

You can't change the past, but you can ruin a perfectly good present by worrying over the future.

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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A MESSAGE ON MISSIONS

By Joe Bell

1954 Espana, Santurce, Puerto Rico
Preached at the 1961 Ashland Bible Conference

Greetings to you, friends. It is a real joy to be here and look into your faces and feel that we are among friends. To have the responsibility of preaching on missions is one of the greatest responsibilities that I know a man can have, because it is the result of the work of the Lord Jesus Christ that we do have missions. He has not been God's great missionary, the missionary of Redemption, we would have had no message to preach anywhere unless He had first come to earth.

That is His business. That is what He is doing today, and that is what He has established and commissioned His church to do. Most of the time, we read from Matthew when referring to the great commission. Let's read another part of the great commission which is found in Luke 24:46-48:

"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. And ye are witnesses

of these things."

Notice first of all that the Lord Jesus Christ says that He has suffered, He has died, and He has risen again in order that this message may be preached among all nations. Basically, the foundation for all mission work is the death, burial, and resurrection of the Lord Jesus Christ. If we did not have that message, it would not be worth one single penny to send anybody anywhere at any time. We would be wasting the people's money in claiming it to be the Lord's work.

There are other places in the Bible where the great commission is actually given, too. When He said in Acts, "Ye shall be witnesses unto me both in Jerusalem, (Continued on page 6, column 4)

EXALTED TITLES OF OUR BLESSED LORD

ALBERT G. LARSON

In a day when we are confronted by liberalized views of the Lord, it becomes increasingly important that we be given to see how Scripture characterizes the surpassing and enduring titles essentially existent in Our Lord. Such consideration should yield unto us an increased measure of confidence in Him who has these titles in such positive and effective existence with supreme measure. Let us consider them in the following order: 1. Maker 2. Owner 3. Giver 4. Ruler 5. Redeemer.

1. MAKER

"I am the Lord that maketh all

things; that stretched forth the heavens alone; that spreadeth abroad the earth by myself." — Isa. 44:24.

Here we have the answer as to how things were brought into existence. Generally, where things are made there is the exhibit of those things which are made. They do testify the qualifications of the workman, in the kind of workmanship which the man has wrought. The things wrought are the best testimony of the worker and his work. We are witnesses of the Lord's work, the very things we behold, or it may be that some like to delude themselves and believe that things came into existence in some other strange and (Cont. on page two, col. two)

He is coming again...and perhaps soon

E. G. COOK
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thousand years, and a thousand years as one day." (2 Pet. 3:8).

If this verse has no connection with our Lord's return, why is it found in this context? If it is connected with His coming, then most certainly the seventh day, or Jewish Sabbath, represents the Millennium. That means our Lord will return at the end of six thousand years and usher in His kingdom of peace on earth. Now please don't anyone say this writer is setting a date for our Lord's return. I do not set dates, neither do I have any respect for those who do. How do we know just when the six thousand years will end? Records were very inaccurately kept during the dark ages. For something like a thousand years Roman Catholicism hovered over the earth like a thick, heavy fog. Catholicism has always thrived upon ignorance, and for hundreds of years rank ignorance reigned over the earth. You and I have no way of knowing just where we stand in regard to the six thousand years, but God's clock never lost a minute nor gained one through it all. He knows exactly when the time for our Lord to return will be.

In John 4:4 we read, "And He must needs go through Samaria,"

and in verses 40-41 we are told that He abode there two days and many believed because of His Word. The Jews believed on Christ because of His mighty works, but the Samaritans believed because of His Word. In verse 43 we find that after two days He went back to Galilee, that is, back to the Jews. Is this not a clear type of our Lord's dealings with the Gentiles who believe on Him through His Word? When the times of the Gentiles is fulfilled He will again return to the Jews just as He returned to Galilee in John 4:43.

Appreciated Letter

We at Macedonia Baptist Church have been remembering you in prayer. Our church voted a special offering to Calvary Baptist Church in behalf of THE BAPTIST EXAMINER. No price can ever pay you for what you have meant to us. Therefore, please accept this offering of \$100.00 as a small token of our thanks. May God also move others!

—Lloyd Wyrick, Pastor,
Macedonia Baptist Church
Chicago, Illinois

Other things are coming to pass today which lead us to believe more firmly that the time is near even at the door. In Mt. 13:30 our Lord said to let the tares and the wheat grow together until the harvest; and in the time of the harvest He would send the reapers to gather the tares and bind them in bundles to be burned, but the wheat would be gathered into the barn. In verses 38-40 we find that the harvest time is the end of this age, the field is the world and the reapers are the angels.

On September 20, 1961 the Episcopal House of Bishops voted unanimously on a merger proposal which is to bring some four different church groups into one bundle. The presiding bishop stood speechless as the bishops cast their unanimous vote when he expected a floor fight. That is all man can do when God takes over. Little did these bishops suspect that God's harvesting angels might very well have been in charge of this meeting. Every way you turn today you see church groups who seem to be trying to run over one another in their mad scramble to be tied into one of these bundles. Through the centuries the Roman Pope has called

those who refused to believe as he does "heretics," but today he calls them "Beloved brothers."

It appears the great world church is getting ready to ride the scarlet coloured beast of Rev. 17:3. This old sin-cursed world seems to be ripe and ready for 1 Thes. 4:16-17. In this passage of Scripture we see our Lord descending from Heaven with a shout. In John 11:43 Christ cried with a loud voice and Lazarus came forth. In Rev. 4:1 John heard a trumpet-like voice saying come up hither. So here in 1 Thes. 4:16-17 our Lord descends with a shout and the dead in Christ rise. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. The words "caught up" here in this passage come from the Greek word "harpazo" which means to rescue from the danger of destruction. The Greeks have two different words for air. When a Greek speaks of the thinner rarefied air above the mountain tops he says "aither," but when he speaks of the more dense air below the mountain tops he says "aer." The Holy Spirit had Paul use the word "aer" here to let us know that our Lord is coming down below the mountain tops to rescue us from the danger of destruction. In Eph. 2:2 old Satan is called the prince of the power of the air. Here the word "aer" is used which shows us that old Satan (Cont. on page two, col. one)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE WORK OF THE HOLY SPIRIT"

AN EXCUSE?

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." — Eph. 4:30.

I am rather of the opinion that there is as little known relative to the Holy Spirit as any other subject in all the Bible. I go back to the time when I was ordained as a minister, to a question that was asked me concerning the Holy Spirit. The question was, "Why do we call the Holy Spirit 'He' or 'Him' and do not refer to the Holy Spirit as 'it'?" Well, of course the answer is obvious. The Holy Spirit is a person, and since He is a person, we naturally refer to the Holy Spirit using the pronoun "He" or "Him" and not "it." To me that was a very simple question, and one that was very easily

answered, yet there were folk present on the night that I was ordained who were stumped at this question. I remember one preacher, who was nearly three times my age, who came to me after the service was over and told me how much he appreciated the answer that I had given relative to the Holy Spirit. He said that he had been trying of recent date to study some things relative to the Holy Spirit, and he found that it was one of the deepest subjects in the Bible, and one that he knew practically nothing about.

Well, I am of the opinion that there are a lot of preachers today who, if they were asked, would likewise say that they know practically nothing about

the Holy Spirit and His work.

I would like to say further I certainly wish that our church were more conscious of the work of the Holy Spirit, and that we were more led by the Holy Spirit, and that we could have the assurance that our work were directed at all times by the Holy Spirit. It is because of that desire for a greater consciousness of His presence, His work, and His ministry that I bring to you this message.

SOME SYMBOLS USED IN THE BIBLE RELATIVE TO THE HOLY SPIRIT.

The first symbol that I will mention is that of oil. Oil is symbol (Continued on page 3, column 1)

During a revival, a young man said frankly that he did not wish to be a Christian. When asked for his reason, he replied, "Several years ago, I was in a man's kitchen. He, finding me there, swore at me and kicked me out. He was a professing Christian, and from that time I decided never to have anything to do with religion. And I never have to this day." The young man was asked to write down his reason in full and sign it. Then it was handed back to him with the words, "Take this, and when you are asked for your excuse on the day of judgment, hand this up."

Are you letting the sins of others keep you from Jesus? Don't be so foolish — for it will not stand the test of the judgment day.

CHRIST IS PRECIOUS

"Unto you therefore which believe He is precious." — I Peter 2:7.

We know the needle that hath been touched with loadstone may be shaken and agitated, but it never rests until it turns toward the magnetic pole. Our hearts' affections when once magnetized by the love of Christ find no rest except they turn to Him. The cares and labours of the day may carry our thoughts to other objects even as a finger may turn the needle east or west, but no sooner is the pressure removed than the thoughts fly to the Well-beloved, as the needle moves to its place.

