membership.
2. Baptism.
3. Lord's Supper.
4. Prayer.
5. Almsgiving.
6. Keeping the Law.
7. Obeying Golden Rule.

"By grace are ye saved through faith and that not of yourselves: it is the gift of God; NOT of works." —Ephesians 2:8, 9.

THAT WHICH WILL SAVE YOUR SOUL

"Ye must be born again." —John 3:7.

"Except ye repent, ye shall all likewise perish." —Luke 13:3.

"Whosoever believeth that Jesus is the Christ is born of God." —1 John 5:1.

"He that believeth on the Son hath everlasting life." —John 3:36.

"Believe on the Lord Jesus Christ and thou shall be saved." —Acts 16:31.

"He that believeth NOT is condemned already." —John 3:18.

BELIEVE AND LIVE

We are living in a day when modern science adds a "less" to everything—

Horseless carriages, smokeless shells, iceless refrigerators, beardless wheat, and seedless fruits. These are improvements over the past.

BUT

a bloodless 20th century religion will send souls to a first century Hell.

"Without shedding of blood is no remission." —Heb. 9:22.

Rally Day, A Glorious Victory For The Truth

"... to God be the Glory. I am only a sinner saved by grace."

With the thought of this song ringing in our hearts, we have continually rejoiced and praised God in view of His goodness to us in our Rally Day and offering of April 15.

Letters and offerings were received from readers in thirty-five states as well as Canada, and from these readers came a total offering of \$2,702.64, for which we bow our unworthy heads and thank God for His goodness.

None of our yellow envelopes relative to this offering had been opened, and none of us knew what to expect, until the last of them were opened and the contents noted, which meant that the results of the offering were a surprise to all of us who were present.

A few of our friends and supporters of the paper gathered with us for the opening of these letters. While Brother Jimmy Swindell, who is one of the faithful members of our church, opened the letters and handed them to Brother Gilpin, he announced the name and the amount of the contribution which was being recorded, and then handed the letters to Brother Bob for him to read. Needless to say, the contents of the letters thrilled out hearts, and all those who were present were blessed indeed because of

the inspiration and encouragement that came through the letters which we received.

We are sharing a number of these letters with our readers, with the assurance that all of our readers too will likewise rejoice on reading the encouraging remarks of the friends and supporters of this paper.

Several of these letters appear on page six. Of course, we can only print a few of the many received, but the following are samples of all.

THANK GOD FOR BROTHER JIM

Dear Bro. Gilpin:

I was thinking today of some of those who in the past have been the leaders in opposing you. I was

(Continued on page 8, column 2)

FAITH AND BAPTISM

By C. H. SPURGEON

Reason looks at baptism, and says, "Perhaps there is nothing in it; it cannot do me any good." "True," says Faith, "and therefore I will observe it. If it did me some good, my selfishness would make me do it; but inasmuch as to my sense there is no good in it, since I am bidden by my Lord thus to fulfill all righteousness, it is my first public declaration that a thing which looks to be unreasonable and seems to be unprofitable, being commanded by God, is law to me."

If my Master had told me to pick up six stones and lay them in a row, I would do it without demanding of Him, "What good

(Continued on page 8, column 2)

That Which Depends Upon The Work Of The Holy Spirit

This is peculiarly the dispensation of the Holy Spirit. In the Old Testament times God the Father was the prominent One. In the brief period of the life of Jesus here on this earth, God the Son was in prominence. With the descent of the Holy Spirit, the Third Person of the Trinity came into prominence, and He is to be the prominent Person of the Godhead during this age.

The term "Holy Spirit" is bandied about in words among church people, but just how much real dependence is there on the Holy Spirit's power? The answer is, very little. In church life today, there might as well be no Holy Spirit so far as any real manifestation of His power and influence is concerned. Dependence is upon organization, and organization is of man. There is

nothing supernatural about organization. The Devil is a master at organization. The power of the Holy Spirit is supernatural. No one can make a study of present-day churches of New Testament times and fail to see that there is something missing about present-day Christianity. They had something back there in New Testament times that we simply do not see today in any measure.

Did Jesus organize the disciples to begin the work of world evangelization? Did he lay skillful plans of organization? No. He said, "Tarry . . . until ye be endued with power from on high." He said (Acts 1:8), "But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me . . ." Divine power—not human organization, was to be the dependence.

Did Paul depend upon oratorical eloquence or organization? No. He depended upon divine power. (Note I Corinthians 2:1-5). He didn't try worldly eloquence, and he was in a state of physical weakness, but his ministry was in the "demonstration of the Spirit and of power." Miraculous things happened under his ministry, which were convincing, and which caused many to turn to God.

Today many have let the Devil and the "holiness" people scare

(Continued on page 8, column 4)

The Baptist Examiner Pulpit

"Why I Am A Missionary, And Not A Hardshell Baptist"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." —1 Cor. 1:21.

I would like to begin my message by saying that there are two different groups of heretics in the world, that while they themselves are poles apart, they are equally dangerous. Frankly, I don't know which I would say is the more dangerous of the two, for they are heretical on almost every question that you study from the Word of God.

There is first of all the Hardshell Baptists who say that God saves by His Spirit apart from the Word of God. When I was a

boy I used to go a great deal to Hardshell meetings and I think I am fairly well versed on what the Hardshell Baptists stand for. Among other things they contend that the Lord saves a man by the work of the Holy Spirit apart from the preaching of the Word of God. Many, many times I have heard them say over and over again that whenever God gets ready to save a man, God will knock him down and save him.

I remember the last time I attended a Hardshell meeting that one fellow emphasized the fact that we are saved by the Holy Spirit alone, and he cited the Apostle Paul as an example. He said that as Paul was on his way

to Damascus, without any preacher or preaching, God just knocked him down, and when God gets ready to save a man, God will do to every man just like He did the Apostle Paul. But, beloved, the poor fellow forgot about the fact that while there was no preacher there that day to preach to him, back behind it was the fact that the Apostle Paul was the most thoroughly learned, and the most thoroughly schooled man of his day, so far as the Word of God was concerned. He knew much more Bible than most of the Hardshell Baptist preachers in the world put together, even before he was saved.

(Continued on page 2, column 3)

WOULD IT BE YOU?

It is said some years ago a letter came to the postoffice at Boston, addressed to "The Man Who Believes God, Boston, Mass."

The postal authorities agreed that the letter should be sent to Pastor Cullis. The sequel showed that the letter had been intended for him, but the party who wrote it had forgotten the name.

Here was a man whom parties at a distance, and also in the city of his residence, agreed that

(Continued on page 8, column 4)

READY

When a poor bricklayer, who had fallen from a great height was lying fatally injured, he was visited by a minister in the neighborhood. On entering the cottage, he said, "My dear man, I am afraid you are dying. I exhort you to make your peace with God." "Make my peace with God, sir! Why, that was made eighteen hundred years ago, when my great and glorious Lord paid all my debt on the cruel tree. Christ is my peace, and I am saved."

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

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Examiner Editorials

By Bob L. Ross

Pendleton's Manual No Longer Available From Us

Judson Press, the publisher of J. M. Pendleton's *Church Manual*, has taken this book off the market so far as any book store outside the American Baptist Convention is concerned. Thus our book shop no longer can supply you with this valuable little volume. Actually, the book has been off the market for quite some time now, but we have failed to inform you about the matter. We regret that we cannot supply you with it. Perhaps we will print it ourselves some day, and then will be able to do so.

Brother Beck's Booklet Soon Available

The series of articles that appeared in TBE last year entitled, "The Five Points of Calvinism," written by Frank B. Beck, has been put into booklet form and will soon be ready for mailing. As this is being written, the material is being assembled for stapling, so when you read these lines, the booklet should be ready. The prices of the booklet will be announced at a later date, but we wanted to tell you that it will soon be available so that you will know that we have not discarded plans of publishing it. We hope that many of you readers will see to it that this booklet receives a wide circulation.

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We think we can be of real service to you preachers, if you are looking for sound books. Write to us for a catalog and look over our listings.

Spurgeon's Sermons

We have received a great number of comments about the sermons we are now publishing by C. H. Spurgeon. It seems that they are being received with great appreciation by our reading audience. We are happy that they are.

We have made a special effort in the past few months to "rescue" Spurgeon from the Arminians. We have especially let Mr. Spurgeon speak on the great theme of sovereignty to let people know where he stood. For years now the Arminians have tried to pull him into their camp, twisting his sermons, quoting from here and there, thus hiding his true Calvinistic stand. We feel that the present series of sermons will do much to present Spurgeon in his true color. If you have been blessed by the messages, we would appreciate hearing from you.

QUOTES

John Wesley wrote to the Calvinist Toplady: "Your God is my devil." Calvinists replied that it was better to have the throne of the universe vacant than to have it filled by such a pitiful nonentity as the Arminians worshipped.—Strong.

The most heroic forms of human courage, strength and righteousness have been found in men who in their theology seemed to deny the possibility of human virtue and made the will of God the only real force in the universe.—Oliver Wendell Holmes.

It is often for the soul's health that we should be poor, bereaved, and persecuted. Our worst things are often our best things. As there is a curse wrapped in the wicked man's mercies, so there is a blessing concealed in the righteous man's crosses, losses, and sorrows. The trials of the saint are a divine husbandry, by which he grows and brings forth abundant fruit.—C. H. Spurgeon.

On the Arminian theory, prayer that God will soften hearts is out of place—the prayer should be offered to the sinner; for it is his will, not God's, that is in the way of salvation.—A. H. Strong.

"A Missionary Baptist"

(Continued from page one)
Now I say that that is a heresy. It is a great heresy; it is a grave heresy; and it is one that is detrimental and damning to souls. It is the heresy of Hardshellism.

On the other hand there is another lie that is just as great and that is the lie of the Campbellites. They say that God saves people by the Word apart from the Holy Spirit.

I remember years ago going out to a country church to preach. The Sunday night before one of the members had gone to a Campbellite service, and he said that the Campbellite preacher ran over and looked underneath a bench and said, "I don't see him there." Then he ran around all over the building and looked into a closet and said, "I don't see him." Then he came back to the rostrum and said, "Do you know what I was looking for?" He said, "I was looking for that thing that the Baptists call the Holy Spirit, and he ain't here."

