

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

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The Two Phases Of Christ's Second Coming

By the late I. M. Haldeman

THE SECOND COMING of our Lord Jesus Christ, while spoken of as one great event, has two separate parts. It is of the utmost importance to distinguish and never to confound them.

In the first part He comes as a Chief (Rev.) 16:15).

In the second part He comes as lightning (Luke 17:24).

In the first, the Morning Star (Rev. 22:16).

In the second, Sun of Righteousness (Mal. 4:1,2).

In the first, as Bridegroom (Matthew 25:1-6).

In the second, as a King (Matthew 25:31-34).

In the first, to the Marriage (Matthew 25:10).

In the second, to the Throne of His Glory (Matt. 25:31).

In the first, to the Virgins (Matthew 25:1).

In the second, to the Nations (Matthew 25:32).

In the first, before the Marriage (Matthew 25:1).

In the second, after the Marriage (Luke 12:36).

In the first, for His Bride (John 14:3).

In the second, with His Bride (Col. 3:4).

In the first, into the air (I Thess. 4:17).

In the second, He ascends to the Mount of Olives (Zech. 14:3,4).

In the first, He comes to take His Bride into the heavenly city (John 14:1-5).

In the second, He comes to enter as King into the earthly Jerusalem (Matthew 25:31; Jer. 3:17; (Cont. on page four, column two)

By BOB L. ROSS

There are many ideas entertained by folk relative to life after death. Of course, there are innumerable individual opinions, some perhaps that you and I have never heard. But there are other opinions that are held rather widely, and they come to our attention rather frequently.

For instance, there is the opinion that there are more than two

LIFE AFTER DEATH

places that one can go to after death. Besides Heaven and Hell, some teach that there is a Limbo, where the unbaptized that die in infancy are confined. Another place somewhat similar to Limbo is Purgatory. This is supposedly the place where souls are refined by suffering, and made fit to enter Heaven.

Also, there is the theory held by some, that lost people do not go to a place of suffering such as Hell, but simply sleep. And Russellism, or the so-called Jehovah's Witness movement, teaches that the lost are annihilated and cease their existence.

Now, these are a few of the opinions that are held by various parties relative to life after death. Baptists believe none of them,

but accept what the Bible clearly reveals. The Bible plainly shows that there are two places where people spend eternity. You must either spend eternity in Heaven or Hell. There is no "in-between" place. Now, most people would like to have a place in between Heaven and Hell, where they might spend eternity. In fact, if the natural man were given the choice of spending eternity in Heaven, Hell, or on Earth, he would choose Earth. Heaven would be too holy for him, and Hell would be too hot. But on Earth, he would be satisfied. On Earth, he could continue in his wickedness without worrying about it at all. But in Heaven, there will be no sin, and in Hell, (Continued on page 15, column 4)

"The Weaver"

My life is but a weaving
Between my Lord and me,
I cannot choose the colors
He worketh steadily.
Ofttimes He weaveth sorrow,
And I in foolish pride
Forget He sees the upper,
And I, the underside.
Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand
And the threads of gold and silver
In the pattern He has planned.

—AUTHOR UNKNOWN

GREAT PEACE

By ARTHUR W. PINK

"And all Thy children shall be taught of the Lord; and great shall be the peace of Thy children."—(Isa. 54:13).

Peace: what a blessed word is this! We are living in a world of turmoil and strife. We are told that at the beginning of the present world-system "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." (Ex. 20:11). But alas, sin came in, and this world has seen no "rest" since then. A part of the curse which sin entailed was that man should obtain his bread by the sweat of his face (Gen. 3:19). All Nature has shared in and suffers from the disastrous consequences of Adam's fall:

"For we know that the whole creation groaneth and travaileth in pain until now" (Rom. 8:22).

But the heaviest penalty has fallen upon man. "A fugitive and a vagabond shalt thou be in the earth" (Gen. 4:12), said God to Cain; and a "fugitive" — wanderer, a disconcerted rover — has man been ever since; seeking satisfaction and finding it not.

How blessed, then, is the contrast pointed in our text: "and great shall be the peace of Thy

children." We have been much impressed while preparing this sermon to find how much there is in the Scriptures about "peace." The name Jerusalem signifies "the foundation of peace." Christ is called "the Prince of peace." When He was born into this



A. W. PINK

world the angels said, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). While on earth, more than once, He said to a believing sinner "thy faith hath saved thee; go in peace" (Luke 7:50). In His paschal discourse Christ said to the apostles, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

After His resurrection the Lord Jesus appeared to His apostles (Continued on page 16, column 1)

Calvinism And Arminianism

(From "Biblical Contender")

Calvinism and Arminianism are two theological terms which set forth distinct positions as to the way of salvation through Christ. Every learned Bible student is familiar with these two systems. It is my purpose in this message to point out to the reader that the system nicknamed Calvinism is the teaching of the Scriptures and that Arminianism is the Devil's gospel.

These two systems of doctrine are centered around 5 POINTS which are commonly referred to as the "five points of Calvinism." But before I discuss these five points, I want the readers of these lines to understand that the overwhelming majority of religious people hold to the system of Arminianism. It is evident that there will always be a large group of

those professing the name of Christ who find the yoke of Bible knowledge unbearable. It seems their necks are tender, and the least bit of spiritual revelation of the sovereignty of God rubs them raw.

Spurgeon once said that there is something about Calvinism when it is preached that EXCITES THOUGHT. A man may hear sermons upon the other theory which shall glance over him as the swallow's wing gently sweeps the brook, but these old doctrines either make a man so angry that he goes home and cannot sleep for very hatred, or else they bring him down into lowliness of thought, feeling the immensity of the things which he has heard. Either way it excites and stirs him up, not temporarily, but in a most lasting manner. These doc-

trines haunt him, he kicks against the pricks, and full often the word forces a way into his soul. And I think this is no small thing for

Full Report of RALLY DAY Next Week

any doctrine to do, in an age given to slumber, and with human hearts so indifferent to the truth of God.

Now, let us consider the "five points" around which the contro-

(Continued on page 2, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER SEVEN: "AFTER CONVERSION WHAT?"

"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogue, that he is the Son of God. But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him."—Acts 9:18-29.

As you may recall, on the road-way to Damascus, Paul met the Lord Jesus Christ face to face. A light shined out from heaven above the brightness of the noon-day sun, and when that light had shined in Paul's face, he fell to the ground. Then ensued a remarkable experience, which I think resulted in the instantaneous conversion of Paul. Three days later in the city of Damascus he was baptized by Ananias. Immediately he began to preach, and by his preaching he proved

(Continued on page 4, column 3)

A SWARM OF FLIES

Fly from self, and fly from sin,
Fly the world's tumultuous din;
Fly its pleasure, fly its cares,
Fly its friendship, fly its snares,
Fly the sinner's hast'ning doom,
Fly and 'scape the wrath to come.
Fly to Jesus, he's the road,
Fly through him alone to God.
Fly to mercy's gracious seat,
Fly, 'tis sorrow's last retreat;
Fly to Christ in deepest grief,
Fly, and you shall find relief.
Fly and let your wings be love,
Fly and stretch your flight above;
Fly while life and grace are giv'n,
Fly from hell and fly to heaven,

I WOULD NOT BE AN ANGEL

"As many as received him, to them gave he power to become the sons of God." — John 1:12.

I would not be an angel, though they behold His face; Angels are God's servants, and I His child, by grace.

The great archangel Michael would gladly trade with me, would leave his harp, forgotten, beside the crystal sea

And walk earth's dusty highways in rags and penury, With pain for his companion, if he could only be

For one ecstatic moment What I shall be always, The child of God my Father, To whom be endless praise.

Yes, angels are His servants, But listen to God's Word, Thou art, though once a sinner, Joint-heir with Christ the Lord!"

"FIFTY YEARS IN THE CHURCH OF ROME."

A Mother's Tears

By CHARLES CHINIQUEY

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

Chapter 5 continued

As for me, I did not mingle my tears with hers this time. My feelings were not those of grief, but of anger and unspeakable horror. My eyes were fixed on the face of that man who tortured my mother's heart. I looked with tearless eyes upon the man who added to my mother's anguish, and made her weep more bitterly than ever. My hands were clenched, as if ready to strike. All my muscles trembled; my teeth chattered, as if from intense cold. My greatest sorrow was my weakness in the presence of that big man, and my not being able to send him away from our house, and drive him far away from my mother.

I felt inclined to say to him: "Are you not ashamed, you who are so rich, to come and take away the last piece of bread from our mouths?" But my physical and moral strength were not sufficient to accomplish the task before me, and I was filled with regret and disappointment.

After a long silence, my mother raised her eyes, reddened with tears, toward the priest and said:

"Sir, you see that cow in the meadow, not far from our house? Her milk and the butter made from it form the principal part of my children's food. I hope you will not take her away from us. If, however, such a sacrifice must be made to deliver my poor husband's soul from purgatory, take her as payment for the masses to be offered to extinguish those devouring flames."

The priest instantly arose, saying "very well, madam," and went out.

Our eyes anxiously followed him; but instead of walking towards the little gate which was in front of the house, he directed his steps toward the meadow, and drove the cow before him in the direction of his home.

At that sight I screamed with despair: "Oh, my mother! he is taking our cow away! What will become of us?"

Lord Nairn had given us that splendid cow when it was three months old. Her mother had been brought from Scotland, and belonged to one of the best breeds of that country. I fed her with my own hands, and had often shared my bread with her. I loved her as a child always loves an animal which he has brought up himself. She seemed to understand and love me also. From whatever distance she could see me, she would run to me to receive my caresses, and whatever else I might have to give her. My mother herself milked her; and her rich milk was such delicious and substantial food for us.

My mother also cried out with grief as she saw the priest taking

away the only means which heaven had left her to feed her children.

Throwing myself into her arms, I asked her: "Why have you given away our cow? What will become of us? We shall surely die of hunger?"

"Dear child," she answered, "I did not think the priest would be so cruel as to take away the last resource which God had left us. Ah! if I had believed him to be so unmerciful I would never have spoken to him as I did. As you say, my dear child, what will become of us? But have you not often read to me in your Bible that God is the Father of the widow and orphan? We shall pray to that God who is willing to be your father and mine: He will listen to us, and see our tears. Let us kneel down and ask of Him to be merciful to us, and to give us back the support of which the priest has deprived us."

We both knelt down. She took my right hand with her left, and, lifting the other hand towards heaven, she offered a prayer to the God of mercies for her poor children, such as I have never since heard. Her words were often choked with her sobs. But when she could not speak with her voice, she spoke with her burning eyes raised to heaven, and her hand uplifted. I also prayed to God with her, and repeated her words, which were broken by my sobs.

When her prayer was ended she remained for a long time pale and trembling. Cold sweat was flowing on her face, and she fell on the floor. I thought she was going to die. I ran for cold water, which I gave her, saying: "Dear mother! Oh, do not leave me alone upon earth!" After drinking a few drops she felt better, and taking my hand, she put it to her trembling lips; then drawing me near her, and pressing me to her bosom, she said: "Dear child, if ever you become a priest, I ask of you never to be hard-hearted towards poor widows as are the priests of today." When she said these words, I felt her burning tears falling upon my cheek.

The memory of those tears has never left me. I felt them constantly during the twenty five years I spent in preaching the inconceivable superstitions of Rome.

I was not better, naturally, than many of the other priests. I believed, as they did, the impious fables of purgatory; and as well as they, (I confess it to my shame), if I refused to take, or if I gave back the money of the poor, I accepted the money which the rich gave me for the masses I said to extinguish the flames of that fabulous place. But the remembrance of my mother's words and tears has kept me from being so cruel and unmerciful towards the poor widows as Romish priests are, for the most part obliged to be.

