

The man who expects to go to heaven should take the trouble to learn what route will get him there.

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# The Baptist Examiner

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To the law and to the testimony; if they speak not according to this word it is because there is no light in them.—Isaiah 8:20

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## When God Sounds His Trumpet

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16-18).

WHO HAS THE ANSWER TO THIS ATOMIC AGE? Only God! Are we approaching the end of the age, or are we now in the end period heralded by Old Testament Prophets, confirmed by Jesus and His disciples and revealed to John on Patmos? Will the Lord Jesus Christ return to the earth during this generation? Will humanity destroy itself with its super-scientific instruments of

destruction as predicted by some of our scientists? It seems the scientists have of late been "stealing the preacher's thunder." They have suddenly become "prophets of doom." Our only certainty in these critical days is to search the Scriptures with reverence and humility to find God's comforting truth. Israel is in process of regathering, a nation has arisen over night, the symbolic fig-tree of Matthew 24 is in the budding period and Jesus warned us: "So likewise ye, when ye shall see all these things, know that it is near even at the doors . . . This generation shall not pass, till all these things be fulfilled." Matthew 24: 32, 34.

Much of our confusion is due to ignorance of prophetic truth found in the Scriptures, or a willful perversion of such truth. God

has as definite a plan and program for the future as He has had for the past and the present. He has known the end from the beginning. His will is to be victorious throughout all His acts and processes. Our Bible is gloriously centered in the person and work of the Lord Jesus Christ. If we interpret the Bible Christocentrically we shall find that it has one great message divided into three parts. The message of the Old Testament is "The Christ (Messiah) is coming." The message of the Gospels is "Christ is Here." The message from Acts through Revelation is "Christ is coming again." Men have disputed for hundreds of years as to whether God's Word is to be interpreted literally or figuratively, in part or in whole. We have literalizers and spiritualizers, Post-millennial-

ists, A-millennialists, and Pre-millennialists. The New Testament is clear to the humble believer—that Christ died for our sins according to the Scriptures, that He was buried and rose from the dead for our justification, and He is ascended to the Father's right hand, interceding for us, but waiting until His enemies become His footstool, and that He is to return to the earth in a glorified body to rule and reign over His creation for a thousand years in peace and prosperity. These are the bare and fundamental facts without the various details around which many scholars come to disagreement.

It has been estimated that one out of twenty-five verses in the New Testament refer to our Lord's visible personal return to the earth. Why should the Holy Spirit have so emphatically taught this truth if it were not important? If we admit that the prophecies in the Old Testament referring to His birth in Bethlehem of Judea were true and fulfilled in His first coming, why should we question, ignore, and side-step the prophecies in both Old and New Testament referring to His second coming? If we are

saved by His grace, cleansed by His blood, re-born by His Spirit, and kept by His power, should we fear for Him to return to gather us to Himself? Should we quake at the sound of His voice or the assembly call of the trumpet of God? A correct interpretation of His Word should take away the mystery, anxiety, and fear of His glorious appearing. If we deny His personal return we deny His own word, the word of the inspired writers, reject the revealed program of God for the ages, and our taking of the Lord's Supper is the boldest of hypocrisies. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Corinthians 11:26). We participate in the Lord's Supper in memory of His atoning death, and witness to His glorious return.

The last glimpse His disciples had of Him as He was taken up from them on His ascension to the Father was highlighted by the presence of the two men in white apparel who gave this testimony: "Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken (Continued on page 6, column 1)

## What Baptists Believe Concerning The Church

I First, the word "church" in the Greek, the language which was predominantly used in the writing of the New Testament, is the word spelled e-k-k-l-e-s-i-a. From both the etymology of the word and its usage in the New Testament, we find that the word means, "a called out, assembling body." Usually, it is defined as "the called out." But this definition is not complete. Except the "called out" ones assemble as a body, there is no church. I think that J. H. Thayer, the late scholar who taught at the Divinity School of Harvard University, has given a definition of the original meaning of the word, and it is as follows: "a gathering of citizens called out from their homes to some public place."

So the term "ekklesia" means a called out assembling body. In the Bible, this word is not applied to anything but an assembling body. Stephen referred to Israel in the wilderness as an "ekklesia." Israel was a called out, assembling body. Paul wrote of churches (plural) when speaking of more than one church. These churches were called out, assembling bodies. You can go through the Word of God and always find this to be true—the assembling body is a called out, assembling body.

Now, I mention the foregoing because so many people think that every saved person is in the church. But this is an impossibility. All the saved people on earth cannot and do not assemble together. Only an assembling body of scripturally baptized believers, under the commission of Christ, is a New Testament church.

There is no such thing as a universal, invisible ekklesia. Such a thing does not exist. There can be no universal, invisible assembly of any group. A New Testament ekklesia is simply a visible assembly of saints, who have Bible baptism, and who are in subjection to Christ.

II. Secondly, let us note the qualification for membership in a New Testament ekklesia. Baptists believe and teach that salvation and baptism are the Scriptural pre-requisites or qualifications for church membership; or in other words, baptized believers in Christ.

We do not have any Bible authority for receiving the unsaved into the church. Whether one is an infant or an adult, unless he is a believer in Christ, he is not a subject for baptism nor a subject qualified for church membership. Many unscriptural, man-made churches practice the receiving of the unsaved into (Continued on page 2, column 1)

## Salvation By Grace Versus The Heresy Of Salvation By Works

By ROY MASON  
Tampa, Florida

The devil's chief false doctrine is the doctrine of salvation through human works. He finds it easy to put over this doctrine because it is one that human beings like to believe. Why do they like to believe it? Because it pampers human pride for people to believe that they can save or help save self. However, there are some who think they believe in salvation by grace who in reality believe in salvation partly by works.

### What Does The Bible Say About Salvation?

The Bible says that salvation is "by grace through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." (Eph. 2:8-9). Note further these passages: (Rom. 3: 24; 4:4; 11:6).

The best known verse of the Bible, John 3:16, makes clear that "whosoever believeth on him should not perish but have ever- (Continued on page 2, column 3)

## PRECIOUS DEATH

By ARTHUR W. PINK

"Precious in the sight of the Lord is the death of His saints" (Psalm 116:15). This is one of the many comforting and blessed statements in Holy Scripture concerning that great event from which the flesh so much shrinks. If the Lord's people would more frequently make a prayerful and believing study of what the Word says upon their departure out of this world, death would lose much, if not all, of its terrors for them. But alas, instead of doing so, they let their imagination run riot, they give way to carnal fears, they walk by sight instead of by faith. Looking to the Holy Spirit for guidance, let us endeavor to dispel, by the light of Divine revelation, some of the gloom which unbelief casts around even the death of a Christian.

"Precious in the sight of the Lord is the death of His saints." These words intimate that a dying saint is an object of special notice unto the Lord, for mark the words "in the sight of." It is true that the eyes of the Lord are ever upon us, for He never slumbers nor sleeps. It is true

that we may say at all times "Thou God seest me." But it appears from Scripture that there are occasions when He notices and cares for us in a special manner. "God is our refuge and strength, a very present help in trouble." (Psalm 46:1). "When thou passest through the waters, I will be with thee." (Isaiah 43: 2).

