

# HEAD FOR THE HILLS!



That Is, The  
Kentucky Hills  
For The Bible  
Conference In  
Ashland,  
Aug. 31 Through  
September 3.

May We  
Offer This  
Suggestion

You'll Be  
Blessed!

## The Baptist Examiner

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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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### Are You Looking for the Return of Christ?

PASTOR MARVIN MERRY  
Missionary Baptist Church  
Gallagher, West Virginia

When Jesus had spoken these things, while they beheld, he was taken up; and a cloud received Him out of their sight. While they looked steadfastly toward Heaven as He went up, two men stood by them in white apparel; which also were men of Galilee, why they stand by Him as He went up into heaven? The same Jesus, which is taken from you into heaven, shall come in like manner as ye have seen Him go into heaven. 1:9-11.

Holy Spirit testified through the apostle Paul: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."—I Cor. 11:26.

"Till He come!" Oh, let the words Linger on the trembling chords; Let the 'little while' between In their golden light be seen; Let us think how heaven and home Lie beyond that 'Till He come!'

In this message I will deal only with the first phase of our Lord's return. We commonly speak of this phase as the Rapture, or Catching-away of His saints. We

will dwell upon this event briefly under three headings: first, the REASON for His coming; second, the MANNER of His coming; and third, OUR ATTITUDE toward His coming.

#### 1. The Reason for His Coming.

Why is our Lord coming back for His saints? In John 14:2,3 Jesus said to His disciples, "I go to prepare a place for you. And if (since) I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

The reason our Lord is returning for His saints, as the Greek here indicates, is that Christ may

bring us into face-to-face fellowship with Him in glory. Blessed hope! What a contrast to the expectation of the Bible School student who replied that his "blessed hope" (if it may be called that) was to be martyred during the reign of the beast!

We are not to anticipate going to Christ through death, but by being caught up to be with Him. (See I Thess. 4:13-18). Indeed, God's Word assures us that some Christians will be alive at the Lord's coming (Ibid., verse 15). Say, I want to be in that number, don't you?

"Oh, joy! oh, delight, should we go without dying!"

No sickness, no sadness, no dread, and no crying; Caught up through the clouds with our Lord into glory, When Jesus receives 'His own'." It is not death or "departure" we are looking for, but our Lord Himself!

#### 2. The Manner of His Coming.

How is our Lord coming back for His saints? In Acts 1:11 the two heavenly witnesses said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This verse makes it plain that our Lord will return in the same (Continued on page 3, column 4)

### Have You Been Baptized By The Holy Spirit?

By BOB L. ROSS

Not of religious people claim have been baptized "by" or "in" the Holy Spirit. Some call it "baptized in fire." Some speak in "unknown tongue" as an "evidence" of Spirit baptism. Entire religious groups have been founded upon some concerning being baptized in or by the Spirit.

Are these people telling the truth? Is their claim scriptural? After a careful study of the Bible on this subject and a close observation of those who make such a claim, we are led to say that we have not seen evidence of having been baptized in or by the Spirit. As a matter of fact, those people we meet who claim to have such an experience least impress us by their spiritual fruits. The jabbering sects that claim "perfection" are especially lacking of anything that even suggests a fruit of the Spirit. Many women, hen-pecked husbands, loose living, unruly children, unpaid debts, fleshly demonstrations in public services, complaining, etc. are results of not being baptized in the Spirit, then having no plans for making a "altar" to seek this

the first and final time. Read the whole story in Acts, chapter 2. The church was in the upper room, waiting for the fulfillment of a promise. Christ had promised that the church would be endued with power from on high (Luke 24:49).

When Pentecost came, this promise was fulfilled. The Holy Spirit came and filled all the house where the church was sitting. The church was thus immersed "in" the Holy Spirit and the Spirit "filled" the church. (Continued on page 4, column 1)

### The Total Depravity Of Man

By FRANK BECK

(Read Romans, the 3rd Chapter)

We must start here. He who is right on this doctrine, has a good start on knowing other doctrines. He who is wrong here is bound to be wrong on every other doctrine.

#### 1. The Definition of the Doctrine

The word depraved comes to us from the Latin language by medium of the French (Desk Standard Dictionary, Funk and Wagnalls). De means thoroughly; pravius, crooked.

We mean by this doctrine,

therefore, that man is thoroughly crooked, wicked, and sinful by nature in himself, and by position before God. This corrupt nature he received in Adam's fall into sin, and from Adam, and is evidenced in every man's choice and practice of sin, in which he is like Adam.

#### What Total Depravity Is Not

Lest we be misunderstood or misrepresented, it is important that we state, first of all, what we do not mean by total depravity.

First, we do not mean that man

does not have a conscience. After Adam sinned he hid himself from Jehovah God (Gen. 3:8). Adam would not have done this had he not had a guilty conscience. Likewise, though totally depraved, the accusers of the adulterous woman were "convicted by their own conscience" as Christ wrote on the ground and challenged the sinless one to cast the first stone (John 8:9).

Secondly, we do not mean that the unregenerate may not perform outward works of charity and moral goodness.

However, the unsaved cannot and will not do these works for the glory of God, but for selfish reasons.

"He bringeth forth fruit unto Himself" (Hos. 1:1).

"A ruined temple may have beautiful fragments of fluted columns, but it is no proper habitation for the god for whose worship it was built" (A. H. Strong, Systematic Theology, p. 638).

Thirdly, we do not mean that the sinner performs all the wickedness he is capable of doing.

This is often misconstrued by those who disagree with us. It is most important that we be understood here. Get this: It is not strictly what the sinner does, but what he is. The Pharisees did not omit tithing mint, anise, and cummin (Matt. 23:23), and of all that they possessed (Luke 18:12), though they omitted the weightier matters of the law as judgment, mercy and faith.

#### What Total Depravity Is

Let us now note what we do (Continued on page 4, column 2)

### The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE LIFE AND MINISTRY OF PAUL"

NUMBER FOURTEEN: "PAUL AND MISSIONS"

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."—Rom. 1:14-16.

I would remind you at the very outset that the Bible is definitely a textbook on missions. If I had the time to do so, it would be very interesting and instructive to read to you from the Old Testament showing the references to missions. However, though I have not time to do this, I would like to turn to the Gospels and read you some verses, that you might see the Bible is a great book on missions.

We read:

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

Now this is the Great Commission as is recorded in the Gospel of Matthew. The Gospel of Mark also gives the Great Commission in a little different words. Listen:

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

Luke also gives to us the Great Commission for we read:

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from

the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."—Luke 24:46-48.

Then in the Gospel according to John we read:

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

Then the book of Acts likewise gives us a similar commission. Listen:

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

These were the last words of the Lord Jesus Christ on earth. I am sure that if one who is ex-

(Continued on page 26, column 1)

BE SURE TO NOTICE  
THE "CORRECTIONS"  
ABOUT THE BIBLE  
CONFERENCE — PAGE 2



"FIFTY YEARS IN THE CHURCH OR ROME."

# "Brain-Washing"

By CHARLES CHINIQUY

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

## Chapter 9

I finished, at the College of Nicolet, in the month of August, 1829, my classical course of study which I had begun in 1822. I could easily have learned in three or four years what was taught in these seven years.

It took us three years to study the Latin grammar, when twelve months would have sufficed for all we learned of it. It is true that during that time we were taught some of the rudiments of the French grammar, with elements of arithmetic and geography. But all this was so superficial, that our teachers often seemed more desirous to pass away our time than to enlarge our understanding.

I can say the same thing of the Belles Lettres and of rhetoric, which we studied two years. A year of earnest study would have sufficed to learn what was taught us during these twenty-four months. As for the two years devoted to the study of logic, and of the subjects classed under the name philosophy, it would not have been too long a time if those questions of philosophy had been honestly given us. But the student in the college of the Church of Rome is condemned to the torments of Tantalus. He has, indeed, the refreshing waters of Science put to his lips, but he is constantly prevented from tasting them. To enlarge and seriously cultivate the intelligence in a Roman Catholic college is a thing absolutely out of the question. More than that, all the efforts of the principals in their college and convents tend to prove to the pupil that his intelligence is his greatest and most dangerous enemy—that it is like an untamable animal, which must constantly be kept in chains. Every day the scholar is told that his reason was not given him that he might be guided by it, but only that he may know the hand of the man by whom he must be guided. And that hand is none other than the Pope's. All the resources of language, all the most ingenious sophisms, all the passages of both the Fathers and the Holy Scriptures bearing on this question are arranged and perverted with inconceivable art to demonstrate to the pupil that his reason has no power to teach him anything else than that it must be subjected to the Supreme Pontiff of Rome, who is the only foundation of truth and light given by God to guide the intelligence and to enlighten and save the world.

Rome, in her colleges and convents, brings up, or raises up, the youth from their earliest years, but to what height does she permit the young man or woman to be raised? Never higher than the

feet of the Pope! As soon as his intelligence, guided by the Jesuit has ascended to the feet of the Pope, it must remain there, prostrate itself and fall asleep.

The Pope! That is the great object toward which all the intelligence of the Roman Catholics must be converged. It is the sun of the world, the foundation and the only support of Christian knowledge and civilization.

What a privilege it is to be lazy, stupid, and sluggish in a college of Rome! How soon such an one gets to the summit of science, and becomes master of all knowledge. One needs only to kiss the feet of the Pope, and fall into a perfect slumber there! The Pope thinks for him! It is the Pope who will tell him what he can and should think, and what he can and should believe!

I had arrived at that degree of perfection at the end of my studies, and J. B. Barthe, Esq., M.P., being editor of one of the principal papers of Montreal in 1844, could write in his paper, when my "Manual of Temperance" was published: "Mr. Chiniquy has crowned his apostleship of temperance by that work, with that ardent and holy ambition of character of which he gave us so many tokens in his collegiate life, where we have been so many years the witness of his piety, when he was the model of his fellow-students, who had called him the Louis de Gonzague of Nicolet."

These words of the Montreal Member of Parliament meant only that, wishing to be saved as St. Louis de Gonzague, I had blindly tied myself to the feet of my superiors. I had, as much as possible, extinguished all the enlightenments of my own mind to follow the reason and the will of my superiors. These compliments meant that I was walking like a blind man whom his guide holds by the hand.

Though my intelligence often revolted against the fables with which I was nurtured, I yet forced myself to accept them as gospel truths, and though I often rebelled against the ridiculous sophisms which babbled to me as the only principles of truth and Christian philosophy, yet as often did I impose silence on my reason, and force it to submit to the falsehoods which I was obliged to take for God's truth! But, as I have just confessed it, notwithstanding my goodwill to submit to my superiors, there were times of terrible struggle in my soul, when all the powers of my mind seemed to revolt against the degrading fetters which I was forced to forge for myself.

I shall never forget the day when, in the following terms, I expressed to my Professor of Philosophy, the Rev. Charles Harper, doubts which I had conceived concerning the absolute necessity of the inferior to submit his reason to the superior. "When I shall

# Bible Conference Information

## HIGHWAYS TO ASHLAND

Many people ask us what highways are best to take to Ashland. We recommend the following highways, from major cities through which you who come a great distance will pass:

**From Cincinnati:** Highway 52. Cross into Kentucky at Portsmouth, Ohio, onto Highway 23, then east to Ashland.

**From Columbus, Ohio:** Highway 23 all the way, crossing into Kentucky from Portsmouth, turning east on Highway 23 to Ashland.

**From Charleston, W. Va.:** Highway 60 to Huntington. Cross into Ohio and take Highway 52 to the Ashland-Coal Grove Bridge.

**From Kingsport, Tennessee:** Highway 23 all the way.

**From Lexington, Kentucky:** Highway 60 all the way.

## DIRECTIONS IN ASHLAND

Our printing shop, Economy Printers, is located at 336 13th

# Important CORRECTIONS Concerning Our Bible Conference

1. We have been mistakenly giving Aug. 30 as the first day of the Conference. Actually, it begins Friday night, Aug. 31.

2. In our last issue, the subjects of Wayne Cox and Bob Nelson were "mixed up." Bro. Cox's sermon is "Grace and Works" and Bro. Nelson's is "The Errors of Arminianism."

Street. This location is only one-half block off of Winchester Avenue, which is Highways 23 and 60, also Ashland's "main street." We request that all guests come to the shop and register. Here you'll be told where you will stay and be given other needed directions and information.

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## HOW TO GET TO OUR HOUSE

For the benefit of our visitors, we would like to tell you where we live, since it is a little hard to get to our home if you are not

have completely bound myself to obey my superior, if he abuses his authority over me to deceive me by false doctrines, or if he commands me to do things which I consider wrong and dishonest, shall I not be lost if I obey him?"

He answered: "You will never have to give an account to God for the actions that you do by order of your legitimate superiors. If they were to deceive you, being themselves deceived, they alone would be responsible for the error which you would have committed. Your sin would not be imputed to you as long as you follow the golden rule which is the base of all Christian philosophy and perfection—humility and obedience!"

Little satisfied with that answer, when the lesson was over I expressed my reluctance to accept such principles to several of my fellow-students. Among them was Joseph Turcot, who died some years ago when, I think, he was Minister of Public Works in Canada. He answered me: "The more I study what they call their principles of Christian philosophy and logic, the more I think that they intend to make asses of every one of us!"

(To Be Continued)

# "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. Christ died on the cross for our sins. Why then do we have to confess our sins in order to get back into fellowship with God when we sin after becoming Christians? Point out the Bible answer to this question.

There is a legal side to salvation and an experiential side. Legally, God's elect have their sins taken away at the death of Christ, but in experience this blessing is theirs at the point of conversion. This same thought holds true regarding our fellowship after we are saved. We confess our sins in order to remain in fellowship with God because our experience

familiar with the city.

Leaving the central part of town, go west on Thirteenth street for two miles, and there is a Pure Oil Station on the left and a Standard Oil Station immediately beyond it. In between these two stations, Douglas street is to the left. Take this street for one block and turn right onto Slem street. Go two blocks to the top of the hill. This is a dead end

demands it. We don't confess an atonement, but for fellowships. Our conscience, our soul, our mind will not allow us to commune with God when we sin unconfessed. When we confess our hearts up to God in conversion, we experientially become close to Him, and His Spirit dwells in us. Folk who do not have an intimate relationship to God will not know the depth of spiritual fellowship that many Christians enjoy.

For scripture on this question study I John 1:7-10, 2:1,2

2. Is repentance for this age?

Certainly so. As long as we do wrong, they need to repent. The reason some people think that repentance is a thing of the past is because they have a warped idea of what repentance is. For instance, a man once said that you had to be in dust and ashes in order to repent. That is foolish. Repentance, as related to salvation, is a change that is wrought by the grace of God in a person so that the person turns from sin and trusts Christ as savior. Of course, the Word of God is the instrument of conviction and the Spirit is the Power

3. A man, who claims to be a preacher, recently said he had studied the Bible for over 30 years and he had not sinned since he was saved. What do you think about him?

Sounds like he didn't learn anything during his more than 30 years of Bible study. See I John 1:8-10, Prov. 30:12.

4. Should a person be received into the church on immersion if he was administered by a Protestant preacher?

No. No Protestant church or preacher has scriptural authority for the administration of baptism. Protestants came out of Rome and have no authority for their church organizations and practices.

5. Should we send our children to "Youth for Christ" meetings? Not unless you want them to be taught Arminianism and other heresies.

6. Do you think anyone ever gets saved at the mourner's bench?

Let's put it this way: Anyone saved (converted to Christ) through faith in Him as Savior at a mourner's bench was saved despite the hindrance of this scriptural invention of man. The mourner's bench heresy is overruled by the sovereign grace of God whenever anyone gets saved while at a so-called "altar of prayer."

7. Why is it that many people have great experiences at the altar?

People can get "drunk" on religion and get "good feelings" just like people get drunk on liquor and "get high." The devil can give you a "good feeling" of "great experience."

8. A friend of mine invited me to church and I said, "I'll go with you if you will go next Sunday with me." Was I right in making this agreement?

Definitely not. You should witness to this friend as you have opportunity and the Lord leads, but make no such agreements as this. Your presence at a house of heresy will be of no benefit to you, your testimony, or your friend. Study I Cor. 8:10.

9. Was John the Baptist a Mason? I've heard it said that he was.

This is just some Masonic nonsense that is as foolish as the rest of their fables.

10. Where is Scripture on excluding unruly church members? See I Cor. 5:1-5, II Thess. 3:6, Matthew 18:15-17.

# The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS

JOHN R. GILPIN

Editor-in-Chief

Editor

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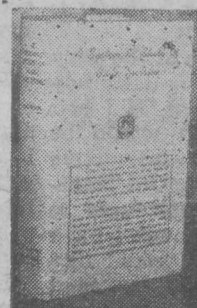
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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

## A SYSTEMATIC STUDY OF BIBLE DOCTRINE By T. P. SIMMONS



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## Testimony Of A Baptist Preacher Who Just Recently "Settled" In California

On the seventh of January, 1962, I had an experience which might be a little different from the usual. On that Sunday I confessed my faith to the New Testament Baptist Church, Hamilton, Ohio, of which Brother Eddie Garrett is the Pastor. I was received for baptism by this church on the basis that I was a born again believer and was desirous of receiving Christian Baptism. I was duly baptized after the morning service by the pastor in "borrowed" Baptistry.

This may come as a surprise to some people who know that I was immersed in a mountain stream in Bolivia, So. America about 30 years ago by my father who was a missionary under an interdenominational "faith" mission board. There was no church to authorize the ordinance or receive members and we accepted

travel the long road of apostasy that the Roman Catholic church began when they gave the Bishop of Rome authority over other churches besides the one in Rome.

The door is open for every human invention when once the interdenominational practice of letting everyone do that which is right in his own eyes, is accepted by Christians. This morass of shallow thinking had me going in circles, trying to accomplish something worthwhile for God.

The first thing the Lord began to teach me was that He is Sovereign in salvation from eternity to eternity, as the Lord said in John 6:44 — "No man can come to me, except the Father which hath sent me draw him." Then I saw that God required obedience more than sacrifice, and that meant to obey the instructions of the apostles about long hair cov-

quired to obey the scriptures. I believe that the idea of suffering for the Lord's sake seems to be foreign to the modern age. Many Christians can't even be faithful to their church services on Sunday nights and prayer meetings, much less take a stand on other issues.

