

The Baptist Examiner

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

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Satan's Mission Of Amusement

By Archibald Brown

Different days demand their special testimony. The watchman who would be faithful to his Lord and the city of his Lord has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now, there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so keen in its impudence, that the most short-sighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate, back Slur for evil. It has worked like a magnet until now the whole lump of sinners. Look which way you will, its presence makes itself

manifest. There is little if anything, to choose between Church, Chapel, or Mission Hall. However they may differ in some respects, they bear a striking likeness in the posters that figure upon and disfigure their notice boards. Amusement for the people is the leading article advertised by each.

If any of my readers doubt my statement, or think my utterance too sweeping, let them take a tour of inspection and study "the announcements for the week" at the doors of the sanctuaries of the neighbourhood; or let them read the religious advertisements in their local papers. I have done this again and again, until the hideous fact has been proved up to the hilt, that "amusement" is ousting (Continued page 14, column 1)

Christ In Beth Israel Hospital

By Pastor Frank Beck

Sermon preached in Clarendon Street Baptist Church, Boston, Mass., upon my return from an operation and layoff, September 9, 1962.

"Come and hear, all you who fear God, and I will tell you what He has done for me." (Ps. 66:16).

On Monday, June 4th, I was admitted to the Beth Israel Hospital in Boston, with internal bleeding. On Tuesday, June 19th, I underwent major surgery for the removal of a malignant tumor near my esophagus and in my stomach. I was on the operating table for seven hours, and about three-quarters of my stomach was removed. I was dismissed from the Hospital on Friday, July 6th. It is my desire in this my first Sunday morning sermon preached to the Clarendon Street Baptist

Church after my hospitalization, to "tell what God has done for me," with "all that is within me (to) bless His holy name" (Ps. 103:1); for I will tell you that "the Lord is good, a stronghold in the day of trouble" (Nah. 1:7).

First of all, there was my expectation

I expected to be in Detroit, May 31st to June 5th at the 19th Annual Fellowship of Conservative Baptists, along with my wife, as your messengers. Instead of Detroit there was a detour. Instead of living 'in style' in a hotel for a week with all expenses paid, I languished in sickness in a hospital for a month with abundant expenses. We must always remember, beloved, to say that we will go here and there and do this and that, "if it is the Lord's will." (Jas. 4:15).

Then, secondly, there was my experience

At first there was the desire to get out of the hospital as soon as I could. Psalm 50:15 came to me, where God says "And call upon Me in the day of trouble . . ." This was certainly a day of trouble for me! "I will deliver thee, and thou shalt glorify Me." I called upon God and expected His deliverance. "I am the Lord that healeth thee," was Jehovah's



Frank Beck

answer to me through His Word (Ex. 15:26), but we should read that whole verse! But healing did not come—not yet, anyway.

There was delay. I was in the medical ward, being treated by medicine and bland, tasteless diet for bleeding ulcer. Test after test was taken, some of them quite severe. I swallowed rubber tubes, gagged on them; pills and need-

Message to Sinners--

Why Sinners Will Not Come To Christ

By Bob L. Ross

"And ye will not come to me, ye might have life." Thus spake the Lord Jesus Christ, as recorded in John 5:40. Once a person has come to Christ, he doesn't want to leave Him. Instead, he wants to be near the Saviour and have the very near at all times. The Christian is filled with distress and discontent when he is not in fellowship with the Lord. "I will make the wretched choice and starve than come." Why? This message is directed especially to the lost sinner and it shall come out from the Bible why you, sinner, have not thus far come to the Son of God. After we have finished reading it, we shall see that you will have been convicted and drawn by divine grace so as to make you arise and go to the Saviour, leaving your sins and woe.

And the Bible reveals that you do not come to Christ because of your—

1. Spiritual Condition

You are spiritually sick. Notice the spiritual state of your heart: The heart is deceitful above all things, and desperately wicked—who can know it? (Jeremiah

17:9). head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." (Isa. 1:5, 6).

And on top of this, lost sinner, the devil has blinded your mind to the truth. "But if our gospel to hid, it is hid to them that are lost: in whom the god of this world (the devil) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4).

We don't marvel, then, when lost sinners show no interest in Christ and go away from His gospel. We recall all too vividly how we ourselves reacted prior to the Lord's grace to us. We were just like you: we would not

come to Christ for life. May God convict and draw you to Christ as He did us.