When my heart, depraved by

the false and impious doctrines of Rome, was tempted to take money from widows and orphans, under pretence of my long prayers, I then heard the voice of my mother, from the depth of her sepulchre, saying: "My dear child, do not be cruel towards poor widows and orphans, as are the priests of today." If, during the days of my priesthood at Quebec, at Beauport, and Kamarouska, I have given almost all that I had to feed and clothe the poor, especially the widows and orphans, it was not owing to my being better than others, but it was because my mother had spoken to me with words never to be forgotten. The Lord, I believe, had put into my mother's mouth those words, so simple but so full of eloquence and beauty, as one of His great mercies towards me. Those tears the hand of Rome has never been able to wipe off; those words of my mother the sophisms of Popery could not make me forget.

How long, O Lord, shall that insolent enemy of the gospel, the Church of Rome, be permitted to fatten herself upon the tears of the widow and of the orphan by means of that cruel and impious invention of paganism — purgatory? Wilt Thou not be merciful unto so many nations which are still the victims of that great imposture? Oh, do remove the veil which covers the eyes of the priests and people of Rome, as Thou hast removed it from mine! Make them to understand that their hope of purification must not rest on these fabulous fires, but only on the blood of the Lamb shed on Calvary to save the world.

(Continued next week)



Calvinism

(Continued from page 1)

versy sways.

1. Total Depravity versus Partial Depravity.

By total depravity I do not mean that man is incapable of adding sin. All that I mean by the term is this: — That the human heart is by nature totally destitute of love to God, or love to man as the creature of God, and consequently is destitute of all true virtue.

Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so the natural man, being altogether averse from good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto. The Bible says, "No man CAN come unto me, except the Father which hath sent me draw him." (John 6:44). I once read an illustration as to this verse which I want to give to you.

"You see a mother with a babe in her arms. You put a knife into her hand, and tell her to stab that babe to the heart. She replies, and very truthfully, 'I cannot.' Now, as far as her bodily power is concerned, she can, if she pleases; there is the knife, and there is the child. The child cannot resist, and she has quite sufficient strength in her hand to immediately stab it to its heart. But she is quite correct when she says she cannot do it. As a mere act of the mind, it is quite possible she might think of such a thing as killing the child, and yet she says she cannot think of such a thing; and she does not falsely, for her nature as a mother forbids her doing a thing from which her soul revolts. Simply because she is that child's parent, she feels she cannot kill it."

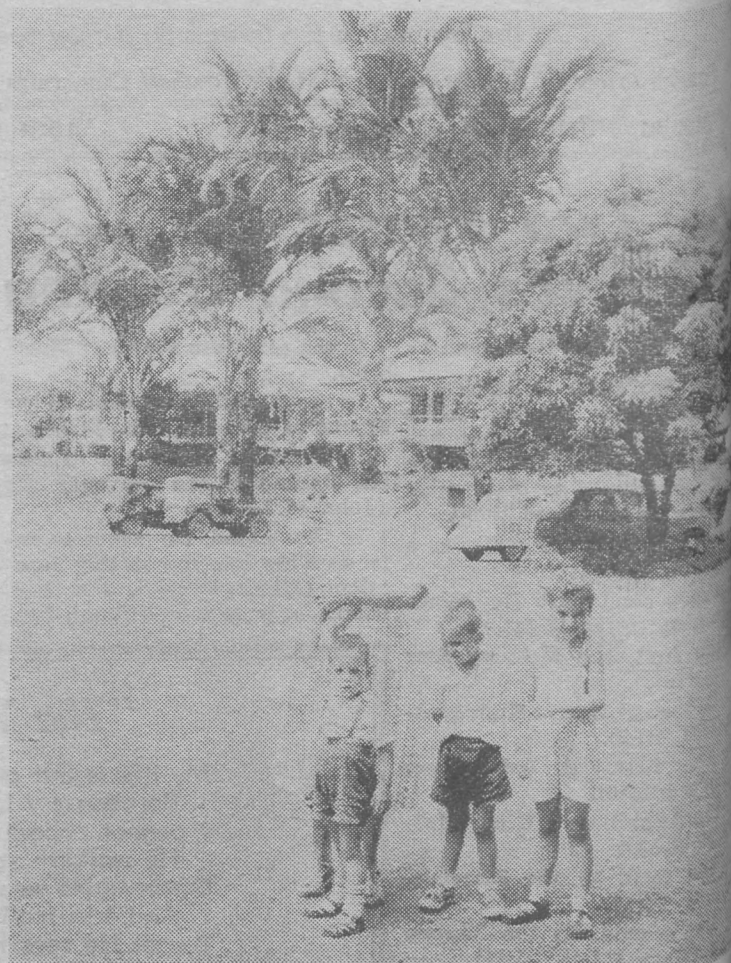
It is even so with a sinner. Coming to Christ is so obnoxious to human nature that, although, so far as physical and mental forces are concerned (and these have but a narrow sphere in salvation), men could come if they would: it is strictly correct to say that they cannot and will not unless the Father who hath sent Christ doth draw them.

Arminianism says that salvation is by man's will, but the Bible says it is by God's will. (Continued on page 3, column 1)

New Guinea Photo Story

By FRED T. HALLIMAN

A picture story from Lae to our mission station.



This photo was taken in Lae on one of our last few remaining days in civilization. Lae itself is a tropical paradise, it is beautiful beyond imagination (for the most part). There is a heavy rainfall there, but most of the time comes at night, and the days are balmy therefore everything grows in abundance. Lae was completely destroyed during the war with the exception of one building, but now there are rows of beautiful houses, several stores, gardens, a beautiful park that joins a well kept war cemetery and all of this filled with many kinds of tropical birds forever singing out with their unique sounds. Our children loved the little swimming pool in the park and we often took them there to play. Mrs. Halliman and the children are here standing in front of the house that we lived in for the two weeks that we were in Lae. The tall trees in back of them are not coconut trees but sago palms. The very heart of the tree makes a starchy food for the natives.



This picture tells the story of a broken bridge spanning a large river that was very deep and swift. As you look at this picture you will note that the bridge is sagging in the center and on the left side. All the sleepers were broken but one and as can be seen one of the uprights was broken. To turn back would mean that I would have to drive back

(Continued on next page)

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to Goroka and fly the vehicle and our things to Mount Hagen or wait about 3 months for the bridge to be repaired. To cross this bridge seemed to be tempting the Lord and a very possible loss of the Land-Rover. I walked down the river about one half mile and looked at a place that had been used as a ford, but the water was too deep and swift to try to ford it. On the way back to where the family was waiting I asked God to reveal to me what I should do. By now a government vehicle had pulled up on the other side and the driver said he would not take his vehicle across. After about another 10 minutes prayer I decided to unload everything from the vehicle, carry that across by hand and then drive across. This I did and when I pulled across, the government officer closed the bridge to all traffic.



The doctrine of Election is simply God's intention to make the difference between people which you know exists. What was there in the elect persons which attracted God's heart to them? Was it because of virtues they possessed? Because they were generous-hearted, sweet-tempered, truth-speaking? In a word, because they were "good" that God chose them? No; for our Lord said, "There is none good but one, that is God." (Matt. 19:17). Was it because they sought after God? No; for it is written, "There is none that seeketh after God." (Rom. 3:12). See also Eph. 1:4-5, Acts 13:48, II Thess. 2:13, II Tim. 1:9, 10, Rom. 8:28-29, Rom. 9:10-13, Rev. 17:8, etc.

I am saved, but I know it is not because of any goodness in me, and if you are saved, you will freely confess that it is the distinguishing love of God that has made you to differ.

3. A Limited Atonement versus A General Atonement

This is probably the most hated of all the five points of Calvinism. Arminians, with their false doctrine of the atonement, strike at the very heart of Christ's work. A conditional substitution is an absurdity, because the condition is no condition to God, if you grant Him even so much as the poor attribute of foresight; they necessarily turn away from a substitutive atonement altogether.

It should be seen at once that this doctrine necessarily follows from the doctrine of election. If, from eternity, God has planned to save one portion of the human race and not another, it seems to be a contradiction to say that His work has equal reference to both portions, or that He sent His Son to die for those whom He had predetermined not to save. The Calvinist limits the EXTENT of the atonement, for he says that it does not apply to all persons. The Arminian limits the POWER of it, for he says that in itself it does not actually save anybody.

Christ's work on the cross was a RANSOM for his people. (Matt. 20:28). Notice this verse says that He gave His life a ransom for MANY, not ALL. The nature of a ransom is such that when paid and accepted, it automatically frees the persons for whom it was intended. Otherwise, it would not be a true ransom. Justice also demands that those be freed for whom it was paid.

Charles Spurgeon, writing upon this subject, said, "Now, beloved, when you hear anyone laughing or jeering at a limited atonement, you may tell him this: General atonement is like a great, wide bridge with only half an arch; it does not go across the stream; it only professes to go half way; it does not secure the salvation of anybody. Now, I had rather put my feet upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream."

If Christ's death were intended to save all men, then we must say that God was either unable (Continued on page 4, column 3)



One of the first places of interest that you come to when you leave Lae for the highlands is the river Liron. This river is remembered by everyone that has made the trip by road. Its bed and many channels are scattered over a distance of about one half mile and sometimes vehicles are completely lost in it. In this picture the first Land Rover of the convoy awaits while a native searches out the best possible route to cross the river.

This picture was taken at a picnic while we were in the Mount Hagen area. We had just had a barbecue. The Mount Hagen natives are usually much larger than natives found in other parts of the territory. In the above picture John is seen shaking hands with an old man. The children are fond of the natives and are quick to make friends with them. Our children are speaking quite a bit of Pidgin now and have begun to pick up some of the local language.



Finally we arrived at the Koroba airstrip and about three score and ten natives from around the mission area were there to meet us and help us in with our things. All of the things could not be carried out at once so we picked out what we thought were the most likely to be needed. The government officer in charge took the family and as many of our things as he could in the Land-Rover and drove us as far as the road went. This picture shows the "end of the road." This is our trunk containing linens, etc. The natives begin to figure how they are going to get this piece of luggage out to our place.



In this picture the men are seen carrying Mrs. Halliman in a chair. In most cases four men were doing the carrying. She said later that traveling through the jungles in this manner was not too bad. Mrs. Halliman was very brave in trying to walk from where the road ends to our house (about 6 miles), but having never seen, to say walking over this rough track before, it proved too much for her, especially since she had not the proper hiking boots. She was the first white woman that most of these natives had ever seen and that in itself was quite an event for them, but for them to be carrying a white woman through the jungles was something they would never forget. As they passed by where their women were working the gardens they would call out so the women and children could see a white woman. Many of the places was very steep and once or twice they almost dropped her. The trip was long and tiresome both for us and the natives and as we climbed the last hill and looked down on our house it was a beautiful sight to behold.

Calvinism

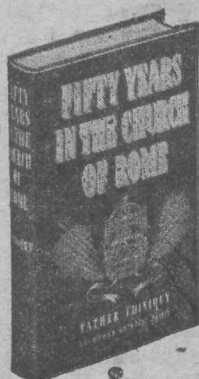
(Continued from page two)
(James 1:18). For those earnest Bible students who would like to investigate the Word of God as to the subject of Total Depravity, offer the following verses: Rom. 5:12-21, Jer. 17:9, Gen. 6:5, Jer. 13:23, Rom. 7:18, Rom. 8:7-8, I Cor. 2:14, Rom. 3:11-20, Psalm 51:5 and 58:3, and John 3:19.

2. Unconditional Election versus Conditional Election

The doctrine of Election is to be looked upon as only a particular application of the general doctrine of Predestination or Foreordination as it relates to the salvation of sinners. By the decree

of God, for the manifestation of His glory, some men and angels are predestinated to everlasting life, and others are fore-ordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God — before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ, unto everlasting glory, out of His mere grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; and all to the praise of His glorious grace. As God hath appointed the elect unto glory, so hath He by the eternal and most free purpose of His will, fore-ordained all the means thereunto. Whereby they who are elected are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season; are justified, adopted, sanctified, and kept by His power through faith unto salvation. None of this ever happens to any but the elect of God.

FIFTY YEARS IN THE CHURCH OF ROME



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



This picture has nothing to do with our trip in, but it shows you the head-man that led me on my last mission trip. The man standing almost directly in the center of this picture is Palabee, a Duna head-man, he is my friend and may be one of God's elect. Please pray for him.

