

Don't put things off -- put them over.

The Baptist Examiner

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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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WHY ALL SOUND BAPTISTS SHOULD STAND STAUNCHLY FOR THE TRUTH

By PASTOR JIM EVERMAN, South Shore, Kentucky
One of the "Short Sermons" Preached at
The 1961 Bible Conference in Ashland, Kentucky

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."—Ech. 3:8-11.
"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 alway, even unto the end of the world. Amen."—Mt. 28:18-20.
"And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46.

When we as a church baptize Him. Individual, we preach a sermon by that baptism. We are showing forth the death, burial and resurrection of the Lord Jesus Christ. By the Lord's Supper we do the same thing. We show His death till He comes again. In all the truth of God's Word, we need to stand for His name, for it glorifies His name.

He speaks about the false prophets. There are many of them in the world today who are teaching doctrines that are contrary to the Word of God. You might not say they walk out on the street and look up in God's face and curse Him, but by their actions they do mock God and laugh at

I heard yesterday a discussion by some on the Hardshells and the Arminians. It seemed like the way they put it someone might get the impression that it would be a little hard for God to save a Hardshell. In other words, you don't see as many of them come to the truth as you do the others. Regardless of what they are, they are all under the same condemnation, whether it be a Hardshell or an Arminian. They both teach (Continued on page 2, column 1)

The Resurrection of Christ

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—Matt. 28:6.

By BOB L. ROSS
Preached at the 1961 Bible Conference

By way of introduction, I want to call your attention to the importance and significance of the resurrection of the Lord Jesus Christ. Christianity is the religion of the empty tomb. As a matter of fact, it is the only religion whose founder has been raised from the dead and is alive today. We have many founders of religion in the world who are alive today, yet they are dying. They haven't been raised from the dead, for they have not died. There are other founders who have started various movements, cults and isms that are dead. Buddha is dead. Confucius is dead. Daddy Grace, I noticed, died sometime ago. Mary Baker Eddy is dead. Although the Christian Scientists deny she is dead, she might as well be dead as to be in the condition that she is in. All the founders of the cults and isms and ites are dead, or else they are dying. Jack Coe, the healer, even died, and the so-called Messiah in California, Kristna Vienta, not only died, but he was exploded. And I mean literally exploded, because some of his disciples took a bomb into his building and

literally gave him an explosion. So the Messiah, as he claimed to be, was given a very quick exit from the world.

The Word of God says:

"I am he that liveth, and was dead: and, behold, I am ALIVE for evermore, Amen: and have the keys of hell and of death."—Rev. 1:18.

"And unto the angel of the church in Smyrna write, These things saith the first and the last, which was dead, and is ALIVE."—Rev. 2:8.

These verses speak concerning the Lord Jesus Christ who was crucified and buried, yet He rose the third day—victorious over death, Hell and the grave. Of course the unbelievers, the skeptics, the infidels and the Modernists have been attacking the resurrection of the Lord Jesus Christ all down through the ages. It is nothing new for men to deny the resurrection of Christ. We hear a lot of that today, but it is nothing new, for we read:

"Now when they were going, behold, some of the watch came into the city, and showed unto

the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers. Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."—Mt. 28:11-15.

Modernists Attack Resurrection

It is not uncommon today to hear notions of the Modernists and unbelievers as to the resurrection of Christ similar to this. In fact, sometime ago, one of the leading Modernists in this nation made the statement that sometime in the future the archaeologists would find the bones of the Lord Jesus Christ somewhere outside the city of Jerusalem. It is no marvel that the enemies of Christianity, such as the Modernists, should attack the resurrection of the Lord Jesus Christ, for upon the resurrection of Christ hinges the entire faith which we as Christians hold. I don't believe that Christians fully appreciate the actual position of the resurrection in relation to the faith which we hold, and I think we should carefully examine the Word of God on this subject and see what a firm foundation the resurrection of Christ is to our faith.

"And if Christ be not risen, then is our preaching vain, and your faith is also vain."—I Cor. 15:14.

"And if Christ be not raised, your faith is vain; ye are yet in your sins."—I Cor. 15:17.

Who Could Trust A Dead Christ?

The deity of Christ has been called the cardinal doctrine of Christianity and the atonement of Christ has been called the central doctrine of our faith. We must remember, however, that what God in the flesh did for us in His atonement, is dependent upon the fact of His resurrection from the dead. Who could trust a dead Christ? Who could trust a Christ for the remission of sins if that Christ Himself is still in the grave? I assert to you, it is of no value to trust a dead Christ, for we would have no assurance that God Almighty has accepted the (Cont. on page five, col. three)

Appreciated Comments From Our Readers

I am enclosing \$2.00, and I hope it will help in getting TBE printed and out to the people. I continue to read every paper and enjoy them very much.

—Isabel Robinson, Mich.

Enclosed is an offering to assist in the present emergency. Pastor, we consider it a real privilege and blessing to keep TBE in the battle. I have never experienced being faced with so much error as we are at present. Every truth-loving child of God ought to get behind our only instrument of truth. Apart from the Bible we have the most powerful

ful publication I know of.

LaRue Thompson, Wis.

Enclosed you will find \$2.00 to use as you see fit. My wife and I enjoy every issue of TBE, and it has helped us so much in our Christian growth.

—John E. Wolfe, Pa.

Find enclosed my dollar for February, to apply on expenses of THE BAPTIST EXAMINER. Will try to send you a dollar each month. Can't send much as I have retired and am drawing my Social Security.

—J. E. Abbott, Ark.

I would have written you sooner and sent you a check but I was sick and could not at the time I got your letter. So here is a check of \$5.00. Wish I could do more. I am 85 years old and will be 86 the 24th of April. I like TBE very much.

—Hettie L. Winebrenner, W.Va.

Find enclosed my little offering for the ongoing of TBE. I pray that the Lord will keep it going until Jesus comes to take us up to be with Him.

—Nellie M. Bugg, Fla.

(Cont. on page fourteen, col. five)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GOD'S LOVE"

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10.

I rather imagine that this subject of love is the most misunderstood subject in all the world. Even human love, the love that is manifested on the part of human beings, is certainly a much misunderstood thing. I presume from the day of Adam, people have been talking in terms of love, and I am sure since the invention of the jukebox that people have been singing in terms of love, yet I rather imagine there isn't anything that is more misunderstood.

Certainly that is true so far as the love of God is concerned. In fact, I rather imagine that the love of God is more misunderstood

than the love between human beings. It is because there is so much dreadful misunderstanding on the subject of God's love that I wish to bring to you this message.

I

WHO DOES GOD LOVE?

When I ask the question as to whom God loves, you who listen would probably agree with me, yet the average person would very soon rise up in disagreement to the answer which I will give to my own question. We read in God's Word:

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10.

This verse tells us God loved a certain group, and what group

was it? Studying further we see the verse proceeds to tell us that He sent His Son to be the propitiation for our sins. I think we have the answer here to my question as to whom God loved—He loved the group that He sent His Son to die for.

If you can prove from the Word of God that Christ died for everybody within the world, then you can say that Jesus Christ loves everybody within the world. I'll say to you, you might prove it to your own satisfaction—so far as your mind is concerned, but you would surely have a hard time proving from the Bible that God loves every man, woman, boy or girl within the world. The fact of the matter is you just couldn't (Cont. on page thirteen, col. two)

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ELDER JIM EVERMAN

BIRTH BEFORE GROWTH

"By grace ye are saved." (Ephesians 2:5). One of the greatest mistakes is trying to build people up in the Christian life before they are in it. If a man is to grow satisfactorily, it must be well born. And if we are growing in grace, we must be born again. There was a baby in New York that was fed on elephant's milk and it grew one hundred pounds in a few weeks but then, it was a baby elephant and began with. A human body could not have grown the same, even if it were fed on elephant's milk. And just so you can feed a man, woman, or child on the milk of the Word of God, but will not grow like a child of God, unless he is a child of God born with. So to grow in grace, must first be IN grace.

Examiner Editorials

There has been some curiosity in our minds as to your reaction to the exchange between E. W. Johnson and myself on the subjects of baptism, the church, church perpetuity, etc. We wish to have the comment of our readers on this so as to determine the course of action regarding any matter of this kind that might arise in the future. If our readers are helped by such an exchange, we'd like to know; if you do not care for such, we'd also like to know. Of course, we're not publishing this paper just to "please the people," but we do have confidence in the readers of this paper who pray for it and are interested in its welfare.

We notice where an "International Baptist Fellowship" is being formed by six so-called "independent" Baptist groups. The groups are the Baptist Bible Fellowship, Fellowship of Evangelical Baptist Churches, General Association of Regular Baptist Churches of Canada, World Baptist Fellowship, and Independent Baptist Bible Missions.

Four of these groups are already "members" of the International Council of Christian Churches, an organization composed of all brands of so-called "fundamental Christian churches," and formed primarily to oppose the World Council of Churches.

Of course, the "independent" groups mentioned are not what the readers of this paper will generally recognize as independent Baptists. Actually, these groups only differ in a few things from the conventions from which they separated. This latest move to form an "international" organization is just another step in getting these Baptists prepared for central domination in the future, though the present leaders doubtless do not realize the erroneous step they are taking. God's blessings have never been upon man-made organizations such as this and it looks as if these leaders could take a look at the past and see this fact. But their zeal and desire for something greater than can be found in the Bible will not permit them to stop and consider.

Why All Sound Baptists . .

(Continued from page one)
false doctrine.

There is no such thing as a true mixed doctrine. The Bible teaches that we are saved by grace and not by works, and these do not mix. We are saved by grace and grace alone, and the Bible also teaches that the truth shall make you free. Not truth and something else; but it takes the truth of God's Word to save a sinner. The Hardshell says, "I believe in election," but he is in error on that doctrine and doesn't believe what the Bible teaches. He is just as much in error as the "Holiness" and all the rest.

Then you see the false prophet as he puts up a mourner's bench and has people to kneel down and tells them to pray to God that they might be saved. God's Word teaches that no sinner can come to God in any way but through Jesus Christ. They are saying by their actions, "God, you don't know what you are doing. You said that you gave your Son to die on Calvary's Cross and that He rose again, but we don't need Him." They thus mock God.

Look at the man who says, "We'll go out to the water and baptize them in order to obtain remission of sins." We sometimes think of wicked people as those who are drunkards, or gamblers, or murderers. In my opinion, the way that God puts it in His Word, there is no individual as wicked as the man who will defy God in His purpose, in His plan, and in His Word.

Look at that individual who says that water baptism will wash

away sin. As he goes down to the river and puts the individual under water, he is actually saying, "This water is more powerful than the blood of the Son of God." God says, "It takes the blood of My Son," but they say, "This water is good enough." Or some of them blasphemously say, "The blood is in the water," in order to deceive people into believing in their water doctrine.

Christ built and commissioned a Baptist church. There is not another church organization under the sun that has the commission of God and of the Lord Jesus Christ to stand for the faith and the doctrines and to teach them. This commission and these truths are given to Baptists.

Somebody says, "Don't teach it; some of these things are dangerous." I talked to a teacher in a Baptist school, which is supposed to be sound, on the doctrine of election and limited atonement. He said, "That is all right. I believe it; but the place to teach that is around the fire at home and not in the church." What does the Word of God say? It says: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."

The angels are there, but they don't understand. It hasn't been revealed to angels, but it has been revealed to us. We ought to be sure how we stand for these things.

Some are afraid they might hurt someone's feelings. The sad part of it is that I am talking

about those who don't even claim to be Baptists. That is bad enough. But what makes me sicker than anything else is that those who claim to be Baptists, and come to Baptist assemblies and meetings, often do not believe and stand for the truth.

Not long ago I talked to a preacher who was holding a revival. He invited me to come out to his church. He said he had one of the "Sovereign Grace" Baptist preachers from Ashland holding a meeting for him. After the meeting had been going on for a few nights he said, "You ought to come out Jim; we are having a good service." He said, "We are having from five to ten at the altar every night."

I said, "I thought you told me you were a Baptist, that you believed the truth."

He said, "I am a Baptist."

I said, "What are you doing with people down begging and pleading with God, doing that which God says is abomination?" He said, "Well, the preacher said it wasn't necessary, but it was a good place to get it."

I tell you, beloved, it makes me sick, and it makes God sick.

Some don't have a mourner's bench, but they let the women speak. Some don't let the women speak but they don't observe the Lord's Supper in the right manner. Some may observe the Lord's Supper in the right manner, but they receive alien baptism. I believe that if you are a Baptist then you should be a Baptist. Stand for the truth and the doctrines, because Baptists are the only ones defending the whole truth. I am not ashamed of it, but I am ashamed of some Baptists. They have the name, but they don't preach and practice the doctrines.

In God's Word the Lord revealed what He thought of those that took that name and followed after other doctrines. He said, "They are a cake half turned and half baked." Maybe some of you don't know what He was talking about, but when they set a cake on the coals back in that day, it cooked on one side and was dough on the other. Try to eat that! It would make you sick at your stomach. That is just where God puts Baptists that don't stand for the truth. That is the reason why I say that Baptists in this day, or any day, should stand for the truth.