But something else, closely related to your spiritual condition, keeps you from Christ. That is your—

2. Spiritual Character

Sinners are looking for the satisfaction of the flesh in its desires and lusts. They are seeking riches, fame, a good time and the like. In other words, they want to satisfy self. God has no place in their lives.

Jesus said, "Men love darkness (sin) rather than light (righteousness)" (John 3:19).

Jesus said that the hearts of men were filled with sin. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil

The Scriptural Qualifications For A Faithful Minister

By Pastor Willard Pyle
Mt. Pleasant Baptist Church
Chesapeake, Ohio

One of the earmarks of the last days is the falling away among God's people; which results in a lukewarmness. With these conditions existing, we certainly stand in need of faithful men of God who love the glory of God more than the praise of men. I wonder, as we take time to consider this proposition, if your church really wants this kind of minister, or if you have ever considered what the qualifications of a faithful

minister are? Moreover, I wonder how many professing preachers have thought about this truth.

It is with a prayer in my heart that God will direct my mind and heart as I set before you some of the qualifications of a faithful minister. It is not my purpose to discuss who can be a minister, even though this certainly has much bearing on the subject, but of those that God calls, what are the qualifications for a faithful minister?

I

I believe all will, or should, agree that a man must have a clear understanding of his salvation and call to preach in order to be a faithful minister (II Tim. 1:9). Only one with this assurance will magnify his office (Rom. 11:13). Truly, it is a holy calling and should bring one to his knees in humility.

II

Moreover, "Ye are not your own," will ring in the heart of any faithful minister and he will seek to glorify God in body and in spirit (I Cor. 6:20). When one knows this truth he will cry out with Isaiah of old "Here am I, send me;" or with Paul, "What wilt thou have me to do?" Yes, a minister should have first of all "given himself unto the Lord," (Continued on page 2, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER TWENTY: "PAUL AND THE MINISTRY"

"But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; For I will shew him how great things he must suffer for my name's sake."—Acts 9:15, 16.

If you will read not only the text, but also the context, you will find that God was speaking to Ananias. God was telling Ananias about the ministry of the Apostle Paul. At that time Paul hadn't been baptized. He wasn't a member of any church. He had just been saved three days before, on the roadway to Damascus. Now that he is a saved man, God is speaking to Ananias, directing him to the home where Saul is staying, that Saul may be baptized and begin his ministry, which God indicates will be a ministry that will be char-

acterized by suffering. I think, beloved, that this is the very beginning of the ministry of the Apostle Paul, and from this story that I have read, I'd like, using it and other verses as well, to show you several things relative to the ministry.

I

PAUL WAS CALLED INTO THE MINISTRY.

We read:

"But the Lord said unto him, go thy way, for he is a CHOSEN VESSEL unto me."—Acts 9:15.

Paul didn't enter the ministry because he wanted to. He didn't enter the ministry because his mother insisted that he do so. He didn't enter the ministry because some good, perhaps well-meaning preacher put his arm around

him and said, "I hope, Saul, you will be a preacher some of these days." Rather, Saul entered the ministry because he was called of God into the ministry. Listen:

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, PUTTING ME INTO THE MINISTRY."—I Timothy 1:12.

Notice, Paul says that God put him into the ministry.

I am sure there are lots of people who are in the ministry that God didn't put there. I remember a boy who grew up in my home town. He was a few years older than I. He went to the same church that I attended, and for a while he went to Georgetown College, presumably as a student for the ministry. I heard him say in between his freshman and sophomore year in (Continued on page 2, column 3)

CHURCH IS ROBBED

A church was robbed last Sunday by some professing Christians in full view of other members of the church and got away with it! The job was so "coolly" and brazenly performed that nothing was even said about the robbery! None of the robbers were apprehended, no one was prosecuted!

However, this was not the first time that the church had been robbed. It has been going on for (Continued on page 16, col. 5)

Another Ross Has Arrived

Rebecca Joy Ross was born September 13, weighing 7 lbs, 12 ozs. She is the fourth child and second girl born to Mr. and Mrs. Bob L. Ross. The other children are Deborah (age 3 1/2) and Nathan (age 2 1/2). Stephen, the firstborn, died at the age of 21 months in 1960. Both the mother and Rebecca are doing fine, for which we give thanks to the Lord.

"FIFTY YEARS IN THE CHURCH OR ROME."

The Corrupt Confessional

By CHARLES CHINIQUY

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

Chapter 15.