As a member of the New Testament Baptist Church in Hamilton, Ohio, I reject all worldly Arminian Baptists as good soldiers of Jesus Christ. They may be Christians by faith in Christ, but they are not good soldiers of Jesus Christ when they refuse to fight the good fight of faith and to contend for the faith once delivered to the saints.

The fact that many preachers and teachers admittedly know what is the ancient faith of the martyrs who died for the testimony of Jesus, yet are afraid to teach it today, proves them to be compromisers who worship their bellies more than God.

I have tried getting along with all kinds of religious people, only to discover that you either have to give up something God has given you or teach them to know and obey the truth as you know it. Co-existence without change of one party or the other is impossible.

I was ordained by a Baptist Council in Struthers, Ohio in 1941. I was ordained again on Jan. 7, 1962 by the New Testament Baptist Church of Hamilton, Ohio. Perhaps you ask why? The answer is that when you become convinced that there is only one baptism acceptable to God, as well as only one offering for sin, one Faith, one Lord, one church, it is important to know that you have found the right one based on all the available evidence from scripture and history. If there is anyone reading this, who wants to know what history has to do with it, they should read a book called "Concise History Of Baptist" by G. H. Orchard obtainable from Brother Bob Ross. Considering the ignorance of most people who call themselves Baptists, books like this should be considered "required reading." If it were better known that the cause of many persecutions and martyrdoms was the stand those Christians took when they refused to recognize any other baptism than what they received from the Lord, there would be less compromising. They died rather than give up such truth. They didn't buy the modern idea that so-called non-essentials like Scriptural baptism, the Lord's Supper, sound doctrine, local church doctrine and other truths can be rejected without affecting their fellowship or their willingness to co-operate with other denominations.

I believe with them, that I cannot be satisfied with anything less than Christian love of the truth and I must say, "As for me and my house, we will serve the Lord."

If anyone reading this is faced

with similar decisions and fears, losing their friends, let me assure you that I will encourage you all I can to obey the truth at all costs and to say that the Lord will take care of any of the consequences that come from separating from any who compromise the truth. May God help more Baptists to claim their historic heritage as defenders of the truth since the Dark Ages, and fellowship of most of the saints who have died for their Lord and shed their blood rather than give up their faith.

The Lord willing, I will preach the things I have learned to whoever will listen and wherever I get an opening. At present I am holding services in my home in La Puente, California, but we have no regular visitors yet, so we preach to the children and are preparing for a service to baptize the members of my family who are saved and wish to be members of the Body of Christ.

Before I close these remarks let me recommend THE BAPTIST EXAMINER as the best source of up-to-date and timely information for Baptists, as well as carrying many helpful messages needed by all Christians in all stages of spiritual growth. Let us increase its circulation, especially to young Baptist preachers. I am indebted to THE BAPTIST EXAMINER for much of the light that I have received on the vital doctrines I have mentioned here.

God bless you all.

### The Return of Christ

(Continued from page one) manner He went away.

Who saw Christ when He ascended to the Father? Did the world see Him? Assuredly not. In John 14:18,19 Jesus told His followers, "I will not leave you comfortless. I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me." Yes, more than five hundred brethren saw the resurrected Saviour at once (I Cor. 15:6), but He was never seen by an unbeliever! His own beheld Him ascend, and none save His own shall witness His return for those who belong to Him.

In what manner was our Lord taken up? We read in Acts 1:9 that "a cloud received Him out of their sight." I Thess. 4:17 says, "Then we which are alive and remain shall be caught up together with them (the resurrected saints) in the clouds, to meet the Lord in the air."

3. Our Attitude toward His Coming.

What should characterize the believer's attitude toward Christ's return for His saints?

(1) Readiness. Spurgeon once walked into a preacher's meeting and asked, "Gentlemen, do you suppose our Lord will come today?"

A young preacher replied

## Hear Ye, Hear Ye . . .

It's Bible Conference Time In Ashland, Kentucky. Calvary Baptist Church's 4th Annual Conference Starts Friday Night, August 31, Ends Monday Noon, September 3. Pass On The Good Word.



sharply, "I think not."

Spurgeon answered, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24:44.

(2) Industry. Jesus said, "A certain nobleman went into a far country to receive for Himself a kingdom, and to return. And He called His ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."—Luke 19:12,13.

Again Jesus said, "Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant whom His Lord when He cometh shall find so doing."—Matt. 24:45,46. The particular application here seems to be to pastors.

(3) Watchfulness. "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. But as the days of Noah were, so also shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come."—Matt. 24:36-42.

It is said of Horatius Bonar that each morning at sunrise he would go to the window, look out and ask, "Is it today, Lord? Is it today?" Again in the evening at sunset he would walk to the window, look out and ask, "Is it tonight, Lord? Is it tonight?" Bonar was constantly looking for Christ's return. Are you?

Fully inspired, the apostle Paul commanded: "Let us not sleep, as do others; but let us watch and be sober."—I Thess. 5:6.

Less inspired, but by the same (Continued on page 4, column 1)

### THE FLOOD

By Alfred M. Rehwinkel

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A marvelous volume, furnishing the reader with an arsenal of Scriptural and scientific evidences relating to the origin of man, the age of the earth, etc.



Bro. and Mrs. Howard Powlison of La Puente, Calif. Pray for Bro. Powlison, formerly of New York state, as he seeks to do God's work in his new location in California.

as an act of obedience but were rather vague as to God's purpose in baptism and knew nothing of church perpetuity from the days of Christ until today.

I have since that time learned that baptism is a church ordinance and that God only recognizes one kind of church as the proper body to administer Christian baptism. I learned that the only kind of church God recognizes is a local, visible, independent congregation of immersed believers who have a succession of both and practice through all the Dark Ages and Roman persecutions to the days of Christ and the apostles. Also nicknamed by their enemies they have been known as Donatists, Paulicians, Vaudois, Lollards, Anabaptists and now Baptists.

All other denominations have developed from individuals who departed from the faith, starting with Constantine the Great, and followed by King Henry the VIII. Attempted reformations on the part of Luther, Calvin, Wesley, Knox and others started the growth of other new religious "plants" which the Father in heaven did not plant. These denominations all lack the first requisite of a New Testament church, and that is they lack valid proof of Apostolic origin. This actually simplifies the task of every believer searching for a scriptural body to attend and support with their time and their money.

This knowledge simplified my search for the true church after twenty years with Arminians, Interdenominationalists, Universal Church advocates, ultra Dispensationalists, compromising socialists, Baptists in various types of man-made conventions and associations. These men have unwittingly or knowingly begun to

ering a Christian woman's head, silence of women in the churches, close communion, wine instead of grape juice, local church autonomy, separation from Rome's pagan Holy days (Christmas, Lent, and Easter), church discipline, and other questions which are generally ignored or opposed in most "Christian communions" today.

Since I learned these things gradually and took my stand on each issue little by little, I have managed to lose two or three circles of friends who first loved me and then spurned me, when I would not accept the compromises that most Christians have adopted to avoid further offense to the world. In all honesty I miss many of my friends and am sorry to find that these people prefer to cut me off from their fellowship than to face the adjustment re-

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## The Return of Christ

Continued from page four)  
Holy Spirit, beloved Fanny Crosby wrote:

"When Jesus comes to reward  
His servants,  
Whether it be noon or night,  
Faithful to Him will He find  
us watching,  
With our lamps all trimmed  
and bright?"

If at the dawn of the early  
morning,  
He shall call us one by one,  
When to our Lord we restore  
our talents,  
Will He answer thee, 'Well  
done?'

Blessed are those whom the  
Lord finds watching,  
In His glory they shall share;  
If He shall come at the dawn  
or midnight,  
Will He find us watching  
there?

O can we say, we are ready,  
brother?  
Ready for the soul's bright  
home?  
Say will He find you and me  
still watching,  
Waiting, waiting when the Lord  
shall come?"



## Baptized By The Spirit

(Continued from page one)  
"Glory" in God's House

God has had three houses of  
testimony here upon this earth.  
A "house of testimony" is a di-  
vinely set up organization that  
authoritatively administers the  
public worship and ordinances of  
God on earth. Such houses were  
the tabernacle, the temple and  
the church. All of these houses

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were divinely set up, Moses, Sol-  
omon, and Christ were the lead-  
ers in the building of these  
houses. Everything was done ac-  
cording to God's blueprint.

After the completion of each of  
these houses, God gave a public  
display of His approval upon  
these houses. The glory of the  
Lord "filled the tabernacle" (Ex.  
40:34). The glory of the Lord also  
filled the temple (II Chron. 5:13,  
14). Likewise, the church, as

God's house (I Tim. 3:15), was  
filled with the glory of the Lord  
when the Spirit came on Pente-  
cost.

God's glory is still in His  
church (Eph. 3:21). The Spirit  
still indwells (Eph. 2:21,22). He  
never left the church, so there is  
no need for another Spirit bap-  
tism.

### Individuals Never So Baptized

The Holy Spirit never baptized  
anyone. Where you read about  
baptism "by or with the Spirit,"  
the Greek is "in the Spirit." Christ, according to Matthew 3:  
11, baptized in the Spirit. He bap-  
tized the church in the Spirit on  
Pentecost.

Now no individual has ever  
been baptized in or by the Spirit.  
Saved people have been and still  
are filled with the Spirit, but this  
is different from being baptized  
(immersed) in or by the Spirit.  
No apostle or New Testament  
preacher ever claimed to have  
had the experience so many  
boast of today.

### Cornelius Not Baptized In the Spirit

In Acts 10:44-48, not a word is  
said about being baptized by or  
in the Spirit. It says the Spirit  
"fell" on them, the gift was  
"poured out" upon them, and the  
Spirit was "received." Not a  
word about being baptized.

### I Cor. 12:13 Not Spirit Baptism

The Greek of this verse is "in  
one Spirit," not "by one Spirit."  
Thus the verse would read: "For  
in one Spirit were we all bap-  
tized into one body," etc. The  
body here is the church (I Cor.  
12:27) and the baptism is water  
baptism. "In the Spirit" means  
that the people were moved or ac-  
tuated by the Spirit to be bap-  
tized. It is similar to Galatians  
5:25 — "If we live in the Spirit,  
let us also walk in the Spirit." To  
walk in the Spirit is to be  
moved by Him, to be under His  
control, influence and power. Thus  
the Corinthians were bap-  
tized into the same body because  
they were all led of the same  
Spirit to do so.

### Spirit Baptism Not the New Birth

Some people teach that I Cor.  
12:13 means that at the new birth  
people are baptized by the Spirit  
into a mystical body. The fore-  
going refutes this notion, but con-  
sider the following: It was saved  
people, those already born again,  
who were immersed in the Spirit  
on the day of Pentecost. This  
shows that Spirit baptism is not  
the new birth.

The teaching that the new birth  
is Spirit baptism is dreamology,  
not theology.

### The Truth

If you are saved, the Spirit of  
God indwells you (I Cor. 6:19,20).  
If you are a member of a New  
Testament church, then you also  
enjoy the indwelling of the Spir-  
it in another way — He indwells  
the church as a body (I Cor. 12,  
Eph. 2:21,22). You are to follow  
the Spirit, live in the Spirit, yield  
to the Spirit, be filled with the  
Spirit, and not grieve the Spirit.  
As for those who make greater  
claims for themselves, try the  
spirits whether they be of God.  
Many demon spirits are in the  
world (I John 4:1).



### Total Depravity

(Continued from page one)  
mean by total depravity.

First, that the sinner lacks love  
to God.

Christ said to unbelievers: "But  
I know you, that ye have not the  
love of God in you" (John 5:42).  
The Christless may have a "form  
of godliness" (outward religion),  
but they are "lovers of pleasure  
rather than lovers of God" — II  
Timothy 3:4 (A.S.V.). Instead of  
love to God, the unsaved are  
enmity to God! "Because the  
mind of the flesh" (and every  
unregenerate person "is flesh") —  
John 3:6 "is enmity against God,  
for it is not subject to the law of  
God, neither indeed can it be" (Rom.  
8:7, American Standard  
Version). The mind of the flesh  
is enmity to God. It is not  
only an enemy, but enmity it  
self. . . . An enemy may be recon-

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ciled, but enmity cannot." (Mat-  
thew Henry, Commentary, Vol.  
VI, p. 416).

"God is Light" (I John 1:5).  
The natural man loves "darkness  
rather than light" (John 3:19).

Secondly, that though the sin-  
ner possesses all moral faculties  
yet he is disordered and defiled  
in every faculty.

"Even their mind and con-  
science is defiled" (Titus 1:15).

"The inability . . . has its  
ground, not in the want of any  
faculty, but in the corrupt moral  
state of the faculties" (A. A.  
Hodge, Outlines of Theology, p.  
342).

"The depravity which sin has  
produced in human nature ex-  
tends to the whole of it. There  
is no part of man's nature which  
is unaffected by it. Man's nature  
is all of a piece and what affects  
it at all affects it altogether. When  
the conscience is violated by dis-  
obedience to the will of God, the  
moral understanding is darkened,  
and the will is enfeebled. We are  
not constituted in water-tight  
compartments, one of which  
might be ruined while the others  
remained intact" (Denney's Stud-  
ies in Theology, p. 83).

A drop of ink in a glass of  
water discolors the whole. There-  
fore even an apostle must say:  
"I know that in me (that is in  
my flesh) dwelleth no good thing  
. . ." (Rom. 7:18). The whole  
of the old nature is affected.

### II. The Declaration of Scripture

"As it is written, There is none  
righteous, no, not one." This gives  
us man's position before God.

"There is none that understand-  
eth." Here is the natural man's  
perception. He has none.

"There is none that seeketh af-  
ter God." Here is his pursuit after  
God. In himself it does not exist.

"They are all gone out of the  
way, they are together become  
unprofitable, there is none that  
doeth good, no, not one." Here  
is the natural man's practise laid  
before us as God sees it (Rom.  
3:10-12).

By position and practise, man  
is rotten to the core, in God's  
sight, "Cloth is first dyed in the  
wool, and then dyed again after  
the weaving. Man is a "double-  
dyed villian." He is corrupted by  
nature and afterwards by prac-  
tise" (A. H. Strong, Ibid., p. 579).

The sinner is beyond the reach  
of cultivation: "there is none  
righteous, no, not one." You can  
not cultivate a rotten apple into

a good one.

He is beyond the reach of edu-  
cation; "there is none that under-  
standeth."

He is beyond the reach of in-  
spiration; "there is none that  
seeketh after God." Inspiring mu-  
sic and preaching, apart from the  
power of the Holy Spirit, means  
nothing.

He is beyond the reach of occu-  
pation, "there is none that doeth  
good, no, not one." Inviting him  
to sing in the choir, inducting him  
into an office in the church will  
not make him a lover of God.

Every man "by nature" is a  
child of wrath (Eph. 2:3), a child  
of the Devil (Matt. 13:38; John  
8:44), drinks iniquity like water  
(Job 15:16), is depraved in mind  
(Eph. 4:17), blinded in heart (Eph.  
4:18), cannot hear the words of  
Christ (John 8:43-44), cannot  
know the things of God (I Cor.  
2:14), cannot please God (Rom.  
8:8), a slave to Satan (II Tim.  
2:26). The very center of man is  
obnoxious to a Holy God, who  
says of man: "The heart is de-  
ceitful above all things, and des-  
perately wicked, who can know  
it?" (Jer. 17:9). Be assured from  
sacred Writ that every single per-  
son is totally depraved. "There  
is no difference" (Rom. 3:22-23).

### III. The Damage Resultant

Since man is totally depraved  
he is totally deprived of all abili-  
ty to please God. This is seen  
in that the sinner is:

Spiritually dead. He is "dead  
in trespasses and sins" (Eph. 2:  
1). A dead person cannot do any-  
thing in the realm in which he is

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er's view of such subjects as deprav-  
ity, election, predestination, etc.

dead, and the sinner is spiri-  
tually dead to God. Thus he cannot  
repent of his sin, believe the Gos-  
pel, come to Jesus Christ, or  
live for Him. We agree with  
H. Little, when he writes:  
"I believe that I cannot by my  
reason or strength believe in  
Jesus Christ my Lord, or  
to Him" (Lutheran Confes-  
sion, p. 12).

Secondly, the sinner is  
defiled in heart and mind. In  
the days of Noah "every  
imagination of the thoughts  
of his heart was only evil con-  
tinually" (Gen. 6:5). Have sinners  
improved since then? The Holy  
Spirit through the Apostle Paul  
said of the unbelievers in this age  
they have "the understanding  
darkened, being alienated from  
the life of God through the  
ignorance that is in them" (Eph.  
4:18).

"No man knoweth the Son  
the Father, neither knoweth  
the Father, save the Son, and  
he to whomsoever the Son  
reveal him" (Matt. 11:27).

Thirdly, the sinner is  
incapable of saving himself. He  
cannot save himself, and he  
not turn to Christ for salvation  
until he is born again by the  
Spirit of God. (John 1:13).

"But, what of man's free will?"

Can he not will to come to Christ?"

Christ answers: "Ye will  
come to Me that ye might have  
life" (John 5:40). Man's will  
is not motivated and controlled by  
nature (Eph. 2:3). He is free  
to turn to Christ, but not able  
free to make a million decisions  
but so far it seems that he is  
not able. Turning to Christ is  
a spiritual act, and the sinner  
is spiritually dead.

"There is none that  
after God" (Rom. 3:11).

"Whosoever will" may  
(Rev. 22:17). But none will  
except the Father draw" (John  
6:44). "Ye would have the  
Son of Man come and save your  
souls" (Matt. 23:37).

Do we not read, "Choose  
this day whom ye will serve,"  
do, in Joshua 24:15, but ye  
read the whole verse! Not  
first, that it is addressed to  
to whom it seemed evil, or was  
less to "serve the Lord."