I don't doubt, beloved, but what his last statement was true. The fact of the matter is, I am satisfied that the words that he spoke were definitely true—the Holy Holy Spirit wasn't there.

There are, I say, two outstanding heresies that are promulgated by groups of heretics. The Hardshells on the one hand say that God saves by the Spirit apart from the Word, whereas the Campbellites say, in opposition that God saves by the Word apart from the Holy Spirit. I don't know which is the greater group of heretics, but I will say this, in their pure unadulterated form, neither of them have ever saved one single soul.

A PERSONAL WORD

I have been called a Hardshell. That is because I preach the doctrine of election. Just because I preach that God chose men unto Himself, and that God made a choice of the human family before the foundation of the world—because I preach that, there are some who call me a Hardshell. What else can I preach? Listen:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

If you are a saved person, you are older than creation. Spiritually speaking, you are older than the ground you walk on. You are older than the hills that you look off in the distance and see. You are older than the rocks that you see as cliffs along the river banks. I tell you, beloved, if you are a saved person, in the mind of God you were already chosen before the foundation of the world.

Now, beloved, because I believe the doctrine of election and preach it, some people call me a Hardshell. My answer to them is this: if that is Hardshellism, I ask them to notice what we try to do. I ask them to take record of what our little church stands for, and what it does in missionary endeavors. I ask them to note our radio programs. I say to you, if I am a Hardshell, then I would like to see what Missionary Baptists will do that will exceed and surpass what our little Missionary Baptist Church does, so far as missionary efforts are concerned. I'll throw out a challenge, and I don't do it on the spur of a moment. I do it after considering my words very, very closely. I throw out this challenge that there is not a church in America made up of a working class of people that does as much for missions per capita as our little church does here. Now, beloved, if that is Hardshellism, I want

"I Should Like To Know"

1. A preacher recently preached on the miracle of Jesus' turning the water into wine. He said that Jesus turned the water into grape juice or punch, as it is called today. Is this true?

If it were true, it would be difficult to prove. I am sure that the "ruler of the feast" (John 2:9, 10) knew more about the wine he drank than any one who lives today, and that ruler referred to the wine as "good wine," or in other words, the best. From his words recorded in John 2 we gather that he had had some experience in drinking wine, so he probably knew what wine was best. Of course, the older wine is the better it is, so there should be no doubt about what kind of wine the water was turned into.

2. In the ordinance of baptism, don't you think we have just as much right to use something other than water as to substitute grape juice for wine in the Lord's Supper?

We have no authority for substituting anything for water or anything for wine.

3. Do you think it is right to use part of my tithe as an offering to TBE?

If you are a member of a sound New Testament church, your tithe should be given there. If you are not a member of such a church, you should seek to find one and then unite with it. If you cannot find such a church, then we believe that God would be pleased for you to help the work of some other sound church, as the Spirit leads. If you are led to give to our work, then we shall thank God. We have never asked for any one's tithe—never even for a part of the tithe. The tithe should be given to the church of which you are a member.

4. Should I give to any work that is not under the authority of a New Testament church?

No. There are many people who give to the parasitical radio programs, papers, or mission works of the non-denominational or inter-denominational groups. Such should not be done, for these groups have no church authority for their work. Give only to work that is under a sound New Testament church.

5. What do you think of a Christmas tree in church?

It is a heathen desecration of the house of God.

6. Please give Scripture as to

somebody to show me what Missionary Baptists will do that will exceed it.

A WARNING

There are some few individuals who within the last few years

voting on a convert before baptism.

Acts 10:47, 48.

7. Are people baptized into the church?

Yes.

8. The church to which I belong is a Missionary Baptist church, but just about 12 of us believe the truth. The others believe that sinners can do something to be born again. I have not been partaking of the Lord's Supper because of the division. Am I doing right?

Yes. Where there are divisions, the Lord's Supper cannot be properly observed. (I Corinthians 11:19, 20).

9. What is the difference between soul and spirit?

To tell the truth, we do not know. Scofield says that the spirit is the part of man that "knows," and that the soul is the seat of the affections. The spirit is said to be capable of God-consciousness, and the soul, self-consciousness. But just exactly what the differences are is something that is not too clear.

10. I have been taught that the Pope of Rome wears the number (666) of the beast of Revelation 13. Is this true?

We have seen several illustrations supposedly showing this to be true. Whether or not it is actually true, we do not know.

11. What is a good book on Revelation?

That all depends upon what you mean by "good." If you mean by "good" a book that we think teaches the book 100 per cent right, then we do not know of such a book. We don't know any two men that fully agree on the book of Revelation. We sell Seiss on Revelation, but can't agree with him on everything.

12. I have heard that the Seventh-Day Adventists have changed. Is there any truth in this report?

So far as we know, they have not changed to any great degree. They are still teaching their heresies about the Sabbath, meat, soulsleep, annihilation, etc. There have been a few men possessed with the poached-egg attitude toward heretics that have tried to spread out their skirts to cover the heresies of SDA, but to no avail.

have become enamored with the doctrine of election—and it is a precious doctrine. But there are some individuals that have become enamored with the doctrine of election to the extent that they

(Continued on page 3, column 2)

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Where, then is the seat of authority in religion? What is the infallible rule of faith and duty? This is a profound question. It is very old and very new. It is perennial through the generations. There is no religious progress until it is answered. Where shall we find it? There are three answers, and only three. It is found in the reason, says the rationalist. It is found in the church, says the Roman Catholic. It is found in the Bible, says the Christian.

The rationalists include all those in all ages who place the authority in religion in the man himself, in his individual reason, including in the term reason, his consciousness, his reasoning, his feelings, and his conscience. The first difficulty here is that the reason is individual, and hence there is no common standard. Each man reaches his own conclusion. Each man has his own conception of man. Each man makes his own god, and there is the long list of gods, from the indefiniteness of Confucianism, the white elephant of Buddhism, the fetish of the African, the refined idols of the cultured Greek and Roman, the god of the German genius, and the god of the modern rationalist. Now, if twelve clocks strike twelve different hours at the same time, it is evident that eleven of them must be wrong. Of all these different answers of the reason, only one can be right, and none of them may be right, so the reason as an infallible rule of faith has failed. The same test proves it a failure as a rule to teach us what God requires of us.

What, then, of the infallible church? The Romanists believe that the Bible is infallible, but not sufficient. It requires an infallible church to give an infallible interpretation. Some Romanists say the infallibility rests in the pope. Others say that the pope is infallible only because the church which elected him by its college of cardinals is infallible. The first view claims that the pope is the successor to Peter, who was infallible and the first pope in Rome. In the first place, there is no proof that Peter ever was in Rome. Second, the Bible, which the Romanists hold to be infallible, presents Peter as very fallible. If he was ever in Rome, and was not infallible, his successors will have a hard task to prove that they as his successors are infallible.

If the church is the source of the infallibility of the pope, the Romanists have a knotty problem in the fact that the sixth general council, A. D. 680, anathematized Pope Honorius as a heretic. May not another council anathematize another pope? There is too much uncertainty here for infallibility. If the council was infallible which anathematized Pope Honorius, the pope cannot be infallible. On the other hand, if the pope is infallible, then the council that anathematized him cannot be infallible. So, if one is infallible, the other must be fallible.

be fallible. And as each today claims that the other is infallible, both must make a false claim and are fallible. The Romanists acknowledge the infallibility of Scripture, and claim that the church only has an infallible interpretation of Scripture. In the case of appeal to the Scriptures to prove the infallibility of the church, there must be first an infallible church to give an infallible interpretation. This is reasoning in a circle, and proves nothing.

Christians hold that the Bible is the only infallible rule of faith and practice, the seat of authority in religion. The evidence of this is from several lines. We can here only give a summary.

(1) *The Historical.* The record of creation in Genesis was given by God and recorded by Moses. It has neither the form or substance of the myth, legend, or allegory. It deals openly with the five great entities: matter, force, life, mind and species. Its statements are confirmed by the highest knowledge of men, and not one of them has yet been successfully controverted, despite all the rationalistic theories and speculations. Our Lord Jesus quotes and endorses the first five books of the Bible, and accredits Moses as the writer. Moreover, all the discoveries of archaeology fully prove the historical accuracy of the Bible.

(2) *The Prophetic.* The Old Testament gives many prophecies concerning Christ, and Christ summarizes these and charges unbelief of them as foolishness. They have been fulfilled in connection with His first advent, and will be concluded in connection with His second coming. The events by which the birth of Jesus came to pass in Bethlehem are the strongest testimony to the hand of Divine Providence.

(3) *The moral glory of Jesus Christ* is such as compels the acknowledgment of His strongest opponents among the ancient heathen and Jews and the modern rationalists. The book which can present such a challenging, perfect character, must itself have God for its Author.

(4) *The evidence which supports the resurrection of Christ* is without defect and unparalleled in the history of thought; and presents many infallible proofs of the fact upon which all revelation, all redemption, and all immortality rests.

(5) *The influence of the Bible in the world.* All modern civilization owes its development to the Bible. There is not a spot ten miles square on the face of the globe where it is safe for women and children or fit for the dwelling place of decent men, where the Bible has not first gone and prepared the way. No place on earth which has once received the Bible and afterwards rejected it, has escaped destruction and decay. No civilization, no people, can remain degraded when it is received, and no people, no civilization can endure where it is rejected.

(6) *It is the bread of life,* and the soul that partakes of it shall be satisfied. The soul that does not eat of it shall perish with hunger.

Rationalism and Romanism have failed in every way to prove their standards. The Bible furnishes abounding testimony of its infallibility as the very Word of the living God.

—News and Truths.

"A Missionary Baptist"

(Continued from page one) have become Hardshell in their theology. We have one of them here in Ashland. He is not only Hardshell in theology, but he denies that the Baptist Church is the church that Jesus built; he says that the church is just a mystical organization. He denies the truth of Baptist churches and perpetuity from the days of Jesus.