I am a Baptist today, but not because I was smart. I am a Baptist today, although I used to be in that crowd that mocked God. I am a Baptist today by the grace of God, according to His eternal purpose.

We sing those songs, "Oh, How I Love Jesus" and "Amazing Grace." Do we sing them from the heart? Do we mean what we say? Jesus said, "Why call me, Lord, Lord, and do not the things which I say?"

Beloved, I love to preach these things. God by grace has called me into His ministry. There is not one thing that God has said in His Word that we ought to be ashamed of.

Is there anything to be ashamed of concerning the doctrine of election? No. I stand here this morning and I thank God that back yonder before the world was, before there was ever one rock laid upon another, God in His eternal purpose chose me in Christ. I was in the mind of God before these hills ever existed. When I look at the hills, I can thank God and say that I was in His mind before they ever came into existence.

I can think about the church that I am placed in, and I can read in the Scripture that according to His eternal purpose, God saw the little church at King's Addition before the world was ever made. He saw it, He saw me, and He set me in it; and He has revealed me these truths. No other individual can see these things and understand them except God teaches him. We are not to feel that we are better than the Holy Roller who has the mourner's bench, and we are not to feel better than the Hardshell,

"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 books, orders, subscriptions, or some other matter).

1. How would you explain I tithe to DeHaan? Timothy 4:10 according to Election, especially the last part — "because we trust in the living God, who is the Saviour of all men, specially those that believe"?

Evidently, the querist has difficulty with the words "the Saviour of all men." There are two things to notice about the words:

(1) The Greek word for "Saviour" is the word "soter" and also means Preserver ("God is the Preserver of all men, specially those that believe"). This is the rendering given to the passage by several Greek authorities. (See Berry, Vine).

(2) God is not the Saviour of the souls of all men without an exception because many go to Hell. If they are not saved, they have no saviour. Therefore, we understand the verse as referring to God as the Preserver of men.

2. Recently I started to read "Galatians" by DeHaan. Could you answer some questions for me regarding some statements made? I list the following:

(a) Did Peter sin against the Lord when he and the others elected Matthias? DeHaan says so (p. 29).

No, Peter and the church did not sin. This is purely an unscriptural notion based upon the erroneous position that Paul was the twelfth apostle. But if you will read Acts 6:1 you'll find "the twelve" were mentioned prior to Paul's being saved. Also, Paul wrote in I Corinthians 15:5,8: "And that he (Christ) was seen of Cephas, then of the twelve . . . and last of all he was seen of me also." When "the twelve" saw Christ after the resurrection, it's true that Matthias had not been elected as yet; but then, it is also true that Paul was not even saved! We believe, however, that Matthias is included in Paul's statement since Matthias was already God's choice to fill the vacated office of apostle. In the light of Acts 1:22, Matthias certainly had been among those who saw Christ, whereas Paul saw Him in a vision later on.

But actually, there were more than twelve apostles. See Acts 14:14, for instance, which refers to Barnabas.

(b) When Christ was on the cross, did God see the body of His Son or the invisible "Mystical Body," a universal church?

Since there is no such thing as an invisible mystical body or universal church, God certainly did not see that.

(c) Were people in the Old Testament saved by faith plus the keeping of the law?

No. They were saved by grace through faith and obeyed the Lord because they loved Him. Salvation has never been by the works of man in any degree.

(d) Did Jesus come into the world to offer the Kingdom to the Jews and since they rejected it, He went to the cross?

No. Jesus came for one purpose — to live under law and die for our sins (John 12:27, Acts 2:23, 4:26-28).

(e) Is it all right to send my but we are what we are by the grace of God.

I can remember when I was one of them. God sent His preacher into that community preaching the Word of God. By His grace He called me by His Word, and by His Holy Spirit convicted me, and I was born into His family. I remember how God led me to His church, but when I was first saved I was not then what I am now. I did not know the truths that I know now. At that time if there had been a Bible Confer-

No — for two good reasons — first, the tithe should be given to the church where you are a member; secondly, DeHaan — as showed in a recent article — teaches numerous heresies. Errors include Arminianism, universal churchism, open communion, alien immersion, hyper-pensationalism, and the he that the preaching of salvation grace began with Paul.

3. Do you have something to prove from Scripture what Christian should vote in elections and other such things?

We know of no verse that specifically bears upon the subject but we believe that a Christian should do whatever he can as a citizen, to aid and preserve Christianity. Therefore, a Christian will be aiding the cause of Christianity by voting for candidates for public office who he believes are in closest accord with Christian principles.

4. In a booklet by "healer" A. Allen, he quotes several verses trying to prove that Judas saved and then lost. One quote is John 6:70 ("one of us is a devil"), but he says, "he is not referring to Judas but referring to the one who is to betray him." What do you think of this?

We think "healer" Allen is as warped on that verse and case of Judas as he is on everything else he preaches. He plainly referred to Judas as a "devil" at that time. "Healer" Allen and all the other falling of-grace teachers can't prove otherwise.



EVANGELIST HAROLD BRUNSON

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TY YEARS IN THE CHURCH OF ROME."

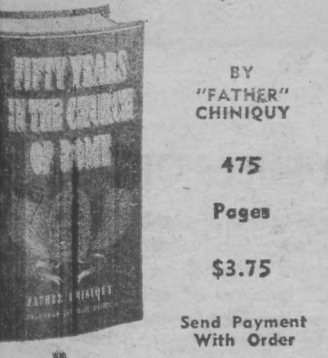
The Forbidden Bible

CHARLES CHINIQUY
lections by L. E. Jarrell,
ordsburg, New Mexico)

(Continued)

ometimes my mother inter-
d me to see if I understood
I read in the Bible, and
my answers made her sure
I understood it, she used to
me and press me to her
as an expression of her
the day, while I was reading
the history of the sufferings of
aviour, my heart was so im-
ed that I could hardly enun-
the words, and my voice
bled. My mother, perceiving
emotion, tried to say some-
on the love of Jesus for
but she could not utter a
her voice was suffocated
sobs. She leaned her head
forehead, and I felt two
ms of tears falling from her
on my cheeks. I could not
in myself any longer. I wept
and my tears were mixed
hers. The holy book fell from
hands, and I threw myself
my dear mother's arms.
human words can express
was felt in her soul and in
in that most blessed hour!
I will never forget that
an hour, when my mother's
it was so perfectly blended
mine at the feet of our dy-
Saviour. There was a real
ume from Heaven in those
mother's tears which were
ing on me. It seemed then,
does seem to me today, that
was a celestial harmony in
ound of her voice and in
sobs. Though more than a
century has passed since that
amn hour when Jesus, for the
time, revealed to me some-
ing of His suffering and of His
my heart leaps for joy every
I think of it.
ere were some distance from
rch, and the roads, in the
y days, were very bad. On
days the neighbouring farm-
unable to go to church, were
ustomed to gather at our house
the evenings. Then my parents
to put me up on a large
le in the midst of the assem-
and I delivered to those good
ple the most beautiful parts
the Old and New Testaments.
breathless attention, the ap-
use of our guests, and—may
ell it—often the tears of joy
ch my mother tried in vain
nceal, supported my strength
gave me the courage I want-
to speak when so young be-
so many people. When my
ents saw that I was growing
ed, my mother, who had a
e voice, sang some of the beau-
French hymns with which
memory was filled.
everal times, when the fine
ather allowed me to go to
rch with my parents, the
omers would take me into their
ches (buggies) at the door
of the temple, and request me

FIFTY YEARS IN THE
CHURCH OF ROME



For many years this book has
joyed the reputation of being
the most sought-after book on
the Roman Catholic Church." It
is gone through more than 60
itions, and is today one of the
massive exposures of Roman Cath-
error.

to give them some chapter of the
Gospel. With a most perfect at-
tention they listened to the voice
of the child, whom the Good Mas-
ter and chosen to give them the
bread which comes from heaven.
More than once, I remember that
when the bell called us to church,
they expressed their regret that
they could not hear more.
On one of the beautiful spring
days of 1818 my father was writ-
ing in his office, and my mother
was working with her needle,
singing one of her favorite hymns,
and I was at the door, playing
and talking to a fine robin which
I had so perfectly trained that
he followed me wherever I went.
All of a sudden I saw the priest
coming near the gate. The sight
of him sent a thrill of uneasi-
ness through my whole frame. It
was his first visit in our home.
The priest was a person below
the common stature, and had an
unpleasant appearance — his
shoulders were large and his very
corpulent; his hair was long and
uncombed, and his double chin
seemed to groan under the weight
of his flabby cheeks.

I hastily ran to the door and
whispered to my parents, "M.
lecure arrive (Mr. Curate is com-
ing)." The sound was hardly out
of my lips when the Rev. Mr.
Courtois was at the door, and my
father, shaking hands with him,
gave him a welcome.
That priest was born in France,
where he had a narrow escape,
having been condemned to death
under the bloody administration
of Robespierre. He had found a
refuge, with many other French
priests, in England, whence he
came to Quebec, and the bishop
of that place had given him the
charge of the parish of Murray
Bay.

His conversation was animated
and interesting for the first quar-
ter of an hour. It was a real
pleasure to hear him. But of a
sudden his countenance changed
as if a dark cloud had come over
his mind, and he stopped talking.
My parents had kept themselves
on a respectful reserve with the
priest. They seemed to have no
other mind than to listen to him.
The silence which followed was
exceedingly unpleasant for all the
parties. It looked like the heavy
hour which precedes a storm.

At length the priest, addressing
my father, said, "Mr. Chiniquy,
is it true that you and your child
read the Bible?"

"Yes sir," was the quick reply,
"my little boy and I read the
Bible, and what is still better,
he has learned by heart a great
number of its most interesting
chapters. If you will allow it, Mr.
Curate, he will give you some
of them."

"I did not come for that pur-
pose," abruptly replied the priest;
"but do you know that you are
forbidden by the holy council of
Trent to read the Bible in
French?"

"It makes very little differ-
ence to me whether I read the
Bible in French, Greek, or Latin,"
answered my father, "for I un-
derstand these languages equally
well."

"But are you ignorant of the
fact that you cannot allow your
child to read the Bible?" replied
the priest.

"My wife directs her own child
in the reading of the Bible, and
I cannot see that we commit any
sin by continuing to do in future
what we have done till now in
that matter."

(Continued Next Week)



Why All Sound Baptists . .

(Continued from page 2)
ence like there is today, I
would not have been here. But
God by His grace sent a man in
there—Brother John R. Gilpin,
who is my friend. Most places I
go I always tell them before I
preach that I am a friend of John
R. Gilpin and ask them if they

YOU MAY BE A CHURCH MEMBER, BUT ARE YOU SAVED?

THINGS THAT
WILL NOT SAVE
YOUR SOUL

2. Baptism.
3. Lord's Supper.
4. Prayer.
5. Almsgiving.
6. Keeping the Law.
7. Obeying Golden Rule.
8. Giving to missions.
9. Doing the best you can.
10. Reforming.

"By grace are ye saved
through faith and that
not of yourselves; it is the
gift of God; NOT of
works."—Eph. 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 Jes-
us Christ and thou shalt
be saved."—Acts 16:31.

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

BELIEVE AND LIVE

A BLOODLESS
RELIGION WILL
DAMN YOUR SOUL

We are living in a day
when modern science
adds a "less" to every-
thing.

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

BUT

a bloodless twentieth cen-
tury religion will send
souls to a first century
Hell.

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

still want me to preach. I have
known him for a good many
years. God gave him the grace
to come to me when I had noth-
ing to come to him with. I didn't
have the money to subscribe to
THE BAPTIST EXAMINER, but
he sent it to me. He came to me
and taught us the Word of God
at King's Addition. I have been
called a Gilpinite for years and
I am glad of it. He is my friend,
and I thank God for him and for
the truth that he stands for.

I have heard people in Con-
ferences stand up and preach the
truth and then go back to their
church and practice the things
that dishonor God. Do you love
God? Do you practice these things
in your church? Do you love Him
enough to stand for Him and
teach them in your church? We
are to stand for the truth in the
church.

In this day it is needful that
those that have been saved be
taught the truth. I do not say that
THE BAPTIST EXAMINER is the
Word of God, but THE BAPTIST
EXAMINER teaches the Word of
God. He tells us to go and to teach
"whatsoever I have commanded
you."

Sitting over here is a boy who
has come up here with me. You
can say, "Look at him and see
what THE BAPTIST EXAMI-
NER is doing." This boy was
saved. He didn't know what a
church was. His mother-in-law
received THE BAPTIST EXAMI-
NER, and through her receiving
it, he read it. As a result, he
came for baptism in a Baptist
church. He wanted to be baptized
by the right authority. He wanted
to be in the church that Jesus
built. He wanted to follow Jesus
Christ, and he got that out of THE
BAPTIST EXAMINER.

We say we love God, but do we

stand for His truth? You know,
there is a lot of lip worship to-
day. People worship God with
their lips, but their heart is far
from Him. They say that they be-
lieve in a New Testament church;
they say they don't believe in re-
ceiving alien baptism; they say
that they believe in the Lord's
Supper just like it should be;
they say they believe in the doc-
trine of election; they say they
believe in all of these things, but
they don't practice them.