## BE A GOOD NEIGHBOUR

you continue to apply this  
yourself? Then, secondly,  
choice is not between choosing  
the Lord and the Devil, or  
world, or something else. The  
choice is now between the  
on the other side of the flood  
the gods of the Amorites.  
seems evil to serve the Lord.  
choose which god ye will serve.  
You had better hear Christ  
John 15:16.

It may be protested that  
is not responsible for his sin.

Let us try such reasoning.  
the laws of our land. Why  
a man be sentenced to prison  
drunkenness when he is an  
dicted drinker, and cannot  
it? Here is another man who  
not stop stealing. Here is an-  
who has such a temper he  
murdered several people. He  
not help it. Are these men  
longer responsible to obey the  
civil laws because of their in-  
ability? No, in no wise shall  
ask God to do that which our  
sense of justice refuses? To  
spise the laws of the land re-  
not excuse us from the res-  
sibility to obey them. Inabil-  
does not do away with res-  
sibility. I am responsible for  
my debts, whether I am able  
not. The sinner is responsible  
keep the moral law of God  
though he be unable. (I Tim.  
11). The Christian is responsible  
live without sin (I John 1:10).  
though unable (Rom. 7:15).  
The plea, "I am not able," de-  
fore, not responsible. "on how  
the inability arose (the inabil-  
lies with the Creator), (on how  
can be no obligation (on how  
part). But if acquired, the obli-  
tion remains" (David S. Clark,  
A syllabus of Systematic Theol-  
ogy, p. 218).

(Continued on page 25, column 1)

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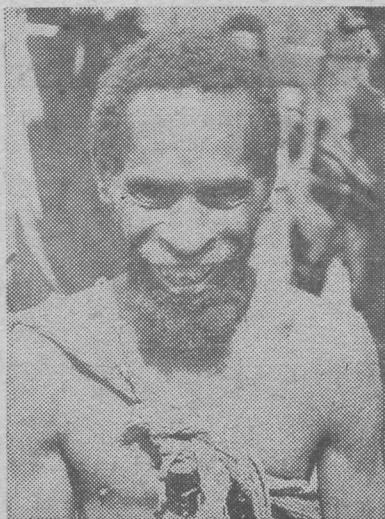
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# The Man God Uses

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"But the Lord said unto him, and the children of Israel: For I Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, — (Acts 9:15-16).



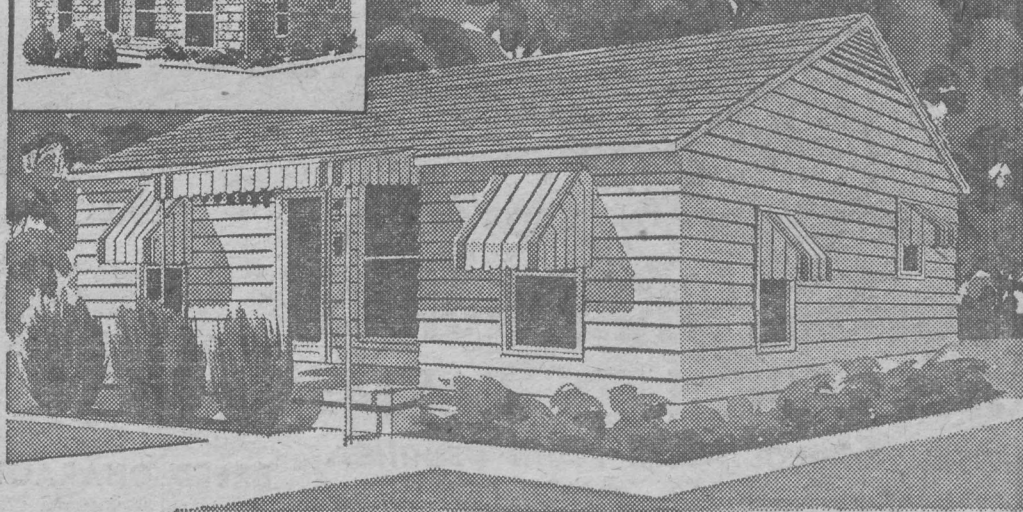
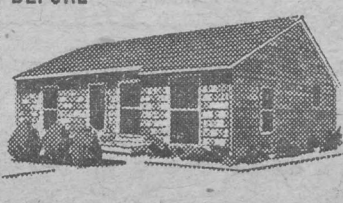
This individual has been a regular around the mission ever since I first came in. He cuts wood for us, both for the cook stove and the fire place. He is a jolly old man and is liked by the family very much. When I start off on a mission trip he always tells me he will look out for the family while I am gone. His name is a bit irksome and if he is ever saved I'll give him a new one. His name is Pope and typical of all Pops he is lost. I never knew of a Pope yet that was saved and therefore don't see any need of changing this old man's name as long as he is lost.



Several have inquired about the interpreter. In this picture is Kuttuguo, a Duna boy who interprets for us. He was brought, as a little boy, to Koroba and has worked around the Government Station quite a bit. He not only speaks his own native tongue, but Pidgin, and Hooley as well. We are on the boundary of two distinct and different language groups and most of the people in our immediate area speak both, which makes it difficult for us. We are trying to learn Duna.

There is no man on the face of the earth who lives such an unusual life as the man God would see fit to use for His glory and praise. If he is to be God's messenger, Christ's shepherd, the Spirit's vessel, then he of necessity must be an instrument prepared by the hand of God in any way needed to make it fit. The message he bears is a living message, for it is the life of Christ Himself. Since it is a living message he proclaims by the Spirit's power, then he, of necessity, must be made to "live" this message within the confines of his own experience. He may soar to the heights of Mt. Zion's glory today that he might proclaim that he has seen God's King on the holy hill of Zion, and tomorrow he might find himself sinking in the depths of despair that he might learn and reveal to others the sweetest LILY that ever graced the valley of defeat: JESUS! He may meet with Jesus and Moses on the Mount of Transfiguration today and tomorrow be laid bleeding and dead in the streets of Jerusalem and made a gazing stock to a Christ rejecting world. He may wax bold one moment among the philosophers of this world as he eloquently tells the riches of God's grace and in a moment's time be found in weakness and in fear and in trembling, having contemptible speech and looked upon by others as a false apostle. All this that God might (Continued on page 6, column 1)

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### The Man God Uses

(Continued from page 5)  
mold in his soul an unshakable determination to preach Christ and Him crucified.

God tunes his emotions like a fine harpist before each concert that he might pluck from them the music that thrills the soul and fills his hearers with joy. It may require a tightening on one, a loosening of others, but when all are under the skilled hand of the Master, each one brings forth its hidden message. He is lifted to some height of truth to be smash-

ed on the rocks of unbelief a moment later that he might feel the hopelessness of his hearers and preach to them with a compassionate heart. He is constantly on the forge, and ere the heat of one battle be passed, the hammer and the tongs begin to fashion a new tool for the glory of God. These experiences try the man of God and often make him a monster of unreasonable proportions.

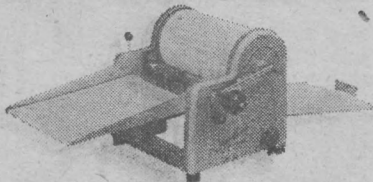
All these violent dealings and his business with God in deep waters tend to turn him without apparent cause to depression and almost unbearable seasons of de-

spondency. His anchor in every storm is the solemn truth that the power of Christ's resurrection can only be transfused through the fellowship of His sufferings.

### "God Deals With His Servant"

That these "things" are the work and will of God cannot be denied in the words of Romans 8:28. It might do well to remind ourselves of dear old Elijah, who one day while walking with God, found himself nearer heaven's home than earth's and went on to glory. When he was at last missed by the clergy of his day, they (Continued on page 7, column 1)

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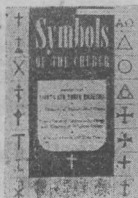


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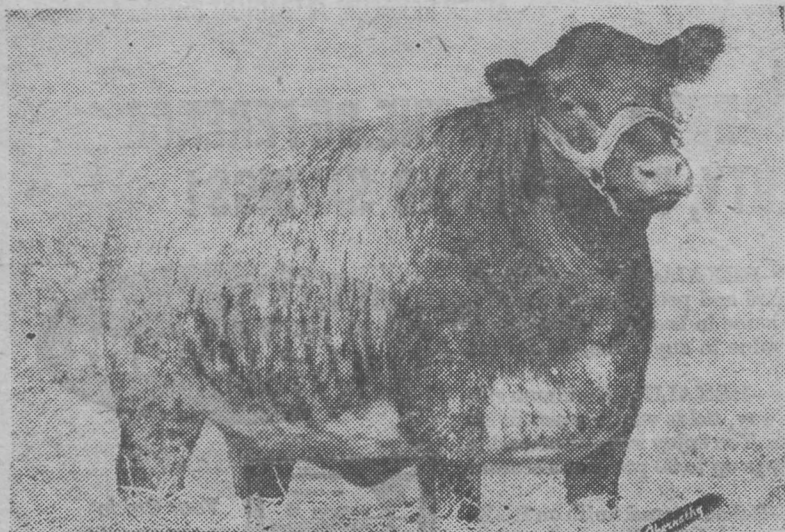
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## The Man God Uses

Continued from page 6)  
his obituary in the ironic  
... peradventure the  
OF THE LORD hath tak-  
up, and cast him upon  
MOUNTAIN, or into some  
LEY." (II Kings 2:16). Thus  
been his earthly portion, and  
end his homegoing in the

whirlwind brought him the an-  
swers to the unanswerable experi-  
ence of his soul, for they were  
found unto praise, and glory and  
honor. Elijah is gone, but his  
mantle fluttered to earth, and  
Elisha wore it for a season and

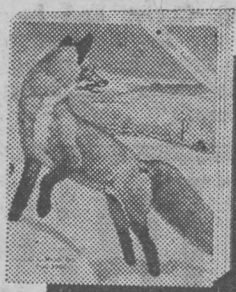
went on to glory. But the rough  
garment of the wilderness prop-  
het has been handed down from  
age to age, and yet it is the same.  
Let the man who would wear it  
lightly beware, for with that  
mantle goes the juniper tree ex-  
periences, the hatred of all earth's  
Jezebels and Ahabs, the indiffer-  
ence of all the Obadiahs and also,  
bless God, the double portion of  
Elijah's Spirit!! The chariots and  
horses of fire and the smiting of  
Jordan's waters!! But let all con-  
cerned remember that when the  
hoary head of the prophet hangs  
down in defeat, and he weeps un-  
der his juniper tree with a home-  
sickness for Heaven, that none  
less than an angel of God can  
touch him.

Depression without reason is a  
monster that cannot be reckoned  
with. Were it not for the cakes  
and cruse of water in a needy  
time, these vessels of God would  
succumb in the death grip of that  
undefinable . . . intangible . . . un-  
explainable . . . Unspeakable  
cloud of gloom and mist of dark-  
ness, called DEPRESSION. There  
are, as the angel said, times when  
the journey is too great for him,  
and he must sleep on until God  
ministers to him and enables him  
to go on for 40 days and nights  
more in the strength of that min-  
istry.

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concerning the fiery trial which  
IS to try you . . . as though some  
STRANGE thing happened unto  
you." No, this is nothing strange  
to the many who have gone on to  
glory before us. This was the  
common lot of them all. We can-  
not take too lightly Paul's solemn  
words that he had "trouble" in  
(Continued on page 8, col. 1)

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zation in the manu-  
facture of hoisting  
equipment. Through  
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rials, and thoroughly  
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veloped to the pin-  
point of safety and efficiency  
both of which are main-  
tained through years of serv-

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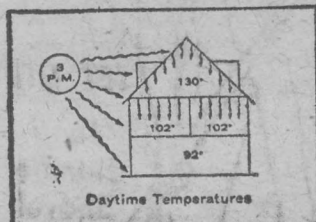
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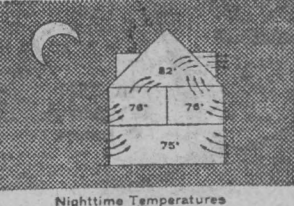
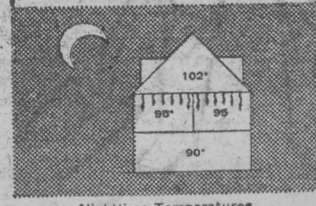
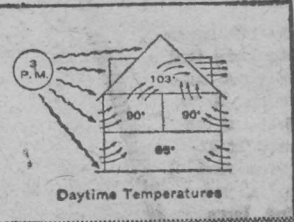
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ing to both of us.—Ross J. Nunn, Mich.

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The Man God Uses

(Continued from page seven) Asia... that he was "pressed out of measure" "above strength," and that when this tempest had reached its zenith, the great heart of the man that shook Rome "despaired even of life!" We cannot soon forget this testimony that while in Macedonia, his flesh had no rest. He was troubled on every side. Without were fightings, and within were fears. Drink deeply from the cup of his sufferings drawn from the well of experience when he says that he was cast down and in

desperate need of encouragement. See Elijah after routing Baal's prophets, weeping like a child and trembling like a leaf in the fall wind. See Moses in his tent, telling God that he can go no further with this stiff-necked people. Harken to the many witnesses that compass us about and see if every man God saw fit to use as a polished shaft in His quiver of arrows was not straightened in the press of circumstances too great to bear and tempered under the weight of despair. Luther often leaped from the mountain peaks of joy into the fathomless depths of dis-

couragement and, I am told, sobbed himself into his last sleep like a frightened child. Some of the means employed in these trying times might give us some insight into the burden of them.

"He Lives A Lonely Life"

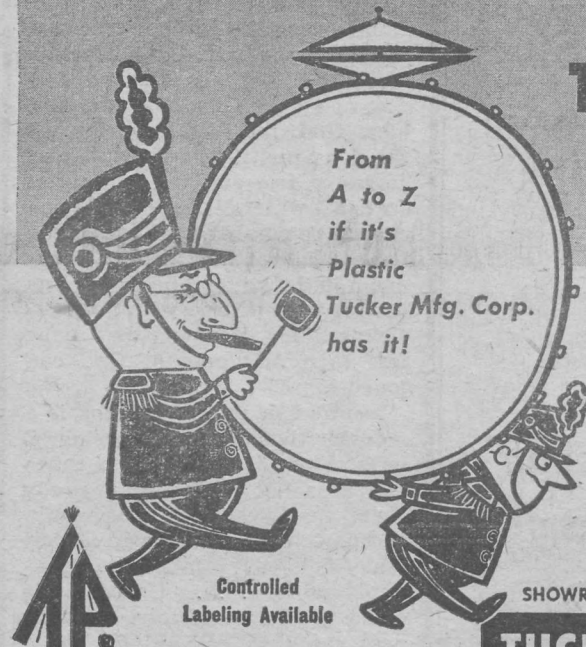
"At my first answer no man stood with me, but all men forsook me." (II Tim. 4:16).

"Demas hath forsaken me, having loved this present world." (II Tim. 4:10).

"Elijah wept... I, even I, only, am left: and they seek my life to take it." — (I Kings 19:10)

The man God would see fit, by grace, to use for the blessings of others and the glory of Himself must be made to stand alone in the presence of God. Only a man, who has been ALONE in the wilderness for three and a half years, will ever have what it takes to face an Ahab and a Jezebel. The man God uses to call down fire from Heaven will have to submit himself to the discipline of loneliness. If a man would have the revelation of Jesus Christ shown to him, he must accept the loneliness of Patmos' Isle. The revelation of the grace of God is almost always and surely learned in the solitude of Arabia, when even the brethren withhold the fellowship of a handshake for 14 (Continued on page 9, column 2)

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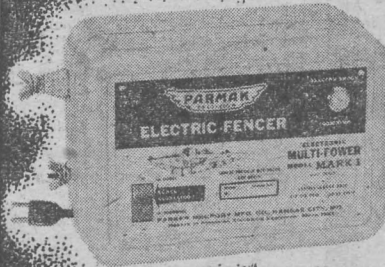
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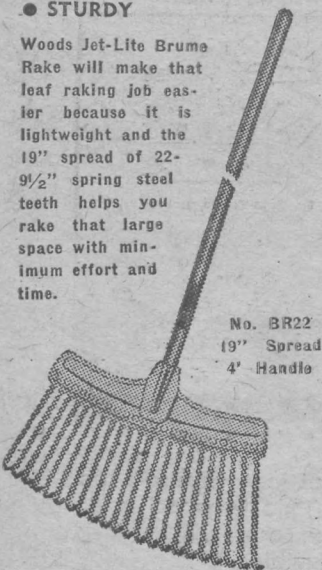
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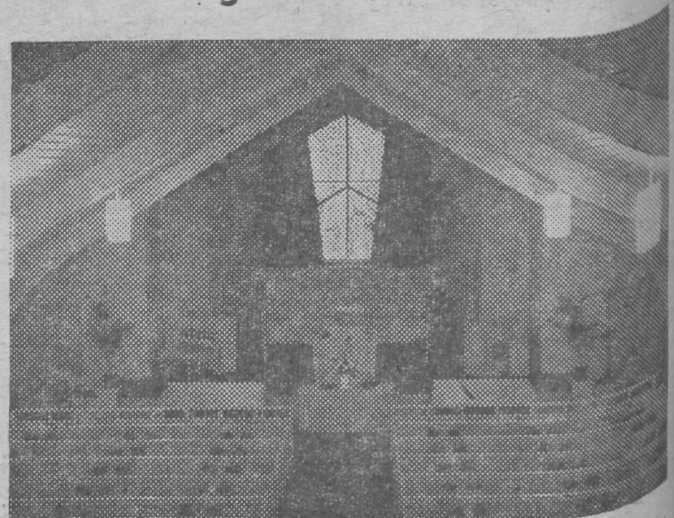


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TRUMBULL STREET  
ELIZABETH, N. J.

### The Man God Uses

(Continued from page 8)

years. A man, who would know God in the burning bush, must suffer rejection at the hands of the world and brethren alike and retire to the backside of the Midian desert to be ALONE with God. He is called upon to leave "all" to follow Jesus. This often requires that he be forced further outside the camp than others that he might challenge the saints to a higher walk. He learns to worship, leaning on his staff with a look of apprehension at all who would offer to "support" or strengthen him, lest it turns out to be only another broken reed and it pierces his often-pierced

hand. This walk and schooling colled "loneliness" brings two results in his life.