"Precious in the sight of the Lord is the death of His saints." This brings before us an aspect of death which is rarely considered by believers. It gives us what may be termed the Godward side of the subject. Only too often, we contemplate death, like most other things, from our side. The text tells us that from the viewpoint of Heaven—the death of a saint is neither hideous nor horrible, tragic or terrible, but "precious." This raises the question, Why is the death of His people precious in the sight of the Lord? What is there in the last great crisis which is so dear unto Him? Without attempting an exhaustive reply, let us suggest one or two possible answers:

First, their persons are precious to the Lord.

They ever were and always will be dear to Him. His saints! They were the ones on whom His love was set before the earth was formed or the heavens made. These are they for whose sakes He left His Home on high and whom He bought with His precious blood. (Continued on page 5, column 3)

## The Baptist Examiner Pulpit

### "THE IMPOSSIBLE"

SERMON BY PASTOR JOHN R. GILPIN

"The things which are impossible with men are possible with God." —Luke 18:27.

At the outset I would remind you that God is omnipotent and sovereign and all-powerful, and can do all things. In other words, there is nothing that is impossible with Almighty God. The Scriptures that come to my mind in this respect are bountiful. I could stand here for many, many hours and read to you Scripture after Scripture that would present this truth that God is all-powerful, and there is nothing God cannot accomplish.

I turn to Job, and I hear him say:

"I know that thou CANST DO EVERY THING."—Job 42:2.

There is not an exception that Job gives, but rather he declares

emphatically that God can do every thing.

When we come to the New Testament we find this statement on the part of the angel, when he declares:

"For with God NOTHING SHALL BE IMPOSSIBLE." —Luke 1:37.

This is taken out of that Scripture wherein Gabriel gives an announcement unto Mary that she is to bear the Lord Jesus Christ, and when the angel makes the announcement relative to the virgin birth, that she is to produce a child without a human father, he gives assurance to her with these words, in that he declares, "For with God nothing shall be impossible."

Listen again:

"Ah Lord God! There is NOTHING TOO HARD FOR THEE."

—Jer. 32:17.

This was at a time when the enemy was drawn up just outside of Jerusalem and it looked like the city of Jerusalem was not only going to be captured, but that the people themselves would be taken into captivity, which in reality did come to pass. God made a revelation to Jeremiah that he was to buy a field of land just at that particular time, even though captivity was impending and Jeremiah knew that in all probability he himself would go into captivity. He naturally wondered why he would need that field that God told him to buy. Therefore in his prayer he said, "Lord I'll do it, because there is nothing too hard for thee." (Continued on page 5, column 4)

## SNATCHING THEM FROM THE FIRE

(JUDE 23)

Many times the servant of God is called upon by the Lord to go down to the jaws of hell to snatch His elect from the snare of the devil. The angels had to go into Sodom, that ungodly city, to get God's people out of there because it was destroyed. So it is that we oftentimes have to go to such places as Sodom, spiritually speaking, in getting people out of heretical sects before the destruction comes. We might even have to enter into a swine's pen to recover a prodigal son.

## It Is Important

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BOB L. ROSS Editor-in-Chief  
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## The Church

(Continued from page one)  
membership; but it is not Biblical. The church is the place for the saved, not the unsaved, whether adult or infant. Baptists challenge all who deny this to give clear, scriptural proof that an unsaved person was ever received into a church, when it was known that such a one did not profess salvation.

The Bible is clear on this subject. For instance, on the day of Pentecost, as recorded in Acts 2, we see it clearly set forth. Let us read Acts 2:41, 47:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls . . . And the Lord added to the church daily such as should be saved." (Greek: 'Those being saved').

This is a Bible example, a pattern that is set forth throughout the New Testament. Before church membership, one must be saved and baptized. No unsaved

person and no unbaptized person can be a scriptural church member.

III. Thirdly, the Bible teaches that each church is independent, self-governing, and democratic or congregational in government.

The Bible knows nothing of a diocese, synod, district, convention, association, or any other modern-day organization that in one way or another overlords the churches. Each church is, in the Bible sense, entirely independent. No New Testament church was or is today subject to a pope or a bishop. If you can find such in God's Word, then you write to me and tell me where. New Testament churches were and still are independent.

Furthermore, they are self-governing. Not long ago, I read an article in a religious paper about a church that did not want its present modernistic pastor to remain. The "official Board" of the church voted against having the pastor for another term, and they made their wishes known to the "Bishop." But the Bishop paid no attention to their wishes, and left the pastor at the church.

Now, such a government as that is foreign to the Bible. The "bishop" of the Scriptures is nothing more than a pastor. He is not a man that has authority to appoint and remove. The churches of the New Testament were self-governing, each member having the privilege of voting. And no pastor, bishop, or anyone else had the final word. The church as a body governed itself. Read Acts, chapter one, and you will see one example of New Testament church government.

IV. Fourthly, notice the mission of the church. We read in Matthew 28:19, 20:

"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, even unto the end of the world. Amen."

This is the church's commission. The church is to go, and it is to perform a three-fold task:

1. It is to teach all nations; or as the Greek words say, "make disciples." The making of disciples, or course, is by teaching or preaching the Gospel of Christ. The Gospel is to be preached to all nations, and God uses it to call out His people.

2. It is to baptize the disciples. First, make a disciple; then, baptize him. You're not to make the disciple and then say to him, "Join the church of your choice." No, the church is to baptize that disciple. Any preacher or so-called evangelist that turns loose a disciple to join the church of his choice, is not following the Lord's commission. The only choice any one has is obedience to God. We have no other choice.

3. The church is to teach those baptized disciples all things. Somebody says, "Well, we should not teach the 'non-essentials.'" God's Word is always offensive

and unpopular to the disobedient. The shortest route to popularity is to compromise and keep quiet about the things of God. Look at the big evangelists and preachers of our day; they never teach "all" things that Jesus taught. They keep silent about baptism, the church, the Lord's Supper, salvation by grace, security, and many other doctrines. Yes, they are very popular with the world, but what about the Lord?

As for the so-called "non-essentials," there is no non-essential in the Bible. It is true that many doctrines are not essential to salvation, but every truth is essential to obedience to God. Let us not be among those who whittle away the Word for the smile of the world.—Bob L. Ross

## Salvation By Grace

(Continued from page one)  
lasting life." Nothing is said about works whatsoever.

Then we have EXAMPLES of persons saved apart from works. Take, for instance, the penitent thief on the cross. He believed and Jesus promised to take him to be with Himself that very day. Evidently he couldn't do anything or go anywhere, yet he was saved. The members of the household of Cornelius were saved while Peter preached the gospel to them, and that means that they didn't do anything but simply believe in Jesus. Note what Peter said to those people. (Acts 10:43). Another good example is the woman who bathed the Saviour's feet with her tears. Jesus said, "Thy faith hath saved thee, go in peace." She was saved by grace through faith, plus nothing.