In these pictures can be seen some of the people that we see every day and preach to; they are the people that are receiving the benefit of your mission money. There are thousands upon thousands of spiritually ignorant and helpless individuals like these here in the Southern Highlands; if you can not come would you not hold us up to the throne of mercy that we might be able to reach these folk with the gospel?



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"I Should Like to Know"

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

1. Just how scriptural is the Southern Baptist Convention?

Absolutely unscriptural. The only organization in the Bible is the church. There are no associations, conventions, boards, or other such man-made set-ups in the Bible.

2. How do you view the position — preaching, baptism, lack of authority, etc.—of the military chaplains?

The only person who can scripturally administer church ordinances is one appointed by the church. Therefore, unless a chaplain is working under the authority of a church, then he is not working scripturally.

3. What is the origin and chief doctrine of the "Christian Missionary Alliance" people?

This organization was started by A. B. Simpson late in the last century as an independent evangelistic and missionary movement. The theology of the group is Arminian and they are similar to the "holiness" groups on the matter of "Healing" and "perfection."

4. I made a remark one day in the presence of a preacher friend that I believed some day I would have the pleasure of seeing Jesus, making His appearance, in the eastern sky. He asked why I believed He would come from the east and said that Christ would appear in the north sky. Please comment.

We know of no scripture that specifies the direction from which Christ shall return to earth.

5. When John spoke of a new heaven, and a new earth (Rev. 21:1), did he mean that we would have a new physical universe in which to really live with Christ, or does it mean a new and better age is to dawn, for God's people?

We believe there is more to this than simply the dawning of a new age. The first heaven (outer space) and earth were "passed away," John says. There is to be a new heaven and a new earth. There is some controversy as to whether this present heaven and earth shall be remade or if the scripture means a new heaven and earth are to be created; however, we have no doubt that more is involved than simply the dawning of a new age.

6. Does not II Chronicles 19:2 and II Corinthians 6:14-18 and other verses forbid a Christian to be a member of the A. F. L. - C. I. O. union? Do they not command me, a union member, to withdraw? Will I not be a much more effective witness for the Lord by withdrawing? Will I not have to give account to Christ, when I stand before Him, because I had organized union with unbelievers and gave \$5.00 a month?

Labor and trade unions have proven to be a problem for many Christians. Especially is this true where local union leaders are so totally void of Christian principles of any sort. We hardly know how to advise a person on this problem, except to tell him to follow the Lord's leading. Each person knows better than we whether or not his union affiliation is hindering his Christian life in any way.

7. What do you think about outer space: Is there life on other planets? Is it right for us to try to get to these planets? Do you think we will ever get to them?

When you ask about "life," we take it that you mean human life. We don't believe that there are any human beings on other planets. In fact, we don't believe there is animal life (such as on this planet) on other planets. We say this in the light of the Genesis account of creation. There may be other forms of life on these planets, but not the kind of hu-

man and animal life here on earth.

As to whether or not it is right to attempt to reach other planets falls under the same test as everything else in life: Is it for the glory of God? What we eat, drink, do or say should be for God's glory (I Cor. 10:31, Col. 3:17, 23). We do not believe that the present space program is geared with this end in view. And we don't believe that a Bible-believing Christian would find any grounds in God's Word for attempting to "conquer outer space."

But of course, there is the war problem, or the necessity of "competing" with our enemies in space programs, for security's sake. Humanly speaking, this perhaps "justifies" the space operations.

Will we reach these planets? Time permitting and without an interference such as war, it is conceivable that man will reach other bodies in space. If a rocket can hit the moon, or be shot around the moon, then a spacecraft could doubtlessly carry a man to the moon. Whether he would live, or whether he would be able to stay there, are other questions.

8. What is so important about reaching the moon?

Other than being a military accomplishment, it is said that the moon is rich in uranium, the radioactive element used as a source of atomic energy.



Christ's Second Coming

(Continued from page one)
Zech. 8:3; Luke 1:32,33.

The first stage is called "Our Gathering together unto Him" (2 Thess. 2:1).

The second stage is called "The Revelation of Jesus Christ from Heaven" (2 Thess. 1:7).

The first stage, "Blessed Hope" (Titus 2:13).

The second stage, "The Glorious Appearing" (Titus 2:13).

The first stage, or part, is called the "Coming" from the Greek word *Parousia*, and signifies presence.

The second stage is called the "Brightness of His Coming," and is from the Greek word *Epiphaneia*, meaning brightness or glory. Thus the *Epiphaneia* of His *Parousia* is the Glory of His presence. In other words, when He first descends into the air to receive His saints, He will be invisible to the world; after an interval during which the kingdom of Antichrist is running its course on earth, He will manifest Himself to the gaze of all the nations gathered at Jerusalem, and descend in visible glory and power to overthrow them.



Calvinism

(Continued from page 3)

or unwilling to carry out His plans. If Christ were punished upon the cross for a man's sin and then God punished that man in hell for his sins, that would make God punishing two men for the same sins. Those readers who would like to study this matter further, I recommend you study John 10 and Rom. 8:28-39 very carefully.

4. Irresistible or Effectual Grace versus Ineffectual Grace

This subject has to do with the change that is worked in a man, referred to as REGENERATION. It is a SPIRITUAL BIRTH which is wrought by the same mighty power with which God wrought in Christ when He raised Him from the dead. (Eph. 1:19-20). We are told that it was not possible for Christ to have been holden

of the grave when this mighty power of God went forth. (Acts 2:24). But man can resist this power according to the Arminians. I deny it with all the fervor of my soul. "All that the Father giveth me SHALL COME to me." (John 6:37). See also Acts 13:48.

5. Preservation of the Saints versus Conditional Security

We base the doctrine of the eternal security of the believer upon the perservance and omnipotent power of the Holy Spirit of God. Look at the first chapter of the Epistle to the Philippians. Writing to these saints, the apostle says, when he thanks them for their fellowship in the gospel from the first day until now, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Christ." Do you see that? Who began the good work in you if you are a believer in the Lord Jesus? The Holy Spirit of God. It was He who convicted you of sin, it was He who led you to put your trust in Christ, it was He who through the Word gave you the witness that you were saved, it is He who has been conforming you to Christ since you first trusted the Lord Jesus. Having thus taken you up in grace, the Holy Spirit has a definite purpose in view. He is eventually going to conform you fully to the image of the Lord Jesus Christ, and He never begins a work that He does not intend to finish.

A consistent Arminian, with his doctrines of free will and of falling out of grace, can never in this life be certain of his eternal salvation. It is impossible for one of Christ's sheep to perish, for Christ LOVES, KEEPS, PRESERVES, PRAYS FOR, CARES FOR and above all has TAKEN OUR SINS AWAY — PAST, PRESENT and FUTURE. For verses to study, see Rom. 8:35-39, John 10, Phil. 1:6, I Pet. 1:5, Jude 24, etc.

In closing friends: Christ receiving sinners, God has elected sinners; He has elected sinners of the blackest of sinners — Why not you?—Eddie Garrett, Editor.



"Life And Ministry Of Paul"

(Continued from page 1)

that Jesus was the Christ. The Word of God tells us that the enemy not liking the preaching of the Apostle Paul went about to slay him, but in the providence of God, he made his escape over a wall in a basket. When he went to Jerusalem following this, he began to preach there, but the brethren at Jerusalem didn't believe he had had an experience of grace. They couldn't accept the fact that he was saved. Not believing he was a disciple, they caused trouble for Saul in Jerusalem. Brother Barnabas stood up and vouched for him and said, "He has had an experience of grace, and I'll testify to the fact that he is a changed man." That, in brief, is the story of the first experiences of Paul after he was saved.

I am wondering if it isn't true that every individual learns a great deal very shortly after he has been saved. I am sure that no unsaved man realizes what he is about to learn when he receives Jesus Christ as his Saviour. I am sure that no unsaved man has any idea at all as to what is in store for him, or what he is going to learn. I am sure that Paul didn't, yet immediately following his experience, Paul learned some remarkable things.

I

PAUL HAD A SOUND MIND.

Paul didn't have a sound mind before he was saved. There is not a doubt but that Saul's mind was warped and twisted: He was in the business of persecuting Christians. He was in the business of holding the coats of men as they would persecute others in the name of Christ. He was actually on his way to Damascus when he was saved, going there for the purpose of finding all the Chris-

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"America needs God. Grave warnings of this vital need are revealed in every area of our national life. This great country settled by thousands of devout people in eager search of religious freedom is endangered by a moral and spiritual paralysis.

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"These and many other evidences of spiritual decay are a grim reminder that we have drifted dangerously far from God. . . . It is imperative that we reverse the trend of moral and spiritual deterioration. . . . We have deluded ourselves into believing that we are self-sufficient and require no divine direction. Through remarkable success in science and

technology we have made advances in the material which seem to leave no place for God in our scheme of things. "We must rely upon Christ to sustain us now in the crucial test of all, for no scientific discovery or increased material resources can make good the spiritual defect which endangers man in this age. . . . Partially we must devote ourselves to helping find the promise Christ bought into the world. I was fortunately blessed with Christian parents . . . who led me to the Lord Jesus Christ as Saviour. . . . We have a solemn obligation to help the children of our nation gain the price of benefits of spiritual training.

"Oh, thou blind and insensate America, awake, look up! These are days which require a purgation and mission and an abiding to carry you over the treacherous road ahead." (Condensed from Judge Luther W. Youngblood, Judge of the United States District Court, District of Columbia.

do, in that he knows more than they know. Will you believe that man when he comes to know Jesus Christ as his Saviour, realize that everything he thought about prior to his conversion was twisted, warped and definitely contrary to the truth that he believes.

Did you every try to talk to a man that was out of his mind an individual who actually lost his mind? If you did, you found that individual thought he was absolutely right, and everybody around him was absolutely wrong. If he were talking to you, he thought that he was undoubtedly the craziest person in all the world. I tell you every man outside of Jesus Christ is a spiritual lunatic, and as he knows not the things of God, He doesn't have a sound mind and he never will have a sound mind until he comes to know Jesus Christ as his Saviour.

Do you remember the man read about in Mark 5, the man of Gadara? The Word of God says that he had a legion of demons within him. When those demons were cast out of him they entered into a herd of hogs. Two thousand hogs ran down the hillside to the sea and choked themselves in the water. When this man was healed of his demon possession he went home in his right mind. The Word of God says prior to that time he lived out in a cemetery in the tombs, making great noises, cutting himself, and going about naked. Now that he is saved and in his right mind he puts on clothes, goes home and acts like a human being.

I say to you, after conversion a man has a mind like he never had before. He can read the Bible and see in it things that he has never thought were there before. He can talk to Christians and give ideas relative to the things of God that he never thought about prior to salvation. He can read the Bible and see the truth of the Word of God that he never thought was in the Word of God. In fact, he is changed entirely. Why? Because he has a sound mind.

Beloved, listen, Saul now had a sound mind. He used to want to persecute Christians. Now he wants to praise the Lord with Christians. He used to go out of his way to Damascus to destroy churches. Now he seeks to build up churches, by associating and fellowshipping with the church at Damascus, and with the church at Jerusalem. It used to be that he hated the name of Christ. Now he straightly preaches Christ in the synagogues. He is a changed man not only in his outward approach, but he now has a sound mind, and every man who comes to know Jesus Christ experiences the same change.

II

PAUL LEARNED THAT HE HAD TWO NATURES.
I am sure you remember (Continued on page 12, col. 3)

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"IT IS FINISHED!"

Sermon by BOB L. ROSS

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." — John 19:28-30.

The words of Jesus, "It is finished," actually appear twice in the above verses, because in verse 28 where it says, "all things were now accomplished," the Greek is "all things were now finished;" and then in verse 30 Christ made the statement again that all things had been "finished."

Previously, Christ had made the following statement:

"I have FINISHED the work which thou gavest me to do." — John 17:4.