L. D. Gibson

Examiner Editorials

We recently received word from the Bethel Baptist Church of Phillipsburg, Kansas that the pastor, Brother C. W. Bronson has been appointed as a missionary to Korea. We rejoice to learn of this action, for we have known for several months that Brother Bronson felt called of God to this work. We want to urge our readers to pray for Bro. Bronson as he makes his plans for the future. Also remember the Bethel Baptist Church that it might soon have another man of God sent to them as pastor.

Did you ever stop to think how much time during the year is dedicated to unscriptural religious holidays? For instance, the Christmas whirl begins right after Thanksgiving and does not give place until after the new year. In other words, more than a month is given over to "the spirit" and propaganda of Christmas.

Now we are in Lent, the Romish period that precedes the unscriptural observance of Easter. Again, more than a month is being given over to the atmosphere of Easter observance.

Since so much time is given over to these two "major" holidays, as well as to lesser observances of other "days," it is rather strange that these days are conspicuously absent in the Bible. You would think that such supposedly Christian holidays would be mentioned in the Bible, but they are not to be found therein. The word "Easter" does errone-

ously appear once (Acts 12:4), but the Greek word is "passover" and the reference is to the Jewish observance of the passover.

Of course, the carnal religious crowd of the world is well pleased with these holidays. That which is unscriptural and fleshly will always make an appeal to the flesh. But those who are content with following the Word of God should have no part in the observance of anything that is not scriptural. If God had wanted us to observe these religious holidays, He would have told us.

A missionary in Peru recently wrote to us and in his letter he enclosed a clipping from a newspaper concerning Billy Graham. The missionary says: "Billy Graham was down our way and he had a press conference. I am sending the clipping and will translate the encircled portions: 'Graham praised the attitude of Pope John XXIII in his efforts to bring about greater tolerance and final union among all Christians.' I am sure he was 'misquoted' as always (?). 'According to him, there is now more understanding and comprehension among religions. As proof of this he cited the case of Mr. Kennedy, the first Catholic president of a predominantly Protestant country.' I knew Mr. Graham had gone a long way off the path, but never realized just how far. Of course, he knows better but popularity is a hard taskmaster and the Roman Catholics love him now, I know."

He Is Coming

(Continued from page 1)

an's realm is down below the mountain tops. So we see here that our Lord is coming down to where the danger would be for us. Is it not comforting to know that even in our glorified bodies He does not leave us to fight old Satan alone?

In 1 Cor. 15:51 we learn that when this time comes we who are alive and remain are to be changed, that is we are to receive glorified bodies like unto our Lord's. In the next verse we are told that this change is to take place in a moment, in the twinkling of an eye. This expression comes from the Greek word "atomos" which means a period of time so short that it cannot be divided. In other words, if a lost man were facing a saved man talking and the lost man should happen to bat his eye at the right time, when he opened his eyes the saved man would be gone. Would you be ready for a change that quick? There will be no time in which to get ready then.

If you are not ready, please remember, Christ died for your sins according to the Scriptures, He was buried, and He rose again the third day according to the Scrip-

tures. "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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him (Christ) the iniquity of us all." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." "Believe on the Lord Jesus Christ and thou shalt be saved." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

Exalted Titles

(Continued from page one)

fictitious way. Necessarily, there is some merit given the workman for doing an unusual work. Now the work of creation is such a stupendous and super-excellent work that it deserves the highest honor and reverence that can possibly be given to its Maker. It is such a wondrous and enormous production that it completely rules out any other origination except that which was

by its Maker.

Then there is the benefit of those things which are made. For not only do we have the marvelousness of the things made, but we have the appropriateness, or shall we say the usefulness of the things made. We certainly do not mean to catalog the general utility of things made by God's hand, nor do we mean to show how invaluable are the resources placed for man's good and subservience, except to say, that there is a fitting and adapting of everything in the entire creation in a way that testifies the moving hand of God in the making of things or rather in the way things were made.

There is the ingenious environment in which things made are placed. And there is the harmonious arrangement of the things made. Besides, you have the lastingness of the things made; some things are more durable, other things less durable; and some things perishable, according as God's wisdom had determined. Men could have no advantage whatsoever, except he appropriate the things or resources made by the hand of God. But, as we already stated, we have no intention to expound the identity of things made, for our intention is to expound the Maker of things or creatures.

Now nothing is put forth into existence where there is no Maker. There can be no building where there is no builder, so there can be nothing made where there is no maker. If this expansive universe did not have a Maker or a Creator, it could never have an existence. The logic of creation is as simple as this.

Now we shall mention three acts or operations which were necessary to make this universe. These acts were necessary to bring into existence the world.

1. *Origination.* To begin things where there is nothing, requires mind — an image or design in the mind of such things as are to be made. However, to begin things where nothing is, is not for mere man who must have materials available before he is able to materialize his designs. This requires Almighty Deity. Nor can creatures join in the assistance of such work, for when the Lord commenced creation there were no creatures present. They all had to be made first. Therefore the origination of the universe is the exclusive domain of the Lord.

2. *Formation.* A MAKER is one who shapes or molds things. In this universe we see the external or outward appearance of things fashioned by the hand of the Lord. Besides, there is a symmetry and orderly arrangement of things made which even our eye can behold. And the shape and structure of the universe is in accordance with that the Lord has determined.

3. *Animation.* If this entire universe were mere space and matter without motion, having no energy to actuate light and life, it would be nothing but pitch darkness. It is not so, for its Maker has invested the creation with energy and motion. For instance, see how the sun is continually on fire, radiating heat and light. Likewise, there are many other creatures animated with the breath of God. No maker except the Lord can inspire things formed with life. Every idol god formed by man is without life, because man can never impart life to matter.

Looking up into the heavens above and down to the earth beneath we see the sight of things which were wrought by the Maker of this universe. The visible creation is a magnification of its Maker. The multiplicity of things made is something to ex-hause human investigation. There is no end of things made. There are things as numerous as the stars in the firmament; things as numerous as the sands in the sea shore; things as numerous as the hairs on the head; besides all the diversity in form of the things made.

Our text says, "I am the Lord that maketh all things." Notice "all things." Certainly, one who

The following books, from Bro. Bob's library, have not as yet been sold.

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(Regular prices of relatively new books are given in parenthesis. On older books and some others, I do not know what their retail prices were).

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made such a universality of things presents Himself to us for our admiration.

The expansion of the heavens is such an immensity that it prohibits man's exploration. The boundlessness and infinite distances within the heavens will always be a great perplexity to human excursion, for man cannot visit any of these distance planets whatever schemes men may dream. Man's adventurousness in astronomic exploration will have to be confined to telescopic observation and limited circuits around the earth by vehicles demanding limited fuel propulsion. Whatever conceit men entertain, the ex-

SEND TBE TO OTHERS

panse overhead will always be distances unsurmountable by human technique.

On the other hand, the distribution of the earth offers a receptivity to man's exploration. For contrary to the astronomic heavens, the earth has no remoteness from man's investigation. It is the very place wherein he dwells. It is the very sphere wherein man must learn a certain accommodativeness of himself to it, in spite of the disagreeableness of sin which entered into it. Yet this is the only place where man can live this present life. And there is such fullness in the earth that it meets the explorer at every turn. It seems like a vast storehouse wherein all its treasures have not yet been discovered. And the earth and the fullness thereof is the Lord's, for Psalm 24:1, says: "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."

And still more impressive is the fact, that this earth is the very (Cont. on page three, col. five)

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FIFTY YEARS IN THE CHURCH OF ROME.

Priest Came To Burn Bible, But Was Shown The Door Out Instead

By CHARLES CHINIQUY

Selections by L. E. Jarrell, Lordsburg, New Mexico

(Continued)

Mr. Chiniquy," rejoined the course of theology; you the duties of a curate; you it is my painful duty to e here, get the Bible from and burn it."

My grandfather was a fearless sailor (our original name Etchiniquia), and there was much Spanish blood and pride in my father to hear such a sense with patience in his own. Quick as lightning he was his feet. I pressed myself, abling, near my mother, who bled also.

First, I feared lest some very fortunate and violent scene d occur; for my father's an in that moment was really ble.

But there was another thing h affected me. I feared lest priest should lay his hands on my dear Bible, which was before him on the table; for as mine, as it had been given the last year as a gift.

Fortunately, my father had sub himself after the first mo of his anger. He was pacing room with a double-quick g, and he was muttering be his teeth words which were ntelligible to any one of us. The priest was closely watching

all my father's movements; his hands were convulsively pressing his heavy cane, and his face was giving the sure evidence of a too well-grounded terror. It was clear that the ambassador of Rome did not find himself infallibly sure of his position on the ground he had so foolishly chosen to take; since his last words he had remained as silent as a tomb.

At last, after having paced the room for a considerable time, my father suddenly stopped before the priest, and said, "Sir, is that all you have to say here?"

"Yes, sir," said the trembling priest.