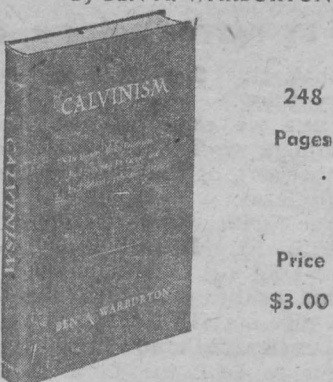
## People Who Deceive Themselves

Some claim to believe in salvation by grace, but they mean that one is saved from his PAST sins in that way. Their idea is that from then on we must work for salvation, and unless we keep saved by our own human efforts, we are "goners." That is the idea that trust in Christ gives one a privilege of competing with the devil in the race toward Heaven. Christ's death, according to that view, pays "the down payment" salvation, and we have to keep up the installments. If we default on the installments, then we lose salvation. Such persons who believe that, do not have any right conception of God's way of salvation. The Bible says, "The blood of Jesus Christ cleanseth us from all sin." (1 John 1:7). If from ALL SIN, then how much sin is left to be cleansed from? None! Again we read, "Our Savior Jesus Christ who gave himself for us that he might redeem us from ALL iniquity." If from ALL iniquity, then how much is left uncared for? None! The true conception of salvation involves that Christ died for our sins PAST and PRESENT and FUTURE. No person who believes in falling from grace, believes in salvation by grace.

"Pray for me, that I may hold (Continued on page 3, column 4)

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## "I Should Like to Know"

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

1. Since the Bible makes a distinction between the water baptism of John the baptist (who did NOT baptize in the Name of the Lord, and SIGNS did not follow) and the water baptism under the New Covenant in The Name of The Lord, with SIGNS following—Matt. 22:19 - Mark 16:16-20, may I ask which baptism do you follow? Do the signs accompany the Baptism as in Acts 10:44-48 and as in Acts 19:1-6? If not, why not?

In the first place, John the Baptist did baptize "in the name of the Lord." This expression means upon the authority of the Lord. When one acts in the name of this nation as an ambassador, this means he does so upon the authority of this nation. John certainly did his baptizing upon the authority of the Lord (John 1:6). Baptists have the same authority.

As for "signs," it all depends upon what kind of signs you are looking for. We certainly don't baptize a man who does not give some "sign" of salvation. But by this we don't mean raising someone from the dead or healing in some outstanding manner. Does the querist discount all signs that are not of a miraculous nature?

Anyhow, Paul told of a time when the miraculous physical signs would cease (1 Cor. 13:8). He mentions "tongues" which are said to be a "sign" (1 Cor. 14:22).

Signs served the purpose of fulfilling Old Testament prophecy that related to the coming of Christ and His church. We have the record of these in the Bible and if men will not hear the word except they see "signs and wonders," it is useless to preach to them (Luke 16:31, 1 Cor. 1:22). Beware of those who seek a sign before they will believe.

2. When was the "book of life" sealed?

We are told in Revelation that it shall be opened, but we do not know a verse that tells exactly when it was sealed. However, this most likely was before the foundation of the world (Eph. 1:4).

3. I receive letters occasionally from a person who claims to be a prophetess. Do you believe there are prophetesses today?

We do not believe the Bible authorizes a woman to fulfill such an office or work.

4. In checking on the Greek of Eph. 2:21, 22 by Bro. Ross, my Greek New Testament (Englishman's by Bagster) says, "ALL the building fitly framed together." I wonder if Bagster's is O. K.? or did Bro. Ross exclude it?

All Bro. Ross knows is what he reads in the writings of those who know more about Greek than he ever expects to know. A. T. Robertson says, "Ordinary Greek idiom here calls for 'every building,' not for 'all the building.'" (Word Pictures, Vol. 4, page 529). The English Revised Version (1884) says, "Each several building." Others could be quoted.

Bro. Ross does not have the book to which you refer. That explains his not using it, although he did deal with the "All the building" matter.

5. Would you please explain I Tim. 2:4 as to election.

1 Timothy 2:4—"Who will have all men to be saved and to come unto the knowledge of the truth."

Those who would insist that the "all men" of this passage means all men without exception are met with the fact that "God doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand," and that He "worketh all things after the counsel of His own will," "according to His good pleasure which He hath purposed in him-

self." Daniel 4:35; Ephesians 1:11, 9.

And if indeed it is God's will to save all men without an exception, it may with force be asked, "Who hath resisted His will? Or who can frustrate His will?"

In reference here to the will of God respecting salvation, it may be added that it cannot be proved that He wills the salvation of all men without exception, since there are some depraved creatures, yea, many of them, who are in at the broad way (Matthew 7:13), to whom God doth show no mercy. It is written of them, "Thou hast hid these things from the wise and the prudent, and hast revealed them unto babes." Even so, Father: for so it seemed good in thy sight." Matthew 11:25, 26.

And even more emphatically others it is said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them."—Mark 4:11, 12.

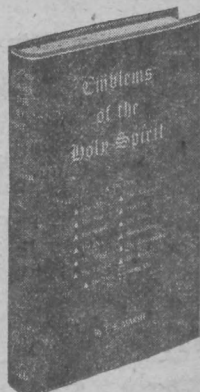
Moreover, God says of Pharaoh, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy and whom he will have mercy, and whom he will he hardeneth."—Romans 9:17, 18.

And noting that there are some who are "before of old ordained to this condemnation" (Jude 4), and some who "stumble, at the word, being disobedient; whereunto also they were appointed," it is clear that God the Sovereign "hath power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour," and that it is not His will that all men without an exception should be saved. God forbid that we should teach such a gross heresy which would have people to believe that the God of Heaven and earth is such a One who cannot do that which He wills to do, and which could cast aside the clear teachings of the passages just referred to, and others of like nature.

But the meaning of "all men" (Continued on page 5, column 4)

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Herschell Estes  
Kentucky

## ALABAMA READER LOVES TBE

You ask every reader to give as much in the Rally Day offering as they have received in blessings from TBE. Now! I can not do this, because the blessing and inspiration which I get from TBE far outweigh any offering I could ever give. I am a poor man and do not have much, am about to be laid off from my job where I am employed. I am hoping and praying to do greater things for God. For me to give as much in offering as I have been blessed would be impossible. However, I am sending an offering, as God has laid it upon my heart to do so, and hope to be able to make a bigger one later on.

George D. Henry  
Alabama

## TEXAS READER SENDS OFFERING

We enjoy your paper so much. Always look forward to receiving it. I am sending a small donation. Hope it will help in some small way to keep the paper coming. God bless you in your work.

R. L. Irwin,  
Texas

## THESE FRIENDS HOPE TO VISIT US SOON

Sorry we did not write sooner. Time has a way of getting by us so swiftly, but we often speak of you and are praying that you will have a wonderful Rally Day on the 30th. Sorry we cannot be with you to enjoy this blessing. Hope to see you this summer if everything goes well, and the Lord is willing that we get down to Kentucky. This offering is not much, but when we see you we will give you more. God bless all of you as you carry on the Lord's work in that part of the vineyard.

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## FROM TEXAS

Though I have never seen you in the flesh, I have learned to love you through reading your sermons in The Baptist Examiner and I know too that you are really one of His. Enclosed you will find a small check to help carry on.

A. G. Youngblood, Tex.

## CAN'T UNDERSTAND ALL, BUT TRUSTS CHRIST

I thought I would write you again. I am very sorry I am not able to help on Rally Day, but I pray that God will make a way for you to meet your needs. The paper is surely a blessing to me, and I would like to help carry it on, but it is very impossible at the present time. Please pray for me. I am unable to give, but I can write and pray on Rally Day for you and your co-workers. I can't understand all I read out of the Bible, but I do believe with all my heart and soul that Jesus Christ is the Son of the living God.