We sang the song a while ago,
"Oh, How I Love Jesus." You
have heard messages yesterday
and today concerning God's get-
ting glory out of His church and
missionary work carried on the
way it is supposed to be done—
through the church. But are we
doing it that way? Are we sup-
porting some board or organiza-
tion to do our missionary work?
God didn't say that He was go-
ing to get glory out of the board
or the Cooperative Program, but
He did say that He was going to
get glory out of His church.

We sang the song a while ago,

"Count Your Blessings." Beloved,
count your blessings. Go back and
see what you were. See God yon-
der in eternity as He chose you
out of this sinful, sin - cursed
world. He chose you to be a child
of His, and in time He gave His
Son to come into this world and
die on Calvary's Cross to pay for
yours sins, to redeem you from
your iniquity, to justify you
freely forever, to work out for
you an everlasting righteousness,
and to give you a standing before
God that is just as perfect as
God Himself is—not because of
anything that you did, or that I
did, but because of what God has
done for us. God has done great
things for us and we ought to be
thankful to Him. We ought to
love Him because He first loved
us.

We who are Baptists need to
stand for the truth. We who can
trace our history back to the days
of Jesus Christ need to stand for
the truth, because no others stand
for the whole truth. A lot of peo-
ple say, "I know, but there are a
(Continued on page 13, column 2)

Current Events

IN THE RELIGIOUS WORLD

SEVEN ITALIAN NUNS
OUSTED FOR BATTLE
IN CONVENT

San Dona di Piave, Italy, Sept.
28 (AP)—Seven Italian nuns of
the cloistered order of St. Claire
have been ousted from the order
as the result of a month-long dis-
pute that finally erupted into
fighting within convent walls.

A Vatican decree ousting the
nuns was signed by Valerio Car-
dinal Valeri, prefect of the Vati-
can Congregation of the Religious,
charged with discipline of religi-
ous orders.

It was read by Msgr. Angelo
Tommasini, vicar general of the
Diocese of Treviso, which includes
this little town near Venice. Msgr.
Tommasini also announced that
six men—a villager, two police-
men and three monks from a
neighboring monastery—had been
excommunicated because they had
entered the cloistered convent.
The men had sought to stop the
fighting. Roman Catholic church
law prohibits men from entering
cloistered convents without per-
mission.

Sources close to the vicar gen-
eral said the nuns would be re-
instituted if they expressed re-
gret for their action and sub-
mitted to discipline.

These sources also said that
the men could win pardon by
expressing penitence. One of the

men excommunicated is the local
police official who was called
when fighting among 15 nuns
broke out two days ago in the
Convent of the Holy Sacrament
Dishes were hurled and several
of the nuns were slightly injured.

The trouble reportedly began
four weeks ago, when the Vatican
directed a consolidation of con-
vents of the order in the area
under the authority of a single
mother house in Treviso. Seven
of the 15 nuns in the local con-
vent refused to heed the Vatican
directive.

A new mother superior was
sent to the convent to inform the
nuns that the Vatican ruling
would be enforced. Church sour-
ces said it was then that the dis-
pute deteriorated into fighting,
chair-swinging and dish-hurling.

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A Review Of Arkansas Pastor's Sixth Letter

I have just received Pastor E. W. Johnson's "reply" to my article which appeared in the February 24 issue. If our readers wish to have a copy of his letter, I'm sure they can obtain it from Brother Johnson. His address is Calvary Baptist Church, Pine Bluff, Arkansas.

I am not printing the letter in this paper because it is in general only composed of repetitions, evasions, dodges, misrepresentations, false charges, and irrelevant questions. As a matter of fact, his letters throughout this exchange have borne these characteristics. But it has been evident in his past few letters that he has "dripped out," so far as any more arguments in defense of his unscriptural views are concerned.

I have tried to meet — and believe that I have met — every one of his arguments and I consider it to be only a waste of time and space to print any more of Johnson's lengthy letters in full. What he says that is to the point and of any significance, I'll be glad to quote and comment upon; but I refuse to print any more of his repetitions, evasions, dodges, etc., etc. Any one who doubts that his letter is such as I have described it may order a copy from him and judge for himself. I have had several to comment about his methods and am not alone in my evaluation of the manner in which he has written.

Now as for his present letter, he makes his usual reference to the Philadelphia Confession on the church, but makes no mention of the confession on baptism, the point on which I originally questioned him. On the first page, the only significant remark that I find is as follows:

"Both the ancient Greeks and Hebrews used their words for assembly in both a local and general sense. The Greeks not only thought of themselves as being members of their local *ekklesias* but also as being members of the general assemblies of all Hellas at the Olympiads. The Hebrews also thought of themselves as being members of their local convocations, Lev. 23:3, and of the general assemblies of their nation."

The truth is, there is no such thing as a "universal invisible *ekklesia*" in any Greek or Hebrew writings. The assemblies were all located and visible.

It has been shown by both B. H. Carroll (*Ecclesia—The Church*) and Jesse B. Thomas (*The Church and the Kingdom*) that "*ekklesia*" is never used in Greek literature of any assembly that did not actually assemble.

* * *

On page two he supposedly "answers" my questions. (Incidentally, I suppose you have noticed that all Bro. Johnson has done by way of a "reply" to my articles is to pick out my questions and supposedly answer them. In other words, he completely dodges everything else).

He numbers my questions and comes up with six of them. As a review of his answers, I note—

On question No. 1: I asked — "Can you carry us back any further in Baptist history on the issues at hand, quoting any other confessions prior to these? Also what is the first Baptist confession, to your knowledge, to refer to the universal and invisible church?"

The only reply was a statement quoted from a late Waldensian confession which he had previously quoted.

On question No. 2: I asked about John Gill's premillennialism. Johnson is a postmillennialist and he had quoted Gill on the church as if Gill represented all of the Baptists of his day. On the basis of that, he tried to condemn me by Gill's statement. But when I turned that kind of argument around on Johnson's postmillennial position, he didn't like it and says: "A person's position on the millennial question does not make him a Baptist nor does it exclude him from being a Baptist." Well, nobody said anything about that; but Johnson simply used this as a dodge of the questions which I asked. If I'm condemned by Gill, so is Johnson.

On question No. 3: I pointed out that Gill agrees with us on Hebrews 12:22 (note: in TBE, there was a misprint of this reference; however, I corrected it on the copy sent to Johnson). Then I asked: "Does Gill represent the view of Baptists of his day on this passage? If so, this shows that your view is a late development, doesn't it?" Instead of dealing with that, Johnson quotes from Gill on Hebrews 12:23. A complete dodge!

On question 4: I asked for "one interdenominational, ecumenical, unionistic leader who does not believe in the universal invisible church theory." Johnson did not name a single person! Rather he tries to make these men not believe what they say they do believe! He says, "Not one, but all, in spite of all their pretensions to the contrary cannot believe in the universal, invisible church as set forth in the Scriptures." Bro. Johnson, you may not like the company of these unionists, but it is yours! They believe your theory, whether you like it or not. John R. Rice, Billy Graham, Bob Jones, and other "fundamental" unionists, as well as the more liberal unionists of the NCC, are of your faith in this regard.

On question 5: the "answer" to this series of questions was a complete dodge, with not even a semblance of an answer. It would be wasting space even to quote my series of questions again for Johnson is no wise touches them.

However, in what he gives as an "answer," he makes one very significant remark. He plainly admits what we have so long contended, namely that the universal invisible church theory is undermining of the whole truth concerning baptism and the church.

He says: "And the whole of landmarkism will fall when this third point (of no invisible church) falls."

What he refers to as "landmarkism" includes such doctrines as church perpetuity, church authority, and authorized baptism. So he has clearly admitted the point that if one believes the invisible church theory, he will — if logical — reject these other truths. That's what we've been saying for years and that's why we have no use for the heresy.

On question 6: I asked for the first reference in history to the invisible church theory and Johnson quotes Tertullian. However, Tertullian does not use either "universal" or "invisible" in his statement. Johnson thus did not answer the question again.

Then Johnson gives me seven questions. I am again only dealing with what he asks or says

that is of any significance. He asks:

"Can you give me good reasons why a landmarker should not be willing to wear the name GRAVIAN since J. R. Graves is your spiritual father?"

In 1811, nine years before J. R. Graves was even born, Jesse Mercer wrote a circular letter for the Georgia Association in which he presented "his reasons for regarding the administration of baptism by Pedobaptists, though in the proper mode, as invalid." In this letter, among Mercer's reasons are following:

"The Apostolic Church, continued through all ages to the end of the world, is the only true gospel church."

"All churches and ministers who originated since the apostles, and not successively to them, are not in gospel order; and, therefore, can not be acknowledged as such."

He goes on to say this about the Pedobaptists:

"They are connected with 'churches' clearly out of the apostolic succession; and therefore, clearly out of the apostolic commission."

On the question of succession, he adds:

"But it should be said that the apostolic succession can not be ascertained, and then it is proper to act without it; we say that the loss of the succession can never prove it futile, nor justify any one out of it. The Pedobaptists, by their own histories, admit they are not of it; but we do not, and shall think ourselves entitled to the claim until the reverse be clearly shown. And should any think authority derived from the Mother of Harlots sufficient to qualify to administer a gospel ordinance, they will be so charitable as not to condemn us for professing what is derived from Christ."

Should Bro. Johnson think we should be called "Mercerians," I remind him of the history I have previously called to his attention regarding the Baptists of the Philadelphia Association in their rejection of Pedobaptist immersions (Dec. 30, 1961, page three of TBE). Should he think we should be called "Philadelphians" because of

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Eternal in Duration,
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Infinite in Scope,
Regenerative in Power,
Infallible in Authority,
Universal in Interest,
Personal in Application,
Inspired in Testimony,
Write It Down,
Work It Out,
And Then — Pass It On.

—Author Unknown

Read It Through
Pray It In,

And Then — Pass It On.

this, then I remind him of the claims of the Waldenses again. They claimed to be the only churches of Christ, with succession from apostolic times. And I can name others, if he wishes.

As for J. R. Graves, we are honored to be spiritually related in Christ and in Divine Truth to this greatly used man of God. But we do not see any particular reason for wearing his name.

Under another question, Johnson asks:

"You say that non-Baptist Christians are not in the body of Christ. How then can they be Christians because the body of Christ is but an expression of our living union with Christ and there can be no salvation without vital union with Christ?"

If you would be willing to stick with the Bible for DEFINITIONS of FIGURES, instead of using your own imagination, you might be able to see the truth. The figure "body" is used of the church (Eph. 1:22, 23), not to Christ and salvation. Paul refers to the church at Corinth as the "body of Christ." This was not your imaginary invisible church, but a located and visible assembly of people. Paul says that there is "one body," not two, so that figure applies to the Lord's church, not to your theory. Men become Christians and then are added to

the church (Acts 2:41, 47, 12:13), the body of Christ.

Then Johnson follows with question: "You say that non-Baptist Christians are not in the body of Christ. How then can you believe them to be saved from marriage to Christ there be no salvation?"

"Marriage to Christ," use it here, is only a metaphorical union with Christ through the Holy Spirit. However, the church, bride of Christ, has not yet been married! Revelation 19:7-9 clearly reveals that the marriage of the Lamb is future. Then, too, your church to Christ as a chaste virgin. So you see the marriage is future. If you would simply card your false theory, you not find these things to be difficult to understand.

Then in his last question, son talks about our position involving Christ having bodies and brides. He runs here by trying to do what he called "making a point to stand on all fours." The reference to "body" and "bride" are figures to illustrate, to an extent, certain truth. When figures are examined so meticulously one runs into absurdities, carried them too far. I think Lord had respect to His creation (Cont. on page thirteen, col.



30 BUSHELS OF GOOD

Last year one of the brethren who attended our Bible Conference said that he got more than "30 bushels of good" by way of spiritual blessing from the Conference. It is our desire that he and many others shall be blessed in the same way in 1962. When you see our program that we are planning, I am sure that you will agree that "30 bushels" will be forthcoming.

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Testament church.

"WHO MAKETH THEE TO DIFFER?"

John Newton, the author of the hymn, "Amazing Grace," in better to a young man who had been inquiring about the Calvinistic position on election and perseverance, offered the following thoughts for the young man to consider regarding the fullness of election:

"Admitting, what I am sure you will admit, the total depravity of man nature, how can we account for the conversion of a soul to God, unless we likewise admit election of grace? The work must begin somewhere. Either the sinner first seeks the Lord, or the Lord first seeks the sinner. The former is impossible, if by nature we are dead in trespasses and sins; if the god of this world has blinded our eyes, and main- tains the possession of our hearts; if our carnal minds, so far from being disposed to seek God, are bent on enmity against Him.

Let me appeal to yourself. I think you know yourself too well to say, that you either sought or saw the Lord first; perhaps you were conscious, that for a season, you had resisted His call; and must not have perished, if He had not made you willing in the day of His mercy, and saved you in defiance of yourself. In your own case, you know that He began with chastity; and it must be the case universally with all that are call-

ed, if the whole race of mankind are by nature enemies to God.