"Well, sir," added my father, "you know the door by which you entered my house; please take the same door and go away quickly."

The priest went out immediately. I felt an inexpressible joy when I saw that my Bible was safe. I ran to my father's neck, kissed and thanked him for his victory. And to pay him, in my childish way, I jumped upon the large table and recited, in my best style, the fight between David and Goliath. Of course, in my mind, my father was David and the priest of Rome was the giant whom the little stone from the brook had stricken down.

Thou knowest, O God, that it is to that Bible, read on my mother's knees, I owe, by thy infinite mercy, the knowledge of the truth today; that Bible had sent, to my young heart and intelligence, rays of light which all the sophisms and dark errors of Rome could never completely extinguish.

feast of tabernacles, and He said, "If you are thirsty, come to Me and drink. The man who drinks of Me will not only be satisfied, but He will be more than satisfied," and He uses the figure of speech that is rather common, for He talks about the belly.

You know, beloved, the belly is that one portion of the human anatomy that is never satisfied. You can sit down today and eat a big meal, and you'll think surely you will never want another bite of food, but it is surprising how within a few hours the old "tummy" is craving for more food. The fact of the matter is, as the days go by, the belly just never is satisfied.

Now the Lord Jesus Christ said, "You come to Me and I'll not only satisfy you, but I'll more than satisfy you, to the extent that there'll be an overflow from your life unto the lives of others." The writer says that He was speaking thus of the Holy Spirit. He is using water as a symbol of the Holy Spirit, and He says that the man who comes to Him and drinks of Him, will not only be satisfied himself, but He will overflow; there will be an overflowing of His life into the lives of other individuals.

Now, beloved, that ought to be true of every one of us. In fact, I believe it is true of every child of God. If you are right with the Lord Jesus Christ, you are not only satisfied by Christ, but there is an overflowing from your life into the lives of other people with whom you come in contact.

I remember several years ago a preacher friend came all the way from Richmond, Virginia, to see me, being driven by an unsaved man. This unsaved man came along just to drive for this preacher friend. While we were talking, the preacher stepped out for some reason, and this unsaved fellow was commenting on this preacher as to what a fine man he was, and how he wished that he could be just as good, and how he wished for himself that his life might be a blessing to other people like this preacher's life was a blessing to people. I said, "But this preacher doesn't have a patent on Christian living. He isn't the only man who can be a blessing. You can have the same experience and be a blessing to others just like this preacher is a blessing to others."

I tell you, beloved, the normal experience of every child of God is not only to come to Jesus as the Water of Life, and to drink of the Water of Life to the extent that we are satisfied, but furthermore that there shall be an overflowing of our lives to be a blessing unto the lives of others. I contend this is only the normal experience of every child of God, and if the Holy Spirit has anointed you, then there is likewise an overflowing of your life unto the lives of others that you deal with from day to day.

A third symbol of the Holy Spirit is that of wind. We read:

"And suddenly there came a sound from heaven as of a RUSHING MIGHTY WIND, and it filled all the house where they were sitting." — Acts 2:2.

"The WIND BLOWETH where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it

Wait On The Lord

Wait on the Lord. What blessed admonition! My reckless steps so often leap ahead, And then it seems, that He who longs to lead me Must with sweet patience wait for me instead!

I must confess my waywardness so often Has hindered choicest blessings from God's hand; Until I learn to wait in His dear presence His deepest joys I cannot understand!

He bids me wait and to be of good courage, And though my feet may falter on the way, Not so with Him, who, oh so gently leadeth, Just wait on me, dear child, I hear Him say.

If I should learn one lesson in my lifetime, If just in this one thing I "enter in", — To wait on God and trust His timely wisdom, I shall have known the deepest joys within!

Georgia B. Adams

goeth: so is every one that is born of the Spirit." — John 3:8.

You will notice in both of these verses that the writers are referring to the Holy Spirit under the symbolism of wind. Let's notice how the Holy Spirit is likened unto wind.

Can you tell me very much about the wind? How much do you know about it? You can feel it when it blows against your face. You can see evidences of it when the leaves on the tree show that the wind is whipping through those leaves and branches of the tree. Sometimes you can see trees that are blown down and uprooted. Sometimes you can see houses that are leveled to the ground because the wind went on a rampage and blew, as we might say, too hard for the houses. But after all is said and done, though you can see some evidence that the wind has blown, how much do you actually know about the wind? I ask you, can you tell me where the wind comes from, or where the wind goes? Can you tell me how the wind came, and how the wind passed by?

Beloved, Nicodemus was absolutely in ignorance as to spiritual truths, and the Lord Jesus Christ gave to him the illustration of the wind as symbolic of the Holy Spirit. He said to Nicodemus, "Just as the wind bloweth where it listeth, and you hear the sound thereof, you can't tell whence it cometh and whither it goeth, so is every one that is born of the Spirit."

As I say, we can see evidences that the wind has blown, but can't tell where the wind has come from, and we can't tell where the wind goes. We are absolutely in ignorance of the work of the wind. So it is concerning the Holy Spirit.

I see an individual who is living a life of terrible sin, and I see him as the Spirit of God grips his heart, and he is saved. He is changed; he is completely renovated; he is made a new creature. I look at him and I see there is a tremendous change that has come over him. How did the Holy Spirit come to him? Where did the Holy Spirit come from? How did the Holy Spirit pass on to others? I do not know. Just as the wind blows and I do not know where it comes from, nor where it goes, but I can see the evidence that the wind has blown in that the trees are uprooted and the houses are blown down, so I cannot tell you how the Holy Spirit comes into a man's life. I cannot tell you how He works, and I can't tell you the mystery of the working of the Holy Spirit. I can see evidences that He has worked, for I can see a change in the life of the individual. What a tremendous symbol of the Holy Spirit the wind is! We can't understand how the wind blows. Neither can we understand how men are saved.

So many times I have stood before a congregation and I have seen an individual come into the services who looked to me more like the personification of Satan himself. I have seen him sit down and perhaps listen maybe for a

little while in a half-hearted, half-way manner, yet suddenly I have seen him straighten up and listen more intently, and I have seen that individual saved and his life changed. I have seen him made completely new and different to what he has ever been before.

Beloved, I tell you, I don't know how the wind blows, and I don't know how the Holy Spirit works. I know the wind blows, and I know that as a result of the blowing of the wind there are results. I know the Holy Spirit works. I don't know how He works, but I know there are results of His work.

Then I think of another parallel between the wind and the Holy Spirit — that is, you can't confine the wind. You just can't make a path and say, "Now, wind, you blow in this direction." You can't make a path and say, "Now, wind, we want to confine you so that you will blow across this field today in this particular manner." You just can't confine the wind to a pattern.

Beloved, I say, too, that you can't confine the Holy Spirit and make the Holy Spirit work according to your pattern. The Holy Spirit is as sovereign as the wind. The wind is sovereign in its blowing, and the Holy Spirit is sovereign in His working.

That is why it is that I don't believe in the Cooperative Program of Southern Baptists. I don't believe you can confine the Holy Spirit and say, "Now, Holy Spirit, you work in every church of the Southern Baptist Convention in precisely the same manner." I just don't believe that you can confine the wind and say, "Wind, you have to blow in a certain way."

It is just as impossible to confine the Holy Spirit and say, (Continued on page 4, column 3)

Exalted Titles

(Continued from page 2)

sphere wherein man's redemption has been accomplished through the Lord's visitation to this earth. Now why did God visit this earth through his only begotten Son, except for the purpose of redemption. Luke 1:68, 69: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David."

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Why I Cannot Belong To A Lodge Or Secret Society

By F. D. WHITESELL

1. I am a Christian, and it takes all my time, energy and abilities to discharge my Christian duties, obligations and vows. I have no time for lodges. All the good that can be done through a lodge can be done through my church, where it ought to be done, and where it is my business to help it to be done. I have never yet lived up to all my church obligations, and until I do I will not obligate myself to any other institution.

2. Lodges are man-made institutions and will perish with the other things of this world (I John 2:16,17), while the church and the Kingdom of God, to which I belong and owe all my allegiance, are divinely founded and will endure forever (Matt. 15:13).

3. Lodges are composed of both saved and unsaved, and most of their membership is of the worldly element. For the Christian to unnecessarily link himself up with the worldly and unregenerate is an unholy and sinful alliance (II Cor. 6:14-18).

4. Lodges almost without exception encourage worldly practices such as dances, card parties, carnivals, raffles, etc.; and a Christian is forbidden by the Bible to indulge in such things, neither should he favor an institution that supports them (I John 2:15-17; Rom. 12:1).

5. The money spent for initiations dues, special assessments, degrees, etc., in the lodge could be put to a more profitable and Godly use by supporting Christ's Church and His great missionary program.