Not only is that true, but I am thinking of one whose paper I hold in my hand called "The New Testament Baptist Witness." I have a high regard for him in some respects and yet, beloved, he is going into the camp of Hardshellism as fast as any human being can possibly move. In this issue of his paper he makes mention of the fact that he has been preaching for a Hardshell Baptist church, and that he had had sweet fellowship with them. That in itself is a pretty good indication that he is not a true Missionary Baptist. In this same paper there are some plain Scriptures that he denies, some Scriptures that he definitely mis-interprets, some Scriptures that he puts a false exegesis upon. In the month of October he was visiting a preacher friend, and he told him that he didn't even know whether he was saved himself—that he had a hope that he was saved, but that was as far as he would go.

Beloved, that is Hardshellism. You never talked to a Hardshell in your life who knew he was saved. He will always say, "I hope I am saved."

Now tonight, I want to show you why I am a Missionary Baptist and not a Hardshell.

I.

I AM A MISSIONARY BAPTIST AND NOT A HARDSHELL BECAUSE MISSIONARY BAPTISTS GO ALL THE WAY BACK TO THE DAYS OF JESUS CHRIST.

Hardshell Baptists are only about one hundred fifty years old. Daniel Parker formulated their policies and their teachings and they separated from Missionary Baptists along about the time that the Campbellites separated from Missionary Baptists. I would insist that so far as age is concerned, that Hardshells are not an ancient church, but rather they are less than one hundred fifty years of age—just about the same age of the Campbellites. Up to 1800 all Hardshells were members of Missionary Baptist churches. Do you know why they are not today? This Scripture gives the reason:

"They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—I John 2:19.

The reason why the Hardshell Baptists broke off from Missionary Baptists was not because of the doctrine of election, as some people think, but they broke off on account of the doctrine of missions.

I say then that I am a Missionary Baptist because Missionary Baptists go all the way back to the Lord Jesus Christ whereas Hardshell Baptists are only about

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one hundred fifty years of age. I will not take time to prove that from history, but if I had the time and you had the patience, it would be an easy matter to show you that Missionary Baptists and their principles have existed in all ages back to the days of the Lord Jesus Christ.

In our study that we have been having on Sunday evening that each of you brethren have been taking part in, using Brother Roy Mason's book, "The Church That Jesus Built" as a textbook, you have been studying this truth, that the Baptist churches of today are the churches that Jesus Christ started nineteen hundred years ago. Brother Mason

The Bible is the oldest, safest and best of all missionaries. It never grows old, gets sick or infirm; never dies, nor even needs a vacation; makes no unhappy marriages, forms no worldly or political alliances, never makes any mistakes, never contradicts itself, and is equally effective in any climate and among any people. —Selected.

has used two lines of proof in order to prove that point. One is the doctrinal test and the other is the historical test. In each instance he has proven conclusively and consistently that Missionary Baptists have been in this world ever since the day of the Lord Jesus Christ.

I say then that I am a Missionary Baptist and not a Hardshell because Missionary Baptists go all the way back to the days of Jesus Christ.

II.

I AM A MISSIONARY BAPTIST AND NOT A HARDSHELL BECAUSE MISSIONARY BAPTISTS BELIEVE IN MISSIONS.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Mt. 28:18-20.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."—John 20:21.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Beloved, you can't read these verses of Scripture without the realization that the church that Jesus built was a Missionary church and believed in missions. I would be ashamed to say that I didn't believe in missions.

I never shall forget, years ago, going hunting with a fellow. We got tired along in the afternoon and sat down on a log to rest. He got to telling me why he wasn't a Missionary Baptist. Finally, he summed it all up by saying, "I am not a Missionary Baptist because we have too many heathen here at home." I said,

"I am not going to hunt any longer with a man that is as big a heathen as you are," and I just walked on.

I tell you, beloved, so far as I am personally concerned, I lose all respect for anybody who claims to be a Baptist who isn't a Missionary Baptist. I believe in missions.

I turn to the experience of Saul of Tarsus. If there were ever a man that believed in the sovereignty of God it was Saul. Listen:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

Though Paul believed in the sovereignty of God, you will notice what a missionary Paul was. Beloved, he made four missionary journeys. He dotted the whole of the New Testament land with New Testament churches. He said:

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—II Tim. 2:10.

He knew that God's elect were going to be saved, yet he knew at the same time that he ought to be preaching the Word of God in a missionary endeavor. He was a man, I say, who believed in the doctrine of election and the sovereignty of God, yet he wrote to the church at Rome, saying:

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."—Rom. 1:4.

Paul believed in the sovereignty of God, yet at the same time he said, "I am ready to preach the gospel to you that are at Rome also."

I come to the parable in Matthew 25. One man received five talents, and went out and traded, and received five more talents. One man received two talents and went out and traded and made two more talents. The other man took his one talent and put it down into the ground and when the time of accounting came, we read:

"Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed."—Mt. 25:24-26.

In other words, he was afraid and went and hid his talent in the ground.

Now, beloved, that one-talent man was a Hardshell. He claimed to believe God's sovereignty and (Continued on page 4, column 2)

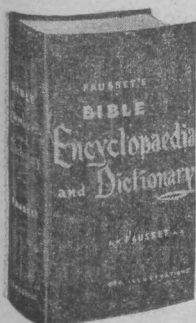
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Distinctive Principles Of Baptists

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1. BAPTISTS REGARD THE BAPTISM OF UNCONSCIOUS INFANTS AS UNSCRIPTURAL, AND INSIST ON THE BAPTISM OF BELIEVERS IN CHRIST, AND OF BELIEVERS ALONE.

SECTION VIII

2. A second fact to be noticed is that circumcision was confined to one sex.

Premises and conclusions are often wide as the poles asunder. Of this we have a striking proof in the reasoning of Pedobaptists from the circumcision of infants under the Old Dispensation to the baptism of infants under the New. The fact they begin with is of course this: Male children were circumcised under the Old Testament economy. The conclusion is: Therefore male and female children ought to be baptized under the gospel economy. Is this logic? If but one sex is recognized in the premise, how is it that there is a recognition of both sexes in the conclusion? There must be something wrong in the reasoning that brings out more in conclusions than is contained in premises. This is the misfortune of the argument now under consideration. Pedobaptists most gratuitously infer that, as children of one sex were formerly circumcised, therefore children of both sexes should now be baptized. Surely, if baptism came in place of circumcision, its administration should be confined to the male sex; but it is by divine authority administered to believers of the other sex, and therefore it did not come in place of circumcision. Pedobaptists must admit that, so far as female infants are concerned, baptism did not take the place of circumcision; for circumcision occupied no place, and therefore could not be displaced by anything else. This is so plain as to need no elaboration.

3. The eighth day was appointed for the circumcision of infants. Is this true of infant baptism?

The thing itself is not commanded, to say nothing of the time. But Pedobaptists must be met on their own ground. They say that baptism has come "in the room of circumcision." If they believe this, consistency requires that they baptize male infants alone, and that they be baptized on the eighth day. Do they pursue this course? They do not; and their failure to do so may well excite doubt whether they are perfectly satisfied with their position.

4. The council of apostles, elders, and brethren at Jerusalem virtually denied the substitution of baptism for circumcision.

In Acts 15, we have an account of this council. The reason for its convocation was this: "Certain men" went from Judea to Antioch and "taught the brethren" saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Paul and Barnabas joined issue with these "men," and after much disputation it was determined to send a deputation to Jerusalem to consult "the apostles and elders about this question." Paul and Barnabas belonged to this deputation, and upon their arrival at Jerusalem, before the council met, some of the believing Pharisees urged the necessity of circumcision. The same question, therefore, was agitated both at Antioch and at Jerusalem. The question was whether the believing Gentiles ought to be circumcised. The council met, and after due deliberation and consultation "it pleased the apostles and elders, with the whole church," to decide against the circumcision of Gentiles. Now, if baptism came in place of circumcision, the apostles knew it, and this was the time to declare it. A simple statement of the fact would have superseded all discussion. Why did they not say, "Circumcision is unnecessary, because baptism has taken its place"? This is what Pedobaptists would have said if they had been in that council.

The inspired apostles, however, did not say it.

Indeed, the decision of the council had reference to the believing Gentiles alone, and the understanding evidently was that believing Jews were at liberty to circumcise their children. This we may learn from Acts 21:17-25, and it is a fact utterly irreconcilable with the substitution of baptism for circumcision. When circumcision was regarded as a mark to designate nationality, Paul made no objection to it; but when its necessity to salvation was urged, he considered the great doctrine of justification by faith in Christ disparaged and shorn of its glory. To all circumcised with this latter view he said: "If ye be circumcised, Christ shall profit you nothing" (Gal. 5:2).

But to return to the council at Jerusalem: If baptism came in place of circumcision, the very reason which called that council together must have led to a declaration of the fact, and it is strangely unaccountable that it did not. We are forced to the conclusion that baptism was not, in apostolic times, believed to be a substitute for circumcision. Hence the council at Jerusalem could not, and did not, say it was. Its decision involved a virtual denial of the very thing for which Pedobaptists so strenuously contend.

I have now given a specimen—and but a specimen—of the considerations which show that baptism has not taken the place of circumcision. A volume might be written on this one point; but it is needless. He who is not convinced by the facts already presented would not be convinced "though one should rise from the dead."

The Scripture argument on infant baptism is now closed. I have examined the New Testament claim of infants to baptism, and also the Old Testament claim, and can perceive no mark of validity in either. My readers will therefore allow me to endorse what the *North British Review*, the organ of the Free (Presbyterian) Church of Scotland, says in its number for August, 1852:

"SCRIPTURE KNOWS NOTHING OF THE BAPTISM OF INFANTS."



"A Missionary Baptist"

(Continued from page three)
yet he didn't do what his sovereign God told him to do. He was not only a heretic on the sovereignty of God, but he was an anarchist against the authority of the Lord Jesus Christ.