"Then farther, there must be an election, unless ALL are called. But we are assured that the broad road, which is thronged with the greatest multitude, leads to destruction. Were not you and I in this road? Were we better than those who continue in it still? What has made us differ from those who are now as we were? Grace. Then this grace, by the very terms, must be differentiating, or distinguishing grace: that is, in other words, electing grace. And to suppose, that God should make this election or choice only at the time of our calling, is not only unscriptural, but contrary to the dictates of reason, and the ideas we have of the divine perfections, particularly those of omniscience and immutability.

"They who believe there is any power in man by nature, whereby he can turn to God, may contend for a conditional election upon the foresight of faith and obedience: but while others dispute, let you and me admire: for we know that the Lord foresaw us (as we were) in a state utterly incapable either of believing or obeying, unless He was pleased to work in us to will and to do according to His own good pleasure."

These are thoughts for all to

consider. I am convinced that the person who has truly experienced Holy Spirit conviction, revealing his depravity, cannot doubt that God made him to differ from another. Those who teach otherwise have never experienced Holy Spirit conviction, I am convinced.



The Resurrection

(Continued from page one)

sacrifice made for our sins by the Son of God apart from a display of His acceptance in the resurrection of the dead. Therefore we can certainly say that the resurrection demonstrates the validity of such precious truths as the deity of Christ, the virgin birth of Christ, the incarnation of Christ, the power of Christ to save our souls, and the fact that He is worthy of our faith and trust.

I

The first apostles were motivated by the Resurrection of the Lord Jesus Christ.

Their faith was unshakable because they had seen the power of God in the resurrection of Christ from the dead. Therefore they had a faith that was built upon a solid foundation and all the infidelity inside and outside of Hell could not shatter it. This gave the early church the momentum and the impetus that was required for the proclamation of the Gospel in the face of religious opposition and a world that was steeped in immorality and all kinds of sin.

A Message of Power

Think of that small band of Christians, as they composed the early church, going forth to face the world with their message—a supernatural message that the natural man in his own mind would not believe. Friends, there had to be some foundation for the faith which those men had. What was it? It was the resurrection of Christ from the dead that gave them the momentum and the foundation for their message of salvation through Christ. The resurrection was the foundation. It was the badge of apostolic preaching. This was the doctrine that was emphasized in apostolic preaching, for if men were to truly be brought to faith in Christ, it must be in a crucified, buried, and risen Christ. Not simply Christ as an example, not simply Christ as a teacher of morality

and ethics, but it was a resurrected Christ who had died to pay for sins.

Notice the message of the apostles of the early church:

"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his RESURRECTION." — Acts 1:22.

"This Jesus hath God RAISED UP, whereof we all are witnesses." — Acts 2:32.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath RAISED UP, having loosed the pains of death: because it was not possible that he should be holden of it." — Acts 2:23,24.

"And killed the Prince of life, whom God hath RAISED UP FROM THE DEAD: whereof we are witnesses." — Acts 3:15.

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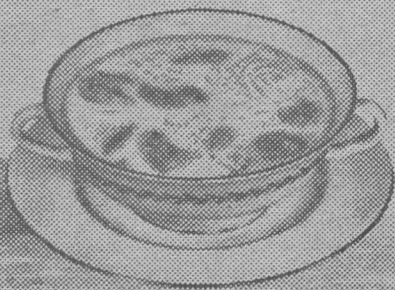
"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God RAISED FROM THE DEAD, even by him doth this man stand here before you whole." — Acts 4:10.

(Continued on page 6, column 1)

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The Resurrection

(Continued from page 5)

"And with great power gave the apostles witness of the RESURRECTION of the Lord Jesus: and great grace was upon them all."—Acts 4:33.

"The God of our fathers RAISED UP JESUS, whom ye slew and hanged on a tree."—Acts 5:30.

When you examine the preaching of the early church you will see that their message was one of

power, because it was based upon the resurrection, and thus great power and grace was upon the early church.

II

Secondly, I'd like to call your attention to the resurrection of Christ in prophecy and in type.

The Bible is full of prophecies and types of Christ. In fact, the whole Old Testament worship is nothing more than a prophecy and a type of the coming Christ who was to fulfill every jot and tittle of these prophecies and shadows of old.

Let us notice the fact of CHRIST'S COMING as prophesied:

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Siloh come; and unto him shall the gathering of the people be."—Gen. 49:10.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deut. 18:15.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring

forth judgment to the Gentiles."—Isa. 42:1.

The Lord Jesus Christ Himself interpreted Isaiah 42:1 as being a prophecy made of the Son of God. So the fact of Christ's coming was prophesied in the Old Testament.

Also the VIRGIN BIRTH of Christ was prophesied:

"Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Mt. 1:22,23.

The PLACE OF CHRIST'S BIRTH was prophesied:

"But thou, Bethlehem Ephraim, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting."—Micah 5:2.

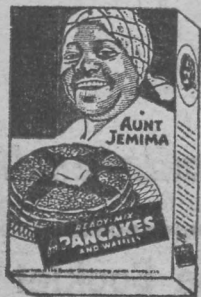
Christ was born in Bethlehem of Judah, as the prophet had declared.

The SUFFERINGS and DEATH of Christ are vividly revealed:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:3-6.

The eunuch asked Philip of whom the prophet spoke, and Philip began at the same Scrip- (Cont. on page seven, column one)

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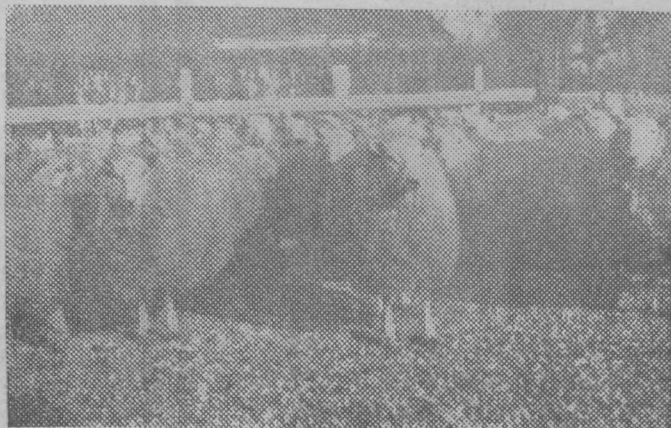
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Lord hath said unto me, Thou art my Son: this day have I begotten thee."—Psa. 2:7.

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."—Acts 13:33.

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:46,47.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26:19.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Mt. 27:52,53.

The fact that Paul used the Old Testament to preach the resurrection is further proof that the

(Continued on page 8, column 1)

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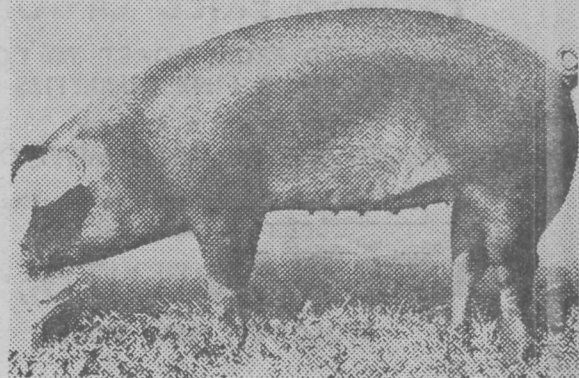
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The Resurrection

(Continued from page 6)
and preached unto him Jesus. Isaiah 53 promised of the sufferings and death of the Lord as Christ.

likewise, the RESURRECTION of Christ is declared by the proper Scripture:

For thou wilt not leave my soul in hell; neither wilt thou suffer the Holy One to see corruption."—Psa. 16:10.

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; seeing this before spake of the resurrection of Christ, that his flesh was not left in hell, neither did his flesh see corruption."—Acts 2:29-31.

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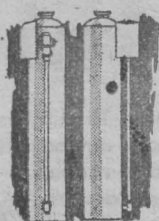
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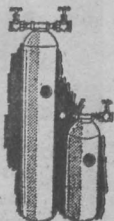
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The Resurrection

(Continued from page seven)
resurrection is mentioned there-
in. It amazes me to see the ignor-
ance of the people who say that
there is nothing about the Lord
Jesus Christ in the Old Testa-
ment. It amazes me in view of the
fact that the early preachers, es-
pecially Paul, used the Old Testa-
ment Scriptures in convincing the
Jews of the fact that Christ was
the Messiah, that He must die
and be buried, and be raised for
our justification.

We read:

"And Paul, as his manner was,
went in unto them, and three
sabbath days reasoned with them
out of the scripture, opening and

alleging, that Christ must needs
have suffered, and risen again
from the dead; and this Jesus,
whom I preach unto you, is
Christ."—Acts 17:2,3.

Notice that it says, "reasoned
with them out of the scriptures."
What Scriptures? The Old Testa-
ment, for it was the only Scrip-
ture they had.

Types of the Resurrection

There are at least **THREE**
TYPES of the resurrection that I
call your attention to at this
time. First of all, the resurrection
of Isaac, in a figure.

"By faith Abraham, when he
was tried, offered up Isaac: and
he that had received the promises
offered up his only begotten son.
Of whom it was said, That in

Isaac shall thy seed be called:
Accounting that God was able to
raise him up, even from the dead;
from whence also he received him
in a figure."—Heb. 11:17-19.

Abraham was a type of God the
Father and Isaac a type of the
Son of God. As Abraham offered
up Isaac on the altar, we have a
type setting forth the fact that
God the Father delivered His Son
upon the altar in sacrifice for
our sins. I know that in actuality
Isaac was not slain, but the Word
of God indicates that Abraham as
much as slew Isaac in his own
purpose so as to fulfill the pur-
pose of God in this type. The
verse says, "He received him in a
figure." If that sacrifice is a type
of God the Father offering up
God the Son, what is the "receiv-
ing again" but a type of the resur-
rection of the Lord Jesus Christ
and His ascension back into Heav-
en to be with the Father?

The Ark

There is a second type of the
resurrection—the ark prepared by
Noah.

"Which sometime were disobe-
dient, when once the longsuffer-
ing of God waited in the days of
Noah, while the ark was a pre-
paring, wherein few, that is, eight
souls were saved by water. The
like figure whereunto even bap-
tism doth also now save us (not
the putting away of the filth of
the flesh, but the answer of a
good conscience toward God), by
the resurrection of Jesus Christ."
—I Pet. 3:20,21.

Notice, the Bible says, "saved
by water," but the Greek is "sav-
ed in water." They were saved in
water because they were in the
ark before the flood ever came.
The Campbellites like to make a
play on the "by water," but I'll
guarantee you one thing, they
wouldn't have gotten very far "by
water" back at the flood. It was
far better to be on the inside of
that ark before the water ever
came, than to try to be saved "by
water."

Also notice it says, "The like
figure whereunto even baptism
doth also now save us." There are
two types here. There is not a
type and an anti-type, but two

types. The ark is a type, and bap-
tism is a type — both of our sal-
vation by Christ.

Then it says: "save us by the
resurrection of Jesus Christ." If
the ark is a type of our salvation,
setting forth salvation by Christ,
let us consider the ark for a mo-
ment.

First of all, the ark is a **type of**
Christ. The ark was made of
wood. Trees had to be cut down.
Life was sacrificed. The Lord Je-
sus Christ's life was sacrificed
that we might enter the ark of
safety also. The flood that came
upon the ark represented the
wrath of God. As a matter of fact,
it was a display of the wrath of
God against sin and He destroyed
the wicked. Friends, the wrath of
God was poured out on the Son
of God for us. But being on the

inside of Christ, by election
grace, the wrath of God is
poured out upon us. We are
the inside of Christ, as Noah
his family were on the inside
of the ark. So the ark gives us
representation of the wrath of
God poured out on Christ our
Savior. We are in Him by representa-
tion chosen in Him before the foun-
dation of the world, and we
were saved by Christ at Calvary via represen-
tation. The wrath of God was
poured out, but it didn't touch
Christ. He was the one
that suffered and endured it.

Now what happened to
the ark? Eventually it came
out of that flood and Noah and his
family came out safely in a
new world. That is a type of the
resurrection of Christ. As Christ

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swallowed Jonah and Jonah was there for three days and three nights and then came forth on to the land, so the Lord Jesus was in the heart of the earth for three days and three nights and then came forth.

From these three types that I have given you, I think you can see that the resurrection of Christ is revealed in the Old Testament Scriptures, and certainly it is a blessed truth that we find throughout the Word of God.

III

Now thirdly, the resurrection of Christ was taught by Christ and His apostles.

We have read some of the statements by the apostles, but in a more emphatic way let's go again to the New Testament and read concerning the resurrection. To reject the truth of the resurrection one must reject the Lord Jesus Christ Himself because He asserted this truth. He said that He would die and rise again, and He revealed Himself to His disciples after that death and said that He had been raised again. So if one rejects the resurrection of Christ, he might as well reject Christ as being a falsifier, a fake, and a liar, and reject all that He said. I don't see why people want a part of it and then say the rest of it is fable, when the same person that spoke one thing spoke the other.