6. The Christian will have no reward in Heaven for his good works done through a lodge or in the name of a lodge. Heavenly rewards are bestowed only for good works done in the name of Christ and for His glory alone (I Cor. 3:11-15; Rev. 22:12).

7. No lodge is really out-and-out for Jesus Christ. It may use His name and His Word, but at heart it is selfish, carnal, and concerned about the things of the world. Anything not positively and altogether for Jesus Christ is against Him (Matt. 12:30). When lodges use the Bible in their ritual and services, they leave out the important passages on repen-

tance, new birth, the blood of Christ, the insufficiency of good works for salvation, etc., thus handling the Word of God deceitfully (II Cor. 4:2).

8. Many people make the mistake of thinking that living up to the lodge vows will get them to heaven, and thus they neglect repentance, faith, baptism, church membership, etc. They substitute the lodge for Christ and the church, and thus the lodge for them becomes the enemy of Christ and His churches.

9. Belief in a Supreme Being, and a high moral code is not equivalent to Christianity. These things do not necessarily make people any better in the sight of God, and many good people are lost and going to hell because they are led to trust in such insufficient standards (John 3:1-6). The lodge really has all the elements of a religion (a deity, worship, prayers, ritual, Bible, altars, temples, etc.), but it is a false religion, not Christianity, because the Son is not given preeminent honor (John 5:23).

10. Jesus Christ did not and could not have belonged to a lodge. He did not have money enough (Matt. 8:20). He spoke nothing in secret (John 18:20). He hates the hidden things of darkness (I Cor. 4:5). He would have exposed all lodge secrets (Luke 12:2,3). He did not desire nor need the prestige, influence or aid of lodge membership. (John 5:20-23; Matt. 26:53).

11. A Christian is not to have any dual or triple allegiance; all his allegiance is to be for Jesus Christ (Rom. 12:1,2; Gal. 6:14). To divide his allegiance with a lodge is to weaken it for Christ (II Tim. 4:10; Matt. 6:24).

12. A Christian does not need the standing, prestige, acquaintanceship, nor "pull" given him by a lodge. If God is for him, who can be against him? (Rom. 8:31,32). Imagine Paul trying to get out of difficulties and tight places by showing his lodge pin or card! Paul denounced all such things (Eph. 5:11,12).

13. A man who has lost out with God and the Holy Spirit may need the help of a lodge to get into the confidence and good will of men, but not so with a blood-washed, regenerated, Spirit-filled child of God who knows how to trust his Heavenly Father and to pray (Phil. 4:19; Eph. 3:20; Matt. 21:22).

14. Lodges use such terms as "brother," "prophet," "priest," etc., in unscriptural ways. They assign to their officers, in many cases, silly, preposterous, and blasphemous titles.

15. Lodges are anti-Christian in many of their teachings. They take the emphasis off the blood of Christ and put it on good works; they teach the continuation of their lodges in the next life; they often offer false hope and comfort to bereaved relatives of lodge members; they teach the universal Fatherhood of God (John 8:44), and a brotherhood of the unregenerate; they teach the ability of the unregenerate to approach God in prayer; they do not use the name of Jesus Christ in their prayers (John 14:13,14; 14:16); they dabble in politics and often get churches involved in political issues, and would not hesitate to dominate the State through the churches (Matt. 22:21); they often exact oaths of their members that are blasphemous and cruel (Matt. 5:34-37).

For these reasons I cannot, as a Christian, belong to a lodge or secret society. I admit that a man may be a saved person and belong to them, but he cannot be the best Christian and do so. It is an unholy alliance. When lodge members become deeply interested in spiritual things, they invariably lose interest in lodges, and some drop out or withdraw. Only a carnal Christian can take much interest and delight in lodges and

their doings. "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in the darkness, we lie, and do not the truth" (I John 1:5,6).

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"The Holy Spirit"

(Continued from page three)

"Now, Holy Spirit, you have to work in exactly the same manner in every church. You have to work according to our program."

If you will go back to the Old Testament you will find that among the articles of furniture that were used in the tabernacle, there was one that we do not have any size nor shape as to its making. There was a size and a shape for the making of the fence round about the tabernacle. There was a size and a shape for the making of all the pieces of furniture that went into the tabernacle and into the courtyard round about, except one. That one was the brazen laver, and that laver was a type of the Holy Spirit. I used to read it and think it strange God didn't tell us the size and the shape of the laver. Then one day I realized the reason why God didn't tell us the size and shape, is because it is symbolic of the Holy Spirit, and you can't confine the Holy Spirit to shape and size.

Beloved, listen, just as we read that the wind symbolizes the Holy Spirit, and you can't confine the wind, and you can't say to the wind that it has to work in a particular manner, so you can't confine the Holy Spirit and say that the Holy Spirit has to work in a particular way. Beloved, the Holy Spirit is sovereign. He works as He wills.

Another symbol of the Holy Spirit is fire. We read:

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." — Acts 2:3.

This was on the day of Pentecost, and as the Holy Spirit came down that day to take possession of the church, the Word of God tells us that He came not only as a mighty rushing wind, but as cloven tongues like as of fire.

Now, beloved, fire burns, and as it burns, it purifies. How many times have you noticed perhaps on television when some of those western desperadoes were getting ready to have a bullet removed from his side that they would heat a knife in order to purify it, before using it to perform some kind of an operation to thereby remove the bullet? Well, beloved, fire purifies. The Holy Spirit is symbolized by fire. What does He do to us? He purifies the child of God.

Every one of us who have been saved have been anointed with the Holy Spirit. Every one of us who are saved have drunk of the water which symbolizes the Holy Spirit, to an overflowing in our

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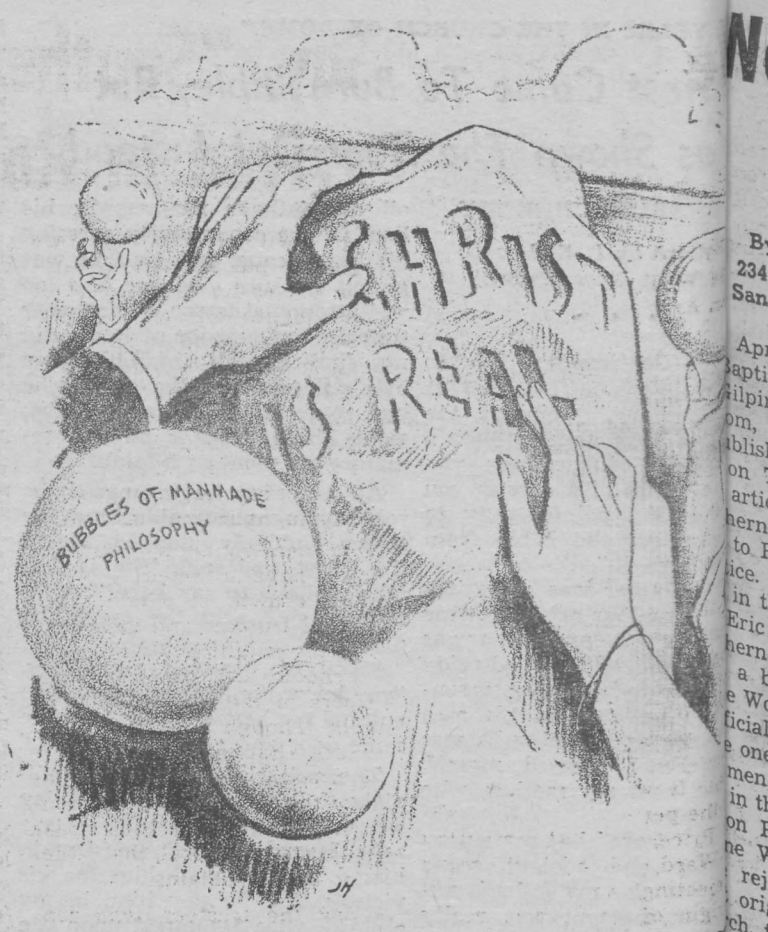
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own lives. Every one of us who are saved have the Holy Spirit within us to control us in a sovereign way just as the wind is sovereign. Beloved, above everything else, every one of us who are saved has the Holy Spirit within us, as fire, to burn away the dross, to purify, to cleanse, to cause us to cease from the things of the world, and to make us better Christians and better servants of the Lord Jesus Christ.

I ask you, are you as good as you want to be? If you are, then the message that I bring to you doesn't mean a thing. If you are as good as you expect to be, then my message won't be of any value to you. But I rather imagine that you, like your pastor, would like to be a whole lot better than what you are. I rather imagine if you could have your desires that you would want to be a better man or a better woman than what you are.

Well, beloved, as fire purifies, so the Holy Spirit is symbolized by fire, and the Holy Spirit purifies our lives from day to day. The more you read your Bible, the closer you walk with the Lord, the more nearly you abide with Him, the more the Holy Spirit has access in your life, and, beloved, the more He purifies your life.