I am satisfied that He not only had in mind what He had accomplished in the past, but He was speaking of those things that "were not as if they were." In this case I believe Christ was looking at the fact that He had come to the end of His life on earth and He was now to go to the cross, and

taking that into consideration, He said, "I have finished the work which thou gavest me to do."

Christ certainly came to do a work. And as we look back on the record of the work which He did, we can see that He did finish what He came to do. God is the great beginner, and God is the great finisher. When God sets out to do a thing, He will accomplish it. He began the creation of this world and He finished the creation. He began the human race and He shall be the one to bring the human race to its climax. He began the existence of time and He shall be the one to bring time to its close. It will not be by some national power creating explosives or bombs, but it will be by the determination and power of God Himself that this world is brought to its end.

Referring to faith and the things of the spiritual realm, the Bible says:

"Looking unto Jesus the author and finisher of our faith." — Heb. 12:2.

Christ is the one who is the author, or the writer, or the composer, of our faith, and He is the one who is the finisher of our faith.

Not only is He the author of our faith from the standpoint that He

has given us doctrines and practices, but He is the author of our faith in that the faith we have in Him comes to us by His grace. It is the gift of God, not of ourselves, lest any man should boast.

Notice again that God is the great Beginner and the great Finisher:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." — Phil. 1:6.

In other words, He will finish the work which He has started. He will perform it until the day of Jesus Christ, or until the return of Jesus Christ.

Sometimes down through the years it may have seemed that what God started would not be completed. To many people it might seem that God would not complete what He started or that He would not fulfill a promise or a prophecy. However, as time rolled on, in the fulness of time God fulfilled the promise and the prophecy.

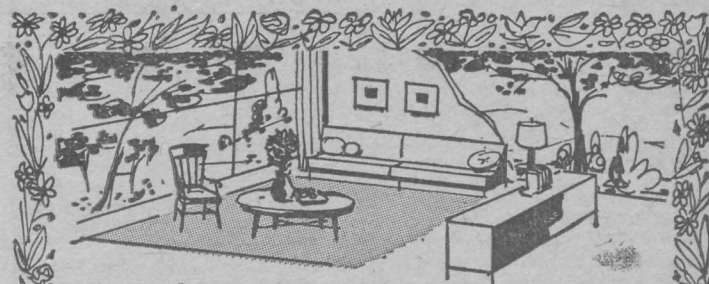
One of the greatest fulfillments in the Word of God, is the fact of Christ's coming. As far back as you might go in the Bible, you will find a promise of the coming of the Lord Jesus Christ, and wherever you turn in the Old Testament you will find something that will point forward to the coming of Christ. So in John 19 Christ says, "It is finished," referring to the fulfillment of His foretold coming and work.

There is a great deal wrapped up in this statement. In fact, it is a statement that is so great that it would be impossible for us

to properly magnify all that was finished in the work of the Lord Jesus Christ. However, there are some things finished by the death of the Lord Jesus Christ at Calvary which I would like to mention to you.

First of all, all the types, prophecies and promises that had preceded the death of Christ were finished.

(Continued on page six, column 1)



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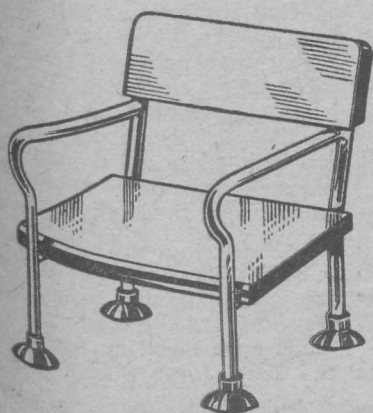
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"It Is Finished!"

(Continued from page 5)

By types, I mean those animal sacrifices that God had given in the Old Testament, pointing forward to the coming of Christ. Throughout the Old Testament there is the shedding of blood, the offering up of animals, the sacrificial system in the tabernacle worship, and then when the temple replaced the tabernacle, sacrifices were continued. The priesthood was completely devoted to the sacrificial system, the sprinkling of the blood, the offering up of the animals, etc. All of that was typical of what God was to do in Jesus Christ, for He was to be sacrificed for the sins of His people.

God instituted the passover ceremony when the children of Israel were in bondage; the blood of the passover lamb was taken and put upon the lintel and the doorposts, and that night in Egypt

God said, "When I see the blood, when I pass through this land, I will pass over your house and I will not kill the firstborn of your family." Everywhere that the blood was not, the firstborn was slain.

That passover was a type of Christ. When God sees that blood of Christ, He passes over us today. Paul says that Christ, our Passover, is sacrificed for us, and at Calvary we have the finishing of the passover ceremony. We don't have the passover anymore. Of course you might find it in some Jewish religions, but actually it is as foreign to the Bible passover as anything might be. Christ finished the passover.

The day of the atonement which took place once a year in Israel—this great day which was uppermost in the minds of the people more than all the other animal sacrifices—this day of atonement was finished at the death of the Lord Jesus Christ. We don't have

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a day of atonement anymore so far as offering up animals is concerned, for Christ is our atonement.

All the types, from the red heifer to the turtle dove, wherever you might find animals, set forth in type the death of Jesus Christ. All these were finished when Christ died and gave up His spirit unto the Father, saying, "It is finished."

Then as for the prophecies, we have in Isaiah 53 a very vivid portrayal of the prophecy of the death of Jesus Christ. In Psalm

22 we have a similar account of the sufferings and agonies of the Lord Jesus Christ. There are various Scriptures in the Old Testament which we could cite which refer to the death of Christ. When Christ died, these prophecies were finished — that is, they were fulfilled.

As for the promises, in Genesis 3:15 God gave His first promise of the coming of Christ. He said that the seed of the woman would bruise the head of the serpent. This has been understood by all Bible believers as a reference to the coming of Christ. The seed of the woman, not the seed of man, would bruise the head of the serpent. The serpent, of course, was the Devil, and his head signifies his authority and power.

Moses said God would raise up a prophet like unto him. He said that Shiloh would come and that the sceptre would not depart from Judah until Shiloh came. Many, many more of the Biblical writers likewise told of the coming of the Messiah.

So the promises pertaining to

His first coming and His death were fulfilled when Christ bore His head and gave up His ghost and went back unto His Father.

II

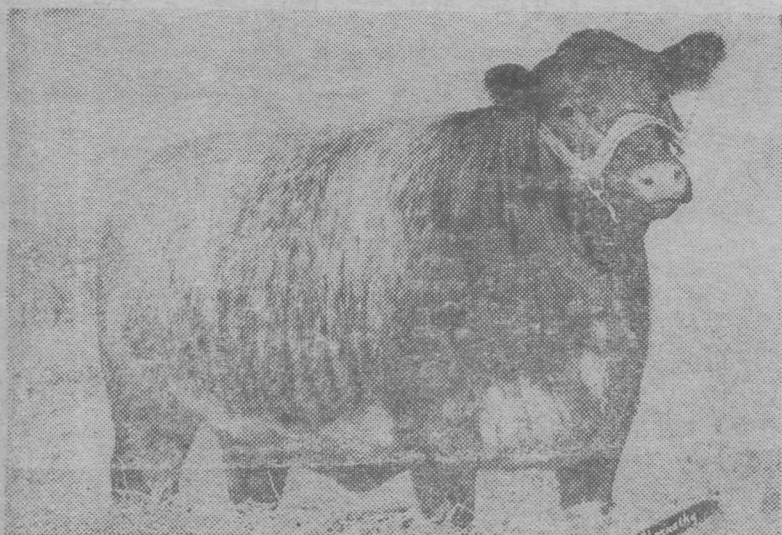
Not only were the types, prophecies and promises finished at Calvary, but also Judaism, God's public religion, was finished.

The Bible says the Temple was rent from top to bottom, which would indicate that it was not torn by human hands, but by God Himself. As a matter of fact, the veil was so thick and strong that man could not possibly have ripped it. It would have taken the hand of God to rip that veil which stood between the holy place and the most holy place, which none could enter into except the high priest once a year.

Well, this veil was rent from top to bottom, signifying that the way into the holiest was now made open to all by the blood of the Lord Jesus Christ. In other

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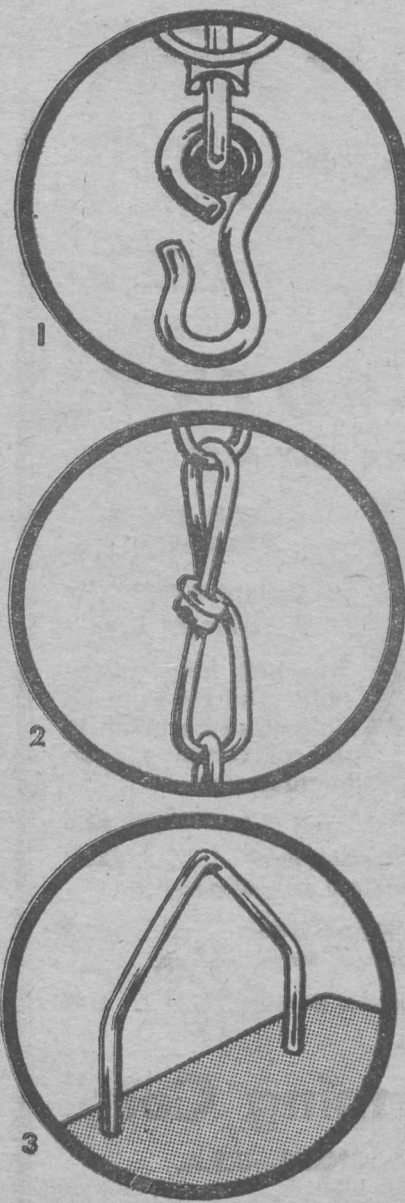
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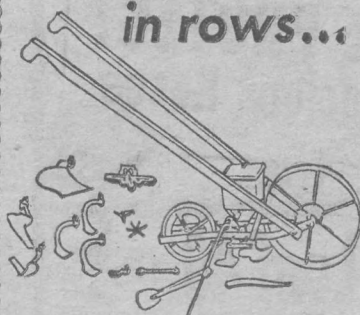
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words, God was simply saying that He was through with that way of worship, through with that shadow, for now the substance was here. That is, we no longer needed this method of worship because the fulfillment of

the type had come.

Some tell us that the Jews sewed up the veil and tried to continue their worship. But God would not even allow that and today we find that God has set aside and destroyed the temple that the Jews had built, and there is a Mohammedan mosque sitting on the place where the temple of God once was standing. In other words, God has shown, not only in the dividing of the veil, but also by disposing of the temple. It might be sacred to many people who are superstitious about trinkets and various items of worship, but God is not superstitious about them. To God those things are just material substances which He has created. Now He is through with them. They are no longer holy or consecrated or sanctified to the service of God. While they were being used of God to signify divine truth, then certainly they were holy, consecrated to God, and to touch those vessels and to desecrate the temple of God was sin and would bring down God's judgment. Now that God is through with those

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things, He does not want superstitious people rallying around them; the Lord Jesus Christ has fulfilled the temple; He has fulfilled the tabernacle; He has fulfilled the sacrifices; He has fulfilled all that Judaism had to offer by way of prophecy or type or shadow.

Paul says in the book of Hebrews that there were "better" things to come, and he interprets those better things as being in the Lord Jesus Christ. Christ is the One by whom we are to approach God. He is our High Priest. We no longer have any need of the earthly high priest to take the blood and sprinkle it on the mercy seat, for we have Jesus Christ who Himself has entered into Heaven, into the holy place,

and He is ever living to intercede as our Advocate.

The Bible teaches us the place of Judaism. (And when I say Judaism, I don't mean the corrupted kind the Pharisees had, but I mean the kind that God delivered unto Moses, the kind that God delivered to Israel when He gave the commandments and the instructions as to what they were to do religiously, in the tabernacle, in their worship). We read:

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:24.

Notice that the law did not give salvation, but it brought men to Christ for salvation. When we think of the law we think of the moral code, the Ten Commandments, that God gave. They tell a man what is morally right and of his responsibility to God and to fellowmen.