Let's read:

"From that time forth began Jesus to shew forth unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and BE RAISED AGAIN the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."—Mt. 16:21,22.

"And while they abode in Galilee, Jesus said unto them, The

Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall BE RAISED AGAIN. And they were exceeding sorry."—Mt. 17:22,23.

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12:23,24.

"Then said Jesus again unto them, I go my way, and ye shall

seek me, and shall die in your sins: whither I go, ye cannot come."—John 8:21.

In this Scripture He could not have been talking about the grave, because they certainly could go to the grave. He was talking about a resurrection and an ascension into Heaven.

Well, did the apostles of Christ preach the resurrection? Let's have a roll call.

SIMON PETER said:

"Him God RAISED UP the third day, and shewed him openly."—(Continued on page 10, column 1)



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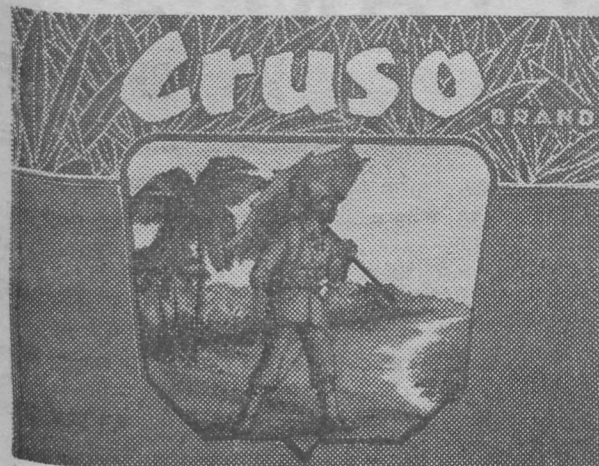


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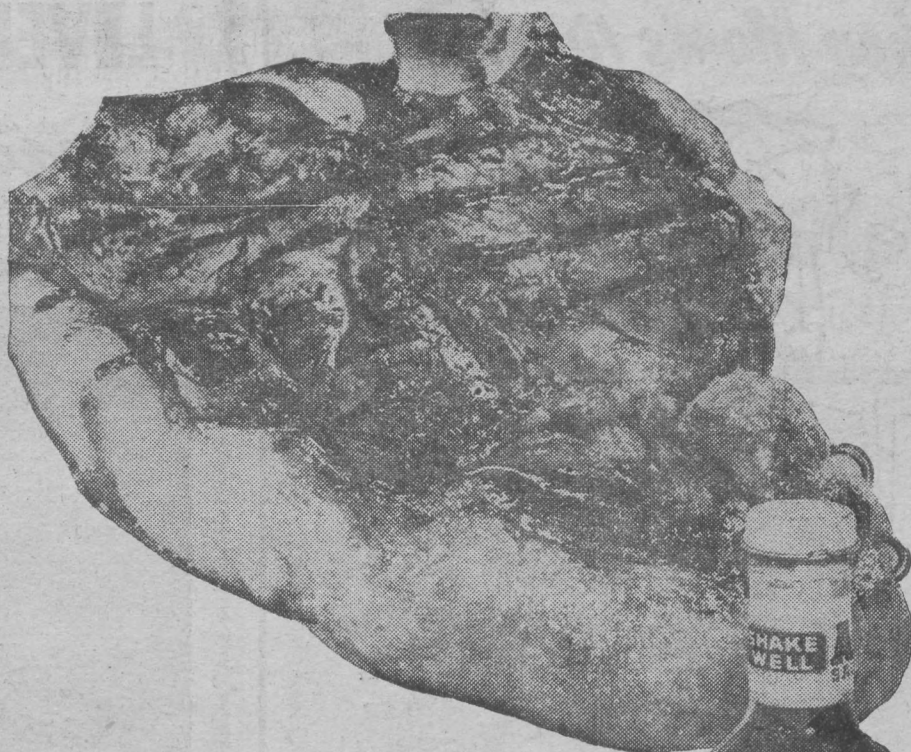
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The Resurrection

(Continued from page nine)
Acts 10:40.

PAUL said:

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." — Acts 17:31.

JOHN said:

"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 20:31.

The OTHER APOSTLES could be wrapped up in Acts 1:22, which says:

"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with US of his resurrection."

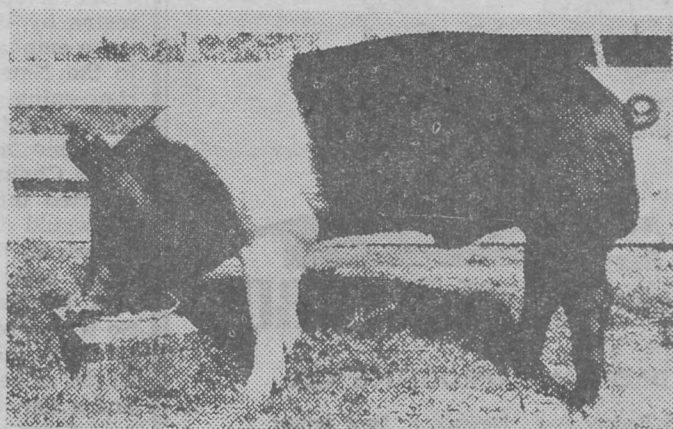
The apostles were witnesses of that resurrection.

Now let's notice the testimony of others as to the resurrection of Christ.

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said unto the women, Fear not here: for he is risen, as he said. yet for I know that ye seek Jesus, Come, see the place where the which was crucified. He is not Lord lay."—Mt. 28:5,6.

The WOMEN:

"And she went and told
(Cont. on page eleven, co

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The Resurrection

continued from page 10)
ad been with him as they
ed and wept."—Mark 16:10.



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"And they remembered his words, And returned from the sepulchre, and told them all these things unto the eleven, and to all the rest."—Luke 24:8,9.

The SOLDIERS:

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ear, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."—Mt. 28: 11-15.

I want to read you a quotation I have copied from an individual who commented on the soldiers in their relationship to the resurrection. This individual was Mr. W. E. Findley, a lawyer from Mississippi. He heard a conversation while aboard a train, be-

tween two men who were discussing the possibility of being deceived about the resurrection. He observed some things about the soldiers and the story they were bribed to tell. He lists these absurdities that are involved, if people believed the false statement made by the soldiers, after they were paid to lie:

- "1. They must believe that 64 Roman soldiers, under the penalty of death, all slept at once.
2. They must accept the testimony of sleepers.
3. They must believe that the disciples, who were so afraid and turned away from Christ at one time before His death and then went away once He was crucified, all at once became tremendously bold — they went back and stole the body from 64 Roman soldiers standing guard.
4. They must believe that the thieves took plenty of time to fold up the grave clothes and place them neatly to one side as the grave clothes were found.
5. They must believe that those disciples would risk their lives for a dead imposter, when they

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would not for a living Saviour at the time when Christ was betrayed into the hands of men."

Well, the HOLY SPIRIT also bears witness:

"And we are his witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey him." — Acts 4:32.

Every time we observe the LORD'S SUPPER we acknowl-

edge that we believe that Christ was raised from the dead and that He is coming back again.

BAPTISM likewise witnesses to the resurrection:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should also walk in newness of life." — (Continued on page 12, column 1)

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According to I Corinthians 15:20, if Christ were raised up, even so we shall be raised up. If the resurrection is not true, Christianity is a farce, for it is built upon the doctrine of Christ's resurrection. If the resurrection is not true, our faith is a vain deception and an empty hope, and eternity is uncertain because we are left with the mystery of the future.

If Christ did not rise, then He was an imposter and the apostles were fools and deceivers. They should have had better sense than to tell the story of the resurrection. If Christ were not raised, why should they suffer the possibility of death and certain persecution for the sake of a deceiver who was not alive. Friends, Christians are "suckers" if the resurrection is not true. Paul says, "We are of all men most miserable." We are the greatest "sap-heads" on earth if Christ is not raised from the dead.

The Resurrection

(Continued from page eleven)
Rom. 6:4.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." — I Cor. 11:26.

IV

In closing, let me just briefly state what the resurrection has accomplished.

What Christ accomplished, He did as a representative of His people, His elect, who were bound up in Him. He was their surety.

The resurrection stamps the Bible as true because the Bible tells us of it.

The resurrection declares the deity of Christ.

The resurrection reveals God's acceptance of Christ's sacrifice for sin.

The resurrection gives us solid ground for full confidence in God and in Christ.

The resurrection insures our resurrection from the dead. According to I Corinthians 15:20, if Christ were raised up, even so we shall be raised up.

In conclusion, I want you to notice what the ascension of Christ implies. He was raised from the dead and ascended. Beloved, His ascension into Heaven, being our representative, implies that we also shall have an ascension into Heaven. We already have ascended in our representative, and if so, we shall one day ascend.

"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." — I Thess. 4:17.

Then, too, His ascension is further proof of our victory over the grave. Christ did not simply rise from the dead and go back living in this old earthly life again. He did not stay here. However, many people would like to, for Heaven is too holy for them and Hell is

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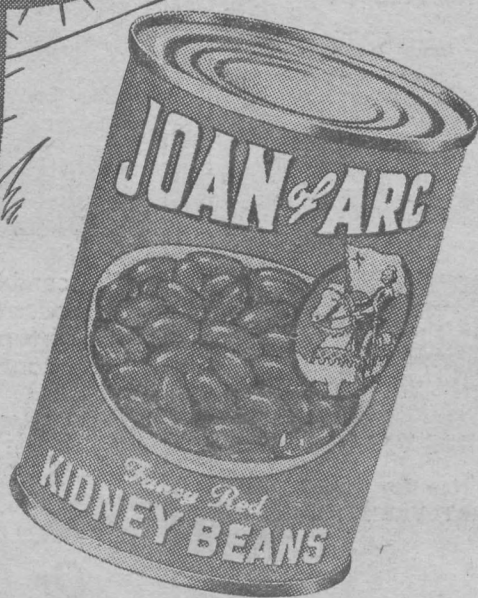
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 - 2 cups canned tomatoes (No. 2 can)
 - 2 cups JOAN OF ARC Fancy Red Kidney Beans (No. 2 can drained)
 - 2 teaspoons sugar
 - 2 teaspoons salt
 - 2 tablespoons chili powder (or less) diluted in
 - 2 tablespoons warm water
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What Kind Of Baptism Should Baptists Accept?

By D. G. DIAMOND

Does the Lord have the right to baptize? The Lord founded his church (16:18) and He gave His orders and authority to Peter, and He gave no one else the right or authority to baptize. The Lord had nothing to do with the various organizations set up on the earth since he founded the church.

Does the Lord establish the Methodist Church and give it the right to pour a little water or sprinkle a little water on a person's head and call it baptism? Does the Lord establish the Presbyterian church and give it the right to baptize infants? The answer is, No!

Does the Lord establish the Baptist church and give it the right to baptize people in order to the remission of sins? The answer is, No!

Does the Lord give any one the right to baptize, other than his church? The answer is, No!

Does a true Baptist church will refuse and turn down any baptism other than baptism performed by a true Baptist church. Any other baptism is and foreign to the word of

according to Johnson's method of handling figures. Instead of interpreting figures in the light of definite truth about that for which the figures stand, he interprets that for which the figure is used by what he thinks he knows about the figure itself. So when he comes to "bride," he thinks about the human relationship of one man to one woman in marriage and says, "Well, the church must be one big universal woman." But even Johnson will have to back down from such a method; the church is made up of many individuals and if our view is wrong, he is wrong on the same count.

This concludes my review of Johnson's latest letter. Had it been suitable I would have liked to have printed it in full in TBE, but his last few letters have been of such a nature that we feel that it is only a waste of time and space to do so. I requested last week that Bro. Johnson make his reply to that article his last in this exchange. Since he evidently has nothing else to say but what he has repeated again and again, and since he refuses to deal with the basic issues concerning which I first wrote to him, then there seems to be no alternative left but to bring our discussion to a halt.

Why All Sound Baptists . .

(Continued from page three)

lot of good people out there in those churches." They may be good people in some respects, but if they are saved they are not saved because of the error they teach. God said, "If they speak not according to my word, it is because there is no truth in them." It takes the truth to save. That is why we ought to stand for the doctrines today. Every ordinance and every command that God has given us has been revealed to us by His grace that we might stand, as His church, and proclaim it. How can you expect the church to know it if they never hear it? We should stand for the faith in this day.

Somebody might say, "I would like to have been back there with Paul and walked with him," or "I would like to be alive a hundred years from now and then I'd walk that way." But God in His purpose has placed you and me today in His church to proclaim His truths in the church that God might get glory out of it according to His plan.

Do you love God? Do you love His Word? Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?" If you do not believe the things taught at this Bible Conference and you do not aim to stand for them, when you go home take that name "Baptist" down from over your church and join a heretical church. But if you are a Baptist, when you leave this place, go back to your church and stand for the truth. You may be standing for the truth, but if you are not, you are not honoring and glorifying God. If you want to honor and glorify God, then go back and stand for the truth in the church because we need it in this day. Also, lead your church to support THE BAPTIST EXAMINER, for it teaches these truths.