Another symbol of the Holy Spirit is a dove. The Word of God likens the Holy Spirit to a dove. Listen:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." — Mt. 3:16.

Years ago, as a boy preacher, I used to go hunting. In those days, I had a friend who went hunting with me. Every time that we would come back and I'd have a bagful of doves, and he didn't have any, he would say the reason that he overshot was because the dove was a holy bird and he didn't believe in killing it. The fact of the matter was, he was just a poor shot and wasn't able to hit them.

Well, beloved, the dove is a holy bird, for the dove symbolizes the Holy Spirit. And what is the outstanding characteristic of a dove? Simply this: a dove is a gentle, peaceable bird.

When we talk about a dove, I remember that our Lord Jesus Christ said that we are to be as "wise as serpents, and harmless as doves." — Mt. 10:16. You and I, as God's children, ought to seek to be just as wise as a serpent, and at the same time as harmless as a dove.

I wonder if there is very much of a dove nature in most of us. I wonder how little there is of the dove nature in most of us. Don't you get aggravated awfully easy? Don't you fume and fret and fuss and slap your children right

and left? I knew a woman who could slap a child on her right hand, and turn another one with her left and gain two or three who were her conversation while she was doing it. I have often looked at her and thought of her children, they were growing up. I've wondered at the lack of the dove nature that she manifested. I see it now in her children, they are grown, and there is no evidence of the Lord working in the lives of any of her children. I am saying to you, I am sure there is all too little of the nature in all of us as children of God.

Another symbol of the Spirit is that of a seal. The Spirit is likened unto a seal. We read:

"And grieve not the holy Spirit of God, whereby YE ARE SEALED unto the day of redemption." — Eph. 4:30.

On a box car there is a piece of tin and lead that is a seal. On important papers is wax placed on the folded envelope, and perhaps an individual puts his ring down on wax and makes an impression thereon. That is called a seal. What does the seal do? It guarantees safe delivery. When a car is sealed with that little piece of tin and lead, it guarantees safe delivery of the contents of that box car. When an envelope has wax put upon the crease of the envelope, and a seal of stamped thereon, that guarantees safe delivery of the contents within that envelope.

Let me remind you, beloved, that every one of us who are saved have been sealed with the Spirit and we are secure in our salvation.

Of recent date I heard of a preacher. His sister said that he was going to church again, that he was still lost because he was smoking and going to movies. After I heard that I thought so many times how I am for a salvation unlike (Cont. on page six, col. 1)

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We Can Now Say, "Southern Baptists Have Arrived In Rome"

By RAY WAUGH
234 W. Palfrey Drive
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April, 1954, the editor of Baptist Examiner, Elder John Gilpin, showed considerable foresight, and courage publishing, "Southern Baptists On The Way to Rome." In article it was shown that Southern Baptists were on the way to Rome in doctrine and in practice. The article specified in the persons of Guy Ranier Rust, and Frank Stagg, Southern Baptists were turning a belief in the inspiration of Word of God and rejecting official circles that Jesus Christ is one Mediator between God and men. It was further shown in the persons of W. Barnes, Price, Dale Moody, and Ward, Southern Baptists rejecting the New Testament origin of the local Baptist church, forsaking a belief in the authority of the local Baptist church, and turning to an ecumenical rejection of the value of adequate documentation, it was clearly shown that Southern Baptists had drummed up an in-credible superstition practice of carrying medals, turned to a hierarchical form of control of the churches, and that there was absolutely nothing even close to freedom of the press among Southern Baptists' "iron-curtain" works.

It is certain that neither the nor Brother Gilpin was cognizant of the accuracy of prophecy, and neither could have dreamed that the fulfillment of the prophecy would be on in coming.

any were the guffaws and jokes which were extended to the unbelieving and the un-learned because of the article, "Southern Baptists Are On The Way To Rome." Brother Gilpin's jokes became the butt of hilarity among some Southern Baptist circles, as well as among many in other religious circles who found it impossible to believe that those who so freely opposed Romanism could be on the road to Rome. When just eight years after Brother Gilpin published, "Southern Baptists Are On The Way To Rome," the news of the truth that Southern Baptists have actually arrived in Rome has been published in most every nation on earth and in most all religious secular papers and magazines available to the general public.

academically, Southern Baptist institutions of learning are no longer subject to the control of the Baptist constituency as a whole; that is, the control of the national institutions is completely under the domination of denominational hierarchy.

The Chaos Of Cults

By
J. K. VAN
BAALEN

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teachers, teachers, and laymen this book, for they are faced with these cults' heresies from time to time. Be prepared to meet their

Though Southern Baptists are expected to partake wholeheartedly in drives for the support of all the institutions of learning, they—as a lay people—have absolutely nothing to say regarding who the professors in those institutions will be, absolutely nothing to say about what textbooks will be used, and absolutely nothing to say regarding what will be taught in the classrooms.

As a denomination, Southern Baptists have attained a status in their growth in which practically all trustees and the members of the faculties of all pivotal key schools are themselves the members of the alumni of these schools. Though the trustees of Southern Baptist schools were once drawn primarily from the laity of the Southern Baptist constituency and could thus speak for Baptists in general, that situation no longer obtains.

Today the trustees, who consist primarily of alumni, are responsible only to the Convention hierarchy who are likewise—at least in the majority in practically all instances—alumni. And where is the "thankful cleric," who owes all that he is and all that he ever hopes to be socially and professionally to his Southern Baptist Alma Mater, who would permit even a hint of scandal or heresy to arise against it?

The students of Southern Baptist seminaries, in particular, are the recipients of these prejudices, the victims of insurmountable pressures, and the pawns of the faculties who hold the authority of academic and religious life and death over them. Thus, no student who plans to stay south of the Mason-Dixon line or who expects to be able to call on convention support in other areas of our hemisphere would be so foolish as to endanger his future with questions concerning orthodoxy or even assumptions that there is anything wrong doctrinally or in practice among Southern Baptists. How, then, can any informed person today even pretend to deny that Southern Baptist clerics, clergy, professors, and preachers are as fully in bondage as the priests of Rome?

Secondly, Southern Baptists have arrived at Rome theologically. In the person of Billy Graham, who at the moment stands as the potentate of their evangelistic effort, Southern Baptists have arrived at Rome with regard to the doctrines of infant baptism and baptismal regeneration (though we hope and are assured that many Southern Baptists reject these heresies). In the Lutheran Standard of October 10, 1961, Billy Graham confesses, "I have some personal problems in this matter of infant baptism." He later clarifies his actual, soul-searching, belief and solution of the problem by specifying, "But all of my children with the exception of the youngest were baptized as infants."

This man, to whom many of the religious of all nations bow as perhaps the leading evangelistic authority of our times, in his own personal life has had his children, except the youngest, baptized as infants to insure their salvation just in case the message which he has preached should be found inadequate. Though Billy Graham has been busily engaged in what many have insisted on calling "Gospel campaigns," he has not deemed the message which he has been giving the "masses" to be adequate for his own family. During the very years, in which he has been conducting these "Gospel Crusades" and his "Hours of Decision," and during some of the years that he has claimed to be a Baptist, he provided his children—with the exception of the younger one—with "the safety in-

surance" of baptismal regeneration.

Too, Billy Graham, the one who literally heads Southern Baptists' Department of Evangelism which is under the direct support of the Convention-wide Cooperative Program, has a personal and particular interest in the supposed values and importance of the Roman Catholic Church. In fact, it is quite obvious that Billy Graham desires to see a union of Roman Catholicism and Protestantism. According to the Associated Press release, "Evangelist Billy Graham says attendance by Protestant observers at the Roman Catholic Church's ecumenical council in Rome next October will mark a step forward in Christian understanding."

Then, in the person of Dale Moody—who, though he is on leave for special, ecumenical study in England, is still Professor of Theology at the Southern Baptist Theological Seminary—Southern Baptists have arrived at

One of our readers at Seagoville, Texas sent us the following clipping from the San Angelo Standard Times (Wed., Jan. 24). This is the written portion of an advertisement placed in the paper by a Southern Baptist Church. Notice that the ad extends its welcome and best wishes to the establishment of a "headquarters" in San Angelo for a Romanist diocese. Here is how the ad reads:

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Rome, concerning the believer's apostasy. Though the Bible forever precludes the idea that anyone who is saved can be lost, Dale Moody openly, blatantly, and blasphemously—before some 200 of Southern Baptists' leading preachers—rejected the Biblical truth of eternal security for the believers.

Third, Southern Baptists have arrived in Rome officially. In 1957 Southern Baptists were so pleased with Mr. Brooks Hays' abilities, personality, and wisdom that they chose him to guide their ship of religious state for one whole year. Then, in 1958, they found themselves so pleased with his first tenure in office that they elected him again. Through its supposedly

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democratic process, the Southern Baptist Convention's more than 35,000 pastors and more than 9,000,000 members chose Mr. Brooks Hays for the second time to lead them through the chilly and treacherous waters of religious uncertainty for another whole year.