Then we think also of the ceremonial law, the ceremonies that man was to observe. These, of course, had to do with the taber-

nacle and the temple, with the animal sacrifices and the various washings that were to be performed. The law, whether the moral or the ceremonial, was our schoolmaster to bring us to Christ, (Continued on page 3, column 1)

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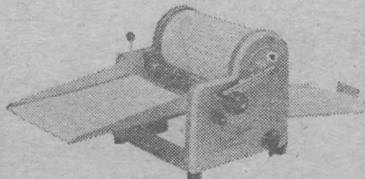
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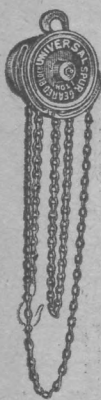
(Continued from page seven)
that we might be justified by faith.

Take the ceremonial law; it brings us to Christ because by its types, the sacrifices, it points us to Christ as our redeemer, our Atonement. Then take the moral law. It will also lead us to Christ, because when the moral law has its proper effect upon a man, the man will stand condemned in the sight of God. When he hears the Ten Commandments and compares his life to that law, he will see that he is a sinner. When a person hears the Ten Commandments, the first response is, "Well, I am going to try to keep those commandments. I am going to try to do what is right and pleasing to God." But that is the natural response, and erroneous. It is an error to apply the Ten Commandments in that way. Rather, you are to look at the commandments and by comparing your life to the commandments, you are to judge and condemn yourself as a transgressor, a violator of what God has commanded. When the law really "comes" to a man, and has its proper effect, he stands before it judged and condemned as a sinner.

And how will that lead a man to Christ? When a man sees that he can not save himself, that he is nothing more than a sinner, he welcomes a message of mercy, a message of grace such as we

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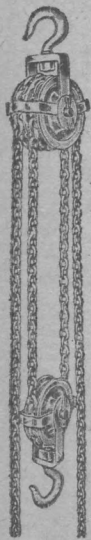
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have through the Lord Jesus Christ.

So the Jew, when he was condemned by the moral law, saw God's mercy in the animal sacrifice; he saw that God would provide a sacrifice to take away his sins. So the law was a schoolmaster to bring men to Christ that they might be justified by faith.

When Christ said, "It is finished," the law was finished—that is, this method that God had used in the Old Testament of leading men to Christ that they might be justified by faith — God was through with that method now, and He brought in the preaching of the Gospel as we know it today. Of course, the Gospel was preached in the Old Testament through the method of animal sacrifices, but now the Gospel is preached differently, and God is through with Judaism.

No one was ever saved by keeping the law; the Pharisees were the ones that brought in the idea

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that men could. Of course, there have always been Pharisees, because all men are by nature Pharisees. They are self-justifying, which is pharisaical. The endeavor to keep the law for salvation, which is pharisaical. They condemn others and overlook things in themselves, which is pharisaical. All men are by nature Pharisees.

There have been Pharisees down through time who have misused the law and taught that if they keep the law they will be saved; but no one was saved by keeping the Law. David, one of the most spiritual men in the Old Testament, said that he loved God's law, but then again he said, "Lord, if you should

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...who could stand?" Da-
...recognized that it was only
...the mercy of God that HE
...and he gave thanks unto
...for the mercy by which he
...accepted in the sight of God.
...finished Judaism. He ful-
...all the types, so there is no
...need of circumcision, there
...need of animal sacrifices,
...is no need of the high priest,
...is no need of the temple,
...is no need of the sprink-
...cal. That the blood of animals. We
...all things in the Lord Jesus
...our High Priest, our Sac-
...our Lamb of God, our
...Sprinkler. We have full jus-
...by and redemption through

III
...thirdly, when Christ said
...ary's Cross, "It is finished,"
...endurance of the wrath of
...was finished.
...will notice that Christ did
...until He had finished His
...ing. It has always been in-
...ing to me to notice that al-
...for sin, Christ did not ac-
...die physically until He had
...suffering for our sins.
...not in the giving up of the
...that He suffered for us, but
...in that period of time when
...the Father turned His back
...He suffered for our sins.
...He said, "It is finished,"
...ghost. His suffering was
...before He actually tast-
...physical death.
...said, "My God, my God,
...thou forsaken me?" At
...point Christ was drinking
...cup of God's wrath against
...continued on page 10, column 1)



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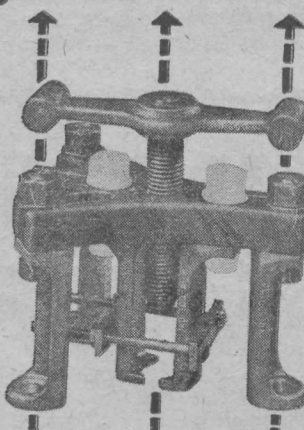
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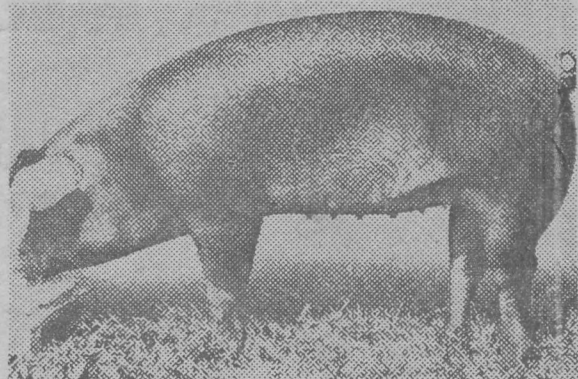
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God. Jude 24—"Now unto him
that is able to keep you from
falling, and to present you
faultless before the presence of
his glory with exceeding joy."
I Peter 1:5 — "Who are kept by
the power of God through faith
unto salvation ready to be re-
vealed in the last time." Heb.
7:25—"Wherefore he is able also
to save them to the uttermost
that come unto God by him, see-
ing he ever liveth to make in-

tercession for them." II Tim. 1:
12—"For I know whom I have
believed, and am persuaded that
he is able to keep that which I
have committed unto him against
that day." These texts teach us
that the power to keep lies out-
side the sphere of personal abil-
ity, and that God keeps us from
the power of external, internal,
and infernal agencies. When the
jewel of my soul is surrendered
to God's keeping, He is respon-
sible for my eternal security.

"Firm as His throne the promise

stands,
And He can well secure,
What I've committed to His
hands,
Till the decisive hour."

I would be unsafe to attempt
to walk the streets of any town
with \$1,000 in my pocket. I hand
it through the bank window to
the cashier and he keeps it since
he has the ability to do so. I
haven't the power to keep my
salvation, since the Devil is
stronger than I; but I can com-
mit myself unto God, who is
"able to keep."

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"It Is Finished!"

(Continued from page nine)
sin. That was the cup that Christ referred to when He prayed that, if it be possible, for this cup to pass. But of course it was not possible, and so Christ took the cup of God's wrath and drank that cup and thereby suffered and endured all the wrath of God against the sins of the elect.

This, then, was His endurance; during the period of time that He hung there God, the Father, was separated from Him, pouring out

His wrath. The Bible says, "It pleased the Lord to bruise him. He was wounded for our transgressions." In that moment of time Christ was enduring God's wrath against our sins. But when He said, "It is finished," then it was that all the sufferings of Christ for our sins had reached the climax; they had reached the culmination point. He was through, for He bowed His head, died physically, and His spirit went into the hands of the Father.

Then something else was finished by way of suffering — His fleshly suffering. Certainly Christ



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endured fleshly suffering that was beyond what you and I can comprehend today. He endured torture and persecution the like of which none of us has even witnessed. This crucifixion was one of the most horrible means of death that there was. It meant that every part of the body would suffer while the individual was being crucified. I have read many things about the crucifixion, and

as I have read them I have seen that every particle of man's body suffers during the crucifixion. But as I think of the physical suffering, as I think of how they put the crown of thorns on His head, how they plucked His beard from His cheeks, how they whipped Him with their whips, how they made Him bear the cross up to Calvary, spitting upon Him, how they nailed the spikes in His hands and His feet, how they placed the cross into the earth, and how He hung there by the hands and feet — certainly,

as I think of all the suffering He endured, I think that all the spiritual suffering was going through in the wrath of God against our sin. Many men have died by crucifixion. They crucified Christ the day that He was crucified. But none has ever suffered the suffering that Christ suffered when He endured the wrath of God against our sin. When He said, "It is finished," the suffering of our sin was finished, but His suffering

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ical persecution and physical to set forth theories and practices by which men might overcome their sin. We have the Alcoholics Anonymous, which is an organization set up to try to help men overcome the power of sin as it manifests itself in drink. Many people have, through this organization, conquered and overcome the sinful habit of drink. But although a man might overcome an outward habit, he has not overcome the inward root of the habit. He has not destroyed that which has produced the habit in the first place. A man might stop cursing, for instance, but he has not cleansed the fountainhead which first gave rise to his blasphemy and cursing. In other words, he has not cleansed his heart. A man might overcome drink, or he might overcome any sin in this life that you might mention, but he has not cleansed the fountainhead of sin.

IV

other thing that was finished thanks be unto God for was the power of sin.

ny people have tried to overcome sin. Many have tried

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ters with God. It is the inside that is the root of the trouble to begin with. This is sin's power in the life of man.

But at Calvary's cross we have the conquering of sin. We have the destruction of sin. We have the finishing of sin's power over men. Now of course this doesn't mean that there was no more sin in the world, that people do not commit sin today, and that Christians do not have trouble with sin. What I mean is that the Lord

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Jesus Christ, through the work from the world, to strive to live which He did at Calvary, furnished us with the dynamo, the power, whereby we conquer sin through the work of Jesus Christ.

Paul, when he thought about the carnality of his old flesh, said:

"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."—Rom. 7:24,25.

It is through Jesus Christ our Lord that we have the victory. The Bible teaches us in I John that "this is the victory that overcometh the world," even the faith we have in Christ. It is the body of this death? I thank God through Jesus Christ our Lord."—Rom. 7:24,25.

So Christ at Calvary, when He suffered this death, furnished us with power that no man has ever had, and can never have of himself. Paul states: "The life I now live in the flesh I live by the faith of the Son of God." That is the power that He furnishes us, and of course only those who are of the household of faith receive it. Only those of the household of faith have this motive and this love which will cause them to mortify and crucify the deeds of the body. Paul, figuratively given to us by the grace of God, speaking, said that he beat his body black and blue because he was striving to live for the glory of Christ, causing us to separate (Continued on page 12, col. 2)

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Shocking Drinking Facts

The U. S. Brewer's Association says that in "two out of every three American homes beer and wine are served." That means that out of three children are born in homes where alcohol is in turn, means that in the ten years our percentage of compulsive drinkers will probably double. Right now, America is cursed with six to seven million alcoholics. Some authorities say one out of three are women. But the sad fact is, more and more women are becoming alcoholics at an alarming rate—having doubled just in the twenty-years." (Dr. Marvin Block, chairman of the American Medical Ass'n. Committee on Alcoholism.)

Report from the University of Kansas states that, drinking students (often) reach their first drink at the age of 16 at home. . . . beer twice as frequently as students; 56 per cent from metropolitan high schools drink 44 per cent from rural communities imbibe."

Our country's annual budget for liquor is nine billion dollars."

For this nine billion dollars we could send out enough missionaries and keep them on the field, to evangelize the world!

One more sobering fact: "One out of every five bottles of (hard) liquor consumed last year was bootleg — 61,000,000 gallons."

In the 1-27-'62 issue of The Saturday Evening Post is a gripping, but disturbing, article on Women Alcoholics. The author says,

"Presumably more than 1,000,000 American women are victims of alcoholism . . . The woman alcoholic is rarely seen intoxicated by her neighbors, but she exists just the same . . . The Fairfield County (Connecticut) Council on Alcoholism has estimated that there are nine hidden alcoholics for each one who is known."

What is startling is the fact that today more young women drink in college, in bars on their way home from work, in the suburbs after they are married . . . Since World War II the number of women drinkers has multiplied dramatically and so, inevitably, has the number of women who cannot control their drinking."