Miss Nora Stacy  
Kentucky

## LETTER FROM BRO. BOB'S MOTHER

I am enclosing a small offering to TBE. I do enjoy the paper so much. I haven't words to express just what it means to me. I pray that it will continue on until the Lord comes.

Mrs. H. L. Ross  
Tenn.

## SAYS TBE IS "SOUND" IN DOCTRINE

Enclosed is \$1.00. It is not much, but maybe it will help a little. I am pastor of a small country church. Their offerings are small.

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I enjoy TBE. It is sound in doctrine. May God bless your every effort to publish it. Wish I could send more.

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## COURT ORDERS ROMAN CATHOLICS TO QUIT GAMBLING

BEAUMONT, Tex. (BP) — A district court here has ordered the Immaculate Conception Catholic Church in nearby Groves, Tex., to stop its annual fund raising bazaar, ruling that the event constitutes an illegal lottery.

District Judge Gordon Gary

that all needs will be met in the publication of THE BAPTIST EXAMINER."

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New York

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issued the restraining order against B. J. Marino, Catholic priest at the Immaculate Conception Church.

The judgment charged Marino and the church with "making habitual use (actual, threatened or contemplated)" of church gatherings for gambling purposes.

Although the court order will stop any future gambling at church meetings, the assistant district attorney, John R. DeWitt, said that the Catholic priest would not be prosecuted on criminal charges.

Charges were first filed after a run-in between the priest and the pastor of the Wheatley Memorial Baptist Church in Groves, Charles R. Johnson who requested that the complaint be issued.

Johnson was roaming around the church bazaar, held annually to raise funds to pay church debts, when Marino spotted him and predicted that trouble was brewing.

Johnson, who had witnesses to back up his statement, said that Marino told him to "get the hell off my property."

The Baptist preacher requested that the district attorney, W. G. Walley, file a complaint, charging that Marino and his church members were selling lottery tickets, spinning a wheel for silver dollars, and pitching pennies for a payoff.

District Attorney Walley predicted when the case was filed that "somebody's going to be mighty unhappy regardless of the outcome."

## Salvation By Grace

(Continued from page 2)  
out faithful to the end." This is good time.

# The Cooperative Program or God's Program, Which?

This booklet of regular book size pages and large, readable type, explains what the Cooperative Program of the Southern Baptist Convention is, tells when it originated, shows that it is not Scriptural in any wise at all, points out many evils fostered by it, and then concludes with a chapter on the New Testament method of supporting mission work.

The author states in the Foreword that the booklet was written for the encouragement of Baptists who desire to follow the Lord's mission program and for others whose minds "are not permanently closed to the truth about the Program."

He shows that the trend among Southern Baptists is to swallow the Program "whole-hog" unquestionably and reveals where this Program is leading and landing Southern Baptist churches. Several personalities are mentioned and quotations given to substantiate charges.

Those acquainted with the drift in Southern Baptists colleges, seminaries, churches and boards will be interested in this booklet, and those who should become better informed about this drift will herein find valuable help.

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## God's Hand In Particular Sins

DOES GOD CONTROL MAN'S SIN OR DOES SIN GO ON WITHOUT ANY SUBJECTION TO GOD'S WILL?

By JAMES CRACE  
Piketon, Ohio

Who but those void of spiritual grace will deny that all men are totally depraved? What man can show that any man can do spiritual good apart from the grace of God? The way of man is down, toward sin and away from God when God's grace does not restrain. If God just "lets men alone" they shall surely perform that which is natural to them — that is, they shall sin.

"The heart is desperately wicked" (Jer. 17:9).

"Can the Ethiopian change his skin, or the leopard his spots? then may you also do good, that are accustomed to do evil" (Jer. 13:23).

All the Bible cries out the fact that men everywhere, if left alone of God, go but one way, and that way is down into sin and dishonor to Almighty God. Man's nature forbids that he can do good when he is without the grace of God. All men void of the grace of God love evil rather than good. The natural man wills to do the will of his father, the Devil. They hate Christ and love ungodly

ways (Rom. 3).

Then we wholly embrace the doctrine of total depravity. Then we acknowledge that by nature man is prone to sin. We further say, and believe, that even the saved elect will sin in the flesh if not graciously constrained and influenced to do good. (Phil. 2:13).

What, then, is it that we deny? We deny the error that the particular sins men do, need not be, and are not, directed and channeled by Almighty God who has purposed all particular events that are ever performed by His creatures. I do not now, and may I never, lay the immediate cause of sin to our holy God. Neither do I now, and may I never, teach that men just "happen" to do the things they do (even evil things); or that those "chance happenings" just happen to be things which fit into God's eternal purpose according to that which He foreknew His creatures were going to do.

It is true that both "to will" and "to do" are controlled by and subject to the will of God. He either personally, or through His instruments, controls all of His creation, including men. As God used Satan to test, tempt, or try Job, yet no attempt by Satan, Job, or the Lord, was made to divorce any part of the happenings from the sovereign rule of God. So are all other events in God's universe subject to God. The wicked hands of men carried out God's eternal purpose in crucifying Christ but no attempt was made to divorce those wicked actions from the eternal decree of God. Neither was any attempt made to divorce those wicked men from their responsibility to the contrary, their responsibility was used to show them their need for Christ as Saviour.

As we have before proved, men, being spiritually dead to the affirmative things of God, need no force from God or anyone else to force them to sin. They are totally depraved and actually love to sin. However, what particular sins they do when void of grace need to be, and are, directed by the hand of the Lord. A man commits murder rather than some other sin, when not constrained or given grace. Now, this in no wise says that God forces the man to sin. Without grace a man can do nothing but sin because he is capable of nothing else since he is totally depraved. It is only too true that all men, if left to themselves, with no gracious influence from God, will only do that which is sin against God.

But if the particular sins a person does are not directed according to the predestined purpose of God we cannot announce with surety that the will of God, and that only, will be done. Hasn't the Lord declared that all things work together for good to His elect? (Rom. 8:28). How could that be, if men were just turned loose and allowed to sin without direction? No, beloved, more must be done than just taking away God's grace. Man must be controlled and directed in accordance with God's predetermined purpose. That is to say that every action that every man does is by our sovereign God. Do not think for a moment that God has merely "built His plan" around what He knew His creatures were going to do. That would make God subject to the will of men. God is not subject to anyone or anything. All things are subject to God but God is subject to none. "The king's heart is in the hand of the Lord, as the rivers of waters he turneth it whithersoever he will" (Prov. 21:1).

And there is a difference in stating the general condition of men and talking about the reason of their doing particular sins. What will any man do if God does not give him grace? I answer: Man will sin. Why do men do the particular sins they do when God withdraws or withholds His grace? I answer: Be-

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"SAFE! . . . and I hope both of you boys and I have a safe trip to Ashland for the Bible Conference at Calvary Baptist Church over the Labor Day Weekend."



cause of the circumstances related to the thing as the secondary or instrumental cause. Nor does this lay any charge against God's holy nature. It is man that sins, not God. Even if man were not directed as to the particular sins he does, he would still sin when he had no grace. From a totally depraved nature can come only sin unless God gives grace. But unless God does so direct the particular events of man's life the false theory of blind chance would prevail.