Such action on the part of Southern Baptists is evidence that they deemed Mr. Brooks Hays to be one of them; that is, one who represented their religious opinions, one who was in accord with their doctrinal stands, and one who had Southern Baptists' interests at heart. In any event, such action was positive evidence that considerably more than a majority—his election by acclamation of course indicated unanimity—of Southern Baptists believed that he thought as they, lived as they, perhaps played as they, worshipped as they, and had ambitions quite in line with theirs.

This man recently went to Rome and said he and Pope John met "as fellow Christians." He said the high-point of the meeting was the Pope's statement, "We are brothers in Christ."

In a rather pitiful attempt to absolve Southern Baptists of any responsibility in Mr. Brooks Hays' visit to Pope John XXIII, E. S. James (editor) comes forth with:

"Complaints have already begun to arrive, and others will come from Baptists across the country. They have read the Dec. 12 release about the visit of Brooks Hays to the Vatican on October 21, and as usual some see the worse side of everything. Some news services made it appear that he went as a representative of the Southern Baptist Convention since he served two terms as president of that body, but Hays has made it known that he did not represent anyone except himself. He emphasized that even though he was then Assistant Secretary of State for legislative affairs he did not go as a representative of the government, and there is no ground for belief that he even intimidated that he was representing his denomination. Hays is no longer president of the Southern Baptist Convention, and if he were he could not go as the Convention's representative without a direct commission by the messengers to do so..." (Baptist Standard, Jan. 17, 1962).

It goes without saying that the E. S. James, editor of one of Southern Baptists' several state papers, cannot possibly speak for even a large minority of Southern Baptists. In fact, though he may be striving to act as the tool of the Southern Baptist propaganda machine in Texas, it is doubtful that he speaks for many real Baptists of any kind even in Texas! We may know for certain that E. S. James cannot even come close to speaking for all Southern Baptists for they, as a Convention, have not even appointed him to pick up their cigarette butts not to mention the fact that they have never chosen him to serve as their national leader or Convention president!

We do know, however, that Mr. Brooks Hays has had Southern Baptist Convention approval for his thinking, acting, and speaking in national convention and through two successful years of serving as their president. Thus, despite E. S. James' rather timorous "and there is no ground for belief that he even intimidated that he was representing his denomination," when Mr. Brooks Hays made his pilgrimage to the courts of the Vatican, the palace of the supposed vicar of Christ upon the earth, Southern Baptists, their institutions, their pseudo-independence, and their reputation went with him. When Mr. Brooks Hays made his onerous journey over the cobble stones of the courtyard of the Pope's Celestial Palace (which some deem to be the place of God's reigning on earth even now) Southern

TBE Sells Itself

Dear Bro. Gilpin:

I was in the hospital last week and a friend from the Macedonia Baptist Church in Chicago handed me a copy of THE BAPTIST EXAMINER. I read it and found it to be a great blessing. I was convinced at once that I would like to receive it weekly, so I am enclosing the subscription price and will be looking forward to getting it every week. May God bless you.

—Milton Crowder, Tenn.

Baptists were taking those steps with him. And when Mr. Brooks Hays accomplished his "limited obedience"—remember that he "subjectively" sought the audience—before Pope John XXIII, Southern Baptists as a people, Southern Baptists as a religious heritage, and Southern Baptists as a denomination in an essentially official capacity arrived in Rome!

Some sincere, dubious, and interested souls may be wondering, how intelligent, seemingly Christian, and apparently successful people can be so fully out of the will of God and apparently under His irreversible judgments. But all with even limited spiritual discernment should have no real problem understanding. Obviously, when a people turn wilfully from the Word of God to the pious piffle of pusillanimous, spiritually unregenerate, immature seminary offspring for their "Sunday Supplements"—called in some areas, Sunday School Literature and Training Union Manuals—it is not any wonder that God should remove Scriptural and spiritual discernment from them. When a people take an abstraction called the "Cooperative Program" and mold it into the "golden calf" before which people and preachers alike are required to bow in obedience daily, they can be expected to honor a larger "program" when they find one and a more influential "potentate" when they learn of him.

Southern Baptists, therefore, have apparently found in the Roman Catholic Church favorable academic and theological characteristics which they could not find in the Bibles which their progenitors passed on to them. Similarly, it is quite evident that Southern Baptists have found in the Roman Catholic Church devices and schemes which assure a "universal success" far superior to the methods which they have heretofore employed.

Thus, we are no longer dealing with a "maybe so prophecy" awaiting fulfillment. Today, we need no longer to say that "Southern Baptists Are On The Way To Rome." If we wish to be honest with ourselves, our fellowmen, our God, and our posterity, we will cry for a lost, dying, and doomed world to hear—though perhaps with a measure of grief since we can remember having known some Godly men among Southern Baptists—"Southern Baptists Have Arrived in Rome."

In such an hour and in view of such a tragedy, we must nevertheless give thanks to God for a man such as Brother Gilpin, who, in an hour when the masses and the ecclesiastics and many Baptists laughed at what they called his "idiocy," had the insight to realize some 8 years ago that Southern Baptists were in truth on the way to Rome in doctrine and in practice.

The Sovereignty Of God (In Paper-back)

By A. W. PINK

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Missions

Continued from page 6)

think the school and the church, does for the convenience of the as re, why don't you incorporate sn't order separate constitutional s the and certain orders?"

id, "Because of Him be glory s, I see the church, and the moment us fail that the school is divorced respon the church, that moment I ve through with the school. I ental no use for that which is dis chud from the churches."

the first responsibility of the is to realize its responsi- will So while we glory and p of over the fact that we be- s Day in the fact of the church, on W realize that we believe in gh the responsibility of the church, her the. The Apostle Paul said mee churches hither and yon, often have become helpers of us nman two ways." He tells us in II bling thians 1:11 that "ye were t whirs in prayer." I do not be- is the that churches pray much for wise, man to whom they pay little. nt theve that praying in many ntual goes in the form of propor- ou got giving. I may be wrong e or is that, but the Bible says out, thing about a man being of seny, destitute and naked, and Asiag clothes, and we shut up est In hearts of compassion against you go man. Beloved, I say to you, onal ove in the proportion of our to eg, and we give in the pro- not but to our loving.

home uldn't your wife feel strange home, u went by the haberdashery the bought a brand new suit, home, se Stetson hat, and a nice ons of Florsheim shoes; then you — by the Arrow shirt store w no bought that new edition of atest "Wash and Wear;" then hat went by the tie store and got en, any tie; then you went by the ple in goods store and looked at r at so remnants and decided that ave yards of goods at 49c a yard ple, and make your wife a dress? ng and go home and say, "Honey, many at my new suit. How do you gave my hat? my shoes? my shirt? lie? Then you say, "By the I really love you — look at ut a cloth I brought you." Would t stop think it a little strange if she were question just a little wheth- or — you love her like you thought more, did?

in Ch loved, I tell you, we today us are of the Lord's servants, He who have been blood-bought ed us blood-washed, we who have by His called out of darkness, can en pre that be prayer-helpers for ust that are afar. How many self, encouragement has come to lieve, likewise as others, when mply we are remembering you I belie we are annually at the throne of but all.

will incident comes to my mind ching concerning some friends in eving city of Birmingham, Alabama. eower had not written, for we don't e much. (There is only one who are fellow that writes less than church and that is Brother Wayne in wi. We both believe in praying gins, by the other fellow and reaching t and by way of Heaven, but we ut their write much). Anyway, we ut their written these people. But e beg felt that we were going hough some excruciating expe- stance and they wrote us and said, is Brother and Sister Bell, we felt urch of God to call ourselves to- to Cher and pray for you in a conve al way — that you needed ur Crow like you have not needed before." Beloved, that matter Now, actually solved the very night es met and prayed. Then when es heard from them, I understood 7, col it was solved. Somebody had ed. God moved them to pray.

PEV listen, don't ever tell a preach- "The least I can do is pray you." That is the most you do. The post office can open letter and get the money out t. We have had that happen, the post office has failed to ver the money to us. But, thren, nobody can block pray- because the Bible says, "The actual fervent prayer of a right- eve that the "prayer of a pious man" merely means a

justified man. I believe it means one who not only has imputed righteousness, but who is experiencing and living an imparted life to Him. So there are the enablers.

Then the next thing I notice about our helpers is that they are the share helpers. Paul said to those churches of Macedonia, "Ye sent once and again unto our necessity." He said to the church of Rome, "When I come to you, I hope to be brought on my way into Spain by you." In other words, while we can't all go, thank God all can send.

After Ziklag had been robbed and burned and the enemies had taken the prey, David came and found everything gone. There were two hundred men who were too faint to go down to the battle. They said, "We are not able to go; therefore we'll stay here and watch the stuff."