—Christian Victory

moment a man believes in Jesus Christ, he can also say, "It is finished." The moment he puts his faith in the Son of God for salvation, he can say, "My salvation is finished; the matter of eternity is finished; it is settled, because I now have the Lord Jesus Christ as my Saviour."

That is why Paul told the jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." That is why it is that we preach the doctrine of eternal security, because when a man trusts Christ, his salvation is finished. It is complete so far as justification is concerned. I am not saying that he won't receive many blessings living in this life nor that he won't receive a resurrection; but when he believes, he can say, "It is finished."

As I close this message, if you are unsaved, then I want to urge you to believe on Christ and leave this place saying, "It is finished."

"Life And Ministry Of Paul"

Continued from page four)

Ed Sparks, who is a member of our church, but who is aged and ill, and doesn't get to attend. About two weeks after Brother Ed was saved I preached on the two natures within the believer. After the service was over, he said, "Brother Gilpin, if I didn't know better, I would swear that somebody had 'peeked' on me, and had told you what my life had been in the last two weeks, because what you have talked about is exactly what I have found to be true." He said, "I began to think that probably I wasn't even saved. I knew there was a new nature there, but that old nature had such a hold on me. It kept pulling so hard these last two weeks that I was afraid I wasn't even saved."

Beloved, Paul didn't go very far until he found the same experience. Listen:

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." —Rom. 7:15.

I ask you, beloved friends, isn't that your experience as a child of God? Isn't it true with you that you do things that you don't allow? Isn't it true that there are things that you do, that you hate? Isn't it true that there are things that you do that you know are wrong?

Notice again: "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that do I. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." —Rom. 7:18-20.

In this Paul gives us his own experience, and he says, "Sin still dwells within." He says, "There is good that I want to do, but I can't do it. There is evil that I don't want to do, and that is the very thing that I do." This was Paul's experience after he was saved.

Listen again: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,

Current Events

IN THE RELIGIOUS WORLD

American Baptist Convention Church Can't Withdraw! Kansas Court Awards Property To The Minority That Stayed In The Convention

The First Baptist Church of Wichita, Kansas, may not leave the American Baptist Convention and affiliated organizations even if a majority of its members have elected to do so, the Kansas Supreme Court ruled May 5.

"We hold that not even in an autonomous Baptist church may the denomination of the church be changed by a mere majority vote," said Justice Schuyler Jackson, who wrote the opinion, which was unanimous although one jurist abstained for personal reasons.

The congregation, with approximately 4,000 members, was the largest in the convention in 1960. In two separate resolutions that year a majority voted to withdraw from the convention because of ABC membership in the National Council of Churches.

The minority asked the court to enjoin the majority from interfering with the church's buildings, funds or business affairs. This injunction has now been ordered by the Supreme Court.

The decision reversed an earlier ruling of the Sedgwick County District Court. The lower court had found that the First Baptist constitution does not provide for affiliation with American Baptists. It reads that the congregation can by majority vote approve any resolutions that "do not constitute a departure from the fundamentals of the original tenets, beliefs, rules and practices of the church."

The higher court declared that to leave the ABC was to depart from the original tenets and practices of the church, which was founded by the Kansas Baptist Convention and the American Baptist Convention and the American Baptist Home Mission Society in 1872. W. C. Coleman, a lay member who died in 1957, was at one time ABC president and the congregation had long been active in the convention.

The Supreme Court agreed that undoubtedly one of the firm Baptist principles has been that "each church was its own master." It pointed out, however, that even an autonomous Baptist church "is apt to have practices, rules and beliefs which do not form a part of the archives . . . after 90 years of operation."

The defendants have been given 20 days to file for a re-hearing. The plaintiffs will then have five days to prepare an answer.

Throughout the hearing the defendants spoke of such constitutional guarantees as freedom of religion and there were indications they might attempt to use these as the basis for an appeal to the U. S. Supreme Court.

—Crusader.

ED. NOTE: Who said Convention churches were free and autonomous? Bologna! Both Southern and American Conventions have clearly manifested that "freedom" is only within; if you want out, it's too bad.

"It Is Finished"

Continued from page 12)

He just stamped the law as finished. In other words, He just finished the book of the law, saying, "I have finished all thy demands. I have suffered all the penalty required of this law." There is nothing left for us to do. You know why it is that today we believe in salvation? Because they don't believe that Christ completely fulfilled the law. They don't believe Christ did everything that requires of man. They think Christ left something that must fill out himself. They think Christ did His part, but there is man's part, and man must fulfill that.

That is not the teaching of the Bible. The Bible teaches us that that is the end of the law for righteousness to every one that believes (Romans 10:4). Christ finished it — that is, He fulfilled the law, and it is not for us to add to the last page, or to another page, and say, "Now we have a requirement that is for us to do. Here is something I must add to the work of Christ." The robe is used in the Bible to signify our righteousness in Christ. Someone has made the robe of righteousness, that Christ has given every stitch of it. Every stitch of salvation, every stitch of righteousness is done by the Lord Jesus Christ. It is not left for us to add to or take away from. Christ is the complete robe of salvation. He is all we need. Once we have Him, then we can stand before God and be glorified with Him.

VII

When Christ said, "It is finished," God's eternal purpose, which He had purposed before the beginning of the world, was accomplished in the death of Jesus Christ.

I am not saying that every man in God's purpose of salvation was completed at that particular point, but I am saying that

what God purposed to do before the foundation of the world in Jesus Christ was accomplished, finished, and secured forever when Christ said, "It is finished."

What had God purposed regarding the death of Jesus Christ? We read in Acts 4:28:

"For to do whatsoever thy hand and thy counsel determined before to be done."

Then in I Peter 1:18-20:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

The Bible teaches that in the last days God sent forth His Son into the world, in the end of time, the Bible calls it, to put away sin by the sacrifice of Himself. This purpose of redeeming us by the death of Christ was finished when Christ said, "It is finished." That doesn't disregard our calling, our sanctification, and the heavenly intercession of Christ by any means, but I am simply speaking now of the fulfillment of the requirement — what God required of the Lord Jesus Christ.

At that point of time all the elect of God had had their sins paid for. Some of them were not even born, and some of them had been dead for years, already enjoying Glory; some of them are perhaps yet unborn, their sins yet uncommitted. But God, knowing all things past, present and future, knew the sin of every last one of us. So at that time when Christ died, the accumulated weight of God's wrath against all the sins of God's people was laid upon Christ, and He endured it.

After He had suffered for a time, He said, "It is finished." God's purpose of redeeming His people throughout all the ages of time was fulfilled there at that point. That is why we preach Christ to men for salvation. Peter says, "By this man is preached unto you the forgiveness of sins." We preach the forgiveness of sins by this man because He died to pay for our sins.

We don't preach Christ as a walking cane or a crutch that you can use to hop into Heaven, but we preach that He is the Way to Heaven itself. He says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14:6).

"It is finished."

That is a great statement, a blessed fact, one that we should rejoice in.

Looking at it from the human side and the "time side," the very

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hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." —Gal. 5:17-23.

Beloved, isn't that your experience? Don't you have the flesh pulling at you on the one hand, and the Spirit of God pulling at you on the other? I tell you, Paul soon learned that he was a man of two natures.

You say, "Oh, no, Brother Gilpin, that isn't true of me. I don't have two natures. I just have one nature, and that one nature is just wide open for God." Do you know what I think about a person like that? It is either one of two things: such a one is either lying to keep up appearances, or else he never has been saved. Listen, beloved, the best man in all the world has ungodly thoughts pass through his mind. The most saintly, godly woman that ever walked the streets of this town has things pass through her mind that if she would stop to analyze, she would say, "Oh, God, why would I ever think of such a thing?" I tell you, this old nature of ours still hangs on even after we are saved. Paul learned that he had those two natures.

Those big steam engines that they used to have on the railroad taught me a tremendous lesson. Those steam engines had what they called a "port" on each side. One port opened and the other one closed. If the port on the left side opened, the port on the right side closed, or vice versa. It couldn't be otherwise. It had to be thus.

I say to you, beloved, that is exactly true so far as your life is concerned. You are either opening up toward God and closing up toward the Devil, or else you are opening up toward the Devil and closing up toward God. Paul had two natures, and you have two natures. If you are not careful that old carnal nature will

tell you that you are too tired to get up and go to church. That old carnal nature will tell you you had better stay home and rest. That old carnal nature will tell you you haven't any business going to services. That old carnal nature will tell you you ought to go visiting. That old carnal nature will tell you that you have so many relatives you must look after. That old carnal nature will tell you that you cannot afford to tithe — that you have to spend your money for your family. When the preacher stands up and tells you that if you don't tithe then your family is going to suffer more and more and more, that old carnal nature will say, "I think I can get by anyway; I just don't believe what the preacher said."

Listen, beloved, Paul learned, and you'll learn, and everyone of us will learn sooner or later, that you have one nature that is mighty bad even after you are saved. You have two natures — one that opens up to God, and one that is controlled by the Devil.

(Continued on page 14, column 5)

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Life And Ministry Of Paul

continued from page fourteen)
Babe. But strong meat be-
to them that are of full
even those who by reason
have their senses exer-
to discern both good and
—Heb. 5:11-14.

Paul says that there are a lot
who are still spiritual
and he gives us an illus-
on of their spiritual baby-
He says that those spiritual
are on a milk diet and
eat meat.

When a baby comes into your
the first day it is born you
don't think of cooking a sir-
steak and giving it to that
You say, "Why, no, Bro.

we are supposed to give
milk." Beloved, are you going
keep that bottle in the baby's
the rest of its life? No, no.

While we expect that baby
grow a little, and get to the
that he will like meat. I

you, beloved, there is many
who is up walking around
is able physically to eat

and who is able to enjoy
the food of this life, that if
were to proportionately feed

spiritually, you would give
a nursing bottle, and he
go around sucking on a

They have just never
gotten up. They are still babes

in Christ can
understand a few simple things.

can understand that Christ
for him. That is about all
believers can understand. A

can stay on that kind of
all of his life but he will
become a teacher of the

of God. Paul says, "For
the time ye ought to
teach ye again."

each you again."
all you, beloved, after Paul's

reason he found that he
to grow, and you and I
have found that we

to do some growing after
we are saved.

that ye henceforth be no more
men, tossed to and fro, and
about with every wind of

by the sleight of men,
unning craftiness, whereby
he in wait to deceive." —

Paul said, "Grow up. Don't
be a baby. If you are a baby

are just carried about by the
ing craftiness of men, and
every wind of doctrine. Don't

that kind of a Christian, but
grow up."

Now, it is interesting to
know, it is interesting to
know a child will believe most

of the things you tell him. I remem-
ber years ago I was hold-
ing a baby at Vanceburg, Ken-

say, "But, Brother Gilpin, I chap-
erone my television set. I monitor
it." Well, I want to tell you that

I just don't believe a word you
have to say. That old fleshly na-
ture of yours is alive. Paul says

that we are to starve out that old
nature, but most of us try to take
care of it. I haven't heard of any

funerals on the part of the mem-
bers of Calvary Baptist Church
when their old nature had died.

There isn't a single member of
this church who's old nature has
died, so that we have had to have

a funeral for it. I'll promise you
this, beloved, if the time ever
comes that you starve out your

old nature, so that you get to the
place you absolutely have that
old nature killed out completely

and it doesn't bother you any-
more — when you come to that
place, I'll promise you the best

so far as funerals are concerned.
Listen, beloved, Paul says that
we ought to starve out the old

nature and feed the new nature.
The most of us just reverse the
order. We continue to feed the

old nature, and the majority of
us starve the new nature.

dow one day and there was a
little girl standing there with a
yellow sun bonnet and she had
a green stocking on one leg and
a red stocking on the other. I
told him how she climbed a
fence into a pasture and started
picking blackberries. Then I told
how another day I saw her driv-
ing a cow down Main Street with
a cornstalk, hitting the cow first
on the right leg and then on the
left, as she was going along. I
said, "Now that is the girl I
want," and I told him how I even
stopped the train and got off and
got her. He said, "Did you?" I
imagine to this day, he associates
Mrs. Gilpin with corn stalks,
blackberries, yellow sun bonnets
and multi-colored stockings. I say
children just believe everything.