"God's Love"

(Continued from page 1)

do it.

Somebody may say, "Brother Gilpin, doesn't the Bible say that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?" Lots of people read John 3:16 and they take the word "world" that is quoted here and they say that it means everybody—every man, every woman, every boy and every girl—is loved by Almighty God. Beloved, I only need to read you one verse from the Bible to prove that is not true. Listen:

The Supernatural Origin And Nature Of The Bible, God's Infallible Word

By ARTHUR W. PINK



A. W. PINK

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

This would tell us that there was at least one man in the world that God didn't love. Then if there is one man that God didn't love, John 3:16 ought to be interpreted in the light of this passage in Romans 9:13. If God didn't love one man then you can't say that the word "world" indiscriminately includes every man, woman, boy or girl within this universe. I say to you, that word "world" as used in John 3:16 needs to be understood in the light of all the balance of the Word of God.

For example, we find the Lord Jesus interceding in His high priestly prayer of intercession, and he prays saying:

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."—John 17:9.

You will notice that in His prayer, Jesus Christ didn't pray for everybody indiscriminately, for rather He said, "I pray not for the world, but for them which thou hast given me."

Now I am contending that the ones that Jesus Christ prayed for are the exact ones that God the Father loved from the foundation of the world. Listen:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."—John 13:1.

Now who did Jesus Christ love unto the end? This text tells us, "Having loved his own." It doesn't tell us that Jesus Christ loved everybody within the world, but He loved His own which were in the world, and having loved them, He loved them unto the end.

I ask, whom does God love, and I say we have the answer right here in these few verses.

I wish from a human point of view that I could say that I loved everybody that was in the world, and that everybody loved me. Wouldn't it be wonderful if such a relationship existed? I would that I could say that I loved God, and God loved me, and that every man in this world loved God, and God loved every man. Wouldn't that be a wonderful relationship if we could say it? Beloved, in spite of what we might desire to say, the facts stare us in the face from the Word of God that Jesus Christ prayed for the elect of God. I John 4:10 tells us that Jesus Christ died for the elect of God and John 13:1 tells us that He loved His own which were in the world and that He continued to (Continued on page 15, col. 1)

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A sketch of the author's amusing life is also contained in this volume.

The Divine Authorship of the Bible is a truth of basic importance, for it is the starting-place of all doctrinal discussion. Not until the question of the absolute sufficiency and authority of the Scriptures have been settled are we really prepared to own them as the final court of appeal. On the foundation of the inspiration and inerrancy of the Word of God rests the whole edifice of Christian truth. Grant that the Bible is what it claims to be, namely an infallible communication from the Lord Himself, and at once we have a platform upon which we can meet together to discuss the vital truths of our faith. But once let go this truth of the Divine Authorship of the Bible and we are left like a ship without a rudder, chart, or compass.

It is, therefore, impossible to over-estimate or over-emphasize the importance of our present subject. The Inspiration of the Scriptures is the strategic center of theology, and the one point against which Satan is ceaselessly directing his fiercest assaults. If a preacher is unsound on this truth he is at once discredited and disqualified to teach God's truth at all.

Is it possible to be sure beyond all doubt that the Bible is the Word of God? Certainly it is. God has not left Himself without witness, rather has He been pleased to give us "many infallible proofs." If the Bible is a unique Book, we should expect to find it has unique credentials; if the Scriptures are a Divine revelation we should expect to discover the Divine autograph stamped upon them; if the Bible is the Word of God we should expect to find in it many things which men were incapable of originating.

And, as we turn to the Bible and study it reverently, diligently, and prayerfully, we shall find these expectations are fully realized. The evidence is so full, the infallible proofs are so many that God Himself is the Author of the Book which bears His name, that our chief difficulty is to make a selection. In this article we shall confine ourselves to one of the more simple and obvious lines of demonstrating the superhuman origin and nature of the Bible.

The Character of its Contents Evidences the Divine Authorship of the Bible

Summed up in a brief statement the force of this argument may be put thus: the unique teachings of the Scriptures imply a unique Origin. On every great subject of which the Bible treats its teaching differs radically from that of every other book. What the Scriptures have to say on all its leading themes is so contrary to the thoughts and ideas of men, that we are obliged to conclude that it is impossible that the human mind invented them.

1. Take the Teaching of the Bible about God Himself.

What does the Bible reveal concerning God? It represents Him as the One uncaused, uncreated, eternal Being in the universe, without beginning and without end—a representation to be found nowhere else in all the realm of literature.

It represents Him as a Trinity in Unity: one God, and yet three Persons, Father, Son, and Holy Spirit, equally God and yet not three Gods—a conception which altogether transcends the grasp of the finite intellect, and therefore could not have had its birth there.

It represents God as the Supreme Being, absolute Sovereign, doing "according to His will in

the army of heaven, and among the inhabitants of the earth, so that none can stay His hand, or say unto Him, What doest Thou?" (Dan. 4:35).

It represents Him as the Potter, and His creatures as the clay, to be moulded as pleaseth Him best.

It represents Him as "The Judge of all the earth," unto Whom every one shall yet render an account (Rom. 14:12).

It represents Him as inflexibly Just: so just that "He will by no means clear the guilty."

It represents Him as being absolutely Holy: dwelling in light inaccessible; so Holy that He is "of purer eyes than to behold iniquity" (Hab. 1:13); so Holy that even the heavens are not clean in His sight.

It represents Him as Immutable, as the One who changeth not, being without "variableness" or "shadow of turning" (Jas. 1:17).

It represents Him as being Love, love which "passeth knowledge," a love which was manifested in the giving of His only begotten Son to die for a world of rebels that had forfeited every claim upon His notice.

It represents Him as "the God of all Grace," providing a salvation, "without money and without price," for those who merit naught but eternal damnation.

Now we submit to the candid reader, that no man and no number of men ever invented such a God as this! Such a delineation of Deity is as far above human conception as the heavens are above the earth. Ransack the writings of the ancients, study the religions of heathendom, explore the whole realm of human literature, and nowhere is anything to be found which can compare for a moment, with the sublime and exalted description of the Divine Character which is discovered on the pages of Holy Writ.

2. Take the Teaching of the Bible about Man.

Unlike every other book in the world the Bible condemns man and all his doings. The Bible never eulogizes his wisdom nor praises his achievements, instead, it declares that "every man at his best estate is altogether vanity." What human mind ever invented such a declaration as that? Instead of teaching that man be (Cont. on page fourteen, col. one)

The Sovereignty Of God
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By A. W. PINK
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Kansas Pastor's Letter

(Continued from page 4)

common sense" when He inspires these figures and anyone who sees them to erroneous ex-heres manifests his lack of good judgment, not to mention Spirituality.

The figure "body" is manifestly rarely used to emphasize the unity of the church and the relationship of each of its members (1 Cor. 12). The figure "bride" is rarely emphasizing the close relationship of the church to her Lord (Eph. 5).

Bro. Johnson thinks it wouldn't be right for Christ to have many "bodies." What Johnson fails to understand is the figure's teaching as to harmonize with scriptural truth about the church. Instead of doing this, he takes the figure, disregards its scriptural foundation, and forms his thoughts about the church upon the basis of an imaginary theory as to the nature of the church.

Other words, if we used Johnson's method, we would come up with ideas like this: The Bible is to Christ as a lion; a lion has four legs, therefore Christ has four legs! Now that is

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'Twas A Sheep, Not A Lamb

'Twas a sheep, not a lamb, that strayed away
In the parable Jesus told:
A grown-up sheep that had gone astray
From the ninety and nine in the fold.

Out in the meadows, out in the cold,
'Twas a sheep the Good Shepherd sought;
Back to the flock and into the fold,
'Twas the sheep the Good Shepherd brought.

Why, for the sheep, should we earnestly long
And so prayerfully hope and pray?
Because there is danger, if they go wrong,
They will lead the young lambs astray.

For the lambs follow the sheep, you know,
Wherever the sheep may stray:
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

So, with the sheep, we earnestly plead
For the safety of the lambs
If the lambs are lost, what a terrible cost
Some sheep may have to pay. —Unknown.

The Supernatural . . .

(Cont. from page thirteen)

gan at the bottom, and that he is now slowly but successfully climbing toward the top, it declares that he commenced at the top and through his own wickedness has fallen to the bottom. Instead of teaching that man is a wise, noble, god-like creature, it declares that he is foolish, corrupt, sinful, and vile.

It represents him with a heart that is "deceitful above all things and desperately wicked" (Jer. 17:9).

It represents him with a "mind that is enmity against God" (Rom. 8:7).

It represents him as being "without strength" (Rom. 5:6).

It represents men, all men, as being by nature without capacity to receive the things of God (I Cor. 2:14).

It represents them as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).

It declares that "there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." (Rom. 3:10-12).

Now we submit to the candid reader that such a description of fallen human nature was never invented by the human mind. We submit that such a humiliating picture of man—so utterly unlike that which every other book in the world contains—was never drawn by man. We submit that a delineation of human depravity, such as the Bible depicts, and which is so repellant to the proud heart of the creature, could have been furnished by none other than God Himself.

3. Take the Teaching of the Bible about the World.

Using the term "world" of the world-system in contradistinction from the earth, what are man's thoughts of it? Man thinks

highly of it, for he regards it as his world: it is that which his labours have produced, and he looks upon it with satisfaction and pride. His boast is that the world is growing better. Man's thoughts upon it have been well summarized by the poet thus: "God is in heaven, All's well with the world."

But what saith the Scriptures? Upon this subject also we find that God's thoughts are very different from man's. The Bible uniformly condemns the world and speaks of it as an "evil world." It declares that the "wisdom of this world is foolishness with God." Certainly no uninspired pen wrote that! It says, "Know ye not that the friendship of the world is enmity with God?" (Jas. 4:4).

Certainly none of human kind ever invented that!

It says, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him; For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father" (I John 2:15, 16).

Here, then, we have the Divinely-inspired definition of the world: it is all that is opposed to the Father—opposed in its maxims and methods, its aims and ambitions, its trend and its end. The Scriptures declare that "the whole world lieth in the Evil One" (I John 5:19 R.V.).

This explains why the world hates Christ and His followers, why its wisdom is foolishness with God, why it is to be shunned by His children—it is under the dominion of that old Serpent, the Devil, who three times over is denominated "the Prince of this World."

Again we submit to our readers that the teaching of Scripture concerning the world, teaching which is so radically opposed to all the philosophies and beliefs of men, could have been given by none but God Himself.

4. Take the Teaching of the Bible about Sin.

Men regard sin as a misfortune and ever seek to minimize its enormity. In many quarters sin is simply regarded as ignorance, and the sinner as one who is more to be pitied than blamed. The different terms invented as substitutes for the word sin indicate the low and inadequate views which men have—"mistakes," "short-comings," "imperfections," youthful "follies" they term them, instead of transgressions, iniquities, wickedness, lawlessness.

Unlike all other books, the Bible strips man of every excuse and emphasizes his culpability. In Scripture, sin is never palliated or extenuated, but throughout, its enormity and heinousness are insisted upon. Proverbs 24:9 declares that "the thought of foolishness is sin"—what human mind ever invented such a standard as that? Romans 14:23 proclaims

"Whatsoever is not of faith is sin." Under the Old Testament economy God required that even "sins of ignorance" should have an atoning sacrifice. (Lev. 4).

The Bible teaches that sin is more than an act or a series of acts—it is an attitude which lies behind and produces the act. "Sin is lawlessness" (I John 3:4 R.V.); that is to say, sin is spiritual anarchy. Sin is not merely a non-compliance with God's law, it is an attitude of rebellion against the Law-Giver. The Bible teaches that not only are we all sinners by practice, but that we are sinners by nature, and that each of us has to own, "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:5). Ah, what mortal mind originated such a statement as that!

The Bible does not reserve its severest indictments for any particular class, but condemns all alike. It says, "All we like sheep have gone astray, we have turned every one to his own way" (Isa. 53:6). It declares that, "There is no difference: for all have sinned and come short of the glory of God" (Rom. 3:23).

Now we submit to the candid reader that the Book which uniformly depicts sin as a vile and hideous thing which God hates, which strips man of every excuse, which condemns all his ways, which declares that "every imagination of the thoughts of his heart is only evil continually" (Gen. 6:5), which brings in "all the world guilty before God" (Rom. 3:19), could not have been compiled by man, but must have issued forth from the Thrice Holy One.

5. Take the Teachings of the Bible about the Punishment of Sin.

A defective view of sin necessarily leads to an inadequate conception of what is due sin. Men look at sin and its deserts solely from the human viewpoints, but the Bible lets us know how God regards sin. For one single sin God banished our first parents from Eden. For one single sin He caused the posterity of Ham to lie perpetually under their father's curse. For one single sin He turned the wife of Lot into a pillar of salt. For one single sin He slew Dathan and Abiram. For one single sin He caused the earth to open her mouth so that Korah and his company went down alive into the Pit. For one single sin Moses was debarred from entering Canaan. For one single sin Achan and his family were stoned to death. For one single sin Gehazi was stricken with leprosy. For one single sin Ananias and Sapphira fell down dead. Thus has God exhibited His hatred of sin and the awful severity of His dealings with it.