It does not seem at all Scriptural or reasonable to say that God merely lets men alone and they just naturally do that which has been predestinated by our Lord. Far more unreasonable is it to say God just incorporates the wilful, undirected sins of men into His eternal purpose. Any way we consider the matter we cannot elude the fact that though all men will, because of their depraved nature, naturally sin unless God restrains them, yet the particular sins they finally accomplish must be directed by our Lord. Why? Because everything that comes to pass in time is only the manifestation of the decree of God.

Does this, then, mean that the depraved nature of man does not bring forth the sin which man does? We say no such thing. Suppose that God did not direct a man into the particular sins he does. What would a man do if God didn't give him grace? Would he refrain from sinning because God didn't direct him into particular sins? Of course he wouldn't refrain from sinning. Why? Because the only reason any of us do not continually sin is because of God's giving us grace. Then what sins would an undirected sinner do when just left alone? I answer, I don't know and neither does anyone else. We can only be sure of one thing: any man void of grace will do nothing but sin. If at any time a depraved sinner is left to himself and his walk is not directed by Almighty God then we cannot say he would surely do according to God's eternal purpose.

Consider this fact: Man is prone to do all manner of sin. Now if man is prone to do all manner of sin, if he is void of grace, why would it be wrong for God to direct the man into one sin rather than just turning him loose to do just any random sin? The immediate cause of the man's sin is his depravity, his will is to sin. He will sin in some way if left alone. Where, then, is the

## The Trail of Blood

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## Heaven

Heaven, the home of mansions fair,  
Here are some things that will not be there;  
No sin can enter the portals fair,  
The vile and unclean shall not be there;  
No sickness, no death, suffering or pain;  
No devil, no demons can entrance gain;  
No darkness; no night, woe or despair,  
No cares or heavy burdens to bear;  
No disappointment in that Fair Land,  
No tears or sighs on the Golden Strand;  
No fear of evil our peace to annoy,  
Nothing to hurt, mar or destroy;  
No heartache or grief, no not a trace  
Will ever be found in that Holy Place;  
Yea, fairer than mortals here have known,  
Are the things God hath prepared for His own!

Heaven, the place so wondrously fair,  
Here are some things that will be there;  
God's throne where the glorified prostrate fall,  
Jesus, the Saviour, fairest of all!  
Saints of all ages, lovers of God,  
All who have been washed in the Blood;  
Loved ones and friends dear to the heart,  
Will meet in that Land, nevermore to part;  
Children of all kinds will be seen,  
Joyful and happy on swards of green;  
Amid the flowers that never fade,  
Gorgeous colors of every shade;  
The River of Life and streets of gold,  
Oh, the beauties of Heaven can never be told.  
Such music and singing on earth is not heard,  
Nor can be described by pen or word;  
The Tree of Life, with trees blooming fair,  
All manner of fruit will be found there;  
Perfect love and perfect rest,  
Companionship with all the blest;  
Perfect peace, freedom from strife,  
Everlasting joy, Eternal Life!  
Yea, more than mortals here have known,  
Are the things God hath prepared for His own!

CATHERINE DONGELL

## Baptists And Romanists Are At Two Extremes

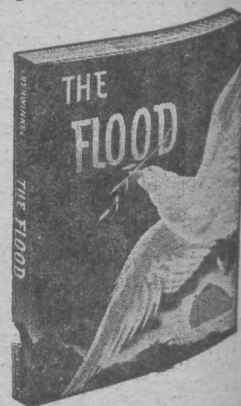
It can be easily seen that the Baptists and the Catholics hold nothing in common; and, that all other denominations hold a middle ground somewhere between the Baptist and the Catholic positions. I believe that the time is now on when the Christian world is going more completely to divide itself between these two great extremes in doctrine. Some are going to drift nearer to the Catholics, and finally be absorbed by them; while others are going to drift further from the Catholics, and come to accept the Baptist position. The final grand definition of Christian theology will be expressed in terms of New Testament authority on the one hand, as held by the Baptists, or the edicts of the Catholic Pope on the other. The Catholics are intolerant to any organization or power that disputes the authority or right of the Pope to govern the religious or civil thoughts of men. On the other hand, the Baptists are intolerant to any organization or power that disputes the authority of Jesus Christ as expressed in the New Testament Scriptures, and the God-given right of men to worship God for themselves.

What the last great struggle between these two intolerant positions will mean, only the mind of God can know. Yet, I think

that the word of Jesus, and the prophecies of Revelation, give hope to the Baptists that their age-long contention will finally triumph. On one glad day God's angel from Heaven shall announce to the world that the day of Baptist martyrdoms to the Truth is passed. "Babylon the Great, the Mother of Harlots, and Abominations of Earth" is fallen. "The kings of earth, who have committed fornication and lived" (Continued on page 5, col. 4)

## THE FLOOD

By Alfred M. Rehwinkel



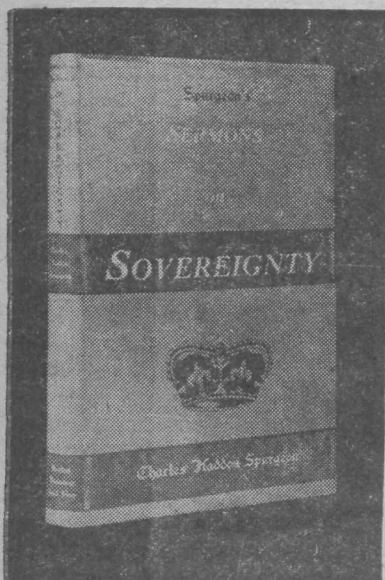
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## THE JUDAS KISS

Judas betrayed his Master with a kiss. That is how most states do it; it is always with a kiss. Did you ever read an book in your life which did not begin with profound respect for truth? I never have. Even modern ones, when bish- write them, always begin like that. They betray the Son man with a kiss. Did you ever read a book of bitter con- versy which did not begin with such a sickly lot of humility, on sugar, such butter, such treacle, such everything sweet soft, that you said, "Ah! there is sure to be something bad here, for when people begin so softly and sweetly, so humbly and so smoothly, depend upon it they have rank hatred in their hearts." The most devout looking people are often the most hypocritical in the world.