"The mother of harlots and abominations." — Rev. 17:5.

CONSTRAINED by the voice of my conscience to reveal the impurities of the theology of the Church of Rome, I feel, in doing so, a sentiment of inexpressible shame. They are of such a loathsome nature, that often they cannot be expressed in any living language.

However great may have been the corruptions in the theologies and priests of paganism, there is nothing in their records which can be compared with the depravity of the Church of Rome. Before the day on which the theology of Rome was inspired by Satan, the world had certainly witnessed many dark deeds; but vice had never been clothed with the mantle of theology:—the most shameful forms of iniquity had never been publicly taught in the schools of the old pagan priest, under the pretext of saving the world. No! neither had the priests nor the idols been forced to attend meetings where the most degrading forms of iniquity were objects of the most minute study, and that under the pretext of glorifying God.

Let those who understand Latin read "The Priest, the Woman, and the Confessional," and decide as to whether or not the sentiments therein contained are not enough to shock the feelings of the most depraved. And let it be remembered that all those abominations have to be studied, learned by heart and thoroughly understood by men who have to make a vow never to marry! For it is not till after his vow of celibacy that the student in theology is initiated into those mysteries of iniquity.

Has the world ever witnessed such a sacrilegious comedy? A young man about twenty years of age has been enticed to make a vow of perpetual celibacy, and the very next day the Church of Rome puts under the eye of his soul the most infamous spectacle! She fills his memory with the most disgusting images! She tickles all his senses and pollutes his ears, not by imaginary representations, but by realities which would shock the most abandoned in vice!

For, let it be well understood, that it is absolutely impossible for one to study those questions of Roman Theology, and fathom those forms of iniquity without having his body as well as his mind plunged into a state the most degrading. Moreover, Rome does not even attempt to make it a secret from the victims of her incomparable depravity, but BRAVELY TELLS them that the study of those questions will not act with an irresistible power upon their organs, and without a blush says the pollution must follow!!!

But in order that the Church of Rome may more certainly destroy her victims, and that they may not escape from the abyss which she has dug under their feet, she tells them, "There is no sin for you in those pollutions!" (Dens, vol. i, p. 315).

But Rome must bewitch so as the better to secure their destruction. She puts to their lips the cup of her enchantments, the more certainly to kill their souls, de-throne God from their consciences, and abrogates His eternal laws of holiness. What answer does Rome give to those who reproach her with the awful impurity. "My theological works," she answers, "are all written in Latin; the people can not read them. No evil, no scandal, therefore, can come from them!" But this answer is a miserable subterfuge. Is this

not the public acknowledgement that her theology would be exceedingly injurious to the people if it were read and understood by them?

By saying, "My theological works are written in Latin, therefore the people cannot be defiled, as they do not understand them," Rome does acknowledge that these works would only act as a pestilence among the people, were they read and understood by them. But are not the one hundred thousand priests of Rome bound to explain in every known tongue, and present to the mind of every nation, the theology contained in those books? Are they not bound to make every polluting sentence in them flow into the ears, imaginations, hearts and minds of all the married and unmarried women whom Rome holds in her grasp?

I exaggerate nothing when I say that not fewer than half a million women every day are compelled to hear in their own language, almost every polluting sentence and impure notion of the diabolical sciences.

And here I challenge, most fearlessly, the Church of Rome to deny what I say, when I state that the daily average of women who go to confession to each priest is ten. But let us reduce it to five. Then the one hundred thousand priests who are scattered over the whole world, hear the confessions of five hundred thousand women every day! Well, now, out of one hundred women who confess, there are at least ninety-nine whom the priest is bound in conscience to pollute, by questioning them on the matters mentioned in the Latin pages at the end of this chapter. How can one be surprised at the rapid downfall of the nations who are under the yoke of the Pope?

The public statistics of the European, as well of American nations, show that there is among Roman Catholics nearly double the amount of prostitution, bastardy, theft, perjury, and murder that is found among Protestant nations. Where must we, then, look for the cause of these stupendous facts, if not in the corrupt teachings of the theology of Rome! How can the Roman Catholic nations hope to raise themselves in the scale of Christian dignity and morality as long as there remain so many thousands of priests in their midst, bound in conscience every day to pollute the minds and hearts of their mothers, their wives and their daughters!?