The Scriptures teach that "the wages of sin is death," death which leads to and ends in the Lake of Fire, which is "the Second Death." Scripture declares that the doom of the one who dies in sin is eternal suffering in conscious torment. It pictures Hell as the place where even a drop of water is denied the agonizing sufferer. It represents the place of punishment as being that "where their worm dieth not, and the fire is not quenched." It de-

picts it as the sphere where reigns "the blackness of darkness forever" (Jude 13), where not a single ray ever penetrates into its awful dismal regions. In short, it pictures the portion of the lost as unbearable and yet as that which will have to be borne, and that "forever and ever."

Now my reader, what mortal mind ever conceived such a fate as this? What sinning man of men ever invented such an indescribably frightful doom as the Bible declares is awaiting every Christ-rejector? Who but the Thrice Holy God, that is alone capable of deciding what is due the sin done against Himself, could have lifted the veil and given us a glimpse of the awful character of sin's "wages?" The fact that this solemn truth is so distasteful to all of us, and is so widely denied by men, is surely proof positive that no man ever invented it. And the fact that Eternal Punishment is taught in the Bible, taught plainly and prominently, is another of the many evidences of its super-human origin and authority.

6. Take the Teaching of the Bible about Salvation.

What must I do to be saved? Such is the earnest inquiry that issues from every exercised heart. That man is a sinner few will deny. That by virtue of his sin man is unfit for the presence of God is recognized on every hand. Even the heathen discern the need for propitiating their "gods." But who can provide an adequate sacrifice? Who can produce that which will be acceptable to the Most High? Who can manufacture the covering which is capable of hiding the shame of our depravity from the eyes of the Thrice Holy One?

By his own efforts man cannot be saved. Adam and Eve wove an apron of fig leaves, but such a device failed to satisfy even themselves, for when the One against whom they had sinned visited the garden in the cool of the day, they hid themselves from Him among the trees! Cain brought an offering of the fruits of the ground, but unto the product of his hands God had not respect. At Sinai the Law was given, not as a means of salvation, but to reveal more plainly man's need of salvation. There is no deliverance through law-keeping is evident, for once for all it stands written, "by the deeds of the law there shall no flesh be justified in His sight" (Rom. 3:20).

Is there no refuge from the wrath to come? Is there no escape from the fully merited anger of a sin-avenging God? Is there no way in which a poor sinner may have remitted the guilt and wages of all his sins? Blessed be God there is, but it is a way that could never have occurred to any of the sons of men. The obstacles which barred the sinner's access into the Presence of God were insuperable to human wisdom and might. God is holy and sin must be punished. God is righteous and the claims of His throne cannot be set aside. God is faithful and the sentence which has gone forth from His mouth must be carried out.

How could God be just and yet the Justifier of the ungodly? How could God be holy and yet receive into His Presence one who is by nature and practice a moral leper? How can God demand the payment of sin's wages, and yet save the one who is a rebel against His government? Such problems as these transcend the reach of man's mind. But God has found a solution, a solution which instead of casting a reflection upon His holy name, magnifies and glorifies it. God's solution is substitution. Another took the guilty sinner's place. The Lamb of God was sacrificed in our stead. On the blessed Head of God's own Son was visited 'the whole of wrath Divine.' And 'payment God cannot twice demand, first at my bleeding Surety's hand, and then again at mine.' Here is God's solution:

Appreciated Comm



(Continued from page 13)

Read the sermon by Bro. R. Gilpin in 1-27-62 issue, is All." That alone is worth other year's subscription, am enclosing \$5.00 for two

Wish I could be more TBE. It has been my only ual food for the last two except the Bible. Our chu without a pastor for the la months and don't know wh get one. Am sending a smatian Wish it could be more, praying for all you worke TBE will continue till comes.

—Mrs. T. S. Boll

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—D. G. Currie

"For He hath made Him sin for us, who knew no we might be made the right- ness of God in Him." (5:21).

Here then is the full and ed answer. Christ has God, and Christ satisfies all who receive Him by On the Finished Work of is the needy sinner inv rest. Nothing to do; all ha done. Nothing to pay; all ha paid. Nothing, now, but ceive eternal life as God in Jesus Christ our Lord must I do to be saved? "Believe on the Lord Jesus and thou shalt be saved."

And here once more the tents of the Scriptures their super-human Orig teaching of the Bible con God's way of salvation test- strates its Divine auth What mortal mind could vided a way whereby God be just and yet merciful, ful and yet just? What intellect would have of a glorious and eternal tion given to Hell-de sinners "without money without price?" And what of man's imagination wou have dreamed of the Glory taking upon Him of a servant and being the likeness of sinful fles der that He might die of the cross to procure for the enemies of God!

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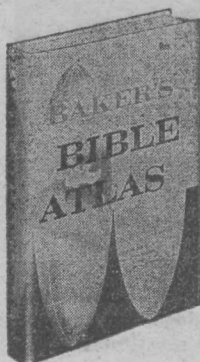
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grace of God . . . hath . . . teaching us that . . . should live soberly, . . . and godly, in this . . . world" (Titus 2:11, 12). . . Christian had been . . . that while a person is . . . through faith in Christ, he . . . the Law of Moses in . . . keep saved. When she . . . God's Word teaches that . . . are not under law but . . . grace, she said, "It's almost . . . to be true." Then she . . . The Bible does seem to . . . but don't you think it . . . dangerous doctrine to teach? . . . Christians knew that, they . . . out and do just any- . . . "You see that that is . . . the Bible teaches; are you . . . now to do all the bad . . . you can think of?" . . . you could have seen her . . . horror as she said, "No, . . . not?" I asked. . . answered quickly, "Be- . . . love the Lord Jesus." . . . as yours the secret of the Chris- . . . less you." . . . prayer. . . Currie.

"God's Love"

ued from page thirteen) . . . Him . . . w no . . . d loves not the world in- . . . he right- . . . im."

II DOES GOD MANIFEST

years ago when I was a . . . teacher I was in Chicago at . . . body Bible Institute for a . . . conference. I heard a speak- . . . ize God's love, and truly . . . a beautiful word picture . . . gave. He told how a wom- . . . is her child to the extent . . . mother will work until the . . . his from he bone in order . . . care of her child. I say to . . . nly, as I sat there and . . . to this man, I never heard . . . picture presented that . . . my soul like this. When . . . ched, he declared that was . . . test manifestation of God's . . . as he did so, I thought . . . at every once in a while . . . will forsake her child. . . member how, just a few . . . prior to that time, I had . . . own to the little box built . . . the side of the road for use . . . passengers and had seen . . . baby that had been aban- . . . I'll never forget how an- . . . man and myself pulled the . . . off that basket and looked . . . upon the face of that little . . . ed, abandoned baby. When . . . this man in Chicago tell- . . . a mother's love is the . . . manifestation of God's . . . thought of that mother who . . . weaken her child — who had . . . birth to a child, only to . . . way and leave it—a mother . . . done what a dumb an- . . . ily under the rarest circum- . . . then would do, yet that mother . . . weaken her child. I listened . . . man as he drew that pic- . . . before our minds, a beauti-

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ful verbal portrait of a manifesta-
tion of God's love, yet I thought,
before he finishes, that mother
may forsake her child, and then
where will his manifestation of
God's love be?

In a Bible Conference not too
long ago after that I heard an-
other man describe the love of
God. Although he described the
love of God in a little different
way, I think his description was
just as wondrous as the first
man's. Whereas the first man had
chosen a mother's love to present,
as he said, the greatest manifesta-
tion of God's love, this second
speaker gave a beautiful picture
of a sunset. Beloved, as I sat there
you could almost see the sun as
it sank down behind the clouds
in the western horizon. Peace and
serenity seemed to fill and flood
the souls of everyone in the au-
ditorium. I thought as I listened
to him, surely this man is pre-
sented to us the greatest mani-
festation of the love of God, that
God would love us enough that
He would allow the sun to go
down and peace and quiet and
serenity settle upon us all. Yet
as I thought, it seemed that I
could see the lightning begin to
flash within the sky, and I could
hear the thunder as it pealed
across the heavens. It seemed to
me that I could see that sunset
obliterated from the verbal can-
vas before us, and it appeared
that all the picture was gone with
the ravages of nature through the
lightning and the thunder and
the blowing of the wind and the
pounding of the rain. I tell you,
beloved, I sat and I thought, and
I mused — suppose that were to
come to pass. Suppose a storm
would break. Where would the
manifestation of God's love be
then?

Then I thought, the greatest
manifestation of God's love is not
a woman who works her fingers
to the bone caring for her child.
The greatest manifestation of
God's love is not a beautiful sun
rising, nor a beautiful rainbow, nor any
of the other beauties of nature.
The greatest manifestation of the
love of God is the most awful
scene the eyes might feast upon—
the scene of Calvary with God's
Son, Jesus Christ, as the sacrifice
nailed to the cross.

As the old song says:

"There is a green hill far away,
Without a city wall,
Where the dear Lord was cruci-
fied,
Who died to save us all."

Beloved, when you stand at the
cross and see Jesus Christ nailed
to that instrument of torture —
when you see Him lifted up and
that cross dropped into the hole
that has been prepared to catch
it — when you see that taunting,
vulgar, blasphemous crowd mill
around the cross and demand that
the Son of God came down there-
from and they will believe upon
Him — when you see the thief
on the one side as he curses the
Son of God and dies in his sins—
I tell you, you see there in that
ugly, blasphemous, repulsive pic-
ture the grandest manifestation
of the love of God, for what God
was doing in the death of His
Son was for you and for me. As
my text says:

"Herein is love, not that we
loved God, but that he loved us,
and sent his Son to be the propi-
tiation for our sins."

If you will stand at the cross
of Calvary to see the Lord Jesus
Christ as He dies, and behold Him
as the blood flows from the
wounds in His body, and if you
will realize that He was dying to
save the elect of God, you can
come back to this text to realize
that what Jesus was doing was
the only manifestation possible of
the love of God in that Jesus was
giving Himself to be a propitiation
or a sacrifice, for our sins.

Somebody will say, "But, Bro.
Gilpin, surely man must be a most
wonderful being for God to love
him that way." Beloved, on first
thought it would surely seem that
man is most wonderful for God to
manifest His love in the death
of His Son on the cross. But ere
you draw that conclusion as to
how wonderful man may be, I'd
remind you that instead of being
the wonderful being you might

think him to be, man sands as a
rebel before God. Man stands as
a sinner in God's sight. Man stands
as an enemy to Almighty God.
Yet God loves us enough that He
gave His Son to die for rebels,
for enemies, for rebellious, hell-
deserving creatures such as you
and me.

We read:

"And hope maketh not ashamed;
because the love of God is
shed abroad in our hearts by the
Holy Ghost which is given unto
us. For when we were yet WITH-
OUT STRENGTH, in due time
Christ died for THE UNGODLY.
For scarcely for a righteous man
will one die: yet peradventure for
a good man some would even
dare to die. But God commendeth
his love toward us, in that, while
we were yet SINNERS, Christ
died for us. Much more then, be-
ing now justified by his blood, we
shall be saved from wrath through
him. For if, when we were EN-
EMIES, we were reconciled to
God by the death of his Son, much
more, being reconciled, we shall
be saved by his life."—Rom. 5:6-
10.

What do these verses tell us?
We were without spiritual streng-
th, we were ungodly, we were sin-
ners, we were enemies, and yet
Jesus Christ died for us. Paul,
beholding that death of Jesus,
says to us, "God commendeth his
love toward us."