I tell you, beloved, as surely as there is a God in Heaven, any man who says he believes in the sovereignty of God and doesn't do what God tells him to do, who doesn't preach the Word of God

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to the lost, who doesn't go out after the lost and try to win them for Jesus Christ—the man who says that he believes in a sovereign God but doesn't try to tell lost people how to be saved like Paul did, that man is not only a heretic in his belief as to the sovereignty of God, but he is an anarchist so far as the authority of God is concerned.

I tell you, beloved, I am a Missionary Baptist because Missionary Baptists, whenever they are Scriptural, believe in missions. When I speak of missions, I speak of our radio programs, I speak of THE BAPTIST EXAMINER, and I speak about many of the missionary efforts of this church. If I didn't believe in missions, I tell you, I would be ashamed to even tell people that I was a Missionary Baptist.

III.

I AM A MISSIONARY BAPTIST AND NOT A HARDSHELL BECAUSE HARDSHELLISM IS A DYING MOVEMENT.

When I was just a boy there were Hardshell churches scattered all over the country, and since I was a boy I have seen Hardshell Baptist Churches die by the dozens and by the hundreds. I can take you to one county in eastern Kentucky, and show you one creek where forty-five years ago there were eight Hardshell Baptist Churches located on that creek. Today there is just one, and they have services just once a month in that church. What has become of the others? They have died out. Why? Beloved, you either evangelize or you fossilize. You either preach the Word of God to the lost or else God closes the doors.

Have you formed the book habit? It's a good one. Most folks who are "too busy to read" spend enough time in useless reading each day to give them a good education if spent wisely. Keep a good book handy, and read it as opportunity offers. The value of books does not wear out.

There used to be a religious sect here in Kentucky known as the Shakers. Shakertown, Kentucky, was established by the Shakers. I can see why the Shakers died out. You go down there and look at their houses that still exist. It was sort of a community project. They had a tremendously big house and they would all come together and live. You can walk in the front door and here was the stairway over on one side for the women and a stairway on the other side for the men. They didn't go up the same stairs. When you joined the Shaker sect you just separated from your wife. Husbands and wives just separated and that was the end of their marriage.

Beloved, I can understand why a religion like that would never get any adherents, and why it would die and die speedily. What is true of the Shakers is just as true of the Hardshells. Hardshellism has died simply because they did not preach the Word of God to the lost. The only way you can propagate your religion is by the preaching of the Word of God.

IV.

I AM A MISSIONARY BAPTIST AND NOT A HARDSHELL BECAUSE MISSIONARY BAPTISTS BELIEVE THAT GOD USES PREACHERS TO BRING MEN TO SALVATION.

The Hardshells do not believe that God uses preachers to bring men to salvation.

In this paper that I referred to a few minutes ago, "The New Testament Baptist Witness," the writer denies three different times that God uses preachers in any sense of the Word. I want to tell you that God does use preachers. Listen:

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Rom. 10:14.

"For after that in the wisdom

Supporting God's Work In A Questionable Manner

Holiness being that to which we are urgently called, permit me to point out what seems to be one of the greatest incentives to worldliness in the present day. I refer to the **tortuous and unholy ways in which money is often raised for church purposes.** Dice, and gambling lotteries, and grab-bags, even theatrical exhibitions, farces, and comedies, are brought into requisition now by some to advance the cause of Jesus Christ. Against them all, root and branch I enter my most solemn and determined protest. In my judgment, they are calculated to bring down a curse rather than a blessing on the misguided people by whom they are practiced and upheld.

The end is always supposed to justify the means, and the clearing off the heavy debt on some burdened church is supposed to be a result so stupendous that it fully vindicates any expedience, however extravagant, which may have been adopted. On the contrary, these methods are an unmingled wrong to any church of Christ. They still more fearfully confound the church with the world, and the world with the church. They lower below zero the spirituality of the whole congregation, and bring down even to the dust that which Christ would purify and exalt.

of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—I Cor. 1:21.

Notice that it doesn't say, "by foolish preaching." There has been enough of that going on in the world, too, but God doesn't save by foolish preaching. Instead, He saves "by the foolishness of preaching." After all, isn't it a foolish thing to think that you gain converts by preaching to people? Do you realize that the only religion in the world that is a preaching religion is Christianity. Catholicism isn't a preaching religion. Hinduism, Moslemism, and all the other religions of the world do not make their converts by preaching. I tell you, beloved, I am a Missionary Baptist because Missionary Baptists believe in the preaching of the Word of God and they believe that God uses preachers to bring men to salvation.

I was down at Cynthiana, Kentucky, a number of years ago to a state meeting of Kentucky Baptists. A man started out by taking a slap at the State Board of Kentucky Baptists, and I think they deserved what he said. He said that God could blot out the State Board and never miss them, and I think probably God could have done it. He went further and said that God could blot out all the Baptists in Kentucky and never miss them, and he went still further and said that God could blot out the whole Southern Baptist Convention and get along as well without them as He could with them, to carry on His work.

Beloved, that is not so, because God uses preachers in order to bring men to salvation. Listen:

"The impotent man answered him, Sir, I have NO MAN, when the water is troubled, to put me in the pool: but while I am coming, another steppeth down before me."—John 5:7.

Here was a man who realized his need of a man.

Notice again:

"And he said, How can I, except SOME MAN should guide

I know, indeed, the difficulties in which many of the clergy are placed; I know that many of them abhor, just as deeply as I do, the abominations which are apparently sanctioned by their names.

They ask, "Where is the door of escape?"

"We have," they will say, "a church laden with debt, a people who cannot, or will not, give a farthing more for its freedom; bankruptcy is threatened, and what are we to do?"

At this juncture a project is started to raise an untold amount of money by a grand exhibition of private theatricals. The scheme spreads like wildfire. Many are charmed. Satan is delighted, and helps it on in every possible way. Some few are saddened, perhaps none more so than the clergyman himself. He feels that it is all wrong, but the vehemence of the many overcomes him, and he permits the unholy expedient to be carried to completion.

Whatever others may only think, I wish positively to say: and therefore use my whole influence to prevent such painful exhibitions of worldliness, inasmuch as I believe they grievously insult Him who is the Head, even Christ, and most seriously injure the body, which is the church.—Baldwin.

me? And he desired Philip that he would come up and sit with him."—Acts 8:31.

I tell you, beloved, I believe in preaching and I believe that God uses preachers. I am a Missionary Baptist because Missionary Baptists believe that God uses preachers to guide them into the truth, as they teach the Word of God, and lost people thus come to see themselves condemned and are converted to the Lord Jesus Christ by the preaching of His Word.

V.

I AM A MISSIONARY BAPTIST AND NOT A HARDSHELL BECAUSE MISSIONARY BAPTISTS BELIEVE IN PREACHING THE BIBLE TO LOST PEOPLE.

As I have said, when I was a boy I used to go to a lot of Hardshell services. I couldn't tell you how many times that a Hardshell preacher got up to preach that he said, "If there is a sinner man here today, I haven't anything for him; God just sent me to feed the sheep."

Did you ever go to a Hardshell? (Continued on page 5, column 1)

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IS THE BIBLE GOD'S WORD?

This is the question a Turkish colonel once asked the late Mr. Hamlin, of Roberts College, Constantinople. The minister thought to show him the evidence of fulfilled prophecy and asked him if he had ever been near the ruins of Babylon. The colonel replied that he had been there and had a strange experience with some Arabs. He had heard of the big game there and had hired these Arabs to go with him there on a hunting trip. When they reached the place, the Arabs refused to pitch tent there, declaring that the Arabs have a tradition that they never had pitched tents there. Mr. Hamlin asked the colonel if he would like to know that God, in the Bible, had so prophesied. Isaiah 13:19-21: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. Neither shall the Arabian pitch tents there; but wild beasts of the desert shall lie there."—Gregg.

A Missionary Baptist

(Continued from page four)

shell meeting? I ask you, isn't that characteristic of their service? It is always true. Beloved, you can go to a Hardshell Baptist Church for fifty years and never hear the plan of salvation, and never hear how to be saved.

I have a doctor friend who had an uncle who was a Hardshell Baptist preacher. He is dead now, but I used to know him personally. This preacher had four daughters in his home that God gave him. I have heard him in preaching on more than one occasion say that he would rather see those four daughters in a house of prostitution than to see them in a Sunday School.

Do you see what I am saying, beloved? Hardshell Baptists do not believe in teaching the lost. They don't believe in preaching to the lost. They don't believe in giving the Word of God to the lost.

I want to give you several Scriptures that will show you that the Word of God is to be preached to lost people.

"For I am not ashamed of the GOSPEL of Christ: for IT IS the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

How are people going to be saved? They have to hear the Gospel and when they hear the Gospel, it is the power of God to every one that believeth.

Listen again:

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you THROUGH THE GOSPEL."—I Cor. 4:15.

"Of his own will BEGAT HE US WITH THE WORD OF TRUTH; that we should be a kind of firstfruits of his creatures."—James 1:18.

"BEING BORN AGAIN, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."—I Peter 1:23-25.

Beloved, people are not saved except as they hear the Word of God. Away with this idea that when God gets ready to save a person He will knock him down to save him whether he has heard the Word of God or not. I tell you, beloved, it is not so. Men are born again by the hearing of the Word of God.

Notice again:

"But we are bound to give

thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH: Whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ."—II Thess. 2:13, 14.

How are men saved? By the work of the Spirit and by belief of the truth.

I read again:

"So then faith cometh by hearing, and hearing by the WORD OF GOD."—Rom. 10:17.

How are men saved? They are saved by faith. How did they get their faith? By the hearing of the Word of God.

Notice another Scripture:

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are WRITTEN, that ye MIGHT BELIEVE that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:30, 31.

Here is the reason that the Gospel of John was written—that men might believe, and by believing they might have life through His name.

Some people believe the Bible is a final authority on what they call the "fundamentals," but as for the so-called "non-essentials," these folk do not care for the Bible's authority. But Baptists take the Bible to be the final authority in ALL matters of faith and practice. They not only follow the authority of the Bible on the fundamentals," but also obey the Bible in the so-called "non-essentials."