C. H. SPURGEON, Metropolitan Tabernacle Pulpit, 1863, pages 94-95

## The Cure For The Sin Problem

pure reading: Isaiah 53:1-6. aspirin tablets! Everybody is giving aspirin tablets these days. I even hear that some baseball pitchers are giving aspirin tablets up to the Sometime ago a man wrote a book about the times of "THIS ASPIRIN AGE." Aspirin is supposed to relieve pain. Suppose a man is wheeled into the operating room of a hospital and the doctor says to the patient to sleep now, and the patient rises up and says: "Doc, I needn't waste that sleeping pill on me. It will not hurt me if you cut my leg off. I just swallowed two aspirin tablets in a glass of water!" What would you think of that? Aspirin would help much in that case. Aspirin would not be the answer. There is an answer to EVERY sin in the Cross of Jesus

a man a drunkard? He can be cured by the power of the cross of Christ (1 Cor. 1:18). Is a man a sexual pervert, a adulterer? He can be cured by the power of the cross of Christ (Gal. 5:24). Is a man proud, selfish? He can be cured by the power of the cross of Christ (2 Cor. 5:21). Is a man a worldly man, no time for Jesus Christ in his Word and Church? He can be cured by the power of the cross of Christ (Gal. 1:4). Does a man feel the frown of an of God upon him now? He can be relieved by the peace of the cross of Christ (Col. 1:20). Is the answer to every problem is the blood-soaked cross of Christ! Can this be? Because the man who died on that cross was for all of God — Son of Man, and he paid the debt for all of the believing man in full! (John 19:30). Do you know this? Because it is true, that the world can believe it. Will you now? Do you believe that this Sa- blood has power — power to cleanse all of your sins away (1 John 1:7) and trust this living Christ to cure and save you now and forever by the pow- er of His cross? Do it now. Amen.

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It, no doubt, can be safely said that most if not all of the univer- sal passages in the Word of God are given for the express purpose of convincing both Jews and Gentiles that God is no longer the God of Jacob only, but of the Gentiles also. These passages do not contradict other parts of the Bible where election is taught, as we have shown. But great injus- tice is done to them by Arminians who would have God conform to their base desires.—B. L. R.

## Precious Death

(Continued from page 1)

ious blood, cheerfully laying down His life for them. These are they whose names are borne on our great High Priest's breast and engraven on the palms of His hands. They are His Father's love-gift to Him, His children, members of His body; therefore, everything that concerns them is precious in His sight. The Lord loves His people so intensely that the very hairs of their heads are numbered: the angels are sent forth to minister unto them; and because their persons are pre- cious unto the Lord so also are their deaths.

Second, because death termi- nates the saint's sorrows and suf- ferings.

There is a needs-be for our sufferings, for through much tribulation we must enter into the kingdom of God. (Acts 14: 22). Nevertheless, the Lord does not "afflict willingly" (Lamenta- tions 3:33). God is neither un- mindful of nor indifferent to our trials and troubles. Concerning His people of old it is written "In all their affliction He was af- flicted" (Isaiah 63:9). "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103:13). So also are we told that our great High Priest is "touched with the feeling of our infirmities" (Heb. 4:15). Here, then, may be another reason why the death of a saint is precious in the sight of the Lord — be- cause it marks the termination of his sorrows and sufferings.

Third, because death affords the Lord an opportunity to dis- play His sufficiency.

Love is never so happy as when ministering to the needs of its cherished object, and never is the Christian so needy and so help- less as in the hour of death. But man's extremity is God's oppor- tunity. It is then that the Father says to His trembling child, "Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Isaiah 41:10). It is because of this that the be- liever may confidently reply, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Our very weakness appeals to His strength, our emergency to His sufficiency. Most blessedly is this principle illustrated in the well-known words "He shall gather the lambs (the helpless ones) with His arm, and carry them in His bosom" (Isaiah 40:11). Yes, His strength is made perfect in our weakness. Therefore is the death of the saints "precious" in His sight because it affords the Lord a blessed occasion for His love, grace and power to minister unto and undertake for His helpless people.

Fourth, because at death the saint goes directly to the Lord.

The Lord delights in having His people with Himself. Bless- edly was this evidenced all through His earthly ministry. Wherever He went, the Lord took His disciples along with Him. Whether it was to the mar- riage at Cana, to the Holy Feasts in Jerusalem, to the house of Jairus when his daughter lay dead, or to the Mount of Trans- figuration, they ever accompan- ied Him. How blessed is that word in Mark 3:14, "He ordained twelve, that they should be with Him." And He is "the same yes- terday and to-day and for ever." Therefore has He assured us "If I go and prepare a place for you,

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## TO SAVE HIMSELF.

The story of the rich young ruler is recorded in Matthew, Mark, and Luke, and putting all three of the accounts together, we have a rather full and com- prehensive revelation as to the fact of man's impotency and man's inability to save himself. For example, after reading the story of the rich young ruler as recorded in Matthew, he sums it up by saying:

"With men this is impossible; but with God all things are pos- sible."—Mt. 19:26.

The question was, "Who then can be saved?" Jesus' answer was, "With men this is impos- sible; but with God all things are possible."

Then in the Gospel of Mark, we find Mark recording these words of Jesus:

"With men it is impossible, but not with God: for with God all things are possible."—Mark 10:27.

This is in answer to the same question, "Who then can be saved." In fact, all three of the Gospel writers record the ques- tion exactly the same: "Who then can be saved?" However, there is a slight deviation as to the answer which is given. Putting them all together, we have this (Continued on page 7, column 1)

## MARRED VESSELS

By WAYNE COX



## "Impossible"

(Continued from Page 1)  
ing too hard for thee."

I don't know how many times in my life I have done just ex- actly like Jeremiah. I have come to the Lord and I have said, "Lord, I don't understand it. It is beyond my comprehension. But if you say to do it, we'll just have to do it, because there is nothing too hard for thee."

Now I have read to you these three passages from Job 42:2, Luke 1:37, and Jeremiah 32:17, and I could multiply them over and over again to present to you the same truth that God can do the impossible, that God is a sovereign God, and God is all- powerful, and that there is noth- ing that Almighty God can't do.

In contrast, while it is true that God is all-powerful and can do all things and there is nothing impossible with God, there are some things that are impossible with man.

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### "Impossible"

(Continued from page 5)

that it is impossible for the rich young ruler evidently to save himself. Jesus said to him, "Go sell what you have and give to the poor." That gold he might have become a golden key to unlock the gates of Heaven, became instead a golden bar that held fast the gates thereof against him, so he turned to go away. The Lord Jesus then gave a very brief statement in which He said:

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Mt. 19:24.

The disciples then said, "Lord, that is so, who then can be saved?" Beloved, let's look at it.

Jesus says that the "eye of a needle" refers to the little gate that was cut out of the big gate.

Whereby that the camel get down on his knees and crawl through that little door and didn't have to open the big gate to let him into the city. Now, whoever produced that

produced one out of the cloth. There never was a gate known to the human race.

There never was such a little gate that the camel could get through. Beloved, I say to you, the man who first told that

one made out of the whole because there is not a word in it. History and tradition does not in any wise back up the fact that there was ever

a gate. What then does it mean? What is he talking about? He speaks about the eye of a needle. It is speaking about

the kind of a needle that is used in sewing. You know that it would be to put a

needle with the hump on his back, through the eye of a needle. You

Brother Gilpin, that would be an absolute, utter impossibility. I am ready to grant you

that you couldn't put a needle through the eye of a needle. The fact of the matter is, I

have a hard time putting a needle through the eye of a needle. I suspect that some of

would have a little difficulty the same way. But, beloved, I couldn't put a camel

through the eye of a needle, God says, "How can He do it?" Beloved, there is nothing

possible with God. He is a miracle worker. What man can't do, God can do. When the disciples

asked the question, "Who then can save himself?" Jesus said, "No man can save himself. It is impossible for anybody to save himself, but what is impossible with God."