Beloved, if you want to know
how God loved the world, if you
want to see the manifestation of
God's love, don't look at a woman
taking care of her child, don't
look at the beauty of nature; rather
look at Calvary where Jesus
Christ died for man — man who
hated God, man who was a rebel
to God, man who was without
spiritual strength before God, man
who was an enemy to God —

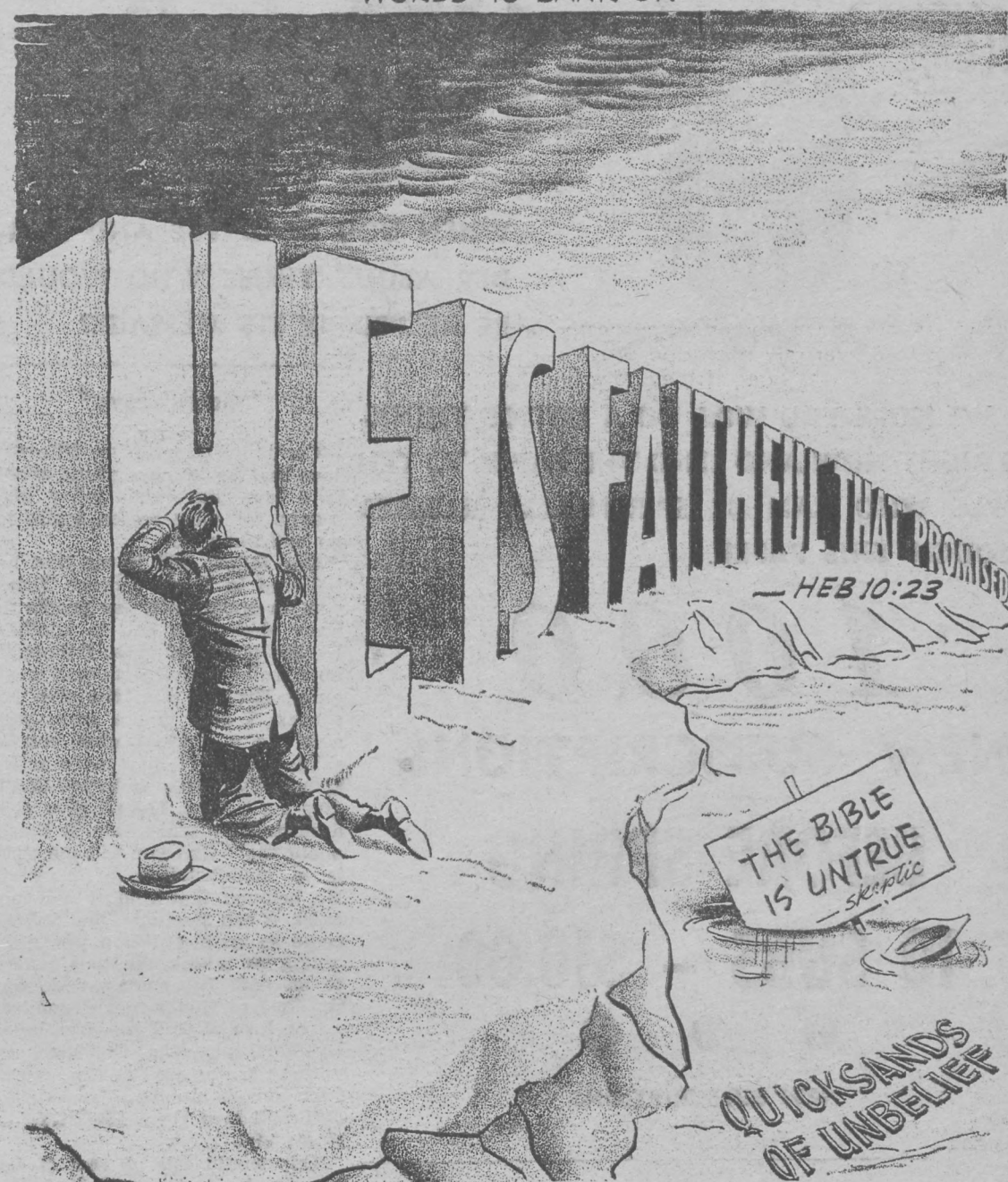
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yet Jesus Christ died for man.

III CHARACTERISTICS OF GOD'S LOVE.

God's love is an everlasting
love. Listen:

"The Lord hath appeared of old
unto me, saying Yea, I have loved
thee with an EVERLASTING
LOVE."—Jer. 31:3.

Notice, it is an everlasting love.
That word "everlasting" means
that it goes back into eternity past
and it reaches out into eternity to
come; it goes outward or forward
to eternity. It goes back beyond
the days of creation into the aeons
that you and I are not able to
conceive of, and it reaches out
into an eternity that you and I
couldn't begin to grasp so far as
the length thereof. Beloved, the
love of God is an everlasting love.

If you are saved, then Christ
has died for you. Therefore God
loves you. But do you realize that
God loved you before this world
began, that God loved you before
He had ever placed one single
stone on top of another, that God
loved you before the dawn of
creation, that God loved you back
yonder in eternity — so far back
that your mind can't even go back
to the time when God began to
love you? Beloved, we are loved
with an everlasting love.

Another characteristic of God's
love is that it is the greatest love
possible to imagine. Listen:

"GREATER LOVE HATH NO
MAN THAN THIS, that a man
lay down his life for his friends."
—John 15:13.

The love of a normal mother
is a great love. The love families
express toward one another is a
great love. The love fellow-chris-
tians exhibit for each other is
likewise a great love. The love
of true friends is a great love. In
this respect, I remember the love
of Damon and Pythias of secular
fame, and Jonathan and David in
the Bible. However, the greatest
love of all is that of God, in that
His Son laid down His life in our
behalf, and for our sins at Cal-
vary.

This text in John's Gospel tells
us that there is no greater love
than for a man to lay down his
life for his friends. However, in
the case of Jesus, it was not for
His friends that He died, but for
His enemies. Rebellious, Hell-de-

serving, God-hating, sin-loving,
Christ-despising enemies were the
ones Christ died for. Just to re-
member the ones He died for is
sufficient to enable us to know
that His love was the greatest
love of all.

If a friend were to burn your
home, ravage your wife and kill
your baby, you surely would not
feel any love for him. The normal
reaction would be to cry for ven-
geance and justice. In contrast,
suppose you were to come into
court and plead for this fiend,
that he might be set free. The
world would say that this was
unusual. Suppose you might even
go farther and offer to die in his
place, for the crimes he stands
guilty of in regard to your family
and home. This would be most
unusual and unbelievable. Yet
that is exactly, the love of God.
God loved the rebellious enemies
of Adam's race, enough to give
his Son to die for His elect. Cer-
tainly, it was the greatest love
that we can imagine.

God's love is also characterized
in that it is never ending. Listen:
"Can a woman forget her suck-
ling child, that she should not
have compassion on the son of
her womb? Yea, they may forget,
YET WILL I NOT FORGET
THEE."—Isaiah 49:15.

Yes, a woman may forsake her
nursing child — a woman might
forsake the babe of her womb,
the child which she herself has
given birth to — she might for-
sake that child, but God will never
forsake us. He loves us with a
love that never ends.

Now you and I don't know any-
thing about love like that. You
and I have no knowledge of a
love that is never ending. So far
as we are concerned, the only
(Continued on page 16, column 3)



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"God's Love"

(Continued from page fifteen)
love that we know anything about is a love that exists today and maybe for some reason comes to an end tomorrow.

One fellow said to me that he believed in Xmas because Xmas was an opportunity for people to show their love one to another by the giving of gifts. I thought how foolishly that man was reasoning. His idea was: You give me a sock, I give you a sock; you give me a shirt, I give you a shirt; you don't give me a sock, I don't give you a sock; you don't give me a shirt, I don't give you a shirt. Now what love is there about that? Can you tell me that is a manifestation of love? No, beloved, that kind of love can exist, it can fluctuate, and it can come to an end. When you quit giving me a sock, our love comes to an end. In contrast, beloved, the love of God is never ending.

The love of God is a free love. By that I mean that God loves us without asking anything in return from our standpoint. We read:

"I will love them FREELY."—Hosea 14:4.

This would tell us that God's love is a love wherewith He loves us freely.

Did you ever stop to think that even the love that exists between human beings is more or less the type, where each gives—one gives and the other gives? Love is an unselfish thing—the most unselfish thing in the world. When you love, you just forget about self. As the poet has said: "Love took up the harp of life, And smote on all the chords with might; Smote the chord of self, That trembling, passed in music out of sight."

What does the poet mean by this? So far as love is concerned, when you love a person you love that individual unselfishly. You are willing to put self out of the way for the sake of that individual. Beloved, the only one that ever really loved that way is God. He loves freely. He doesn't ask anything from us. He doesn't ask anything in exchange. He doesn't ask works. He doesn't ask prayers. He doesn't ask church membership. He doesn't ask baptism. He doesn't ask penance. He doesn't ask anything from us that we might merit His love. Rather, He loves us freely.

Another characteristic of God's love is that it is measureless. Listen:

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, WHICH PASSETH KNOWLEDGE, that ye might be filled with all the fulness of God."—Eph. 3:18,19.

Paul was praying. His prayer was that we might know how long God's love is, how broad God's love is, how deep it is, how high it is, and that we might understand that love which passeth knowledge. You say, "Well, why would Paul pray that we might understand a love that passeth understanding?" That is God's way of telling us how measureless is His love.

I might say that God's love is long enough that it goes backward to eternity past and reaches out to eternity to come. I might say that it is broad enough that it includes all the elect of God of every race, and every color, and every nationality. I might say that it is deep enough that it will go down beneath man steeped in the greatest sin. It is high enough that it

will lift him up and transplant him higher than all the heights of this world that you could ever imagine. But when I have said that, the love of God is still beyond our comprehension. It is a measureless love.

We have ways whereby we can measure money. In America we measure in terms of dollars. In Mexico they measure their money in terms of pesos. In England they measure money in terms of pounds. And so around the world, each country has its standards, to measure its money.

There are ways whereby you can measure land. With surveyor's instruments, land can be measured, exactly as to the acreage a man may possess. I was out on a ranch in Western Oklahoma one day and a fellow told me how his grandfather had surveyed the ranch that they owned. He said that he got on a horse with his 35 foot lariat and he would throw that lariat out and count. He would keep riding and roll the lariat up and throw it out again and count. Of course while he was rolling it up and throwing it out, he probably was riding a quarter of a mile that he didn't count. The lariat was 35 feet long and he uncoiled it many times in a day. That was a pretty good estimate as to how big the ranch was. He said of course his grandfather forgot the fact that his horse was galloping at full speed all the time. He didn't take that into consideration. That was the way he measured the land when it was cheap and plentiful. Now we measure more exactly with instruments.

As I say, we can measure land today with surveyor's instruments to the exact acre. While we are able to measure money, and while we are able to measure land, and while we are able to measure weight with the pound and the ton system, at the same time, the love of God is beyond measure. You can never, never measure the love of God.

IV

WHAT OUGHT TO BE OUR REACTION?

If God has loved us, what ought to be our reaction? If God loved us enough that He gave His Son to die on the cross for our sins, what ought to be our reaction? I tell you, you and I ought to love Him.

We read:

"For the love of Christ CON-STRAINETH US; because we thus judge, that if one died for all, then were all dead. Therefore if any man be in Christ, he is a NEW CREATURE: OLD THINGS ARE PASSED AWAY; behold, all things are become NEW."—II Cor. 5:14,17.

What ought to be our reaction to the love of God? If God loved me with an everlasting love, with a never ending love, with a love that was freely given, with a love that is measureless, with a love that is the greatest love of all, what ought my reaction to Him be? The love of Christ ought to constrain me. I contend if a man has been loved of God, that individual certainly ought to love the Lord enough to come out on God's side and take his stand for the Lord. He ought to love the Lord enough to profess his faith in Him. He ought to love the Lord enough to be a member of the church which Jesus built, which is the biggest institution in all the world. If God has loved you with the love that I have described to you, then you ought to put forth every effort you can to repay God for what He has done for you.

Then, beloved, we ought to love one another. Listen:

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—I John 4:20.

If God has loved you, you ought to love Him. At the same time, you ought to love me. You ought to love everyone in this church. You ought to love the people of God, and you ought to show that love by your walk, by your talk, and by your life from day to day.

You say, "Brother Gilpin, He loved me as much as I love Him." I ask you, "How do you love Him?" I'll tell you, I can measure how much you love Him. Listen:

"And when they had no money, he frankly forgave them both. Tell me therefore, how much do you love Him? And he said unto him, Thou hast rightly judged."—Luke 7:41-42.

How much do you love Him in proportion to the amount of sin that the Lord has forgiven you? Well, you are to love God in the exact relation to the amount of sin which He has forgiven you.

All this past week I have been in mind preaching to you about God's love, and several times I have asked my question, how much do you love the Lord? Then I asked my question, how much do you love other preachers that are for the truth? Then I asked myself a third question, how much do you love the truth? It was this last question that caused me to think over twenty years we have had to contend for the faith on a world-wide basis through our mission. I suspect there is no man in the world who is more hated than I am—no man who has more enemies than I. I am satisfied I were to die that there would be a great many people who would throw their hands in the air and shout because of it. I got to thinking this week, I wonder how many there are that really care for what we have stood for and the things that we have suffered for through the years.

This afternoon, as per usual, I went to bed after lunch. I was getting up after a long period, the telephone rang. A long distance call from Brunson of Jacksonville, who was one of our speakers at our Bible Conference. Brother Brunson said, "Gilpin, how are you? I just wanted to tell you how much I love you." He said, "I haven't talked to you in the world I want to talk particularly, but I have been thinking about you all week." I said, "I went to bed last night after talking about you in my home to another man who dreamed about you. I felt like I ought to call you and tell you how much I love you and what you stand for."

Beloved, it was a blessed conversation. It was a blessing to me. I'm glad for one who tells me that he loves me and that there are lots of people who stand for the truth and too love. Above all else, I love the Lord, in view of the fact that He has done for me. I think this truth, God loves us and we ought to love one another. We ought to love His church and ought to work together, and tainly we ought to pull together with those of like kindred who believe the Book as we believe it.

If you love the Lord, and realize as a result of His love that Jesus Christ died on the cross for your sins, and that you have been saved, and you really love Him, then I beg you in Jesus' name take your stand for the Lord and become a member of this church.

May God bless you!

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