(1) When he tries to explain the source of his sorrow in order to find sympathy or relief, he finds that the inner conflicts cannot be revealed to others, lest men count him mad and God be robbed of the glory of being ALL to him. He must suffer with it alone like a fire that burns in the bones that only God can know, understand and quench. This gives him a tendency to sense no human sympathy or understanding.

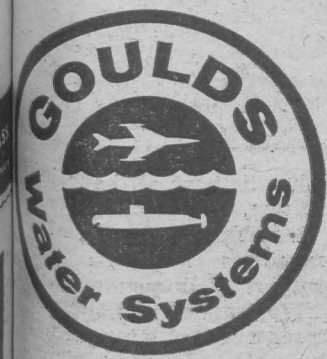
(2) His burden becomes heavier when, like the Lord Jesus in Gethsemane, in His greatest

(Continued on page 10, column 1)

### Nothing Else Does It Like

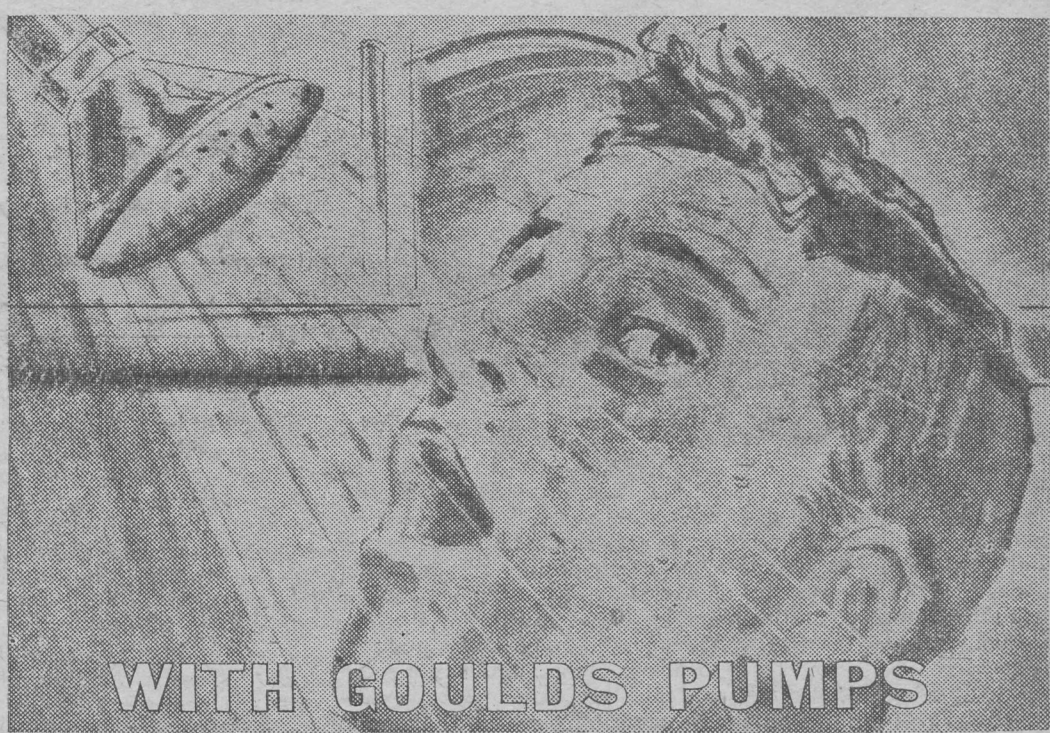


SEVEN-UP



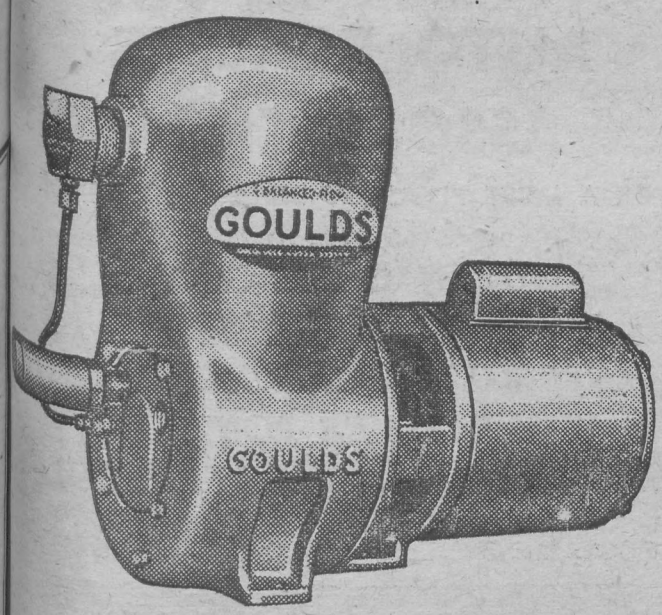
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WHENEVER AND  
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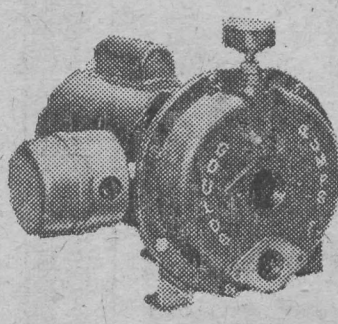
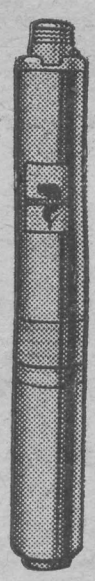


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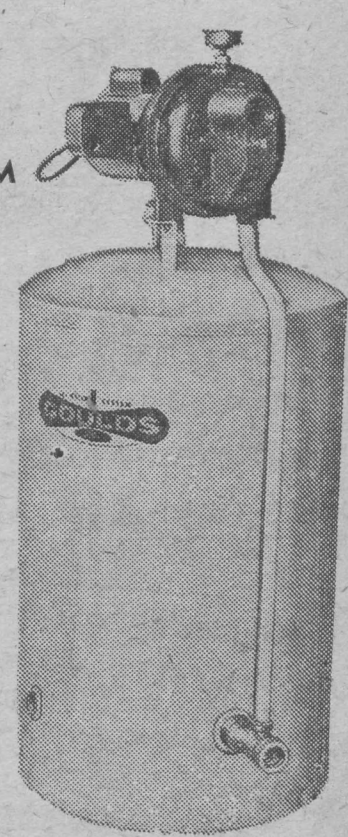


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### The Man God Uses

(Continued from page 9)

agony, He looks in vain at sleeping brethren unaware of His great soul's fear and need. He is often shocked by the apparent indifference of the brethren and returns to unknown agony with a burden heavier than ever. This often leaves him exposed to the sin of a critical, fault finding heart.

### "He Lives A Burdened Life"

He carries about in heart, if he be the Lord's vessel, a burden none can share but those who know it firsthand. The great weight of divine responsibility makes him cry, "Who is sufficient for these things?" He often-times would quit his post and flee to a lawful occupation for relief and rest but is bound by an inescapable, "Woe is me if I preach not the Gospel." He groans in

his earthly house, being burdened, and would forsake all and go afishing if it were not for the constant reminder that there will be a day when he must come dripping wet and naked out of the sea of life to face a heavy-hearted Lord and hear Him say, "Lovest thou Me?" This burden the man of God tries from time to time to carry for himself. He cries, "This people be too much for me." He would sink beneath

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its load until he learns that the burden is light and His yoke is easy. The constant burden to study the Word of God tends to make him weary as the Preacher said in Ecc. 12.12, "Much study is a weariness of the flesh." The word wearied conveys to us the thought of exhaustion and fatigue. A Demas, who forsakes us... a brother, who must be withstood to the face... a professed brother, who lifts up his heel against us while eating bread of love and fellowship with us can take from us in a few hours what ten years of honest toil with the hands could not.

"He Lives In Weakness"

Then consider that Romans

teaches that we all have infirmities, else, why would the Spirit of God help us with them? These weaknesses may be physical, fountains of despondency. These bodily weaknesses may gnaw at our reservoir of strength until our weakness we are driven to His strength. If we really know the heat of the furnaces in which some men labor and walk, we would realize anew that Grace still has her martyrs being burned daily as living sacrifices to stakes unseen to men. If we could see the inner conflict under which men often preach and labor, we would marvel often at the Grace that sustains him and not at the spasmodic depression that over-

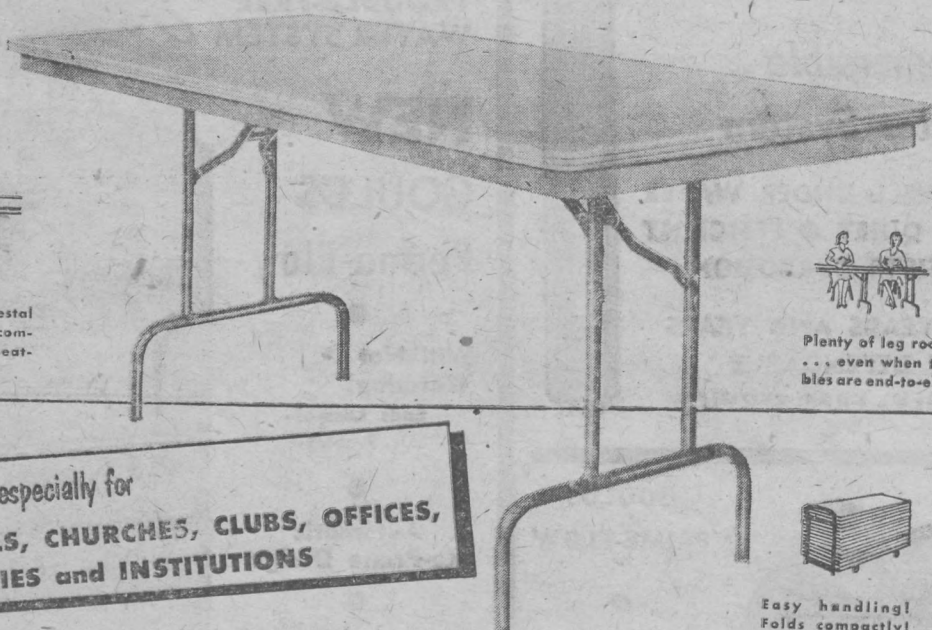
(Continued on page 11, column 1)

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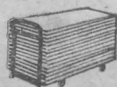


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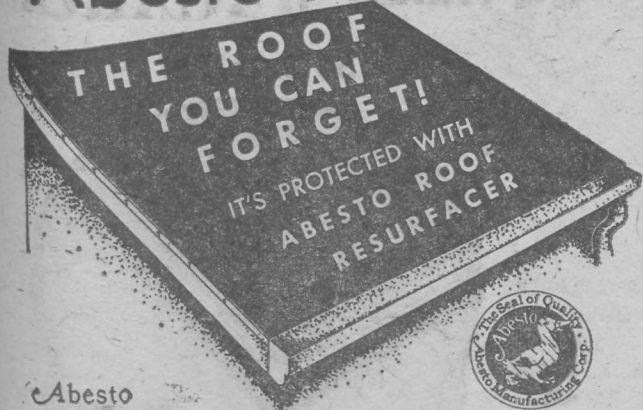
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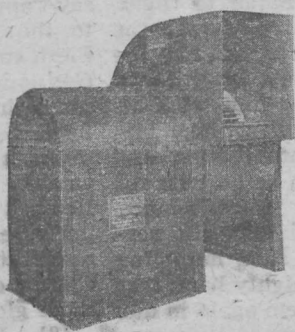
ABESTO quality gives you extra years of secure, happy "forgetting" at a remarkably low cost . . . BECAUSE the real price you pay for roof care is the cost per square foot for each year of protection.

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**CHAMPION BLOWER & FORGE COMPANY, Inc.**

LANCASTER, PENNSYLVANIA

### The Man God Uses

(Continued from page 10)

He is engaged constantly with a hidden struggle that rages between two convictions, (1) That his body is a living sacrifice to God and as such is the temple of

of living waters, and some never know that those refreshing waters were digged from the rock of his own soul.

He is engaged constantly with a hidden struggle that rages between two convictions, (1) That his body is a living sacrifice to God and as such is the temple of

the Holy Spirit and must be cared for as such; (2) That as a living sacrifice, he must spend and be spent . . . poured out on the sacrifice and service of the faith of the saints. He is badgered by the thought that his Lord's body was broken for him and that he can do no less. While conflict rages, and each passing day he is sure he will reconcile these two opposing thoughts, he drives himself at an unnatural pace. He is driven hour by hour with the incessant whiplash of a burden to know more of God's Word, until sometimes the study becomes a prison and his books iron bands that shackle him to the pillars of responsibility. He forgets, or no one reminds him, that every beast of burden must eventually be turned out to rest and that every field must lie fallow or become fruitless. He forgets that every workman must have a time to sharpen his tools and refresh himself, and often the sweet reasonableness of caring for his body is swallowed by the zeal of the Lord's house.

#### "He Suffers Frustration"

This is such a fountain of discouragement. Suddenly the man of God sees so much to do . . . so little time to do it in. He may be in sweet fellowship in and with the Word of God and suddenly blazing from its pages comes the message that "Just one life, 'twill soon be past, just what's done for Christ will last."

He looks upon so much yet undone and sees himself as a "grass-hopper" in his own eyes. He falls prostrate in helplessness. He looks upon such a large field (the world) to be plowed and sees how rough the plow point is and how hot the sun and how rough the plow handle. His little efforts seem so futile and he judges himself unfit as he looks back in despair. He hears the Lord God say, "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions, (Continued on page 12, column 1)

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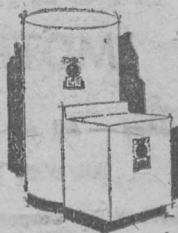
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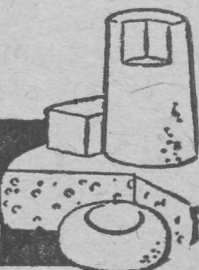


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### The Man God Uses

(Continued from page 11)  
and the house of Jacob their sin." (Isa. 58:1). And he puts feeble lips to the trumpet and too often the trump gives forth an uncertain sound. All this results in a seething torrent of frustration suddenly released upon his soul, and it requires the patience of Job and the balm in Gilead to restore him to his place of service.

#### "He Is Attacked By Satan"

Like Paul at Philippi, as they went to prayer, a demon possessed girl disturbed them, and this satanic interruption had to be dealt with before there could be any prayer. Wherever there will

be a Job, there will be a Satan to falsely accuse him and beg God for the chance to bring unusual trials into his life. The man of God daily wrestles with principalities and powers and learns early in his ministry to recognize that unseen struggle in every innocent appearing thing in his life. He sees it at work through his own children, other believers, enemies and friends. Good and bad things alike are scrutinized for the unseen attack and snare of the Devil. But many times, instead of watching and praying, he, like the disciples of old, sleeps, and is overcome and carried off captive. These attacks take their toll on the vessel God uses. He may stand before a murmuring multitude one moment and go to his

tent to sob himself to sleep in loneliness. Just when he feels that God has blessed his ministry, and he finds himself preaching to multitudes, the thousands suddenly turn away and reveal that they did not really want the words of Eternal Life, and he turns in disappointment to the twelve that are left and realizes with sinking heart that one of them is a traitor, and sometimes it is more than he can bear for an instant.

He withstands a volley of arrows shot from the bow of an infidel only to fall mortally wounded by a dart from the mouth of a brother. He is constantly being accused of one thing or another and the steady drips of criticism and fault finding falls upon the great rock of his heart with apparently no success day after day, and then without warning a single drop sends it crashing in upon him.

#### "Why Does God Allow These Things?"

I find two unvarying principles at work in this matter. (1) GOD ALLOWS DEFEAT TO FOLLOW VICTORY. David slew his tens of thousands, but the Word of God declares that he waxed faint in battle. Jacob wrestled all night but leaned on his staff the next



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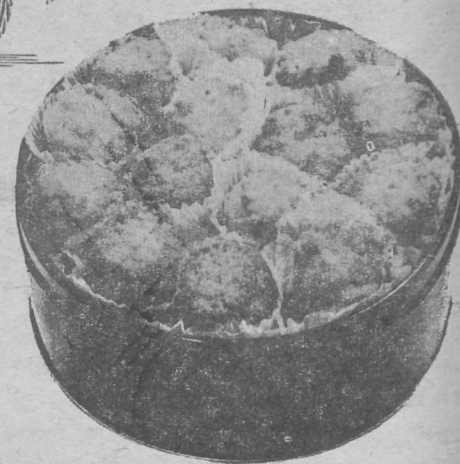
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morning. Elijah prayed fire from heaven and put Satan to flight, and the brook ran red with the false prophets' blood. See him the next day. He is not bragging in his works . . . see him with his face to the ground . . . hear him as he sobs in humiliation and fear . . . hear him as he cries for deliverance. It is God's balance. God's way of bringing His servants low before Him, humbling them under His mighty hand that He might exalt them again in due season. There seems to be a season for victory and also a sanctified season of apparent defeat say "apparent," for it is only to the untrained eye of the Flesh cannot see that the man of God is in the school of discipline and is in the furnace for purification . . . is on the wheel being made a new vessel. Only God can lay hold of that. Read the 16:20-22 and see God's unchanging rule. Sorrow before joy must hide Himself that the revelation of Himself will be more glorious. (2) VICTORY IS OFFERED (Continued on page 19, column 1)

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# The New Modernism

With the old brand of Modernism we are all quite familiar. Its characteristics are well known. So as it teaches anything its doctrines are these:

1. The Bible contains God's Word, but is not itself the Word of God. It is a record of the best moments of master spirits, the spiritual adventures of men who were a genius to religion. It is not a subject to the literary work, but is admittedly superior to any

2. The religious genius of the writers gave us many beautiful but inaccurate accounts of dealings of God with nature and men. The Creation story itself is a charming myth, and the story of the Fall but a highly literary attempt to account for the presence of evil in the world. Jesus was the man most perfectly

adapted to receive divine impressions. In Him God brought His self-revelation to the peak of perfection. He was, however, not divine in any sense not true of all men. He died for His ideals and rose again, and may be found today wherever good men are trying to follow His noble example.