Every time our theological teachers gave us our lessons, it was evident that they blushed in the inmost part of their souls. Their consciences as honest men were evidently forbidding them, on the one hand, to open their mouths on such matters, while, on the other hand, as slaves and priests of the Pope, they were compelled to speak without re-

serve.

After our lessons in theology, we students used to be filled with such a sentiment of shame that some times we hardly dared to look at each other; and, when alone in our rooms, those horrible pictures were affecting our hearts, in spite of ourselves, as the rust affects and corrodes the hardest and purest steel. More than one of my fellow-students told me, with tears of shame and rage, that they regretted to have bound themselves by perpetual oaths to minister at the altars of the Church.

One day one of the students, called Desaulnier, who was sick in the same room with me, asked me: "Chiniquy, what do you think of the matters which are the objects of our present theological studies? Is it not a burning shame that we must allow our minds to be so polluted?"

"I cannot sufficiently tell you my feelings of disgust," I answered. "Had I known sooner that we were to be dragged over such a ground, I certainly never would have nailed my future to the banners under which we are irrevocably bound to live."

"Do you know," said Desaulnier, "that I am determined never to consent to be ordained a priest; for when I think of the fact that the priest is bound to confer with women on all these polluting matters, I feel an insurmountable disgust and shame."

"I am not less troubled," I replied. "My head aches and my heart sinks within me when I hear our theologians telling us that we will be in conscience bound to speak to females on these impure subjects. But sometimes this looks to me as if it were a bad dream, the impure phantoms of which will disappear at the first awakening. Our church, which is so pure and holy that she can only be served by the spotless virgins, surely cannot compel us to pollute our lips, thoughts, souls, and even our bodies, by speaking to strange women on matters so defiling!"

"But we are near the hour at which the good Mr. Leprohon is in the habit of visiting us. Will you," I said, "promise to stand by me in what I will ask him on this subject? I hope to get from him a pledge that we will not be compelled to be polluted in the confessional by the women who will confess to us. The purity and holiness of our superior is of such a high character, that I am sure he has never said a word to females on those degrading matters. In spite of all the theologians, Mr. Leprohon will allow us to keep our tongues and our hearts, as well as our bodies, pure in the confessional."

"I have had the desire to speak to him upon this subject for some time," rejoined Desaulnier, "but my courage failed me every time I attempted to do so. I am glad therefore, that you are to break the ice, and I will certainly support you, as I have a longing desire to know something more in regard to the mysteries of the confessional. If we are at liberty never to speak to women on these horrors, I will consent to serve the Church as a priest, but if not, I WILL NEVER BE A PRIEST."

(Continued next week, D.V.)

FIFTY YEARS IN THE CHURCH OF ROME



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"Life And Ministry Of The Apostle Paul"

(Continued from page 1)

college, that he wished his mother would die—that if she did, he wouldn't have to go back to school and he would be able to get out of the ministry. In other words, his mother had put him into the ministry, and he was only going to school, preparing to be a preacher, in order to please his mother. Well, you can know, beloved, that he never even finished his college course, and so far as the ministry was concerned, I never knew of him preaching one single time.

I say, beloved, the Apostle Paul (Continued on page 3, column 2)

"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. Does the Bible give us a clear and definite report of Nicodemus' being saved? If so, where?

Nicodemus is mentioned only three times in the Bible (John 3, 7:50, 19:39). In view of his action in John 7:50 and 19:39, it is reasonable to assume that he was converted to Christ. However, there is no Scripture to our knowledge that would specifically state that he was saved.

2. Can it be said scripturally that all of the lost are children of the devil?

Yes, Paul, writing to Christians, in Colossians 1:13, says Christ delivered us "from the power of darkness, and hath translated us into the kingdom of his dear Son." In Ephesians 2:2, 3, he reminds Christians that in time past they "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience . . . and were by nature the children of wrath, even as others." Having a depraved nature and being under the power of Satan, all are thus "children of the devil." This expression is a metaphor to set forth the spiritual condition of the lost, showing that the lost have a devil-like nature and are subject to demon power. There is no biological relationship involved in this matter.

3. Explain I Tim. 2:4, 6.

We suppose the querist wishes to have our comment on the verse as it relates to the atonement and election. If so, the "all men" is explained by the context. Timothy is urged to pray for all kinds of men — "for kings, and for all that are in authority" (verse 2, also see v. 1). God will have all men — that is, all kinds of men — to be saved. This is the only explanation that makes any sense to us, for all men without exception (as Arminians understand the words) do not come to the truth. The Arminian view, in order to stand, teaches that God's will is defeated. We could never accept such a notion as that.