I tell you, beloved, every time you turn through this Bible you are going to find this, that men are saved only as they hear the Word of God.

We read again:

"Verily, verily, I say unto you, He that HEARETH MY WORD, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"And that from a child thou hast known the HOLY SCRIPTURES, which are able to MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus."—II Tim. 3:15.

"Whereby are given unto us exceeding great and precious promises: that BY THESE YE MIGHT BE PARTAKERS OF

THE DIVINE NATURE, having escaped the corruption that is in the world through lust."—II Peter 1:4.

"While Peter yet spake these words, the HOLY GHOST FELL ON THEM WHICH HEARD THE WORD."—Acts 10:44.

"Who shall tell thee WORDS, whereby thou and all thy HOUSE SHALL BE SAVED."—Acts 1:14.

From these verses you can see that nobody is saved apart from the preaching of the Word of God. All the tricks in this world will never save a man. Nothing but the preaching of the Word, as the Holy Spirit applies it to his heart, will save.

When I was in Georgetown College I used to go out on Saturday afternoon to my appointments. There were also some young Methodist preachers on that same train going out to their appointments, and in the course of time, we became acquainted. One of those boys told me one day about a lesson that they had had on homiletics the week before. Homiletics is the science of teaching preachers how to preach, and this boy told me that the teacher had told them when was the most effective time to cry in a sermon. He said that the teacher said to work the message up to the very end, tell a pathetic story and get people all emotionally upset, and then as you close, to be sure to always have a tear or two standing out on your cheek. He said that it would have a touching effect on the congregation.

In contrast, I tell you, beloved, the only thing that will bring men to salvation is for the Word of God to be preached; then the Holy Spirit takes the Word of God and applies it to the heart of the individual and shows that individual Jesus Christ as a Saviour.

When Hyman Appleman held a revival meeting in Ashland a number of years ago, he made this statement in my presence: he said that more people had been saved by his tears than by his sermons. After he had finished his message I went up to him and told him that I didn't believe this statement that he had made. I said, "Brother Appleman, there is not a man that has ever been saved by your tears. There is not a man that has been helped to be saved by your tears. Your tears have never saved or helped to save." I said, "You preach the Word of God and the Holy Spirit takes that Word of God and applies it to the hearts of unsaved people, and there will never be a man saved except on that basis. Your tears have never helped one particle."

(Continued on page 8, column 2)

EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

Title: FROM BLINDNESS TO BELIEF
Scripture Reading: Luke 18:35-43

INTRODUCTION: "There's none so blind as they that won't see" (Swift, Polite Conversation). Every physical healing in the Bible is an illustration of a greater spiritual healing. So we apply this incident. We note the blind man's—

I. CONDITION

A. Blind.—"A certain blind man" (v. 35). 2 Cor. 4:3-4; Jn. 3:3.

1. Unsaved are spiritually blind. They have:

- Blind leaders (Matt. 15:14). Cannot be led aright.
- Minds blinded (2 Cor. 3:14). Cannot think aright.
- Blindness of heart (Eph. 4:18). Cannot love God aright.
- Blinded eyes (1 John 2:11). Cannot see the truth.

B. Begging. "Sat by the wayside begging (v. 35).

1. Reason for such soul poverty:

- Lust (Prov. 21:17). I Tim. 5:6; 2 Tim. 3:4; Heb. 11:25; Ps. 16:11.
 - Laziness (Prov. 23:21). I Thess. 5:6; Eph. 5:14.
 - Leaders (Prov. 28:19). Acts 20:29-32.
2. Realization of such soul poverty.
- Difficult, possible to be poor and not know it (Rev. 3:17).
 - Deduced, by Scriptures (Psalm 119:130), by Spirit of God. (John 3:5-8; 14:26).

II. CONVICTION

A. He heard. "And hearing the multitude" (v. 36).

- Commencement of faith (Rom. 10:17). John 5:24; Isa. 55:3.
- Condition of faith (Rom. 10:13-15).
- Curiosity of faith, "he asked what it meant" (v. 36). What does the Church mean? What do these evangelistic meetings mean? Zachaeus "sought to see Jesus, who He was" (19:3). Curiosity not wrong.

B. He hurried.

"And they told him that Jesus of Nazareth passeth by" (v. 37). Christ passes by! He will not pass you in mercy for ever. He will not call for ever. You will not sit under the Gospel for ever. Now Christ passes by, in preaching, worship of Lord, witnessing of Christians. II Cor. 6:2; Prov. 27:1. Quick! Call upon Him for salvation.

1. He cried instantly. Faith exhibited in works immediately (Jas. 2:20). But what a rude fellow! Cries aloud. Emotional! Sensational! (v. 38). Ps. 50:15.

2. He cried increasingly. Though opposed by the crowd (John 16:33; 1 Pet. 4:12-14). "But he cried so much the more" (v. 39). "Seek the Lord" (Isa. 55:6). Didn't need any prayer-book!

3. He came immediately (v. 40). At the will of Christ (Mark 3:13); at the Word of Christ ("Jesus . . . commanded," called—Rom. 8:29-30); all the way to Christ (did not stop with Peter, or Virgin Mary; Matt. 11:28; John 6:37).

III. CONVERSION

A. The request. V. 40-41. Pious—"Lord" (Phil. 2:10); personal—"I may receive my sight" (John 10:9—personal; Rom. 10:9, 13).

B. The response. V. 42.

- The means, "Jesus said." The spoken words of Christ. John 6:47.
- The manner, "receive." John 1:12; I Cor. 4:47; Rom. 6:23—given.
- The might, "saved"! Personal faith-possessive faith. Eph. 2:8.
- The moment, present salvation—"saved." I John 3:14; 5:13; John 3:36; Titus 3:5-6.

C. The result. V. 43.

- Cured—"received his sight" (Isa. 45:22; John 1:29; Heb. 2:9; 12:2).
- Converted—"followed Him," not merely "them." Though in following Christ we find ourselves marching with Christ's disciples! (Heb. 10:25-26; Acts 9:26). Rev. 14:4. John 8:12. Matt. 4:19.
- Confessing—"glorifying God; and all the people . . . gave praise unto God." Ps. 50:23; Matt. 10:32-33; Gal. 3:27—Rom. 6:3-4.

CONCLUSION: The Master passeth by! Heb. 3:15! Death will not pass you by (Heb. 9:27). Now! blind and begging sinner, call upon Christ for salvation! Amen.

Follow Thou Me

(Continued from page one)

ing." (Hebrews 10:25).

By doing so, you will grow in grace and in the knowledge of the truth (2 Peter 3:18); you will receive strength for service (Ephesians 6:10); and you will cultivate Christian fellowship. (Acts 2:42).

7. Tithe your income—that is, give one-tenth of your earnings to the Lord.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove windows of heaven, and pour you

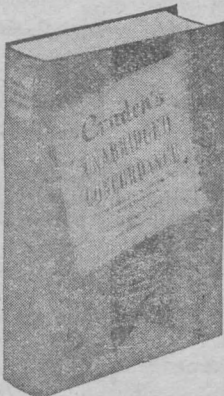
out a blessing that there shall not be room enough to contain it." (Malachi 3:8-10).

No greater promise is recorded in God's Word than the promise to those who tithe.

The tithe originated with Abraham (Genesis 14:0) five hundred years before the law was given; it was perpetuated by Jacob (Genesis 28:20-22) as an expression of gratitude to God; commanded by Malachi (Malachi 3:8-10) as a principle worthy of divine decree; commended by Jesus (Matthew 23:23); and should constitute the minimum of all Christian giving (Acts 4:32-37).

—B. H. Hillard.

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The Preacher And His Work

VISITING

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is not the time of sickness so much as the time of convalescence that decides the future life. Remember this, and seize opportunities.

Let each one feel that you are his personal friend.

Get others to talk: what a man says to you has more influence upon him than all you can say to him.

"If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

If you neglect the sick and they die, it will be sad to think that you lost the last opportunity of helping them; if you neglect the sick and they recover, your power to influence them will be weakened forever.—Anon.

READERS FROM 35 STATES EXPRESS THEIR LOVE, RALLY DAY

COUNTS IT A PRIVILEGE TO SUPPORT TBE

Dear Bros. Ross & Gilpin:

I am inclosing an offering for your excellent paper which I feel is not only my duty but a great privilege. Your paper has been a great blessing to me as it upholds the truth. I am thankful for your firm stand on the doctrine of election. I wish there were more pastors that would understand this great truth. It is wonderful how a man as young as Bro. Bob can have such an understanding of God's Word.

Henry Sapp, Minn.

DOESN'T KNOW WHAT SHE WOULD DO WITHOUT TBE

Dear Bro. Gilpin:

The Baptist Examiner has been coming to our house so long. I would not know what to do without it. Many are the blessings I have received from reading it. May the Lord richly bless you and Bro. Bob as you continue to print it.

Mrs. Dawn Pack, Ohio

KNOWS OF NO PAPER THAT STANDS AS DOES TBE

Dear Brethren:

I will assure you that I am greatly interested in the future welfare of TBE as it sends forth a "thus saith the Lord."

Surely such a Scriptural paper as TBE must have some of the salt of the earth as its supporters and defenders. Personally, I don't know of any other paper that stands for the "whole counsel of God" as it does.

It is my prayer that it may go forth in the future as in the past bearing the good news of the Gospel of our Lord and Saviour, Jesus Christ. Surely it does strengthen the Lord's people and warns the lost of their condition. I love the truth it stands for on election and predestination.

I'm glad to help all I can, so I'm sending an offering with this letter.

L. L. Beacham, Texas

CAN'T MAKE GIFT EQUAL TO BLESSINGS RECEIVED

Dear Bro. Gilpin:

I'm enclosing my small offering for the BAPTIST EXAMINER. It is all so little compared to the blessings I receive from reading THE BAPTIST EXAMINER. When I have finished with them I always pass them on to my friends and relatives and I'm sure they too are blessed.

May your good work continue and may God bless you and the staff of THE BAPTIST EXAMINER.

Mrs. Pearl Stephens, Kentucky.