4. The Church was founded by the followers of Jesus after His death and is here to embody and perpetuate the ideals for which He lived and died.

5. Philosophy, psychology and science are also inspired and represent God working through men of later times as He once worked through prophet and apostle, and consequently should be given a place in our thinking next to or equal to the writings of Moses and Isaiah and Paul; indeed, they actually serve to interpret the Scriptures for us.

6. Christ is Lord, i.e., Master, only in the sense that He is the master teacher whose religious insight enabled Him to grasp certain truths several hundred years ahead of His contemporaries. He was, however, the son of His times, and His sayings must be judged in the light of Jewish superstitions and popular errors.

This is a brief but fair summary of the beliefs of the old Modernism. The Modernist does not deny that he believes these things; rather he frankly asserts that he does, and is rather proud of his position, believing that it proves him to be an enlightened man and a thinker.

Between that kind of modernism and the traditional faith of Christians a battle line has been drawn. The adherents of the views described above are called Modernists under the mistaken impression that their ideas are new; or they are called Liberals under the mistaken impression that their ideas are broader

than those of orthodox believers. Those who hold to the traditional faith of Christianity are called Fundamentalists, Conservatives, or Evangelicals, for reasons which plainly appear in the names themselves. In this camp are to be found the gospel churches, most missions and tabernacles, the holiness churches and the full gospel groups. Most Bible schools and missionary societies and many scattered churches of the various denominations also belong in the evangelical tradition.

Now the old Modernism has made certain specific changes in the religious picture, some of which have been frankly desired by its adherents, and others which have hardly been noticed by them, or at least have not been admitted. Let us set them down in order.

1. A quiet rebellion against the Holy Scriptures. The "Thus saith the Lord" finality of the Word of God for the Modernist is no

more. He feels perfectly free to accept or reject, obey or ignore as he sees fit.

2. The Modernist claims the right to introduce his own ideas into religion wherever he honestly believes he can improve upon it. He intrudes the products of his own mind into Christianity and makes such changes as he feels will better serve its purposes.

3. He creates new objectives for the Church and adds them to the ones set forth in the New Testament.

4. Then he invents new methods for attaining these objectives. These may be wholly unscriptural, but this does not bother him. His philosophy of religion justifies him in his acts.

5. He denies the Lordship of Jesus in practical operation. The right of Christ to be "head over all things to the Church" has little meaning for him, consequently he has no compunction (Continued on page 22, column 1)

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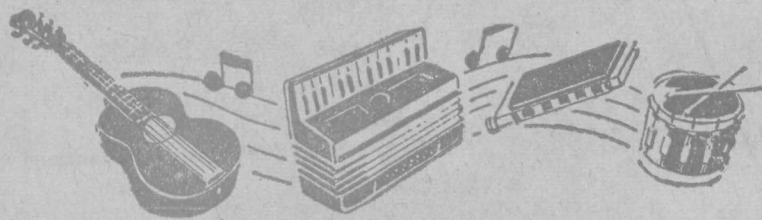
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## Appreciated Comments From Our Readers

I enjoy your wonderful paper. It has been so much help to you and the EXAMINER, and I its teachings keep me close to my me. I do pray it continues to do not believe that God will let Lord. May God bless you and stay in the mail, the Lord willing, you nor it be stopped — Eld. L. Bro. Bob and the rest of your till the Lord comes. I know all J. Stewart, Va. staff with good health, to enable is in the Lord's hands and if it be His will the Rally Day mail will you to keep on with the good work you are doing. Enclosed is a check to help you. — Victor Henriouille, Tampa, Fla.

We are enclosing a small donation for TBE. We enjoy reading it very much and look forward to its coming and sure want it to continue. Nothing takes the place of God's truth with us, May God bless in what you are doing is our prayer. — Mr. and Mrs. H. C. Long, Colbert, Ga.

I am praying daily for THE BAPTIST EXAMINER. It surely do so each month from now till is a "God send" to all that receive it that believe God's Word, sure He will provide that \$5.00 for that is what you publish, for me to send. May God bless

Enclosed find \$1.00 out of my retirement check. It doesn't go very far now in these days but maybe it will help some. About all I can do until Jesus calls me home is pray. He may just decide to come after us which would be far better than anything I know of anyway. May God bless you and yours. — W. T. Burleson, Tenn.

I am sending a little money for the work of the Lord. There are not words enough to tell you how much we love TBE. May God bless you all is my prayer. — Marvin Long, Ky.

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"We praise God for your firm teaching and exhorting. As recently as last evening we experienced the "group disapproval" for our stand and TBE's against Billy Graham's compromise. How

thankful we were to know of your support for complete separation in a "fundamental world" of compromise. Praise God!" — Donald Heche, Ohio.

Sorry to be so late but things have been a little rough here financially. Thank God our health has been good and He is blessing spiritually. Am catching up on back offerings and adding \$25 for publishing BAPTIST EXAMINER. I would hate to think that we would not receive it in the future, especially for lack of finances. — Elmo Woodson, Ark.

It is surely a blessing to know that there are still some Baptists who stand fast in the faith, and will not waver and compromise with those who falsely seek unity with Modernism, Interdenominationalism, and others who distort the Gospel of Jesus Christ. May the Lord continue to bless and prosper the efforts of the staff of the Baptist Examiner as you print and send forth the truth of God's Word. If the Lord be willing, I hope to attend your Bible Conference this year. I would appreciate having about six additional copies. (Continued on page 21, column 1)

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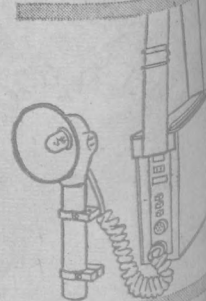
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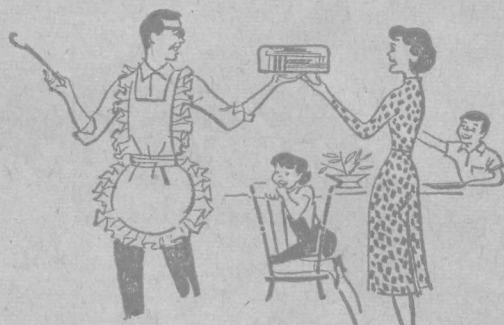


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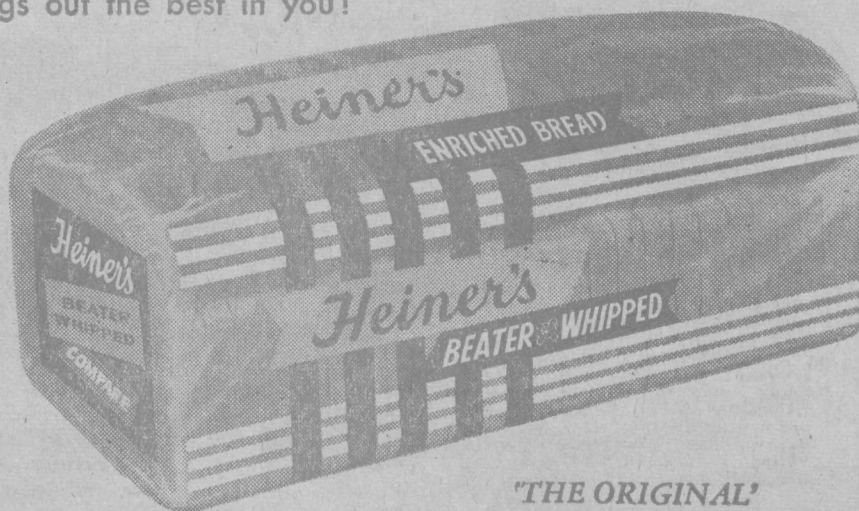
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If you are the one American in four who does not drink, the Gold Star Total Abstiners' Hospitalization Policy will pay you \$100.00 a week in cash, from your first day in the hospital and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who drink. Alcoholism is our nation's #3 health problem, ranking immediately behind heart disease and cancer! With the GOLD STAR PLAN you are not behind heart disease and cancer! GOLD STAR rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers!

For the first time, you can get the newest and most modern type of hospitalization coverage at unbelievably low rates, because the Gold Star Policy is offered only to non-drinkers. And your low Gold Star premium can never be raised because you have grown older or have had too many claims. Only in the event of a general rate adjustment up or down for all policyholders can your rate be changed! One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time!

## LOW RATES FOR NON-DRINKERS

With a Gold Star Total Abstiners' Hospitalization Policy, you receive \$100.00 per week in cash, as long as you remain in the hospital, starting from your very first day there, for either sickness or accident. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the GOLD STAR PLAN will supplement that coverage, and will pay you directly, in addition to your present policy. And your benefits are tax-free!

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month, or \$60 for a full year.

And remember, with Gold Star, the NO LIMIT Hospital Plan, there is NO LIMIT on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and NO LIMIT on age!

Compare this plan with others. We welcome comparison because the GOLD STAR PLAN pays from the very first day (we can't pay any sooner); and it pays forever... as long as you remain in the hospital (we can't pay any longer!).

## CHECK THESE REMARKABLE FEATURES

- Claim checks are sent out Air Mail Special Delivery!
- No age limit.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on the number of times you can collect.
- Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!
- Only YOU can cancel.
- Good anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- No policy fees or enrollment
- Ten-day unconditional money-back guarantee!
- All benefits paid directly to you in cash—tax free!

## ONLY CONDITIONS NOT COVERED

Every kind of sickness and accident covered except, of course, hospitalization caused by the use of alcoholic beverages or narcotics, pre-existing conditions, mental and nervous disorders, pregnancy, or any act of war. Everything else IS covered!

## OUTSTANDING LEADERS SAY:

## SATISFIED POLICY HOLDERS WRITE:

**BRO. HYMAN APPLEMAN**, international evangelist:

"God was gracious enough to use me to lead Arthur DeMoss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstiners Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."

**BRO. ROBERT G. LEE**, three-time President, Southern Baptist Convention:

"After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."

**BRO. J. PALMER MUNTZ**, Long-time President, Winona Lake Bible Conference:

"For years I have been hoping that someone would provide accident and hospitalization insurance at the lower rates warranted by non-drinkers. I am glad that such a plan has finally been developed by my very good personal friend, Arthur DeMoss, who is known the country over as a man of integrity and sterling Christian character. There certainly is no coverage anywhere which can compare and I know I wouldn't be without it."

**BRO. HENDERSON BELK**, Vice-President and Director of Belk Stores:

"It is a pleasure to recommend the Gold Star Total Abstiners' Hospitalization Plan, which is headed by Arthur DeMoss. He is a fine dedicated Christian, and this insurance plan should meet the needs of many at minimum cost."

**MR. WILLIE P. ROGERS**, Paint Lick, Kentucky—"I appreciate your settlement and have recommended your policy to a good number."

**MR. HENRY G. HOWELL**, Ashland, Kentucky—"I am very pleased with the prompt handling of my insurance claim. In these times when 'red tape' seems to be the prime complaint with insurance claims, it is indeed a pleasure to have a company like your that takes care of its obligations as promised."

**BENNIE LYNN**, Henderson, Kentucky—"It is a pleasure to inform you that your Company handled the claim promptly. I am delighted to be included in the Gold Star Plan. Let's make it grow. Thank you for services rendered."

**MRS. ETHEL TAYLOR**, Pineville, Kentucky—"I am pleased with and thank you for the check you sent me. I am happy to say I believe I have the best insurance I have ever heard of, and the nicest people to deal with! May God bless you, each and every one."

**MRS. E. O. GRIFFITH**, Ashland, Kentucky—"Many thanks for the check paying the claim on my husband's policy. We had intended to drop one policy, but have decided to carry both of them because of your courtesy and promptness, and because they were new and you have so generously honored them. It is a pleasure to deal with such a company."

**MRS. EDRA WALKER**, Paintsville, Kentucky—"I was in the hospital eleven days. Without my check from you I could never have paid my bills. Thank you so very much. This is the best insurance policy I could ever have. Thank you again."

## SEND NO MONEY

To prove to you that The Gold Star Plan is all that our policyholders say it is—**WE MAKE THIS SPECIAL OFFER** to readers of **THE BAPTIST EXAMINER**.

## SPECIAL OFFER FREE EXAMINATION

That's right! **SEND NO MONEY!** Simply send in the coupon below. We'll mail you your **GOLD STAR** policy. **EXAMINE** it in the privacy of your home. Show the policy to your friends, your lawyer, your doctor. **THEN**, and only then, if you are 100% satisfied that the policy is what thousands of satisfied Members say it is... send in your first month's premium.

## HERE ARE YOUR GOLD STAR BENEFITS

- Pays \$100.00 weekly for life while you are in the hospital.
- Pays \$2,000.00 cash for accidental death.
- Pays \$2,000.00 cash for loss of one hand, or one foot, or sight of one eye.
- Pays \$6,000.00 cash for loss of both hands, or both feet, or sight of both eyes.

This plan offered exclusively by  
**DE MOSS ASSOCIATES, Inc.,**  
**VALLEY FORGE, PENNA.**

"Special Protection for Special People"

## HERE'S ALL YOU DO:

- 1 Fill out application below.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to De Moss Associates, Inc. Valley Forge, Pa.

You will receive your **GOLD STAR POLICY** promptly by mail.  
 No Salesman will call.

## APPLICATION TO Old Security Life Insurance Company

My name is \_\_\_\_\_ 0-1-0851-082

Street or RD# \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Date of Birth: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_

My occupation is \_\_\_\_\_

My beneficiary is \_\_\_\_\_ Relationship \_\_\_\_\_

I also apply for coverage for the members of my family listed below:

| NAME     | AGE | HEIGHT | WEIGHT | BENEFICIARY |
|----------|-----|--------|--------|-------------|
| 1. _____ |     |        |        |             |
| 2. _____ |     |        |        |             |
| 3. _____ |     |        |        |             |

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness; had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes \_\_\_\_\_ No \_\_\_\_\_

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: \_\_\_\_\_

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: \_\_\_\_\_ Signed: **X**

FORM GS 713

**HERE  
ARE  
THE  
LOW  
GOLD  
STAR  
RATES**

|   | IF YOU PAY<br>MONTHLY | IF YOU PAY<br>YEARLY |
|---|-----------------------|----------------------|
| Each adult age<br>19-64 pays  | <b>\$4.</b>           | <b>\$40.</b>         |
| Each adult age<br>65-100 pays   | <b>6.</b>             | <b>60.</b>           |
| Each child age 18<br>and under pays   | <b>3.</b>             | <b>30.</b>           |
|  |                       |                      |

**OLD SECURITY LIFE  
INSURANCE CO.**

Old Security has an enviable record of promptness and integrity and is rated A+ Excellent (highest rating available) by Dunne's Insurance Reports, the world's largest policyholder's reporting service.

MAIL THIS  
APPLICATION  
WITH YOUR FIRST  
PREMIUM TO

**DE MOSS ASSOCIATES, INC. VALLEY FORGE, PENNA.**

This plan offered exclusively by **DE MOSS ASSOCIATES, Inc., VALLEY FORGE, PENNA.** "Special Protection for Special People"



# COMPARE PRICE and PRODUCT

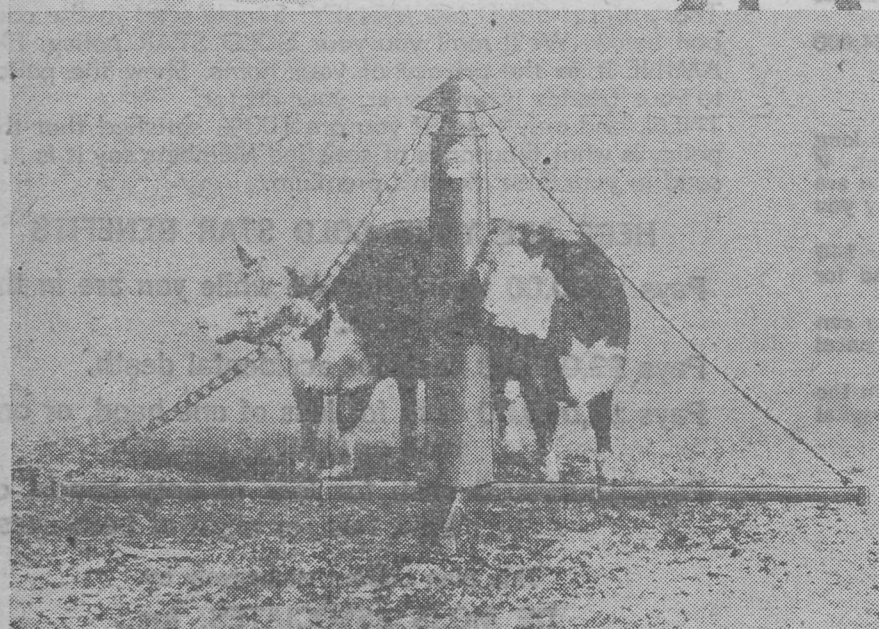
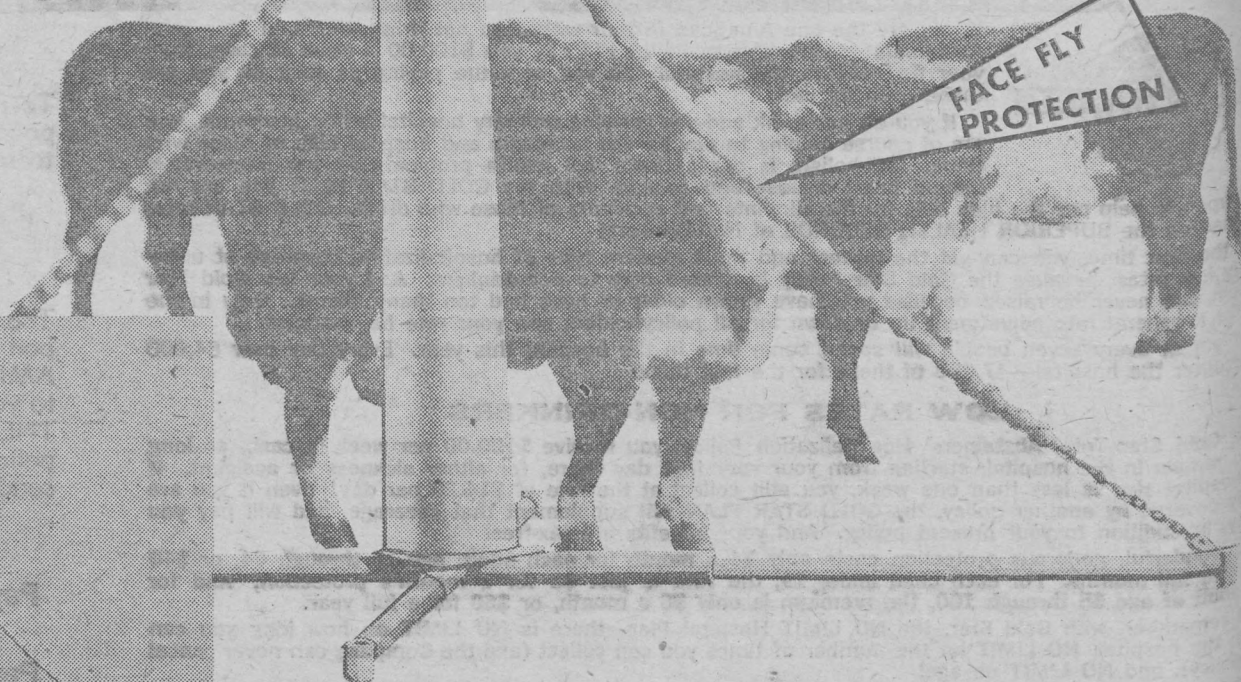
YOU WILL BUY **Curry**