Beloved, there are a lot of spir-
itual babes just exactly like that.
They believe anything. That is
why it is, whenever a Russellite
comes along, a spiritual babe will
listen and accept the doctrine that
he hands out, whereas he ought to
slam the door in his face and tell
him to get away — that he hasn't
any time to have his house pollut-
ed by him. That is why it is that
a babe in Christ will allow these
heretics to come around his home
and lead him astray. I tell you,
beloved, a babe in Christ is won-
derful, but he ought not stay that
way. He ought to grow. Paul,
after his conversion, found out
that Christians ought to grow.

IV

PAUL LEARNED THAT WE ARE TO STARVE THE OLD NATURE.

Paul wrote of his own experi-
ence and used it, I think, in
order to teach us. He said:

"But put ye on the Lord Jesus
Christ, and MAKE NOT PRO-
VISION for the flesh, to fulfil
the lusts thereof." — Rom. 13:14.

Now what does he say for us to
do? He says that we are not to
make any provision for the flesh.
Now if I don't make any provi-
sion for my body, I am going to
lose weight, and I'll get to the
place that I'll just completely
wither away. Likewise, beloved,
if I don't make provision for my
fleshly nature, my fleshly nature
is going to die too. The trouble
with most of us is that we take
mighty good care of our old flesh-
ly nature.

You can go into the home of the
majority of church members and
you will find trashy magazines
around. What are they there for?
They just help along the carnal
nature. They keep the old nature
alive.

Most all of us have television in
our home and we watch things on
television that do nothing but
keep our old nature alive. You
say, "But, Brother Gilpin, I chap-
erone my television set. I monitor
it." Well, I want to tell you that
I just don't believe a word you
have to say. That old fleshly na-
ture of yours is alive. Paul says
that we are to starve out that old
nature, but most of us try to take
care of it. I haven't heard of any
funerals on the part of the mem-
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when their old nature had died.
There isn't a single member of
this church who's old nature has
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this, beloved, if the time ever
comes that you starve out your
old nature, so that you get to the
place you absolutely have that
old nature killed out completely
and it doesn't bother you any-
more — when you come to that
place, I'll promise you the best
so far as funerals are concerned.

Listen, beloved, Paul says that
we ought to starve out the old
nature and feed the new nature.
The most of us just reverse the
order. We continue to feed the
old nature, and the majority of
us starve the new nature.

V

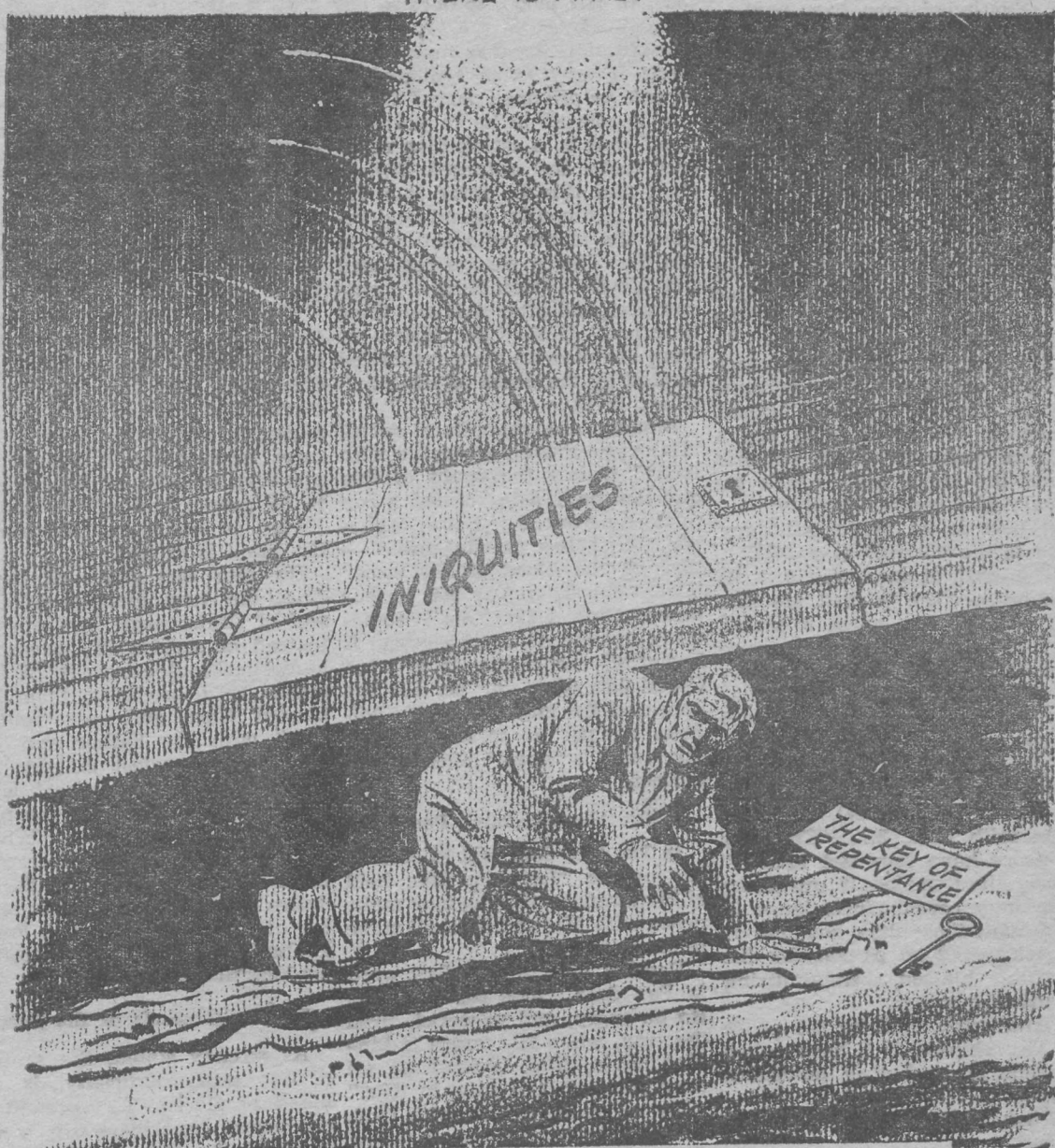
PAUL LEARNED THAT THERE IS SOMETHING BETTER IN THE FUTURE FOR US.

When Paul wrote to the He-
brew Christians, he said:

"But now they desire a BET-
TER COUNTRY." — Heb. 11:16.

When Paul wrote to the church

THERE IS A KEY



"BUT YOUR INIQUITIES HAVE SEPARATED BETWEEN YOU AND YOUR GOD..." — ISA. 59:2

at Rome, he said:

"Moreover whom he did pre-
destinate, them he also justified;
and whom he called, he also jus-
tified; and whom he justified,
them he also glorified." — Rom.
8:30.

Thank God, beloved, there is
something better out yonder in
the future for us. We are going
to be made to look like my Sa-
viour. I am going to be glorified
to look like Him. There is some-
thing better in the future for us.

Notice again, when Paul says:

"For I reckon that the sufferings
of this present time are not wor-
thy to be compared with the
glory which shall be revealed in
us. For the earnest expectation
of the creature waiteth for the
manifestation of the sons of God.
For the creature was made sub-
ject to vanity, not willingly, but
by reason of him who hath sub-
jected the same in hope. Because
the creature itself also SHALL
BE DELIVERED from the bond-
age of corruption into the glori-
ous liberty of the children of
God. For we know that the whole
creation groaneth and travaileth
in pain together until now. And
not only they, but ourselves also,
which have the first fruits of the
Spirit, even we ourselves groan
within ourselves, WAITING FOR
THE ADOPTION, to wit, the re-
demption of our body." — Rom. 8:
18-23.

Beloved, there is a great day
coming for the child of God. This
old world has been made subject
to vanity, so much so that even
the children of God, including you
and me, find a lot of vanity in us
now. We groan, and are travail-
ing and paining, looking forward
to a time when things are going
to be different.

A friend of mine said that even
the bark of a dog is out of tune
today. I used to fox hunt. I
thought the hounds sounded
mighty good. If you don't like to
listen to fox-hounds, I feel sorry
for you. You surely don't have
an ear for classical music. The
last time I went fox hunting was
years ago, but, beloved, it sound-
ed good to me. It didn't sound to
me like it was very much off key.
I say this, if they were off key,
I surely would have liked to
have heard them before the crea-
tion was made subject to vanity—

that is if they sounded any better.

Listen, beloved, everything in
this world has been made subject
to vanity, but Paul says that there
is a better day coming when we
are going to have a redemption
of the body and everything is go-
ing to be changed. The old song
says, "It is better farther on."

"Sits upon the grave and sings it—
Sings it when we stand alone;
Sings it as if God had taught it,
'It is better farther on'."

Farther on, how much farther?
Count the milestones one by
one?"
No, no counting, only trusting.
'It is better farther on'."

Thank God, beloved, Paul
learned that this old world held
nothing for him, and that there
was something better out yonder
in the future for him, and, be-
loved, I have learned it too. This
world can't satisfy. You can't
satisfy a Christian with the things
of this world. In fact, you and I
have a triangular heart, and you
can't fill a triangular heart with
a round world. This heart will
never be satisfied with the things
of this world. It takes a triune
God to satisfy a triangular heart,
and nothing but God will ever
satisfy. I thank God for this truth
above everything else, that there
is something better awaiting us
after awhile.

CONCLUSION

I have talked about Paul's con-
version and what took place after
his conversion. Now I ask you,
has this message gone for naught?
Are you converted? Have you
been saved? If there is one here
who has not trusted Jesus Christ,
may God help you to trust Him
now and be saved. If you are
saved, may you take your stand
for the Lord and become a mem-
ber of His church and let your
life count for Him and grow as
a child of God should!

May God bless you!

Life After Death

(Continued from page one)
though people continue to sin, it
is most uncomfortable. So, the

natural man would be tickled to
death if he could have middle
ground between Heaven and Hell.

But there is no such ground.
The Lord Jesus said:

"Enter ye in at the strait gate;
for wide is the gate, and broad is
the way, that leadeth to destruc-
tion, and many there be which go
in thereat: Because strait is the
gate, and narrow is the way,
which leadeth unto life, and few
there be that find it." (Matthew
7:13, 14).

Here we are told of two gates
that men enter. One is the gate
to glory, the other is the broad
gate, the broad way to Hell.
Friend, you don't have to be on
New York's Broadway before you
are qualified for Hell. You are
already on Hell's Broadway, if
you are not saved.

Notice again, in Revelation 20:
11-15, it is clearly revealed that
there is but one place for lost
people after death. We read:

"And I saw a great white
throne, and him that sat on it,
from whose face the earth and
the heaven fled away; and there
was found no place for them. And
I saw the dead, small and great,
stand before God; and the books
were opened: and another book
was opened, which is the book of
life: and the dead were judged
out of those things which were
written in the books, according to
their works. And death and hell
(Continued on page 16, column 5)

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Great Peace

(Continued from page one)

in the upper room and said, "Peace be unto you" (John 20:19). And we are told, "then said Jesus unto them again, Peace be unto you" (John 20:21). One of the names for the Gospel of Christ is "the Gospel of peace" (Eph. 6:15). The grand salutation found at the beginning of all the Pauline Epistles is "grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." One of the very titles of Deity is "the God of peace." (Heb. 13:20).

"And great shall be the peace of Thy children." This presents to us, then, sharp and blessed contrast. We might also say a solemn contrast: it all depends upon the angle from which we speak. The contrast is this:

"There is no peace, saith my God to the wicked" (Isa. 57:21).

The soul of man has lost its anchorage: "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20). Their very minds are unstable — "tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

As saith Rom. 3:17, "The way of peace have they not known." Their lives make it manifest; their very countenances show it. Now with these dark shadows as a background let us consider the restful, blessed, tranquilizing words of our text.