SUPPORTS TBE AS A GREAT MISSIONARY WORK

Dear Bro. Gilpin:

Inclosed find our small offering (\$20.00) toward TBE. Wish we could send more, but will send as the Lord provides.

Oh, how I wish that everyone would not only read TBE but would study—really study the wonderful articles it contains. They are food for a hungry soul. I enjoy it from front cover to back cover.

I just pray that more people will help support TBE as it is a great missionary work, and I know God will bless us if we support it.

Mr. and Mrs. Archie Staley, W. Va.

HER CHECK FOR TBE IS HER RALLY DAY ENVOY

Dear Brother Gilpin:

Would so love to be present at the Rally set for Tuesday 15th but impossible to be there in person so this little check will have to serve as my envoy. I am enjoying THE EXAMINER more than ever. The meaty articles feed my soul. Wish everyone could read your Exposition of 2nd Peter 2.

Mrs. Thad Griffiths, Tenn.

TBE IS THE SOUNDEST RELIGIOUS PAPER TODAY

Dear Bro. Gilpin:

I sure enjoy TBE. I think it is surely the soundest religious paper out today. I read it all from the first page to the last one, and your sermons are so good. I sure do enjoy all of TBE.

W. M. Casey, Ky.

TBE'S BLESSINGS HAVE FOLLOWED HER

Dear Bro. Gilpin:

It (TBE) has been a blessing to me for many years. I first found it in Bro. Mason's church in Tampa, Florida. I loved it so much I subscribed for it, and it followed me around wherever I moved.

Mrs. J. Kleinhenz, N. J.

WORDS INADEQUATE TO EXPRESS BLESSINGS

Dear Bro. Gilpin:

We are enclosing a check for twenty dollars. Our hope and prayer is that it will be a help toward the payment on the debt of THE BAPTIST EXAMINER. Words could not express the blessing this paper is to us. May God bless you all in your efforts to keep the paper going out.

Bro. & Sister Van Hoose, Ohio

\$5.00 FOR RALLY DAY AND ENJOYS BROADCAST TOO

Dear Friends:

I decided if I get my offering sent in for TBE in time for Apr. 15 Rally Day I would have to be getting busy, so I am enclosing \$5.00. Also would like to let you know once again we listen to your broadcast each Sunday and enjoy it all very much.

Mr. and Mrs. Jesse E. Holt, Ohio.

WOULD HATE FOR TBE TO CEASE ITS VISITS

Dear Friends:

I sure would hate for THE BAPTIST EXAMINER to stop coming to our house for I get a blessing out of reading it.

Mrs. C. M. Dorrough, Ala.

THE KIND OF WHITTLING WE LIKE TO SEE

Dear Bro. Gilpin:

Enclosed is a little check to help whittle down that big debt. Might it please the Lord to raise many more whittlers—big and small—so that TBE will be out of debt, and you might be free of worry and concern, and so devote yourselves to prayer and study and preaching and teaching to the praise and glory and honour of our blessed Saviour.

John Falci, New York

HAS ENJOYED READING TBE FOR MANY YEARS

Dear Brother Gilpin:

TBE is a splendid little journal, and we have enjoyed reading it for many years. May God bless you and supply especially at this time.

Mr. and Mrs. Alton T. Tracy, Maine.

COULDN'T LET BRO. HARDTUFULE DOWN

Dear Bros. Bob & John:

This may be a little late but I just could not let Bro. I. S. Hardtufule down. So I am sending a small donation in His name. May God richly bless the whole staff of TBE is my prayer.

J. W. Wetherholt, Pa.

WOULD NOT WANT TBE TO SUFFER DEFEAT

The Baptist Examiner

Ashland, Kentucky

I appreciate the paper TBE and after becoming acquainted with it I would not want it to suffer defeat and this feeling I am sure is held by many other preachers, workers, and laymen of the family of God in Christ Jesus. God bless you more than your expectations.

Norman M. Walters, Calif.

MICHIGAN COUPLE HAVE ENJOYED TBE FOR YEARS

Dear Bro. Gilpin:

Enclosed you will find \$5.00 for THE BAPTIST EXAMINER. We have enjoyed it so much through the years. Don't know how we could get along without it. The sermons by Spurgeon are just wonderful.

Mr. and Mrs. Oral Stephens, Mich.

EXPRESSES GRATITUDE FOR WONDERFUL PAPER

Dear Brothers:

Somehow mislaid the check you sent dated April 15 but am so thankful that our Father enables me to express my gratitude for your wonderful paper. I love the integrity that shows in every word. I cannot send more or I would.

Mrs. Minnie Allensworth, Va.

COULDN'T DO WITHOUT THE BLESSING TBE BRINGS

Dear Bro. Gilpin:

We look forward for TBE each week for it brings a blessing that I don't feel like we could do without. It is the only spiritual food we get outside of reading our Bible, with the exception of one on the radio.

Mrs. A. L. Corder, Miss.

TBE HELPS IN PREPARING HIS SERMONS

Dear Bob & John:

I have received lots of help from THE BAPTIST EXAMINER and have used many of its wonderful sermons. I appreciate all the fine preaching material that the EXAMINER has. It is truly a great resource paper for preparing sermons."

A Methodist Pastor, Tenn.

NEXT TO THE BIBLE TBE IS THE BEST

Dear Editors of the Good Old Baptist Examiner:

It sure will examine us if we will let it. It will slice us down to where God can use us. Next to the Bible it's the best spiritual food.

Mrs. L. D. Edwards, W. Va.

SENDS \$50.00 AND INTENDS TO KEEP ON SUPPORTING US

Dear Brothers:

Can't come to the Rally but am enclosing my check for \$50.00 for the support of TBE. And I intend to keep right on supporting TBE in every way I can. TBE beats any and all papers I ever saw or heard of. God is sure to be looking out for this great paper because people just couldn't put together so much for so little. God has revealed more to me during the short time I've been receiving TBE than He did in the rest of my whole life.

Everybody should read TBE so they can learn the doctrines of God and get a good look at themselves. You can't hear any Baptist doctrine preached anymore, but if you read TBE you get enough for a whole world in every issue.

R. A. Spurgeon, Ill.

CAN'T MEASURE THE BLESSINGS RECEIVED

Dear Brethren:

Here is my small contribution to the Grand Rally in behalf of the \$5,000.00 debt of our dear old journal, THE BAPTIST EXAMINER, which you will hold on April 15, 1958. Really, if I had the money to do so, I would like to add two more zeros on to this check; and this in no wise would measure the blessings that I, and others that I know, have received from the columns of TBE. However, we value the prayers unto our Father, the true and living God, in your behalf far more valuable than any financial support we could possibly send your way. It is a proven fact: No one can out-give our God!

Guy R. Mountse, Jr., W. Va.

THANKFUL FOR WORK DONE THROUGH TBE

Dear Bro. Gilpin:

In a small way I am sending you this offering. It isn't much but I feel with the great work you are doing through TBE it is for the glory of our Lord and Saviour, Jesus, and I am sorry that I can't send more. May the Lord's blessings be upon you and TBE till our Saviour comes, for words cannot express the love I have for the great doctrines taught in TBE and I thank the Lord daily for the work that is being done through TBE. May His blessings be upon you for many days to come.

George E. Terry, Ark.

THANKS GOD FOR THE MINISTRY OF TBE

Dear Brethren in Christ:

I thank God for the ministry of THE BAPTIST EXAMINER under the sponsorship of Calvary Baptist Church. Paul charged Timothy in II Timothy 4:2—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." I praise God that Brother Gilpin and Brother Ross have done this and I pray they may continue to do so, for the need is great.

May God supply all your needs as you are assembled together April 15th and find you together in unity of the Spirit.

Tedd Meyer, Kansas

HAS LEARNED A LOT SINCE TAKING TBE

Dear Bro. Gilpin:

I sure do like to read your little paper. I get a lot of enjoyment reading it. Have learned a lot about my Bible since taking THE BAPTIST EXAMINER.

S. King Campbell, Mich.

NOT GROWING OLD

They say that I am growing old,
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old;
This frail old shell in which I dwell
Is growing old, I know full well;
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say,
What if my eyesight's growing dim?
I still can see to follow Him,
Who sacrificed His life for me,
Upon the Cross of Calvary.

What should I care if time's old plough
Has left its furrows on my brow?
Another house, not made with hands
Awaits me in Glory Land.
What tho' I falter in my walk?
What tho' my tongue refuse to talk?
I still can tread the narrow way
I still can watch and praise and pray.

My hearing may not be as keen,
As in the past it may have been
Still, I can hear my Savior say
In whispers soft, "This is the way."

The outward man, do what I can
To lengthen out his life's short span.
Shall perish and return to dust
As everything in nature must.

The inward man, the scriptures say
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold.

E're long my soul shall fly away
And leave this tenement of clay,
This robe of flesh I'll drop and rise
To seize the everlasting prize—
I'll meet you on the streets of gold
And prove that I'm not growing old.

Author Unknown

Sent in by Eld. Lanne Beusay of Upper Sandusky, Ohio

"IT IS A WONDERFUL PAPER ... IT TEACHES GOD'S WORD"

Dear Bro. Gilpin:

Please accept this small gift in any way you can use it. I am still enjoying your wonderful paper, for it is a wonderful paper, for it teaches God's Word. I read almost everything in it in one day. Looks like I can't stop for its food to my soul.

Mrs. Eugene McNair, Ga.

TBE ANSWERS DIFFICULT QUESTIONS EACH WEEK

Dear Brothers in Christ:

Although I have been receiving the EXAMINER as a gift for just two months now, it has been a great spiritual help, and has answered some of the questions confronting me right now. Each week there seems to be an article which deals with a particular subject or problem that is bothering me. May God continue to use the EXAMINER as a blessing for all those who read it.

Mrs. Willard Rowberg, Washington

APPRECIATES TBE AS A WONDERFUL PAPER

Dear Bro. Gilpin:

We are happy to receive THE BAPTIST EXAMINER. It is a wonderful paper and we appreciate it so much.