**\$127.50**

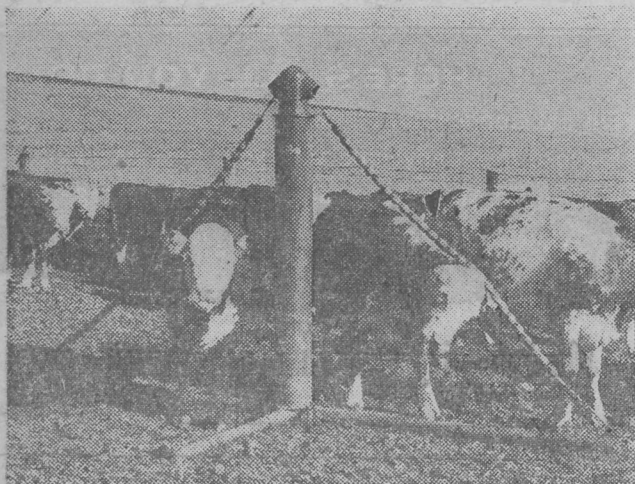
AND

Base price on Curry-Trol "10". Handling charges vary depending on your location.

FACE FLY PROTECTION



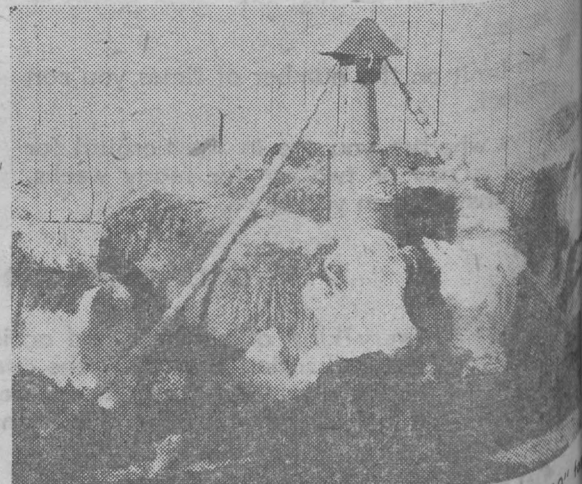
Why? Progressive cattlemen like you have made it possible by BUYING Curry-Trols. As your demand grew, more Curry-Trols were made. The more made, the less each Curry-Trol cost. Result: New, better Curry-Trols produced for you at a lower price than you have seen in several years. See your Farm Supply Dealer for full details.



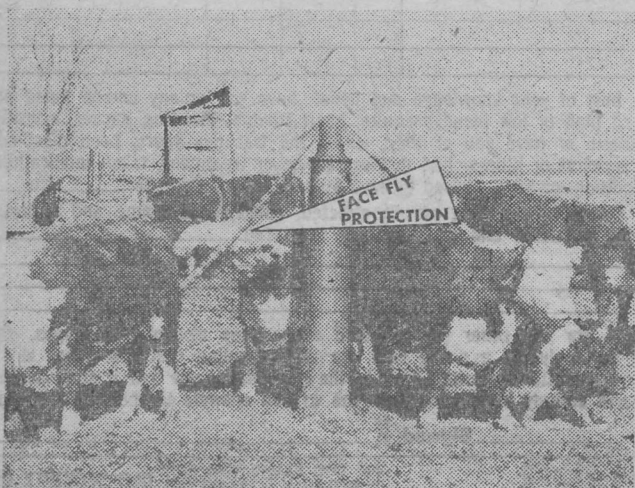
NEVER AN OFF SEASON. Knocks out pesky profit robbers all year . . . face flies, lice, mites, gnats, mosquitoes and mange.



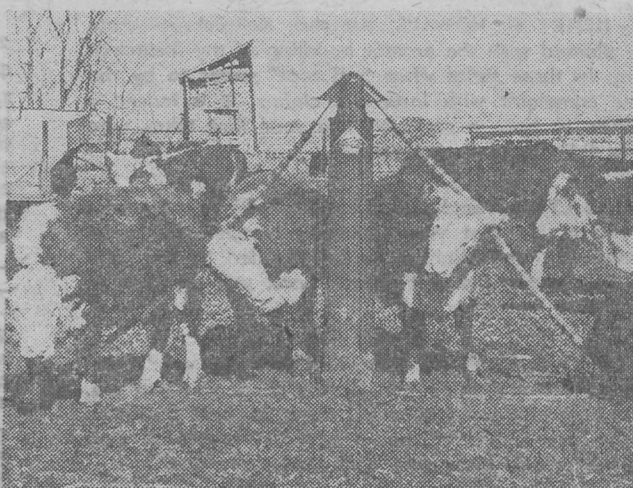
GETS DOWN TO "HARD-TO-GET-TO" SPOTS . . . neck, behind ears, belly and legs.



CHOICE OF 3 CURRY-TROL MODELS. Curry-Trol "10" for under 50 head. Curry-Trol "20" for up to 100 head. Curry-Trol Low-Neck "20" for up to 100 head (shown above).



AUTOMATICALLY CONTROLS FACE FLIES. Annoying, disease-bearing face flies needn't worry you. Ask your Piel Parasite Control Advisor for full details.



52 INSECTICIDE DISTRIBUTORS act as reservoirs with dams and gates that hold and release insecticide. Release oil only upon contact with animal. Eliminates waste.



CURRY-TROL INSECTICIDE available in 5 gallon pails. Completes your parasite control package special formulated with the Curry-Line.

**Curry**  
**Trol**

Get product information and details on face fly protection from your farm supply dealer. If you don't know your dealer, write

MANUFACTURED BY

**PIEL MFG. CO., INC.**

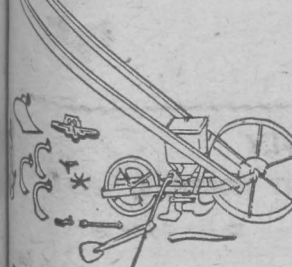
HUBBARD, IOWA



# The Man God Uses

Continued from page 12)  
**PRECEDDED BY A**  
**SHING DEFEAT.** He is  
 times made, to stand at the  
 of Canaan and see him-  
 as a grasshopper in his own  
 and made to tremble in  
 but another day comes and

It grows  
 in rows...



PLANT IT WITH  
**Planet Jr.  
 SEEDER**

- FAST
- UNIFORM
- ACCURATE

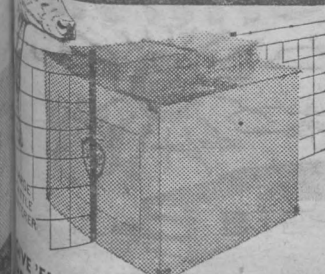
Whether you're planting grass  
 with more than a million  
 a pound, or larger seeds —  
 on your Planet Jr.  
 to plant it uniformly  
 quickly. It opens the fur-  
 drops and covers the  
 and rolls the dirt all in  
 easy operation. You can  
 really plant a row as fast  
 anyone can walk! Famous  
 Jr. Seeders are avail-  
 in models for the small  
 to large, tractor-drawn  
 row drills. See them now

Order From Your  
**HARDWARE DEALER**

Or Directly From  
**L. ALLEN & CO., Inc.**  
 ST. and GLENWOOD AVE.  
 PHILADELPHIA 40, PA., U.S.A.

**Planet Jr.**  
 FINEST IN THE FIELD.

The More  
**THEY DRINK**  
 ... The More  
**YOU MAKE!**



WE'EM ALL THE FRESH WATER  
 WILL DRINK... WITH THRIFTY  
**RITCHIE WATERERS**

- No Winter Freeze-Ups
- Work 24 Hours A Day
- Large All-Brass Valves
- Completely Automatic

FREE! 24 PAGE BOOK  
 "Automatic Livestock Watering  
 ... The Lifestream of Production"  
 Written by Jack Sampler, noted editor of  
 National Live Stock Producer. "The most  
 authentic booklet on automatic livestock  
 watering ever offered." Valuable reading  
 for every farmer. Photos, water tables, etc.

**RITCHIE MFG. CO.**  
 400 Walnut Street  
 CONRAD, IOWA

rightly and properly humbled, he  
 marches on in victory. He looks  
 upon a Nineveh and is ready to  
 flee like Jonah, if only a con-  
 venient ship would come along  
 and swiftly and quietly take him  
 to same far away Tarshish. Then

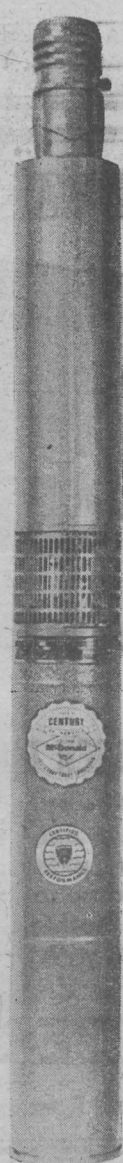
he pays the fare in defeat and  
 discouragement and is brought  
 back by the whale's belly in  
 shame and vomited out of his cir-  
 cumstances into the lap of the  
 will of God to deliver a city into  
 His hands.

"These Things Are Necessary"  
 So our brother Peter assures  
 us. Fiery trials . . . manifold  
 heaviness . . . great temptations  
 . . . if NEED be. Yes, praise God,  
 the man God uses must have a  
 thorn from time to time to keep

him from being exalted above  
 measure. You, to whom he min-  
 isters, would have a tendency to  
 exalt him above measure, if God  
 from time to time did not allow  
 you to see that he is also a man  
 (Continued on page 20, column 1)

# HERE'S WHY YOU WILL PREFER A MCDONALD PUMP

You get more for your money . . . built-in quality  
 . . . high performance and economy



## SERIES 8000 SUBMERSIBLES

- Completely automatic
- Lubricated for Life
- Polystyrene Impellers and Diffusers

McDonald submersible pumps have  
 on enviable record of dependabil-  
 ity and performance. Now you can  
 have the finest engineered submer-  
 sible available — designed and  
 constructed for a long life of ef-  
 ficient service. Select from 12 sizes  
 in capacities to 1980 G.P.H. Pow-  
 ered by 1/3 to 3 H. P. motors.

## SERIES 9000

Here is a high quality submersible  
 that is engineered with all the top  
 features, but still is competitively  
 priced with all economy models on  
 the market. Motor is oil filled,  
 three wire design. 1/3 through 3/4  
 H. P. motors with capacities to 910  
 G. P. H.



**CONTROL BOX**  
 Control boxes designed  
 for simple installation.  
 Service technicians no  
 longer necessary. 8000  
 Series features electrical  
 parts joined with quick  
 connectors. 9000 series  
 fool-proof plug-in type  
 eliminating all wires.

*New*

## SERIES 4500 VERTICAL TANK MOUNTED ADAPTO-JET

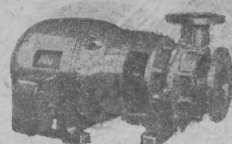
McDonald's popular Adapto-jet is  
 available as a completely pack-  
 aged top-mounted water system  
 with vertical 42 gallon (20" x  
 32") galvanized, plastic lined  
 pressure tank which eliminates  
 corrosion and rust. Many exclusive  
 features including stop cock in  
 discharge line enabling ease of in-  
 stallation and service without  
 draining pressure tank.



- Available in 1/3, 1/2, 3/4 and 1 H. P. sizes
- Meets F. H. A. Requirements
- No pump base or special foundation necessary
- Universal pump to tank mounting fits all standard pressure tanks. Pump to tank mounting available as a separate package if desired.

For Complete Details Write  
 Dept. TBE, P.O. Box 508  
 Dubuque, Iowa

## McDONALD PUMPS AND WATER SYSTEMS



McDonald has been serv-  
 ing the home and farm for  
 over 105 years as manufac-  
 turers of high quality, de-  
 pendable pumps and water  
 systems.

Basic models for home  
 and farm — a full line to  
 choose from.

Jet, reciprocating, centri-  
 fugal and submersible pumps  
 — one just right for your  
 water requirements.

## McDONALD PLUMBERS AND WATER WORKS BRASS

McDonald brass goods  
 are expertly machined . . .  
 and all water service fittings  
 individually tested, assuring  
 you only the finest.

- Service Boxes
- Curb Stops
- Corporation Stops
- Goosenecks
- Copper service pipe fit-tings.
- Water meter stops and couplings
- Faucets
- Valves
- Compressions Stops
- Stops and drains

## McDONALD OIL AND PETROLEUM HANDLING EQUIPMENT

The Vapor-tite fuel oil  
 fill system for home delivery  
 and the McDonald Safe-t-  
 Matis nozzle are two of the  
 many fine items in the  
 McDonald oil and petroleum  
 handling line. The McDonald  
 trademark has been synony-  
 mous with the finest quality  
 products for over a century.

Nozzles, foot valves, e-  
 mergency valves, check val-  
 ves, brass goods, man holes,  
 fill boxes, vents and many  
 other items.

## McDONALD PLUMBING DRAINAGE PRODUCTS



Roof, Floor and Shower  
 Drains measure up to your  
 most exacting standards for  
 workmanship and design.  
 The McDonald reputation  
 for consistent high quality is  
 backed by over a century of  
 experience in manufactur-  
 ing. All McDonald drains  
 are uniformly cast to exact-  
 ing thickness and machined  
 in accordance with strict  
 specifications.

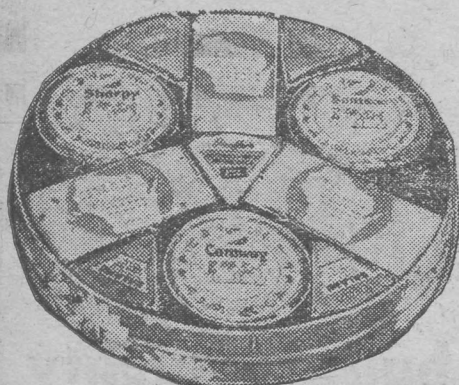
A. Y. **MCDONALD** MFG. CO.  
 POST OFFICE BOX 508 — 12TH AND PINE STREETS  
 DUBUQUE, IOWA



## We are just a post card away:- Wisconsin Cheese At Your Door In Bulk Or Gift Boxes - Year 'Round

OVER 50 VARIETIES OF NATURAL CHEESES AND  
HICKORY SMOKED SAUSAGE — HAM — BACON

THE KIND THAT IS NOT SOLD IN STORES



Illustrating  
NO. 2 TIN-O-CHEESE  
\$3.25 Postpaid  
in U.S.A.

OTHERS

FROM

\$2.50

TO

\$50.00



If you can't come in, write  
for our big 4-color catalog  
of gift packages, bulk  
cheeses and meats.

U.S. HIGHWAY AT THE SOUTH LIMITS OF  
LAKE GENEVA, WISCONSIN  
POST OFFICE BOX 52P

## "BEST WISHES"

OF THE

JOYCE-CRIDLAND COMPANY

DAYTON, OHIO

"Manufacturers of Joyce Jacks"

### The Man God Uses

(Continued from page 19)

of like passion. You are driven to  
prayer by the frailties of him,  
whom you supposed to be strong.  
You feel keenly the need of

watching in prayer for your own  
well being and you fear that if  
the Shepherd falls, the sheep may  
also fall from their own steadfast-  
ness. These times are needed that  
we might bear one another's bur-  
dens.

The man of God has the things

of Christ revealed to him from  
time to time. Paul said the abun-  
dance of revelation secured for  
him a constant messenger of Sa-  
tan to buffet him into humble-  
ness. Oh, praise God for these  
messengers of mercy and gems of  
His grace. These, who speak the  
oracles of God, must be brought  
to the emptiness of their own de-  
vices. These, who would be ves-  
sels of glory, must be broken oft-  
en on the wheel of the potter. If  
a man would be led by the Spirit,  
he must of necessity be tempted  
of the Devil as our Blessed Lord  
was. He, who would be lifted in-  
to the third heavens of revelation,  
must of necessity be brought to  
the limitations of his own re-  
sources by a thorn in the flesh.  
He, who would share in any  
measure the fellowship of Christ's  
sufferings must be brought to the  
death of the cross in his own  
heart and life. He, who would  
watch the sheep of Christ, must  
share the love of The Shepherd,  
who said, "I lay down My life  
for the sheep."