It is impossible for a camel to go through the eye of a needle, God can do it. It is impossible for a rich man to save himself, God can do it. It is rich truth when you

think about it. Only God can do the saving.

No man will ever walk down the streets of Glory and say, "Look at me; I saved myself." Nobody will ever stand off from the Hallelujah Chorus, over yonder on the other side, when the angels and all the redeemed of God join in singing God's praise for having saved them, and say, "I am sorry that I can't join with you, because the Lord didn't save me. I saved myself." I say to you, beloved, no man will ever be able to do that. It is impossible for man to save himself. All of the glory belongs to God. All the praise belongs to God. All the honor is to be ascribed to God. It is impossible for man to save himself.

### II

AFTER ONE IS SAVED, IT IS IMPOSSIBLE TO LIVE WITHOUT OFFENSES COMING.

We read:

"It is impossible but that offenses will come."—Luke 17:1.

This would tell us that we can't live in this life in such a way that we are not going to offend somebody sometime.

The Word of God tells us what is inside every one of us even after we are saved. Listen:

"Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Gal. 5:19-21.

Beloved, with all that on the inside of you, how could it be possible that you could live in such a way that you wouldn't offend somebody, sometime?

I turn to the Word of God and I find a story of a church where there was difficulty growing out of the observance of the Memorial Supper. We read:

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you."—I Cor. 11:18, 19.

Notice that Paul is saying there is division in this church. He says that there are heresies in this church at Corinth. What does he mean by that? As I say, it is impossible for human beings to live together within this world so that offenses will not come. You have your certain peculiarities and I have mine. You have your eccentricities and I have mine. The result is that those peculiarities and eccentricities of ours are going to clash sometime or other. I tell you, beloved, it is impossible to live so that offenses will not come.

Recently I invited a man and his wife to unite with our church. I am satisfied that they are saved people. They worship with us quite often, and I more or less insisted that they unite with us. The lady spoke up and said, "Brother Gilpin, the thing that is holding us back is the fact that the church that we have been members of has had two factions. There is one group on one side and one group on the other. Each group waits to see what the other is going to do, and whatever the one does, the other does just exactly the opposite. We are just waiting to see if Calvary Baptist Church is the same." I told her that we weren't perfect in any wise at all. I went further and said, "Sister, I'll tell you something else. If you are looking for a perfect church, whenever you find it, don't join it; because right then and there it is going to be ruined." Beloved, I think I told her the truth. I wasn't speaking disrespectfully, nor was I reflecting in any wise upon her. I was just telling her frankly that if she found a perfect church, she would ruin it when she united with it, because it would be imperfect from then on as long as she was a member.

Beloved, you can't live in such a way that nobody is going to be offended by what you do, or by what you say, or by what you don't do, or by what you don't say. I would like to remind you that we have a fleshly nature, and it is filled with all kinds of carnality and wickedness and maliciousness and things of the Devil, and you and I are not going to be able to live in this world apart from offenses coming to other individuals.

It helps me to know this truth. I like to read the Bible and find what the Word of God says. It puts me on guard. It helps me to know that I am not to depend upon you to live perfectly in this world. Of course I think we could all live better than what we do. I think we could all live in such a way that we wouldn't bring offenses to people nearly as much as we do, yet at the same time, it helps me to know that we all still have our old fleshly nature, and that old fleshly nature is mighty corrupt and carnal and the result of it is that we are going to cause offenses from time to time.

### III

IT IS IMPOSSIBLE FOR ONE TO BE LOST AFTER HE IS SAVED.

We read:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."—Heb. 4:4-6, 9.

Notice, Paul gives us another impossibility. He says that an individual who has been enlightened, who has tasted the heavenly gift, who has been made a partaker of the Holy Spirit, who has tasted of the good word of God, and who has actually felt the powers of the world to come, that it is impossible, if that man could fall away, to ever renew him again unto repentance. Then he says, "Beloved, we are persuaded better things of you," as if to say, "It does not accompany salvation for a man to sin and be lost again after he has been saved." In other words, he is saying that it is impossible for a man to be lost after he has been saved.

I remember talking to a fellow sometime ago who believed falling out of grace and who practiced it. Maybe I ought to stop and

qualify that statement by saying that I don't believe he knew anything at all about the grace of God, but he was a church member. He certainly fell away about as often as any fellow that I ever saw in my life. If I saw him two weeks in succession, I am satisfied that he was drinking or drunk at least one of these two times. I remember in the conversation with him he said, "Brother Gilpin, of course a man can fall away and be lost," and he cited this very Scripture to prove that a man could be saved and then lost. I said to him, "Brother, there is one thing certain, if you could be saved and then lost after you were saved, you could never be saved again, because the very text that you have quoted me in Hebrews 6 says that it is impossible, if one falls away, to renew him again unto repentance."

Beloved, I say to you, if a man could be lost after he is saved, he could never be saved again. We have the Word of God on that. But our Lord goes on, through the Apostle Paul, to say, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak," as if to say, "It doesn't accompany salvation for a man to be saved and then lost." Therefore, if you will go back to the fourth verse, he literally says, "It is impossible for a man to be lost after he has been saved."

Listen again:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and NO MAN IS ABLE TO PLUCK THEM OUT of my Father's hand."—John 10:27-29.

Somebody may say, "But, Brother Gilpin, isn't it true that Judas Iscariot fell?" Beloved, the Lord Jesus Christ said concerning Judas, before he ever fell: "Have not I chosen you twelve, and one of you is a devil?"—John 6:70.

You say, "Brother Gilpin, maybe Judas was a devil, but isn't it also true that the Bible says there were five wise virgins and five foolish virgins, and doesn't it say that those five foolish virgins were left out?" Yes, you can read it in Matthew 25 that there were five foolish virgins who had made a profession but weren't ready at the time when the bridegroom came at the midnight hour.

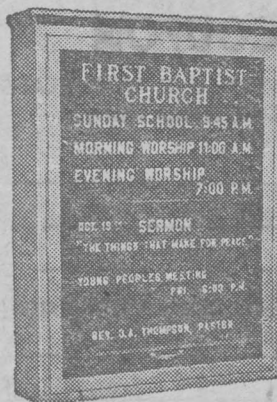
You say, "Brother Gilpin, isn't it also true that the Bible talks about a sow and a dog? Isn't it true the Bible says that sow turned back to her wallowing in the mire, and the dog turned back to his vomit?" Yes, we read:

"The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."—II Pet. 2:22.

Now who is he talking about? Listen:

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"But there were false prophets also among the people, even as there shall be false teachers among you."—II Pet. 2:1.

Who is the sow that goes back to her wallowing? Who is the dog that turns back to his vomit? Beloved, it is the false preacher or the false teacher. It is the man who has never been saved.

"But, Brother Gilpin, I am afraid I am going to fall when I remember Judas fell, and when I remember the five virgins that fell, and when I remember the sow and the dog."

Listen, beloved, do you know what you are doing? You are depending upon a devil, a sow and a dog, and five foolish women to prove your idea of falling out of grace. I think I would try to find a better argument than this if I wanted to prove falling out of grace. In the light of the truth that is given us in God's Word over and over again, we know that when a man is saved once, he is saved eternally.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:28, 39.