Robert Carroll, Ohio

LONG TIME READER KNOWS GOD WON'T FORSAKE

Dear Bro. Gilpin:

I have been a reader of TBE for a long time and I know that your paper is good for the soul, as it is the truth. I know that God is good and will never forsake you as long as you give out the truth. May God bless your efforts in His behalf.

Ben Cohen, Colo.

Thanksgiving For The Righteousness Of Christ

By AUGUSTUS TOPLADY

Fountain of never-ceasing grace,
Thy saints' exhaustless theme,
Great object of immortal praise,
Essentially supreme;
We bless thee for the glorious fruits
Thy incarnation gives;
The righteousness which grace imputes,
And faith alone receives.

Whom heaven's angelic host adores,
Was slaughter'd for our sins;
The guilt, O Lord, was wholly ours,
The punishment was thine:
Our God in flesh, to set us free,
Was manifested here;
And meekly bare our sins, that we
His righteousness might wear.

Imputatively guilty then
Our substitute was made,
That we the blessings might obtain
For which His blood was shed:
Himself He offer'd on the cross,
Our sorrows to remove;
And all He suffer'd was for us,
And all He did was love.

In Him we have a righteousness,
By God Himself approv'd
Our rock, our sure foundation this,
Which never can be mov'd.
Our ransom by His death He paid,
For all His people giv'n,
The law He perfectly obey'd,
That they might enter heav'n.

As all, when Adam sinn'd alone,
In his transgression died,
So by the righteousness of one,
Are sinners justify'd,
We to thy merit, gracious Lord,
With humblest joy submit,
Again to Paradise restor'd,
In thee alone complete.

Our souls His watchful love retrieves,
Nor lets them go astray,
His righteousness to us He gives,
And takes our sins away:
We claim salvation in His right,
Adopted and forgiv'n,
His merit is our robe of light,
His death the gate of Heaven.

Disappointed At Empty Tomb

American literary critic, Calvin Hoffman, believes that Christopher Marlowe wrote the plays attributed to William Shakespeare. He believes it so deeply as to feel that if the tomb containing Marlowe's body were opened, it would contain the manuscripts of some Shakespeare plays or some other evidence to confirm his beliefs.

He set about securing permission to open the 300-year-old tomb belonging to the Walsingham family. The tomb is in the Anglican Church of St. Nicholas in Chislehurst, England.

He succeeded in securing the

permission from a church court and from Major John Marsham Townsend, owner of the Scadbury Chapel in St. Nicholas.

He traveled from New York to Chislehurst, 20 miles south of London. The tomb was opened and searched, but not a scrap of evidence did it contain.

Needless to say, Calvin Hoffman is keenly disappointed but still retains his belief that Marlowe wrote all that goes under the name of Shakespeare.

Our thoughts go to a tomb in Jerusalem, where some of the disciples of the Lord Jesus Christ expected to find His body. There was temporary disappointment at not finding His body; but when they recalled His oft repeated statement that He would rise again, and when He gave them "many infallible proofs" of His resurrection, they rejoiced with exceeding joy. That empty tomb is an eloquent witness of His resurrection.

Believers now sing with the spirit and with the understanding:

"Up from the grave He arose,
With a mighty triumph o'er His foes!
He arose a Victor o'er the dark domain
And He lives forever with His saints to reign,
He arose! He arose!
Hallelujah! Christ arose!"
—Timely Topics

Sheep Stray and Shepherd Fined

A 45-year-old shepherd of Dorchester, England, was arrested for allowing eleven sheep to stray to a highway.

Speaking in his own defense, he said, "In all humility, the Lord Almighty made the heaven and

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN LESSON FOR SUNDAY, MAY 11, 1958

The Book Of I Samuel

THE PASSING OF SAUL

MEMORY VERSE: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Samuel 15:22.

I. Saul Intrudes Into the Priest's Office. I Sam. 13:1-23.

The Philistines, who had been Israel's age-long enemy, gathered together a great army that they might slay all Israel because of the exploits of Jonathan, Saul's son, in smiting a Philistine garrison. Saul called together all the able-bodied men of Israel to Gilgal. Samuel, the prophet, had appointed the place and had commanded that they wait seven full days until he himself should arrive, that their offering be appropriately sacrificed and that the war might be begun under Jehovah's directions. A great number of the Israelites became frightened when they saw the well-equipped army of the Philistines and multitudes of them fled into caves and across the Jordan River, even including part of Saul's bodyguard, Saul being left with a handful of men. Thus he waited, his patience being sorely tried during the seven days he was waiting for Samuel. This was a real test of character. Samuel purposely delayed his coming until the last hour of the seven appointed days. Saul had waited until late in the seventh day and when Samuel had not appeared, he intruded into the priest's office and offered a sacrifice to Jehovah to invoke His help.

It was expressly stipulated in the charter of the kingdom that the king must wait upon Jehovah's will as expressed through His prophet. This, Saul had not done. He had openly disobeyed the plain commandment of God. We wonder how many times that God's children are guilty of the same thing.

Saul's faith lasted for nearly seven days, but did not last for the entirety of the seven days. His faith was strong enough as long as it lasted, but it did not last long enough. Instead of his faith growing stronger, it grew weaker. May we be careful to guard ourselves at this point.

II. Jonathan's Great Victory. I Sam. 14:1-52.

In this chapter we learn how Jonathan and his armor-bearer wrought a great victory against a Philistine garrison.

This is a great lesson of faith, showing us how one man with faith was able to put to flight an entire army. One man with faith can put to flight the entire forces of Satan. Note that Jonathan did not even take his father into consideration. Faith does not confer with flesh and blood.

This victory was entirely a victory for God, for Jonathan depended solely upon Him (V. 10). May we remember that God is just as ready to give victories to men of faith today as in Jonathan's time.

Not much is said concerning Jonathan's armor-bearer except that he was willing to go. He is even unnamed, being content to be a helper to a great man of faith. Here is, indeed, a lesson to each Christian. It may be that all of us cannot be a Jonathan, a giant of faith, but we can all be a helper. Like David, Paul had his helpers (Rom. 16:9). Even a helper does not enjoy a prominent and conspicuous place. May we all be content to be a helper, even if we can't be a Paul or a David.

In the path of faith there is honey (V. 26). Fellowship with God is always sweet when we trust Him implicitly. This honey was found on the battle field. Our conflicts may be severe, yet at the same time our fellowship can be sweet. In fact, conflict is the price of sweetness. Before Sampson could eat honey from the carcass of the lion, he first engaged in severe conflict with the lion. Afterward he enjoyed the honey. No crown without a cross. No honey without a conflict. Many times we see a great man of God and ad-

earth; and even He had sheep that strayed."

The court fined him \$2.80. The report does not say, but it could be that the shepherd was fined for not going right after the sheep and leading them back into the green field and preventing them becoming a traffic hazard.

It is true that the Good Shepherd, the Maker of Heaven and earth, had "sheep that strayed"—and still has!

Even such a stalwart as the Apostle Peter strayed when he thrice denied that he knew the Lord Jesus. But one of the first things the Great Shepherd did on the day of His resurrection was to manifest Himself to Peter (Luke 24:34). And in a very short space of time Peter experienced the restoration of the joy of God's salvation, in the presence of the other apostles (John 21:15-19). He went on to become one of the most fruitful servants the Lord ever had!

Abundant provision has been

mire his faith and ability to do things for God. But we fail to realize that that blessed state is due to many conflicts.

III. Sowing And Reaping. I Sam. 15:1-3.

In announcing the destruction of the Amalekites, Samuel calls to mind how they had treated the Israelites when they had come forth out of the land of Egypt. Cf. Deut. 25:17. As they had smitten Israel, now must Israel smite them.

IV. God Spares The Kenites. I Sam. 4-6.

The Kenites were descendants of Hobab, Moses' brother-in-law, who had come along with Israel when they had gone forth out of the land of Egypt (Num. 10:29). Now that God is to destroy the Amalekites, He sifts the Kenites that they might be saved. Thus, we see throughout all Bible history this same principle of discrimination in Divine justice. In the saving of Noah and destruction of the world; in the destruction of Sodom and the saving of Lot; in the plagues of darkness and the death of the first born of Egypt from which God saved Israel; in the parable of the tares (Mt. 13:24-30); and in the separation at the great judgment. In Matthew 25:31-34, we notice how Divine justice preserves the righteous in the day of the destruction of the wicked.

Instead of completely destroying the Amalekites, Saul spared Agag, their king, and the best of the sheep, the oxen, the fatlings and lambs, destroying only the vile. In failing to do the commandments of God Saul committed a great sin.

This was a wilful sin, for Jehovah had expressly commanded that everything be destroyed (V. 3). It was a sin of rebellion for Saul had rebelled at the very will of God. It was a sin of blaspheming for instead of allowing Jehovah to be the supreme judge, Saul spared the best of all that belonged to the Amalekites.

It was an eternal sin, for Jehovah refused to hear even Samuel's all-night intercession (V. 11). May we remember it is possible for man to sin in God's sight today and there can never be forgiveness for it. Cf. Mark 3:28-30.

VI. Incomplete Obedience. I Sam. 15:22.

It is God's desire that His will be completely done. He would rather for His children to be obedient than to have them bring their offerings and sacrifices. I am wondering if we are completely obedient as to the bringing of our tithe (Mal. 3:8-10); our regularity of church attendance (Heb. 10:25); the rearing of our children for God; our respect for the Lord's Day; the reading of our Bible, and the following of the leadership of the Holy Spirit. May we search our hearts to see whether we are completely or incompletely obeying Jehovah.

Saul was tested twice and failed under each test. The Philistine was God's instrument in the first test, the Amalekite in the second. The first test proved him to be carnal, for he waited on God but not for God. The second test showed him to be disobedient for he set his own will above God's will. In the first test he failed to trust God; in the second test to obey God. These two words, "trust" and "obey," are keystones in the Christian life, and are impossible to those outside that life.

VII. Sins Of The Fathers.

In giving the Decalogue, God announced that the sins of the fathers are visited upon the children. In Saul's family we get a great illustration of this. Saul's sin was certainly visited upon the entirety of his family.