### "More Than Conquerors"

Hear the conclusion to the  
whole matter as Paul freely  
speaks of his own ministry: "But  
we have this treasure in earthen  
vessels, that the excellency of the  
power may be of God and not of  
us. We are pressed closely on  
every side, but not cramped; we  
are unable to find a way out, but  
not in utter despair; pursued for  
the sake of vengeance but not  
left in the lurch, smitten down,  
but not killed; always bearing  
about in the body the dying of  
the Lord Jesus that the life also  
of Jesus might be made manifest  
in our body. For we which live  
(live unto God, that is) are AL-  
WAYS delivered unto death for  
JESUS' sake that the life also of  
JESUS might be made manifest  
in our mortal flesh. So then death  
worketh in us, but life in you .  
(II Cor. 4:7-12). Even though  
there is suffering, it is not worthy  
to be compared to the glory that  
shall be revealed in us. Even  
though he shares for a moment  
the fellowship of Jesus' suffering,  
it shall be followed by the power  
of His resurrection. Even if he,  
like Peter, is for a season in great  
heaviness and many temptations,  
it shall be followed by joy un-  
speakable and full of glory. Even  
though his world be engulfed in  
a flood of forty days and nights,  
there will be a bow in the cloud,  
(Continued on page 22, column 1)

## FOR REAL COMFORT, WEAR A PAIR OF "TEXAS ROPER" COWBOY BOOTS



You'll feel like you're walking on  
air in these new Texas Roper Boots  
from Ryon's. They're made from  
fine glove leather with full leather  
lining — easy on the feet yet rugged  
and long-wearing. Wellington — style  
in black or brown with wide toe, full  
rubber heels, 10" tops, flexible oak  
soles. Brown available in C and D  
widths. Black in D width only.

Sizes 6½  
thru 12.

\$15.95

### RYON SADDLE & RANCH SUPPLY

2601 N. MAIN AT STOCKYARD • FORT WORTH, 6, TEXAS

Please send postpaid.....pairs Texas Roper Boots @ \$15.95

Size..... Width..... Color..... Check for

\$.....is enclosed. (No. C.O.D.'s please).

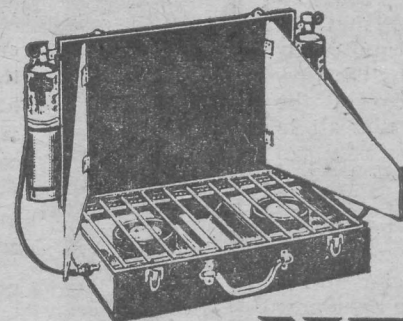
NAME.....

ADDRESS.....

CITY.....

STATE.....

## HAPPIEST WAY TO OUTDOOR LIVING



NEW!

PORTABLE BERNZOMATIC

### 2 BURNER PROPANE GAS COOK STOVE

Lights instantly • Flick a match, turn a valve • Two  
burners ready to cook large meals with indoor ease  
• Clean burning, safe propane gas • Rigid steel con-  
struction • Compact as a suitcase • Protective  
windshields • Nothing to fill, spill, pump, prime, or  
flare • Complete with two  
fuel cylinders.

OTTO BERNZ CO., Inc.

Driving Park and Romona

ROCHESTER 13, N. Y.

# YOU can save... MONEY TIME LABOR

Stop being old-fashioned about your fencing.  
Modern single-strand electric fencing is  
efficient and economical. Costs less than  
a penny a day to charge up to 15 miles of wire.



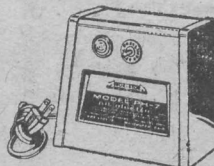
electric fencers



MODEL D-3  
6-Volt D.C.—dry or wet  
battery—interrupted shock  
ONLY \$18.60



MODEL W-9  
110-Volt—60-cycle A.C.  
interrupted shock  
ONLY \$30.95



MODEL PH-7  
110-Volt—60-cycle A.C.  
uninterrupted shock  
ONLY \$19.70



SHOX-STOK JR. MODEL B  
6-Volt D.C.—dry or wet  
battery—interrupted shock  
ONLY \$14.95



SHOX-STOK JR. MODEL H  
110-Volt—60-cycle A.C.  
uninterrupted shock  
ONLY \$16.50



MODEL D-100  
6-Volt D.C.—dry or wet  
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**Appreciated Comments** our puny sails. E. G. Cook, Ala.

(Continued from page 16)

How marvelous when the Lord touched our hearts and minds and made us His very own through the Blood of our Saviour: thus we've been reconciled to God. And so today, we hear truth and that is why we enjoy your paper. May the Lord bless you all in this great service, and we trust every need be met, for His grace is sufficient.

—Ralph W. Johnson, Minn.

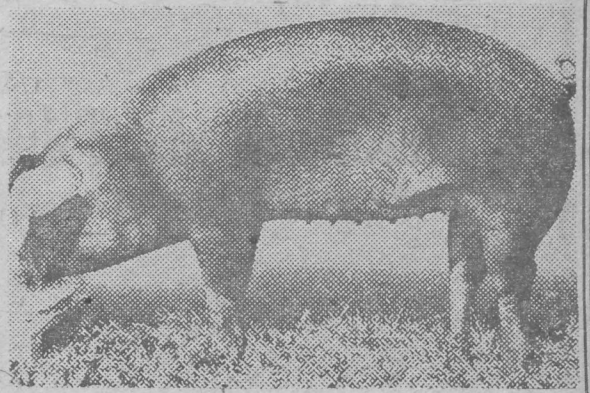
“May there always be a paper like THE BAPTIST EXAMINER to help God's children understand the teaching of the Bible is my prayer.” — Elizabeth Sanford, Calif.

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If I were able to send you all the money you need or could use to send forth the precious Word through your wonderful paper, it wouldn't be enough to pay for all the help you and your paper have been to me. How my heart was thrilled and my soul rejoiced as I read that great sermon on “Lord or Luck.” How you brethren can magnify our Lord. Truly no born-again one can read that great sermon, Brother Johnson, without falling prostrate at the feet of such a great God. It certainly takes the wind out of

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“We do still enjoy THE BAPTIST EXAMINER, and we do re- (Continued on page 22, column 1)

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For a More Beautiful Garden Get BLACK LEAF 40 at your Garden Store

### Appreciated Comments

(Continued from page 21)  
member you all often in prayer. We are sending a small offering with the hopes it will help some."  
—Medford C. Lord, La.

### The Man God Uses

(Continued from page 20)  
and God will remember His covenant, and he shall come to rest on holier ground. He is more than a conqueror through Him, Who loved him. The sweet words of Jesus' promise purge his sorrows in a holy flood of joy. "Blessed are they that mourn for they shall be comforted." (Matt. 5-4)  
For additional copies of this tract, write direct to author.

### The New Modernism

(Continued from page 13)  
about the unwarranted alteration he makes in the New Testament structure.  
6. The old Modernism voids the meaning of words and uses them in a sense not intended by the original users. It clings to the language of traditional Christianity while blandly changing the ideas which that language was intended to express. It preserves the vessel while losing the con-

tent, so that Paul would mean two different things.

7. And the whole business is carried on without that Spirit which came upon the first Christians. Another spirit is present, a spirit conjured up by various means wholly foreign to the New Testament, but adapted to and sufficient for the purposes for which it is invoked.

Now I have no desire to shoot a dead lion, neither do I care to advertise apostasy, but I have dragged the carcass of the old Modernism out onto the floor and walked around it for a better look because I am suspicious that, before his spiritual demise, the old Modernism sired a cub which has now gotten well beyond the cute stage and has grown into a ravening beast as dangerous to the souls of men as its progenitor ever was. For there is a New Modernism abroad in the earth, and if it was not born of the old

then the resemblance between the two is a coincidence so remarkable as to be positively astonishing. Possibly the explanation might be that the two are brothers, both having come from the same father, and I am pretty sure that I know who the father

This new brand of Modernism has attacked the Conservative wing of the Church and it is in process of destroying it before our eyes. It is found almost everywhere, among Fundamental churches, in full gospel circles,

youth groups and (tell it not in Gath!) missionary movements and Bible schools.  
The power of the New Modernism lies partly in its duplicity. It is well disguised, or to carry out my figure perhaps I should say (Continued on page 23, column 1)

### A Handful of Heat



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### The New Modernism

(Continued from page 22)

its protective coloration is so perfect as to make it practically invisible to any but the sharpest eyes. Its pronouncements are in accord with the faith of the New Testament, but its objectives, its methods, its manners, its deportment, its ethics, its spirit are not according to Christ or the religion of the New Testament. However loudly it protests its orthodoxy and its desire to honor the Lord it has, nevertheless, made a complete break with Christ and the traditional faith of our fathers.

The New Modernism has forsaken the simplicity which is in Christ and has become so complicated as to require thousands of clerks and millions of dollars to keep it going. It has rejected humility and self-effacement, and frankly plays up living personalities, sometimes to the point of dangerous boasting. It will work at anything except the job of being holy. It will imitate anyone but Christ. It not only lets its left hand know what its right hand doeth, it shamelessly advertises its right hand, making extravagant and insupportable claims often amounting to downright lying.

That the New Modernism is a

blood relative of the old is shown by its markings, its appetites and its habits. Notice the likenesses:

1. The New Modernism is also in rebellion against the Scriptures. While loudly asserting its faith in the Word of God it stubbornly refuses to permit that Word to control it. It denies in practice what it by word of mouth professes, and as effectively cancels out the Scriptures as

the old Modernism did before it. 2. It freely exercises the right to introduce its own nations into the work of Christ wherever and whenever it desires. It tries to sanctify its unjustified intrusion by saying that they are all meant for the glory of God, but the excuse is so lame that I doubt that they who offer it really believe it.

3. The New Modernism creates

other objectives for the Church than those found in the Scriptures. He evidently feels that he is wiser than Christ and His apostles were. He will dodge this charge but prove its truth by his religious program.

4. He invents means to secure his ends, either being ignorant of God's appointed way or choosing to disregard it.

(Continued on page 24, column 1)

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### The New Modernism

(Continued from page 23)

5. He denies to Christ His place as Lord and Head of the Church. Christ is called Lord in testimony

and song but is overruled wherever His commandments are found to be out of accord with the willful plans of the New Modernism.

6. As with the old Modernism, all this is done while clinging to the language of real Christianity.

7. The closest parallel is that of spirit. The New and the old differ from each other it is true, but they are alike in being wholly different from and other than the spirit of the New Testament. Their differences are but superficial their likenesses fundamental, for they are both of the earth earthy, and not of God. The New Modernism is alive with a spirit that never proceeded from the Father. It is purely a human thing, being the very essence of unrenewed human nature. It is a spirit of fun and frolic, of corny humor and cheap amusement, of slick personalities and fast talk. Unlike the Holy Spirit, it is one which can be received and from it the gentle Holy Ghost retreats in hurt silence and departs like the shekinah from the Temple in

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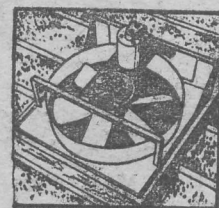


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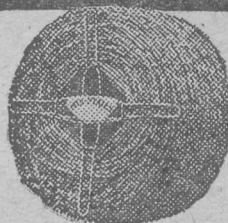
Jerusalem.

Some may not be satisfied with this general description. They will want to know exactly whom it is I am describing. Is some organization or movement intended, some group or society which I hesitate to name? The answer is no. The New Modernism is not confined to one group or movement. Its distribution throughout evangelical Christianity is widespread, though not all inclusive. I have described it accurately enough that anyone should be able to identify it wherever it is found and in whatever company.

Now I appeal to every Christian willing to pray and suffer.

Can we stand by and see the New Modernism destroy what little spiritual life there is left after the depredations of the old? Dare we for the sake of comfort or reputation or money surrender our precious faith to this new enemy? Where are the prophets whose eyes are open? Come over on the Lord's side. Point to the right way and invite the timid and uncertain to follow. Surely there must be among us men of spirit, courage, and bold dispatch. I believe there are many who are in silence. Perhaps they will arise and take the way of the Cross if only a few brave souls show the way.—A. W. Tozer.

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(First in a series of brief articles on heretical sects).

There is one of the strangest, the most ridiculous and at the same time one of the most inconsistent religious systems ever to be offered to an intelligent people. It is an odd mixture of some principles of mind healing, some ancient Hindu philosophy of denial of reality, some queer quirks of a semi-hysterical mind, and some totally unrelated truths from the Scriptures. The textbook is a conglomeration of pedantic passes at life principles of which the author was totally ignorant. The book has been revised through more than one hundred revisions in a futile attempt to cover up the stupidity and gross inaccuracies of the original. Some one has remarked that it is just as helpful to read the dictionary upside down and inside front as to read *Science and Health* for profit. "Christian Science" is neither scientific nor Christian. It totally denies the scientific approach. It denies the reality and existence of God.



RAY SCHWARTZ  
Hutchinson, Kansas

Bible Conference Subject:  
"What Should We Tell Sinners?"

... of matter. It produces a false and impossible conception of the world and its contents. ... instance, matter, and by ... we mean the universal composition of all material substance. Matter is said to be a delusion of mortal mind. And yet members of this group are quite content to live in homes built of matter, drive cars composed of matter, wear clothes woven of matter, and even to worship in churches erected from matter. We are yet to hear of a single member who attempts to be content in his belief and practice. ... sickness is said to be error of mortal mind and cured by denial of such error. Yet since this congruous system was inaugurated about the turn of the century not one adherent has been cured from sickness nor escaped death. Certainly this false religion is a

## JEHOVAH OF THE WATCHTOWER

By  
Walter Martin  
and  
Norman Klann  
201 Pages  
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\$2.50 (Clothb'd)

This is the best expose of the heresies of the Russellites or Rutherfordites that we have ever seen or read. It covers the history, the doctrines, the anti-biblical teachings of the movement. We thoroughly commend it to our readers.

million miles from Christian principles. It is firstly, pan-theistic, denying the reality of a personal God. The God of Christian Science is a vacuous, etherial, impersonal principle of love which comes from who knows where. The God of the Bible, the wise, righteous, holy Father of our Lord Jesus Christ is a total stranger to them.

And the Lord Jesus Christ is totally and criminally ignored. According to them He is not pre-existent, not virgin born, not sinlessly perfect, not the Lamb of God, not raised from the dead, not coming again. The Christ of Christian Science is a man who first began to conceive of the principles of Science and Health later fully and completely enunciated by Mary Baker Eddy.

Salvation is in no way obtained in the Scriptural way according to this diabolically false cult. The blood of Christ which flowed from Calvary is of no value whatsoever. There is no need for conversion as there is no sin, for evil is unreal, and to get rid of sin is merely to divest the mind of its reality.

There is no heaven or hell according to the teachings of this religion. These two are only errors of mind. Evidently we will never see our loved ones again. Satan is a myth, and the Holy Spirit an accommodation to mortal thinking. All the ills and inequalities of life are not real, but merely the horrible results of wrong thinking.

Marriage is frowned upon as being merely a temporary accommodation to present day weakness. Sexual relationships between husband and wife, and the consequent children, are tacitly forbidden, and only tolerated due to the present immature state of mankind. In fact, marriage is said to be only legalized lust.

Judge for yourself . . . is this system of error not directly from the pit of hell? Is there not eternal death in every line?—Tract.

## HUMILITY

The more excellent a mere natural man is, the less of evil is he conscious of possessing. Not so the child of God; for the more spiritually-minded he becomes, the more conscious he is of his imperfections, and of his utter inability of himself for anything good before God.

This is the only feature in the child of God which has no natural imitation. There may be a natural faith in Christ, a natural love of Christ, a natural following of Christ, and even a natural conviction of sin, all without salvation; but never is there a continued natural conviction of utter inability for anything good before God. This is entirely and always the result of a spiritual nature previously given.

The more a mere natural man has of natural religious regard for the Lord Jesus, the more satisfied he is with himself, where as the more there is of spiritual regard for the Lord Jesus, the more is there of increased dissatisfaction with self. The natural man has no new spiritual nature, with its spiritual principles, whereby to judge the natural; he is right well pleased. The child of God, however, possesses a new spiritual nature whereby, with its spiritual principles, he can judge the natural that is within him. He only is able to have a right understanding of the natural and the more healthy the manifestation of the spiritual nature, the more deep and vivid is the consciousness of the evil of the mere natural.

## Out Of The Mail Bag



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"I think TBE is the best paper that is printed these days. I am totally blind in one eye and cannot see without a reading glass, but I always read TBE first. I think TBE is next to my Bible."—B. W. Daniel, Va.

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"Never could I forget you, the EXAMINER, and all that you stand for. May our God, whom you so valiantly have glorified, shower you with His richest blessings and grant you all the needs necessary to continue. My prayers are always for the continuance of the great work there, and for your continued ministry. I have grown in knowledge (and in grace) more than I thought possible, by reading your wonderful

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## Total Depravity

(Continued from page 4)  
It was acquired from father Adam, and is embraced by all his race (Rom. 5:12-21). But the doctrine of imputation is another doctrine in itself, and deserves separate treatment.

"God did enough in making man upright, and if he hath lost his uprightness, he must thank himself, and not blame God, who is not bound to restore it. Grace is the Lord's own. He giveth it to whom He will" (Christopher Ness, An Antidote Against Arminianism, p. 84).

It follows then that the salvation of the sinner is wholly and solely of grace. *Dei Gratia*! "God is free in consistency with

the intimate perfection of His nature to have none, few, many or all, according to the sovereign good pleasure of His will" (Lorraine Boettner, The Reformed Doctrine of Predestination, p. 71).

## IV. The Deliverance

God chose a certain number (though innumerable to man — Rev. 7:9) to be saved, and the choice is an eternal one, made before the foundation of the world (II Tim. 1:9; Eph. 1: 4-5).

The Son of God came and took their sins upon Himself (I Pet. 2: 24) and died for their sins (I Cor.