When they went out and came back with the possessions and with the spoils, certain men of Belial said, "David, these men didn't do anything. Therefore give to every man his possessions, his wife and children, but don't give them anything."

David said, "Ye shall not do so, but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike."

I say that whatever happens on the mission field, or at home, or wherever it is, that place is a mission field, for all the world is the mission field. Jesus said, "Go into all the world," and that even means Ashland. Wherever God's elect are, that is mission work.

Those that seem to be somewhat the sacrificers and who share in the going, will likewise share in the rewarding the same as those who may be called of God to go abroad, and to God be the glory for it all.

I love the place where those four and twenty elders cast their crowns before His feet. What else would you want a crown for? Not to parade through Glory and not to wear as an emblem of your outstanding reward and valor to Christ, but to cast at His feet and worship and adore Him who hath blood-bought and blood-washed us.

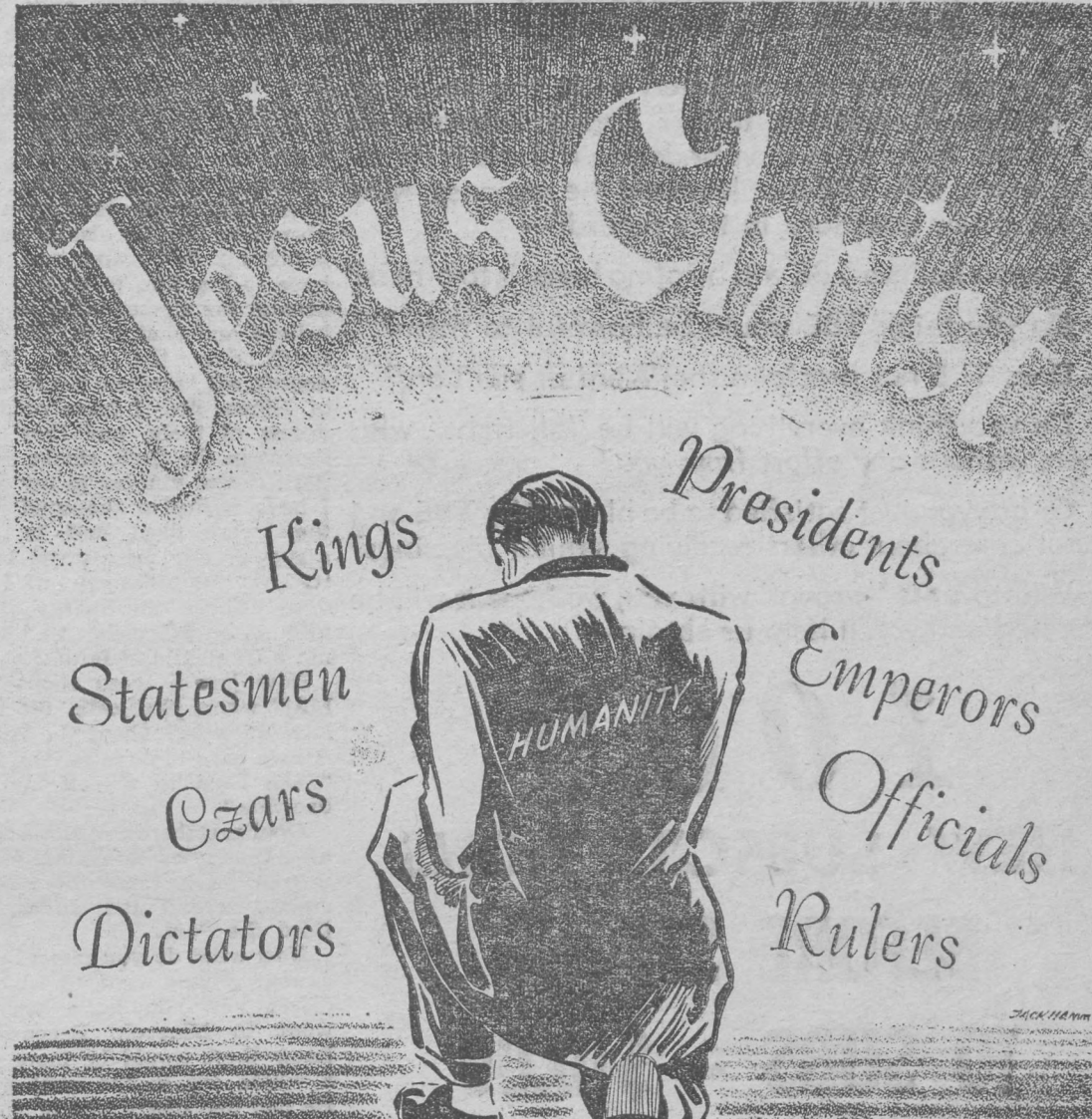
Then notice the next part of our mission work. There are the messengers. Between the mission field and the Lord's churches is the messenger who is the contact man. Remember that the Lord said, "Make the people sit down in company on the green grass," and He took the loaves and the fishes and gave to the disciples, and the disciples in turn gave to those that were hungry. God has been pleased to use between Himself and man, a middleman.

Now, remember, I am not talking about atoning work. I am not talking about mediatorial work. But I am talking about messenger work. We are God's messengers. The man who has the message is the commissioned messenger. Not all of us can preach, and not all of us can go, but thank God, everyone of us can tell who Jesus is and what He has done.

Let's notice a little more about the messenger. We read:

"How then shall they call on him in whom they have not be-

THE NAME ABOVE EVERY NAME



Jesus Christ

Kings Presidents

Statesmen Czars Dictators

Emperors Officials Rulers

HUMANITY

"THEREFORE GOD HAS HIGHLY EXALTED HIM AND BESTOWED ON HIM THE NAME WHICH IS ABOVE EVERY NAME, THAT AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, IN HEAVEN AND ON EARTH AND UNDER THE EARTH, AND EVERY TONGUE CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER."

— PHILIPPIANS 2:9-11 (RSV)

lieved? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"—Rom. 10:14,15.

Notice, there are four "hows." The man cannot call if he doesn't believe. He can't believe if he doesn't hear. He can't hear without a messenger. How beautiful are the feet of those that carry the good tidings of peace! God has commissioned and peculiarly chosen and ordained some unto this business, and, beloved, there is certainly no glory to ourselves. The man who begs God to call him to preach has never been called to preach. Isaiah didn't run up and say, "Now, Lord, don't you need a messenger boy? Let me be that messenger boy." Rather the Lord said, "Whom shall I send, and who will go for us?" Isaiah said, "Here am I; send me."

Now I want to say something that I hope will bear weight with any of you young men who may be thinking about the mission field. I want to say that I don't believe God calls a woman to go to the mission field except as a missionary's wife. God calls the wife to go as the wife of the husband, and not as the leadership of the husband.

Now when God calls a man to preach the Gospel, I hate to hear him say, "I fought the call. I tried to get out of it." That is no honor to you, and that is no credit to God. The only thing I have ever wanted to be sure of was that I was right, and I have been wrong sometimes. But, brother, I'd rather be sure I am wrong and do something, than to be unsure and do nothing. I never saw a man didn't make a mistake, but I have seen some people that never made a mistake because they never did anything for the Lord. Give me a man who is sincere and knows the doctrines of grace and the truth of the Bible and makes the mistake of getting in the wrong place and sweating it out until God relieves him, rather than a man who doesn't get anywhere because he is afraid. I believe when a man is called to the mission field he is about as miserable till he gets there as a worm is in an anthill. How do I

know? Because I tried it.

Brother E. R. Henderson told a story about a man who was always talking about wanting to go to the mission field; he often said that God had called him to Venezuela. Finally Brother Henderson got tired of it and said, "Brother, are you positive beyond any doubt that God has called you to go to the mission field?"

He said, "I surely am."

Brother Henderson said, "Brother, if that were me, I'd be catching the first cattleboat to Venezuela."

That was the last of the call to the mission field. Many times if a man is put with the proposition to "put up or shut up," he shuts up.

Now notice the message. What are we to preach when we get there? When most preachers get ready to go to the mission field they preach here and there. In other words, they are preaching "trial sermons" to see if they are going to be supported or not. And I don't blame people. The Bible tells me to lay hands suddenly on no man, and I believe that with all my heart. That is one of my many objections to sending a man through a mission board. You don't know what he preaches when he gets there. He may teach them to wear clothes, but he doesn't teach them to wear the righteousness of Christ Jesus. He may teach them how to eat with a fork, but give them nothing to eat of the Bread of Life.

I was preaching in one particular church one morning and after I got through with my message one of the dearest saints of the Lord came by and said, "Brother Bell, we don't care where you are going, just as long as you are going where God wants you to go. But we are interested in what you are going to preach when you get there."

Paul said:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."—I Cor. 15:3,4.