The objector will say, "Well, Brother Gilpin, I have seen it so many times. I have seen people make a profession, go to church with a Bible under one arm and a hymn book under the other; (Continued on page 8, column 1)

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### "Impossible"

(Continued from page 7)

and I have seen them go along for a while and then fall away. I just know they were His people. I just know they were saved folk. I have heard them testify so loud and so long, and some of them were such fine high type people. I just know that they were saved once but now lost."

Do you know, beloved, you are putting yourself on a pretty high pedestal when you say you can look at an individual and tell whether or not he is saved? Do you realize that you can tell more than even the angels of God can tell, when you can look at an individual and say, "Now I know that person is saved?"

We read:

"Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Mt. 13:29, 30.

The wheat represents the children of God, and the tares represent the children of the wicked one—the hypocritical professors. The angels said to the Lord, "Let us go out and pull up the tares." The Lord said, "No, lest you might make a mistake. Even the angels of God might make a mistake about the matter. You might pluck up one who is saved. I love my wheat so much that I would rather see the tares grow than to see one of the wheat

destroyed."

The man who says, "Now I know that that fellow was saved until he fell away" is putting himself on a higher plane than the angels of God. Not even the angels know. God isn't even willing to trust the judgment of the angels to tell whether or not a fellow is saved. Only God knows whether or not an individual is a child of His.

Beloved, I say to you, I have seen people make professions also. I've seen them go to church a while, then live like the Devil. I am of the opinion that those individuals never were saved at all.

I am saying to you, in the first place, it is impossible for a man to save himself; in the second place, after he has been saved, it is impossible for him to live perfectly so that he will never offend anybody else; in the third place, it is impossible for him to be lost after he has been saved.

#### IV

IT IS IMPOSSIBLE FOR GOD TO LIE.

We read:

"In which it was impossible for God to lie."—Heb. 6:18.

Listen, beloved, God can't lie. Now there are a lot of preachers who lie. There are a lot of preachers who claim to represent the Lord, who misrepresent Him. There are a lot of preachers who claim that they belong to the Lord who surely lie, not only when they say they belong to Him, but in their preaching as well. Listen:

"Every word of God is pure:

he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:5, 6.

Beloved, God can't lie. There are some people who claim to represent God who do lie, and God says, "Add thou not unto my words, for I'll reprove you, and I'll prove to the world that you have lied." Beloved, doesn't it help you to know that God can't lie, that it is impossible for God to lie?

I say then, if God can't lie, then salvation is without human works. Listen:

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

"He that believeth on me hath everlasting life."—John 6:47.

Again, if God can't lie, then baptism is by immersion and by immersion only. We read:

"Therefore we are buried with him in baptism into death."—Rom. 6:4.

Beloved, you don't bury a live man. Rather, you wait until he dies and then when you bury him, you put him out of sight.

Beloved, baptism is by immersion. God said it. God cannot lie, and since He cannot lie, baptism has to be by immersion and by immersion only.

Again, only believers in Jesus Christ ought to be baptized. Listen:

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing BELIEVED and WERE BAPTIZED."—Acts 18:8.

Notice, they heard, they believed, and they they were baptized after they had believed. God said it. God cannot lie, and since God cannot lie, only believers are to be baptized.

I go further and say that world-wide missions is definitely a truism, for we read:

"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."

Beloved, God said it, and God can't lie. World-wide missions is a reality.

Whenever a Hardshell preacher says that he doesn't believe in taking the Gospel to a foreign country, he is just setting himself up against God. God can't lie, and God said to go into all the world with the Gospel. I heard one say sometime ago, "The way this country is getting at the present time, instead of sending missionaries across to China and Japan, it won't be long until they will be sending missionaries over here." He thought he had made a tremendous point when he said that. Beloved, God can't lie, and God said to go into all the world, and preach the Gospel to every creature.

I say again, God can't lie, and the Word tells us that women are to keep silent in the church. Listen:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

You say, "But, Brother Gilpin, we are living in a modern day and we want to forget about this idea of women keeping silent in the church. They don't do those things today. This is a modern day in which we live." I don't care, beloved, God can't lie, and if it is impossible for God to lie, then a woman is to keep silent when she comes to the house of the Lord.

I'll go further and tell you that Hell is a reality. Listen:

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Mark it down, beloved, the man whose name is not found written in the Book of Life has just one place to go. He doesn't have an alternative out before him. He has just one place to go, and that is Hell. He goes into a lake of fire. How do I know it? Because God can't lie, and the God

that can't lie tells us this to be true.

#### V

IT IS IMPOSSIBLE FOR AN INDIVIDUAL TO BE SAVED WITHOUT FAITH IN THE LORD JESUS CHRIST.

When I went home this morning I tried to relax a little, and I turned on the television. When I did so, I heard the same Biblical ignoramus that I heard last Sunday, and he was blaring away at "Repent and be baptized and wash your sins away, and meet the blood of Christ in the water." Beloved, you know I wouldn't go to hear him preach any place else, and I know I am not going to sit down and listen to him preach in my home, where I don't have a chance to answer him back, so I turned the knob and cut his throat so far as his preaching was concerned. However, he said in that minute that I heard him that a man can be saved, and can only be saved, by meeting the blood of Christ in the baptism.

Beloved, I want you to notice what the Word of God says. Listen:

"But WITHOUT FAITH it is impossible to please him."—Heb. 11:6.

It doesn't say without baptism. It doesn't say without church membership. It doesn't say without the mourner's bench. Rather, it says that without faith it is impossible to please Him. You can't please the Lord without faith. It takes faith to be saved. Notice again:

"He that BELIEVETH on me is not condemned."—John 3:36.

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

"He that heareth my word, BELIEVETH on him that sent me, hath everlasting life."—John 5:24.

"He that BELIEVETH on me, hath everlasting life."—John 6:47.

Notice, there is no salvation apart from faith in the Lord Jesus Christ. It isn't salvation by good works. It isn't salvation by prayer. It isn't salvation by living up to the Ten Commandments, or keeping the Golden Rule. Salvation comes by faith in the finished work of Jesus Christ, the Cross of Calvary, and there is no salvation apart from it.

#### CONCLUSION

I say to you, it is impossible for a man to save himself. It is impossible after he is saved to live so that he will not offend others; it is impossible for him to be lost after he is saved, for him to do anything that he does there. It is impossible for God to do anything that he does there. It is impossible for a man to be saved without faith. I come to my original text which was in answer to the question, "Can a man be saved?" that things which are impossible with men are possible with God. I praise Him for this truth which is impossible with men, but which is possible with God. God can save by faith in the Lord Jesus Christ.

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In recent months offerings to TBE have been about as usual, but there has been a slack in subscriptions sent in for others. Each week it seems that our mailing list drops more than we add. This is definitely no way for the truth to advance. If truth is to be advanced via TBE, we must have new readers, and these names and addresses must be furnished by our readers.

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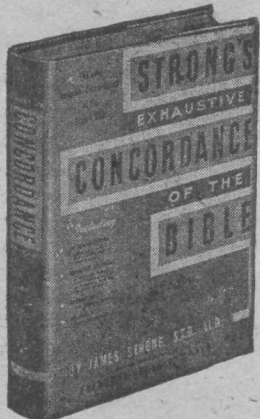
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