## CONFERENCE SPEAKER



ROBERT (Bob) NELSON  
Owosso, Michigan

Bible Conference Subject:  
"The Errors of Arminianism"

15:3), and for them (Rom. 5:8). In God's time (Gal. 1:15-16) the Holy Spirit comes and gives the new birth (John 1:13, 6:63) and eternal life to these dead sinners (John 3:1-16), by the sovereign will of Christ (John 5:21), God working in them "both to will and to do of His good pleasure" (Phil. 2:13).

Thus Christ comes to live in their hearts (Eph. 3:17) and they are born of God: not by their own will, but by the will of God (John 1:12-13).

The assurance that this has happened to you, dear reader, is that you once found yourself sincerely troubled and burdened with your sins and your lost condition, thus seeing your great need of Jesus Christ alone for eternal salvation, and now you know that you "have passed out of death into life" (John 5:24, American Standard Version).

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



## Does Your Neighbour Receive This Paper?

DO YOU HAVE A VALID "EXCUSE" FOR NOT SENDING IT TO HIM?

### "Life and Ministry Of Paul"

(Continued from page 1)  
ceedingly close and dear to you were dying, that you would stoop low beside the bed to catch the last faint whisper by way of a message that might come from the lips of that loved one. It seems somehow that people always treasure in a particular way those last words that friends speak ere their departure from this life. Well, beloved, these are the last words of the best friend that you and I ever had — namely, the Lord Jesus Christ, and His last words were words by way of a missionary commission, for He tells us that we are to be witnesses in Jerusalem, in all Judea, and in Samaria, and unto the uttermost part of the earth.

I say, beloved, you can't read words like these, from these four Gospels and from the book of Acts, without the realization that the Bible is definitely a book of missionary endeavor.

Likewise, when we come to the life of the Apostle Paul we are impressed with the same truth. In fact, you can't read the words of the Apostle Paul in the text that I have read to you, without realizing that the Apostle Paul was definitely a missionary in heart, in action, in thought, and in deed, for he says, "I am debtor." It was a debt that Paul owed — a debt that he owed to the Greeks, to the barbarians, to the wise and the unwise, and that debt was the Gospel of the Lord Jesus Christ.

I am just as sure that you and I owe the same debt as did the Apostle Paul. If I mistake not, I am just as much in debt to the world as was Paul. I may not realize it, I may not do as much about it, I may not be as conscious of it, and that consciousness may not cause me to do what Paul did, but the fact remains, I am just as much in debt to this world as was the Apostle Paul.

Then Paul goes on in my text to say, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Notice, Paul knew he was in debt.

He realized that he was a debtor to the whole world. Therefore, he said, "I am going to do something about that debt. I am going to pay that debt to the best of my ability. I am ready now to preach the gospel to you that are at Rome also."

Then still further in this text it is declared to us that he is not ashamed of the gospel of the Son of God. He declares that the gospel is the power of God unto salvation — to the Jews and to the Gentiles — and that he is not ashamed to preach that gospel to all men. I think his life later proved that was true. If you will read the book of Acts, from the beginning of his ministry to the end, as it relates to him, I think you will agree that the Apostle Paul was never ashamed of the

to New Guinea, and you can certainly say that he is striving to preach in a place where the Word of God has never yet been preached. Nobody can say that Brother Halliman is building upon another man's foundation.

Most of us are content to build upon another man's foundation. Most of us are willing to let the other man take the initiative. Most of us are content to let somebody else blaze the trail. Most of us are content to let somebody else pave the way. Not so with the Apostle Paul. Instead, as a pioneer missionary desiring to preach where nobody else had ever preached, he went round about from Jerusalem to Illyricum, with the gospel of the Lord Jesus Christ.

#### II

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" — I Cor. 9:16.

Paul didn't deserve any particular praise for what he does. Halliman doesn't deserve any particular praise for what he did. You and I don't deserve any particular praise for anything we do in standing for the Word of God. In fact, as Paul says, "There is nothing for me to glory of when I preach the gospel. It is a necessity that is laid upon me. God laid this burden upon me, and it is a necessity given unto me, and furthermore woe be unto me if I preach not the gospel."

I am wondering about you, beloved, I am wondering if you do not feel somewhat that same burden.

When I was a boy in college, I had a feeling that God was calling me to be a missionary, and I even thought at one time that God had called me to go to China as a missionary. Later on, as I prayed, I was definitely convinced that God didn't call me as a missionary, but I am just as definitely convinced that God did call me to be a helper unto missionaries, and that I have been all through my ministry. I thank God because of the privilege I have of helping the cause of missions and scriptural missionaries. As I say that, beloved, I say "Woe be to me if I would fail to stand by the man who is preaching the gospel of the Lord Jesus Christ."

#### III

Here is another verse that presents to us a still further picture of Paul as a missionary. Listen: "Ye also HELPING TOGETHER BY PRAYER for us, that for the gift bestowed upon us by the means of many persons thanks may be given on our behalf." — II Cor. 1:11.

You will notice that Paul is writing to the church at Corinth. This was his second letter to the Corinthian Christians, and he says, "You are helping together by prayer for us." Here was a group of people at Corinth that were helping Paul when he was miles removed from them. They were helping him by praying for him and for his ministry.

I don't know whether the majority of people realize how much comes from prayer or not. I am afraid that most of the time we think that prayer means but very very little. I am satisfied that the

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majority of us just fail to realize how much value comes from prayer, I am amazed when day by day I pick up a letter and someone will say, "I can't do anything else but pray for you," as if to say, "I am not doing much. All

### WILL PREACH IN ASHLAND



EDDIE GARRETT  
Hamilton, Ohio

Bible Conference Subject:  
"Church Perpetuity"

I am doing is praying." I'll say this, beloved, if that individual is really and truly praying for me, that individual is doing perhaps more for me than he could do in any other way.

Now the Apostle Paul says to this church at Corinth — worldly, carnal, and ungodly as they were — Paul says, "You are helpers to the gospel." How? By their prayers for him.

I wonder about you. How much do you pray? The poet has said, "More things are wrought by prayer than this world dreams of." I wonder how much you pray. I wonder if you remember THE BAPTIST EXAMINER every day when you pray. I wonder if you remember Brother Halliman when you pray. I wonder if you remember other missionary activities that we have an interest in when you pray. Beloved, the Apostle Paul reminded these folk at Corinth of the fact that they themselves were helping him in his ministry by praying for

IV  
"For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would be, lest there be debates, envyings, wraths, strifes, backbitings, jealousings, swellings, tumults." — I Cor. 12:20.

You say, "What does that have to do with missions?" Beloved, is the words of a missionary. Paul is writing to the church at Corinth. It is the church that has grown. It is the church that has made up of a bunch of babies. It is the church that was still on milk diet. It is the church that was still in their juvenile stage. Paul said, "When I come to you, I am afraid that I will find you what you ought to be, but I am afraid that I will find you are not going to find me to be like you would like me to be. I am afraid that I will find you" (Continued on page 27, column 2)

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### COMING TO ASHLAND



J. FRANK McCRUM  
Detroit, Michigan

Bible Conference Subject:  
"Church Authority"

gospel of the Son of God.

If you will read my text, you will find this thought: he was the debtor (Rom. 1:14), he was the ready (Rom. 1:15), and he was the unashamed (Rom. 1:16). I say to you, this Bible is a missionary book, and the Apostle Paul certainly proves to us that he was a missionary in every respect.

I want you to notice particularly some Scriptures relative to Paul and missions.

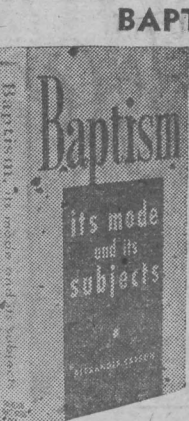
#### I

"Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." — Rom. 15:19,20.

You can't read this without realizing that Paul certainly was a missionary. He takes Jerusalem as a focal point and starts there with his ministry. He says, "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ." How far was Illyricum? A day's journey? How far was Illyricum? A week away? How far was Illyricum? Well, beloved, I am rather of the opinion that Illyricum was fully 300 miles from Jerusalem, and maybe even more, and the Apostle Paul says, "I have started at Jerusalem, and round about, I have preached the gospel unto Illyricum."

He tells us, furthermore, that He has preached the gospel in an effort, striving not to preach the gospel where somebody else has already preached, but he has gone into places where pioneer mission work was to be done, for he says, "Lest I should build upon another man's foundation."

I thought, as I was reading this, of our Brother Halliman. I think it can certainly be said of him that he comes as near having gone from Jerusalem to Illyricum as most any missionary that you can speak of today. When I realize that he has gone much over 20,000 miles from his home, you can say that he has certainly gone from Jerusalem to Illyricum when he left Chicago and went



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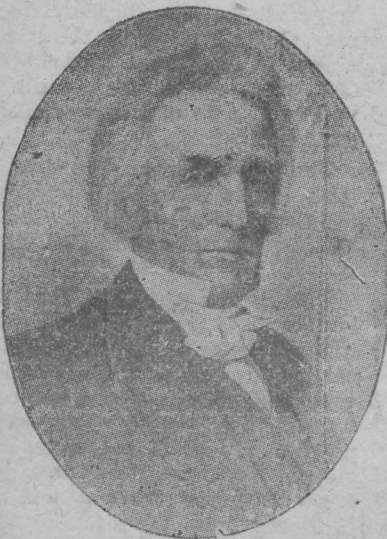
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## "Life And Ministry Of Paul"

(Continued from page 27)

taught. It is the mystery of that particular organization.

Now the Apostle Paul says that there are several things that he calls mysteries, and in this passage he refers to one of these mysteries. Now what is the mystery that he is talking about? If you will read the entirety of the chapter I don't think you will have any trouble understanding it.

All of the universal church crowd says that the mystery here is the church, which is just as near the truth as a universal church man ever comes, especially since there is no hint that Paul is talking about the church.

What is the mystery then? The mystery is that the Jews and the Gentiles shall be saved alike by the gospel of the Lord Jesus Christ, for it says, "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."

Beloved, that was a mystery. A Jew couldn't understand how a thing like that could take place. That was impossible so far as a Jew was concerned, for him to think that God would save a Gentile just the same as God would save a Jew was an impossible mental conception.

Go back to the Old Testament and you will find that once upon a time God saved a man by the

name of Abel. He acted only for himself. He thought only of himself, and the only person that he had in mind when he brought his bloody lamb was Abel. The gospel hadn't gotten any farther. There was no greater concept of the gospel than that the gospel would take care of that one individual.

A little later, on the night of the passover, a father took a lamb and killed that lamb, and offered it in behalf of his family. He wasn't thinking of the family next door; he wasn't thinking of the family to the right nor to the left; he was thinking of his family — his family only, and his family alone, and that lamb was killed as a sacrifice instead of the first-born son of his home. Beloved, the gospel had gotten a little growth. Abel was thinking only of himself; the father is thinking now in terms of a family. The concept of the gospel is growing.

A little later a high priest laid aside his priestly garments of glory and beauty, divested himself of all those wondrous garments that he wore ordinarily, and put upon himself plain white linen trousers and coat, and on the great day of atonement which took place once each year, he offered a sacrifice — this time not for one man, and not for one family, but for one nation — the Jewish nation.

Beloved, the concept of religion, the concept of salvation, the concept of redemption, the concept of missions had grown. It

isn't Abel thinking about one man, it isn't the father thinking about one family, but it is the high priest thinking about one nation. That was as far as the concept of religion ever got in the Old Testament.

Don't you remember how Jonah fought and rebelled and did everything he could to keep from being a missionary when God would send him over to Nineveh? He didn't want to think about those Gentiles at Nineveh being saved. Beloved, all through the Old Testament, nobody ever got any further along understanding missions than that the Gospel was for the Jews, and the Jews alone.

The Lord Jesus Christ came to this world and when He left He gave a commission and said, "Go ye into all the world, and preach the gospel to every creature," but ears were stopped, hearts were hard, and emotions didn't respond. Those Jews had heard the commission that Jesus gave, but they never accepted it. They

## HEAR HIM IN ASHLAND



JAMES HOBBS  
McDermott, Ohio

Bible Conference Subject:  
"The Spirit In The Believer"

couldn't grasp the idea. To be sure, Simon Peter did; and the church called him upon the carpet immediately and said, "Why did you go into the home of that Gentile Cornelius and preach the gospel to him? You have done wrong." They hadn't gotten the message. The message hadn't gotten hold of them. They hadn't gotten hold of the revelation that God had given them in the Old Testament.

Even when the Apostle Paul carried on his missionary work the majority of the people hadn't caught the message. In the Old Testament Abel thought of one man, the father on the night of the passover thought of one family, the high priest thought in terms of one nation. It never got beyond that until one blessed day God reached down and picked Paul up, and took him to a heavenly trysting place, and made a revelation unto him, and this revelation was that the Jew and the Gentile will be saved in exactly the same manner by the same gospel.

Oh, what a revelation! What a mystery! They ought to have understood it, but they didn't. It was a mystery that had to be revealed by God, and the day that God made that revelation unto Paul, Paul then wrote this third chapter of Ephesians about the mystery — the mystery of world-wide missions.

Paul said, "Whereof I was made a minister." Paul was called to be a minister of world-wide missions. Every man who today is preaching the gospel of Jesus Christ is likewise a minister of world-wide missions.

Furthermore, in the 9th verse he says, "And to make all men see what is the fellowship of the mystery" — he wanted people to have fellowship in the mystery of world-wide missions. You can have fellowship by praying for world-wide missions. You can have fellowship by giving of your means to support others who carry on world-wide missions.

You can have fellowship by going yourself in a world-wide missionary endeavor as a missionary. Paul said, "I want you to have fellowship in this mystery." Furthermore he tells us that mystery was an old mystery, for it was from the beginning of the world. Listen, beloved, God knew all about missions before Abel ever brought his sacrifice. God knew all about world-wide missions before the father acted as the priest for the family. God knew all about world-wide missions before even the high priest offered that sacrifice on the great day of atonement. It was an old mystery that had been known of God from before the foundation of the world.

Paul says, "Now it has been made known, and it is to be made known by the church." Now why didn't Paul say, "Made known by the mission board?" Why didn't Paul say, "God has given me a great revelation — a revelation of world-wide missions — and He has called me to be a minister of it, and it is to be made known by the mission board"? Paul didn't say that. Instead, Paul says that it is to be made known by the church.

I tell you, beloved, our Lord is ignorant when it comes to mission boards. He just by-passes mission boards.

Brother James Crace was telling me of a fellow who had served for years as a missionary under a mission board set-up, who wrote him sometime ago when Brother Crace had an article in THE BAPTIST EXAMINER about mission boards. He told Brother Crace in no uncertain terms that he was an ignoramus. You know, beloved, I can understand why a man would do that when he had spent all of his life building up a mission board, and when he is getting his pension now from a mission board, but I can't for the life of me understand how a man can read Ephesians 3:10 and see a mission board when it plainly says that God wants this mystery of world-wide missions to be made known by the church.

Beloved, who was it that sent the Apostle Paul out? Listen:

"Now there were in the CHURCH that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." — Acts 13:1-3.

Notice, it was the church that sent Paul out. It was the church that sent these missionaries out. And when they came back from their missionary tour, who did they go to, to make a report?

"And when they were come, and had GATHERED THE CHURCH TOGETHER, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." — Acts 14:27.

Notice, when Paul went forth to do missionary work, he was sent out by the church, and when he came back home, he came to a church to make a report — the church that had sent him out.

Now let's notice who sent Paul on his second missionary journey:

"And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." — Acts 15:40.

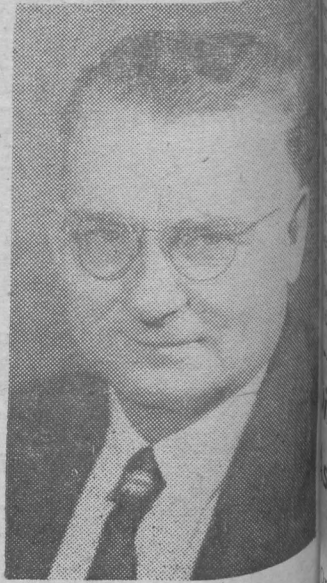
Beloved, it was a church that sent Paul on his first missionary journey, and it was a church whom Paul made a report to when he came back at the end of his journey. It was a church that sent Paul out on his second missionary journey. I tell you, so far as the mystery of world-wide missions is concerned, that Paul brings us in this third chapter of Ephesians, this mystery is to be made known by the church.

The Lord is going to get glory in the church throughout all ages as it carries out this work. We read:

"Unto him be glory in the CHURCH by Christ Jesus throughout all ages, world without end." — Eph. 3:21.

How long is the church going to last? Oh, there are a lot of folk who try to get rid of independent churches. I know there are lots of people who are afraid lest the ecumenical movement will be the means of swallowing up all types of true churches. I know there are lots of folk who say that the day of the church is not to last long, that it is going to pass out of existence. Beloved, come back to the words of God when He said, "I will build my church and the gates of hell shall not prevail against it." Also Paul said that He is going to get glory unto Himself through the church.

## DEVOTIONAL SPEAKER



C. W. SHAFER  
Bancroft, W. Va.

world without end.

Beloved, believe me, my God is going to see to it that the mystery of world-wide missions carried on, world without end, until Jesus Christ comes back to this world a second time, and He is going to get all of His glory not through mission boards, not through missionary organizations, but God is going to get His glory through His church. His church through His church carries out a missionary program.

Yes, Paul was a missionary. You can't read this without realizing that the Apostle Paul was a missionary, and all this was only according to the eternal purpose of God. Listen:

"According to the eternal purpose which he purposed in Christ Jesus our Lord." — Eph. 3:11.

Yes, beloved, it is the eternal purpose of God that is being worked out. The church was God's eternal purpose. Missionaries were in God's eternal purpose. The preaching of the gospel was in God's eternal purpose that we carry out this mystery of world-wide missions unto the end of the age.

Beloved, I am glad I am a member of a Missionary Baptist Church. I am glad we can have fellowship, and that we together can have fellowship with the missionaries that preach the truth to the end of the age. I like this type of missionary endeavor. I like to have part in it, and I say God bless the missionary work that is carried on in the light of Paul's example as a missionary. May God bless you!

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