Notice, "Christ died for our sins according to the scriptures." That is what makes it valid, because it was "according to the scriptures."

Brother, that is the first message that a man must preach — the message of the work of Christ.

Paul said, "I endure all things for the elect's sake." He didn't endure it for the Judases, nor for the Pharaohs, nor for the other people, but he endured it for the elect's sake. He didn't know who they were. They didn't run around with a tag stuck on them saying, "I am an elect; witness to me." But he said, "I testified and taught you privately and publicly." I believe Paul was a seed scatterer. I believe he scattered the Gospel wherever he went, for the Bible says concerning the Thessalonian church that "from you sounded out the word of the Lord." They were indiscriminate in the sowing of the Word of the Lord.

Now I want us to look at the producer of the results.

"I have planted, Apollos watered; but God gave the increase."—I Cor. 3:6.

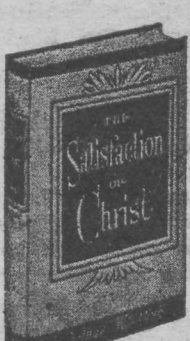
So then it is neither he that planted nor he that watereth, but it is God that giveth the increase.

I want to say to you, you don't beg a man whose eyes are opened, after he has been blind, to see. People think it is so strange in our church that I have just one simple proposition—that is, if you have come to see at this time who Jesus is, and that He has died for your sins, and you have received that truth as the basis of your salvation, your responsibility is to confess Christ in baptism and follow Him into church membership. Some people who come here from other churches wonder why we don't beg and twist.

Time after time I say, "Brethren, have you ever heard of a man whose eyes were opened, be-

(Continued on page 8, column 3)

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Missions

(Continued from page 7)

ing implored to see? Have you ever heard of a man being raised from the dead and having life, begging to live again? Lazarus didn't plead for life. He came forth. The man whose eyes were opened did what? He saw. And when God quickens a man and gives him life, He also gives him justifying faith, and you don't have to beg him to believe. Just present the message that he must believe and that is it. The Holy Spirit does the work. If He doesn't, all I produce is a houseful of Ishmaelites. I have produced a few of them, and they were thorns in the flesh, smoke in my nostrils and vinegar to my teeth. I have wished a thousand times they were dead and in their graves or else were saved brethren. Anything that you and I produce through the energy of the flesh is an Ishmaelite and he is not a true child of faith.

Now just a word about **THE MAN whom God calls**. We don't have to worry about the results. All we have to do is as Paul says, "Take heed to thyself and thy doctrine."

I believe there are three kinds of missionaries, so-called, on the mission field. First, there is the **Jonah**, second the **Judas**, and third the **Paul**.

Now what do you mean by the **Jonah**? Jonah went to Nineveh, didn't he? You know why he went to Nineveh. Because he knew there would be more than a whale out in the next place. He had had one whale of an experience, and he didn't want the second one because he didn't know what it might be.

Brethren, there are many of us who have been faced with the same thing. When a man says, "I am going to the mission field because I have to go," he is just partly qualified to go. He has received the authority to go, the call, and the church has commissioned and sent him, but if he is just going because he is called and qualified, he is going to make a **Jonah**. He is going to get under a fig tree, and if results don't come, he is going to wish himself dead. Now listen, the **Jonah** will produce results, but he will be miserable while the results are being produced.

Then there is the **Judas**. He is the man that is there for the meal ticket. The only reason that **Judas** followed the Lord, from a human point of view, was because He had the bag, and because it meant meat and bread.

Many people find out that they are a failure in the pulpit. They can't preach or do this, that, or the other at home, so they just go to the mission field. Thank God that all on the mission field aren't like that, but there are many who are there for that reason.

Brethren, I am where nobody knows me, and nobody will perhaps ever come down and see what I am doing, but as the Lord sends that money in through the offerings and through the mail, I wonder, am I doing right to take this money? Have I in any degree rendered to my God and been faithful to the people who have had confidence in me? Am I doing right to spend this money?

People say, "Oh, preacher, you must rest." The church sent me up here. The church paid my way to come to the States to rest. But who wants to rest when souls are dying? Who wants to take it easy when the work of Christ needs to be preached and proclaimed? There will be time to rest when we lay aside the armor of this warfare and join those friends who are gathering home one by one, as God calls them from the path of faithfulness.

Have I done my best for the Lord? Frankly, I haven't. It isn't what I don't know about God's Word that worries me. It is what I do know. Because I know that a man shall be held responsible for that which God has given to him.

Then there are the **Pauls** on the mission field. There are those who preach the Gospel willingly, who preach the Gospel out of love, and who have a burning heart for those who are steeped

in sin, and who know the joy that our salvation brings.

I tell you, being saved is wonderful. If you don't know it, try it. It is glorious to know that our sins are under the blood forever, that Hell is behind our backs and Heaven is in front of us, and that Jesus with all of His glory and blessing and power is with us moment by moment, and that one day when this world is over, we'll walk the streets of the New Jerusalem with Him. We'll sit down with Abraham and Isaac and Jacob and revel in the kingdom of our God and of His Christ, and there we'll tell the story, "saved by grace." If you don't want somebody else to have that experience, be they black or white or red or yellow or brown, there is something wrong with you. John said:

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."—Rev. 1:5.

Do you know why they sang that? Because God had ordained somebody to preach. He laid it on the heart of some church to send, and the Holy Spirit applied it and the work was done.

Yes, I believe God prepares the hearts of His missionaries to go. Do you know why it was that **Nehemiah** did such a grand work of rebuilding the walls of Jerusalem? It was because he mourned and grieved and fasted when the report came. He was a man who could be moved with the condition of Israel. He was a man who believed in the power of God to do something about the situation.

Daniel was a man who was exercised of the Lord, and he prayed earnestly. **Ezra** was a man whom God stirred up, and these men went because it was God's sovereign will. They went with a heart that was mellowed and softened and was commissioned of God to go and to preach the message of the Lord Jesus Christ.

The serious thing that faces us all is what kind of a life must we expect the missionaries to live and the people back home who send them. The Apostle Paul said:

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, or a cloke of covetousness; God is witness."—I Thess. 2:4, 5.

Do you believe that God tries the hearts? There are times when I sit down in the afternoon and cross my feet to rest for a while. I think, "Boy, you sure are lazy. Get up and get going."

"But I am tired, Lord."

"Yes, I know you are tired, but so was I."

I say to you, there is more said about money by the Lord Jesus Christ than there is about Heaven. He said, "I go to prepare a place or you," but He said a lot more about our money than He said about Heaven. I believe that when a man's heart is brought into alignment with God, the pocketbook will, too.

Now most of us were baptised without our pocketbooks. Remember the story of the old man who said to the preacher, "Wait just a moment," and he ran back and got his billfold from his wife and put it in his pocket.

The preacher said, "But that is going to get wet."

He said, "Yes, but I want it to be baptized, too."

Brother, we need some baptized pocketbooks among the Lord's people.

We read:

"Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached un-

to you the gospel of God witnesses, and God also, and justly and unblameably behaved ourselves among that believe."—I Thess.

Brethren, this is the must characterize the missionary, we must be willing to impart the Gospel also ourselves. The preacher doesn't love his people if doctrine is as dead as a fish. I believe that the Gospel is to be lived.

People say, "Brother, do you think preachers do so-and-so?" There is reason. A preacher should nothing that will impair money for Christ. Paul said:

"Wherefore, if meat brother to offend, I will flesh while the world lest I make my brother to—I Cor. 8:13."

We as Christians have liberty, but we can't use it to satisfy ourselves. There are some things that are unquestionably every standard. There are things that cannot be anced at any point. Those things that cannot be ated, not even for truth. There are things that stand for, and stand in the right of God.

"How holily and justly blameless we behaved among you that believe, know how we exhorted, fortified and charged every you, as a father doth his That ye would walk in God, who hath called you to his kingdom and glory, as it is in truth, the word which effectually worketh in you that believe."—2:10-13.

Brethren, this business is a full-time job. Four hours a day some preaching the Gospel of God—some of our afflictions to our bonds. I said, "Whether it is in or in sincerity Christ is I rejoice therein."

I believe that no man ceived true scriptural baptism less he is baptized at the a New Testament church believe there are going many people in Heaven never received true baptism. I am glad they are to be there. I am sorry they going to be in the bride, glad they will be there.

One fellow said to me better to arrive late at the Gate than it is to be on the other place." Brethren, there is nothing sadder than think of a man lost. I elect are going to be saved. Paul said, "Brethren, my desire and prayer to Israel is that they may be saved." God said to Elijah, "send rain." But Elijah said to Israel, "I will not rain things for you, but shall I be enquired of?" Brethren, hear me, we were shut out human responsibility, cause we believe in divine sovereignty.

May the God of all grace the mission program, the ary, the supporter, the promoter, and the prod together, to say, "To God glory. Great things He has And then we'll cast our His feet."

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