"And great shall be the peace of Thy children." I have asked the text a number of questions: thus—

What is the nature of this peace?

Wherein lies the "greatness" of it?

If the peace of Christians is so "great," then why are so many of them often perturbed, discontented and unhappy?

What hinders them from the enjoyment of it?

As the Lord shall enable we will now endeavour to suggest answers to these questions.

I. The Nature of this Peace

That "great peace" which is the portion of all the members of this favoured family is two-fold in its character: **judicial** and **experimental**. There is a peace outside of them: there is also a peace within them. Our text includes both.

1. A judicial peace.

When sin entered into this world the peace which had existed between God and His unfallen creatures was broken: a state of war was declared. All sin is a species of rebellion against and defiance of God. He says, "thou shalt;" sin says, "I will not." God says, "Thou shalt not;" the sinner says, "I will." As Isa. 53:6 declares, "We have turned every one to his own way."

Sin is spiritual anarchy; it is raising the red flag against the throne of God; it is revolt against His righteous government. In their unregenerate days the members of this favored family were engaged in active warfare against God. Therefore, He and they were alienated — "you that were sometime alienated and enemies in your mind by wicked works." (Col. 1:21).

In order for reconciliation to be effected between these alienated parties, in order for peace to be established on a righteous basis, the government of God must be vindicated and the requirements of His law fully met. A righteous God could not gloss over things: peace at any price is contrary to His holy nature; a patched up peace would not satisfy His claims. Anarchy is a serious thing, and this must be plainly shown by the costliness of the satisfaction required. Law and order must be upheld; the claims of justice must be met; sin must be punished.

Now only the Prince of peace could make peace between an offended God and His rebellions and alienated people. Therefore we read in Rom. 3 that Jesus

Christ has been, by God, "set forth to be a propitiation through faith in His blood, to declare His righteousness." (v. 25). The word "propitiation" means "an appeasement, a satisfaction rendered to placate an offended party." Christ was appointed to be "a propitiation," that is, a satisfaction rendered unto the outraged law of God; and this in order that He might righteously acquit and receive the sinner who believes in His Son. Hence we are reminded that Christ is "first King of righteousness, and after that also King of peace." (Heb. 7:2). "When we were enemies we were reconciled to God by the death of His Son." (Rom. 5:10).

Sinners are sometimes asked, "Have you made your peace with God?" Unless the terms of this question be clearly defined it is a misleading one. For His own people Christ has "made peace" — through the blood of His cross" (Col. 1:20). Therefore He "is our peace" (Eph. 2:14). This is something outside of us altogether. It is entirely objective. It is what Christ has done for us. He has appeased the anger of God's holiness against us as rebels. And this peace is "great" because it is perfect.

2. An Experimental Peace.

In Isa. 27:5 God said to each of His people, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Parallel with this is that word in Psa. 2:12, "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

To make our peace with God, to "Kiss the Son," means to throw down the weapons of our warfare, to cease fighting against Him, to sue for peace with Him. It is written, "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy" (Prov. 28:13). It is only when this is done that the peace of God fills the soul. Peace is a state of rest: a cessation of striving against God.

That which we have referred to above is wrought in each of God's elect by the Holy Spirit. He brings them to the realization that they have been fighting against God. He subdues their enmity against Him, and puts into their hearts a desire to serve and please Him, and thus are they experimentally, reconciled to God.

Thus it is written, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

The words "peace between God and the believing sinner" mean enmity has been destroyed.

The effects of this experimental peace reach to every part of the Christian's being. He now has peace of **conscience**. When the Holy Spirit convicted him of his lost condition, showed him that his sins were more than the hairs of his head, revealed to him the awfulness of his state in fighting against the Almighty, his conscience was burdened beyond endurance. The load upon him was intolerable, and he groaned beneath it day and night. But when the Spirit led him to the cross, and showed him that Christ fully atoned for all his sin, the load fell off. The precious blood having

been once and for all applied to such, the word now is, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil (guilty) conscience" (Heb. 10:22).

The Christian enjoys an **intellectual** peace. His mind is no longer "tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). As it is written, "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3).

There are thousands of people today who claim to be "Seekers after Truth." Not so with the Christian. He has it. He is thoroughly satisfied with the explanation which the Holy Scriptures give of the origin of the universe, of man, of sin, of how to be saved, and of the future. He has no doubts on these things. His mind is at rest.

He also has peace of **heart**. Once the very mention of God and of Christ made him uneasy. Instead of seeking His presence, he desired to flee from it. He had rather read anything than His blessed Word. But now "fellowship" with the Father and His Son is his greatest delight. All dread has gone; his heart is at rest in His presence. He can now say with the Psalmist, "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee." For the coming of Christ he looks and longs. To be "forever with the Lord" is his blissful expectation.

II. The Grounds of the Peace

As already stated, the ground of our peace judicially, is the blood of Christ. The ground of our peace, experimentally, is the work of the Holy Spirit within, subduing the native enmity of our hearts. The Christian's peace is based upon the knowledge that all his sins are remitted. The words of Christ to him are, "Thy sins are forgiven . . . thy faith hath saved thee; go in peace" (Luke 7:48,50).

"Peace, perfect peace, in this dark world of sin; the blood of Jesus whispers peace within."

But there are collateral grounds of contributory causes to the Christian's experimental peace. His peace of heart is based upon the knowledge that "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). How it tranquilizes the heart to know that even losses are our gains, that disappointments are His appointments, that our chastenings are regulated by Divine love! Nothing provides such a refuge for our restless hearts than the realization that God is upon the throne, directing all things, working out all things according to His eternal purpose.

Again; the knowledge of the unending bliss awaiting us fills with a peace which passeth all understanding. The more we are occupied with that inheritance unto which we have been begotten, "an inheritance incorruptible, and undefiled, and that fadeth not away" (I Peter 1:4), the more are our hearts sustained while passing through this "howling wilderness." The ungodly wish to remain here forever; the Christian has a desire "to depart, and to be with Christ, which is far better" (Phil. 1:23). When in our right minds we know that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

III. The Greatness of our Peace

"And great shall be the peace of Thy children." It is to be noted that the words, "shall be," are in italics. The original is wider in its scope than is the rendering in our English Bibles. The added words of the translators serve to restrict this great peace to the future. The Holy Spirit has left it abstract, because, "great peace" is the portion of God's children both now and forever.

Our God gives with no niggardly hand. He is a great God and the redemption He has provided is a great one. In Heb. 2:3 His

salvation is called a "great salvation." In Heb. 4:14 Christ is called our "great High Priest," and a "great peace" is the portion of His people. I like the word "great" coming in here. The Holy Spirit is very sparing in His use of adjectives. One of the features of Holy Scripture which distinguishes it from all other books is its **sober** tone. It is very rare that flights of oratory are indulged in. It is very seldom that the superlative degree is used. Hence, when the Holy Spirit **does** use the word "great," it has a force which would be lost if He were always using it.

The peace of God's children is "great" in many respects. It is "great" in its **power**. This is seen in the way in which a Christian can review the whole of his awful past: though this causes him sorrow, yet has it no terror for him. Though the remembrance of his former wickedness brings grief and bows him in contrition before God, yet, knowing that his sins are blotted out, his peace with God is not disturbed. It is "great" in its **depths**. This aspect of the saint's peace may be likened unto the ocean. Though the surface of the sea is often disturbed by the wind, yet the depths below remain unmoved.

Thus with the Christian: though his outward composure is frequently ruffled, though circumstances may often disquieten, yet deep down in his heart there is a peace which is undisturbed. It is "great" in its **duration**: it will never end. It is the peace of God: therefore will it last forever.

IV. The Enjoyment of this Peace

Here we touch upon the practical side of our theme. Though God's children have a great peace as their portion, they do not always enjoy it. Just as heavy clouds sometimes hide the sun, so our peace is often obscured. The sun still remains there, unchanged, in the heavens, but the clouds prevent us from basking in its comforting and warming rays. In like manner, the peace which Christ has purchased for His people, and the peace which the Holy Spirit has communicated to them, never changes; but unless we are in daily communion with God we fail to walk in its blissful power.

Among the things which hinder our enjoyment of God's peace we may mention, carelessness of walk, the allowance of worldliness in our lives, disobedience to God's precepts, failure to use the means of grace which God has provided for us, and the inevitable backslidings to which these lead. God says, "Whoso **hearkeneth** unto Me shall dwell safely, and shall be quiet from fear of evil" (Prov. 1:33).

But if we fail to "hearken" unto what God hath said, then the opposite will be our state. God has told us, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14): many Christians have not heeded this, and therefore they have lost their enjoyment of God's peace. God has said, "Be content with such things as ye have" (Heb. 13:5), but instead, many Christians have coveted earthly riches, and consequently they have "pierced themselves through with many sorrows" (I Tim. 6:10).

What a word is that in Isa. 48:18, "O that thou hadst **hearkened** to My commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea."

God has said, "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure" (Prov. 11:15).

And again, "Be not thou one of them that strike hands, or of them that are sureties for debts" (Prov. 22:26): how many a child of God would have been spared much "smarting" had he heeded this Divine commandment! Once more, God says, "Owe no man anything" (Rom. 13:8), yet many Christians deliberately run into debt and suffer severely for it.

"I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn

again to folly" (Psa. 84). How watchful we need to be! We shall "hear" more of God in our daily lives — aration from the world's tions and distractions. O vine grace may keep be and writer from "turning to folly," then shall we in the enjoyment of the peace" which is the God's family.

Life After Death

(Continued from page 15) were cast into the lake of fire. This is the second death: whosoever was not found in the book of life was in the lake of fire." (Rev. 20:15).

There shall be no Purgatory, no Soul-Sleep, no annihilation for lost souls. Shall be cast into the lake of fire to suffer everlasting punishment. Shall that punishment be ten: "And the devil that was cast into the lake of fire and brimstone, the beast and the false prophet, and shall be tormented night for ever and ever" (Rev. 20:10).

Again, "And the smoke of their torment ascendeth up for ever: and they have no night, who worship him and his image, and who receive the mark of his name" (Rev. 14:11).

Another Scripture which tells us that there is only one bliss before each one of us is Luke 16:19-31. I will not attempt to summarize the story of the entire passage, but will only summarize the story of the man who was in a luxurious manner, and who was a poor, diseased beggar, sat at this man's gate. He had no mercy whatsoever for the beggar, and even the beggar appeared to be kinder to him than he was to the beggar. Finally, both the man and the beggar died. The man was ushered into heaven, and Lazarus into bliss. The man was now suffering, and Lazarus was exceedingly blessed. The Scriptures say that the man cried out in prayer, "A drop of water to cool his head, and we read, 'But Abraham, Son, remember that thou wast once receivedst thy goods, and likewise Lazarus: but now he is comforted, and thou art tormented; beside all this, between us and thee there is a great gulch, so that they which would come from hence to you cannot: can they pass to us, that we may come from thence.'" (Luke 16:26).

So you see, there are no places out before us — is Heaven and there is Hell, and I must spend eternity of two places. Right now, we are not a saved person, we are on the broad way to Hell. "He that believeth not in the Son shall not see life; but the Son of God abideth on him" (John 3:36).

Again, "He that believeth not in the Son is condemned already." (John 3:18).

Romans 6:23 — "The wages of sin is death."

Now, there is only one way to glory, that is by Jesus Christ. He said, "I am the way, the truth, and the life: no man cometh to the Father, but by me." (John 14:6).

In Acts 13:38, 39, we read it known unto you therefore, man is preached unto you the forgiveness of sins: And by the givingness of sins: And by the things, from which ye are justified by the law of Moses. And in I John 1:7 — "But we walk in the light, as he is in the light, we fellowship one with another, and the blood of Christ his Son cleanseth us from all sin."

Friend, don't be deceived by false prophets and their false trine. You must spend eternity one of two places — Hell. And I urge you to turn so as not to burn

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