Abner, Saul's cousin and general, was murdered by Joab (II Sam. 3:27). Saul and three of his sons perished in a battle with the Philistines (I Sam. 31:6). His other son, Ish-bosheth, was assassinated (II Sam. 4:5-8). His two sons by his concubine, Rizpah, and the five sons of his daughter, Michal, were hanged to appease one of Saul's sins. Cf. II Sam. 21:4-9).

O, strayer, whoever, and whither-
ever you are, why not confess and
confess our sins, He is faithful
and just to forgive us our sins,
restoration of the joy of His "so
and to cleanse us from all un-
righteousness" (I John 1:9).

When one sees sheep on the
highway, one concludes they are
being led to slaughter. Sheep be-
long in green pastures, and be-
side still waters.

Then "wait" and "watch" for
the Chief Shepherd who shall
come to take His sheep to that
"... fold whence none can stray,
And pastures ever green,

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Why Do Men Bet Their Lives?

A British Army captain, 30, bet his life that he could drink a bottle of brandy at a sitting.

A fellow officer, at Wareham, England, volunteered to buy him a bottle for the demonstration.

The captain finished it in six gulps in 20 minutes. The next day he was found dead from acute alcoholic poisoning.

A man, 40 years of age, in Sudbury, Ontario, bet he could swallow a pickled egg whole. He choked to death trying it!

"The Lord of heaven and earth" is the Giver of life to mankind (Acts 17:25); and we are responsible to Him as to the use we make of our lives. "Everyone of us shall give account of himself to God" (Romans 14:12).

How utterly impossible it is going to be for men to give a satisfactory accounting to God for betting their lives on their ability to drink a bottle of brandy in 20 minutes — or on their ability to swallow a pickled egg whole — or their ability to do other silly, or evil things! They will have to say "Amen" to their own condemnation.

In addition to physical life, God also gives eternal life to every believer in the Lord Jesus 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).

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

"Verily, verily, I say unto you, he that believeth on me hath everlasting life" (John 6:47).

—Timely Topics

TRYING THE SPIRITS

One reason why Charles Dickens never became a spiritualist was because he once attended a seance and asked the medium to call up his friend, Lindley Murray, a man who was a great scholar and highly intelligent. When the supposed spirit came, Dickens asked him if he were really Lindley Murray and the spirit replied, "I are." "You are a liar," said Dickens, "because if you were Lindley Murray you would use good grammar."

—King's Business.

It is better to go with a few to heaven, than with a multitude to hell, and be damned for the sake of company.—Selected.

It is reported of tigers, that they enter into a rage upon the scent of fragrant spices; so do ungodly men at the blessed savor of godliness.—Jeremiah Burroughs, 1660.

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Dear Brethren:

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"A Missionary Baptist"

(Continued from page five)
CONCLUSION

As I have said, when I was boy I went to the Hardshell Baptist Church and then I started going to the Campbellite Church. I still say that I don't know which is the worse so far as their heresy is concerned. The Hardshells say that we are saved by the Holy Spirit without the Word of God and the Campbellites say that we are saved by the Word of God apart from the Holy Spirit. I have come up through both of them, but in coming through both of them down to this hour, I have come to this position: I am a Missionary Baptist, and I am going to take my stand, and stand on this fact, that the Word of God has to be preached to lost people and it is my business and the business of every preacher to preach the Word of God to lost people, and God will call out His elect in His own due time. It is His means of calling out His elect.
May God bless you!

Faith and Baptism

(Continued from page one)
will it do?" Cui bono? is no fit questions for soldiers of Jesus. The very simplicity and apparent uselessness of the ordinance, should make the believer say, "Therefore I do it because it becomes the better test to me of my obedience to my Master."

When you tell your servant to do something, and he cannot comprehend it, if he turns round and says, "Please, sir, what for?" you are quite clear that he hardly understands the relation between master and servant.

So when God tells me to do a thing, if I say, "What for?" I cannot have taken the place which Faith ought to occupy, which is that of simple obedience to whatever the Lord hath said. Baptism is commanded, and Faith obeys because it is commanded, and thus takes her proper place.

Rally Day

(Continued from page one)
wondering how the work that they have been doing would compare in God's sight with what you have done through the Baptist Examiner and Radio Broadcasts, and what you are now doing. I say this in all sincerity, and do not say it to brag about you or to appeal to the flesh. The Devil has sought from the beginning to destroy the thought of God as being Sovereign in the minds of his created beings, and he is still at the same old game. It's remarkable how the truth of God's Word will bring men out in their true color!

I want you and Bro. Bob to know that we admire the truth that you print in the paper, and

also that we pray for you, and the church there, and for all who labor there that the paper might go out. God's word does not tell us the extent of the results that we will see from the truth that we preach, but His Word does tell us to preach the Word. I know that God will take care of the results. Paul said that he had not shunned to declare the whole counsel of God. He didn't say part of it, but all of it.

J. Blair, Washington

THIS GREAT CHURCH DESIRES TO FURTHER OUR PUBLICATION

The Baptist Examiner:

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The Grace Baptist Church, N. Y.

TBE HURTS GOD'S ENEMIES WORSE THAN ANY OTHER PAPER

Dear Brothers Gilpin and Ross:

At my age (soon 76) it is hard to make enough to keep up at home, but God knows my heart for the truth to go out. Can not send much but will not take you off my regular list.

The Possum Ridge man gets better all the time.

Somehow I know God will impress men who have money to see that TBE goes on. It hurts His enemies worse than any paper I know of.

L. E. Jarrell, N. M.

LOVES THE WAY WE PREACH GOD'S WORD

Dear Brother:

I am interested in the work of THE BAPTIST EXAMINER. I love the way God's Word is preached in its pages.

George Field, Okla.

CONSIDERS IT AN OPPORTUNITY TO GIVE

Dear Brother Gilpin:

Thanks for this opportunity of sending in my small little mite of \$2.00. I wish I could make this much more. Your paper is such a blessing to me and I always look forward to the time for it to come. I pray that the Lord will move on the hearts of multitudes that can send more than I can.

Mrs. J. O. Williams, Texas

While the amount received was not sufficient to pay all of our indebtedness, it does take care of about half of it and we rejoice that this much of the financial pressure is removed. Truly, it is a joy to be able to send a number of checks to our various creditors who have been most patient with us. We are far from disappointed over the amount of the offering. In fact, after the announcement of the offering was made, and when the realization of the financial recession dawned upon us, we frankly were alarmed lest our offering fall very short. Truly do we thank and praise God for our offering in view of the financial distress throughout the country.

Within the last three weeks God has given us some new business in our printing shop, for which we are also most grateful. We have a feeling that God has given this new business to us in answer to prayer. If business continues even as it is at present, we feel well-nigh certain that we will be able to carry on with our paper throughout the future without too much difficulty. Of course the offerings of our friends will be needed and will be most deeply appreciated. Along with the prayers you offer in our behalf, we shall certainly appreciate your financial offerings, too. Above all else, never allow a day to pass without lifting THE BAPTIST EXAMINER to a throne of grace in prayer that God shall be glorified in and through its message.

The Holy Spirit

(Continued from page one)
them away from emphasis upon the Holy Spirit and His power, and we need a return to dependence upon Him. Let us take note of some of the things that depend upon the Holy Spirit and His working:

1. **Conviction of sinners depends Upon the Holy Spirit.** (Note John 16:8-11). Only the Holy Spirit can bring such genuine conviction of sin that sinners are led to turn in desperation to Christ. There is a terrible dearth of such conviction, hence there are any number of spurious, fake conversions.

2. **Conversion is the work of the Holy Spirit.** (See Titus 3:5). Note the expression, "By the renewing of the Holy Ghost." Conversion is not the mere signing of a card, the holding up of a hand, coming forward and shaking hands with a minister. Genuine conversion is a thing that revolutionizes the whole being. It is a miracle, and it is manifested in miraculous changes in human lives.

3. **Proper prayer is the result of the prompting of the Holy Spirit.** "Praying in the Spirit," we read. The Holy Spirit does not prompt people to pray for wrong things. Careless, selfish prayers that bring no answers, are not prompted by the Holy Spirit.

4. **Power to witness for Christ successfully is given by the Holy Spirit.** Peter following the giving of the Holy Spirit, preached and 3000 were converted. Paul under the leading of the Holy Spirit, dealt mightily with Elymas, the sorcerer. (Read Acts 13:8-12). The Lord backed Paul to the extent of smiting with temporary blindness.

5. **Power to endure persecution and hardship is given by the Holy Spirit.** (See Acts 4:21-31). The little group of threatened disciples prayed for boldness to keep on witnessing, and the Holy Spirit filled them for that very thing. The Scriptures teach that there may be any number of "fillings of the Spirit" according to need. The Holy Spirit will not fill any person when he is not going anywhere and not going to do anything. There must be a definite need, and a definite dependence on God for help.

6. **The Holy Spirit calls and sets apart men for definite work in definite fields.** (See Acts 13:2-4). Not only should a man be definitely called into the ministry, he should be called for the exact field where he labors. The average pastor looks to the "State Secretary" for his field of labor. The wire pulling and skulduggery used in the getting of pastorates is a disgrace. No wonder there is so much moving around. And the average Baptist church does not actually believe in a God-called ministry, else church members would not be constantly engaged in trying to run off pastors. Running off pastors is one of the chief pastimes of churches of this day. Wilfulness and self-will is substituted for the leadership of the Holy Spirit.

Would It Be You?

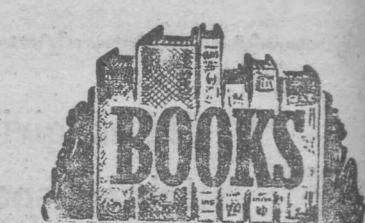
(Continued from page one)

among the thousands of Boston was the man who believed God. What a striking tribute. The world about us knows who the men are that believe God. Such men are never forgotten. Like Abel and Abraham, they are remembered when all others are forgotten. If a letter should come to the place where you live, addressed "The Man Who Believes God," would it be sent by the postal authorities to you? — The Young People's Leader.

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