As for verse 6, the term "all" must be interpreted in the light of the "ransom" of Christ. For how many did Christ give Himself a ransom? This number is the "all" mentioned in this verse. We believe this number is the sum total of all those who are truly ransomed and enjoy the blessings of that ransom—namely, all that shall ever be saved, all the elect chosen in Christ before the foundation of the world. No one for whom a ransom has been paid could ever justly perish; he must be released.

Order the booklet, *Laying the Axe to Arminian Heresies* (25c), for a further discussion of these and similar verses.

4. Explain Hebrews 2:9.

The word "man" is not in the original. It was added by the King James translators. Although they did not place it in italics to thus signify that it is not in the original manuscripts, the Revised Version (1884) scholars did. "The Greek is 'panta' and signifies 'every one,' that is, every one of those who form the subjects of the whole passage—every one of the 'heirs of salvation' (2:10, 14), every one of the 'sons' (2:11)." "It seems to us that the word which immediately follows explain our text: 'For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation, perfect through suffering.' This is of 'sons' the apostle is here writing, and we suggest an ellipsis of 'son'—thus: 'He tasted death for every—' and supply 'son' in italics."—A. W. Pink.

It is a departure from orthodox interpretation to conclude as do some Arminians that "every man" is as universal as "every man." The "every one" is necessarily confined to its context, as "every man" would be were it in the proper phase, and it is to be thus interpreted in the light of the text. To adopt such a rule of interpretation as some Arminians insist upon here is mere folly. Why, one might as easily argue that such passages as Romans 12:3 mean that every man in the world has been given the gift of faith by God!

Remaining true to orthodox rules of interpretation, the real meaning of the passage is immediately seen by a mere reflection upon the context. Here is where the apostle speaks of: verse 10—"many sons . . . captain of their salvation." verse 11—"brethren." verse 12—"my brethren." verse 13—"the children which God hath given me." verse 14—"children." verse 16—"the seed of Abraham." See Galatians 3:29. verse 17—"his brethren."

(Continued from page one) and have "presented his body a living sacrifice," before he gives himself to the ministry of the word.

III

Then one will have to "deny himself and take up his cross and follow the Lord Jesus," if he is to be a fisher of men or an ambassador of the Lord (Matt. 16:24, Matt. 4:19). Many a preacher has made shipwreck of his ministry because he was not willing to forsake his nets and follow Jesus," thus becoming entangled.

(Continued on page 13, col. 3)

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BOB L. ROSS

JOHN R. GILPIN

Editor-in-Chief

Editor

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Free Will

What is meant by Free Will? It is a theological term, a religious term, and if I am right it means that the will of fallen sinners is so free that he is able to choose or refuse good, to choose or refuse evil, to choose or refuse the gospel, to choose or refuse God, of himself without outside influence, aid, or compulsion. The dictionary says, "The will is free that it has the power of directing its own action," where Jesus Christ said, "Ye must be born again" (John 3:3,7). Now I find that, Free will is inconsistent with its attributes. Free will is inconsistent with its sovereignty. Free will is inconsistent with its eternal purpose in Christ our Lord. Free will is inconsistent with its predestination. Free will is inconsistent with its "covenant ordered in all things and sure." Free will is inconsistent with its grace. Free will is inconsistent with its adoption. Free will is inconsistent with its redemption. Free will is inconsistent with its suretyship of Jesus Christ for people. Free will is inconsistent with its substitution of Jesus Christ for His people. Free will is inconsistent with its imputed righteousness, which is the only procuring cause of a sinner's justification, and which is unto all and upon all to believe. Free will is inconsistent with Holy Spirit's regeneration, which is the only source of faith. Free will is inconsistent with God or refuse the gospel to Nicodemus, viz., "The wind bloweth where it listeth; ye cannot tell whence it cometh or whither it goeth; so is everyone that is born of the Spirit." "Ye cannot be born again." It cannot be reconciled. If I am asked if a man saved against his will, I reply, "No, he is saved by God's grace, not against his natural will, yes, but not against his renewed will, the new will he receives in regeneration—most decidedly not!" God is absolutely sovereign in regeneration. Free will is inconsistent with its prophecy. Free will is inconsistent with its providence. Free will is inconsistent with its mercy, which endureth forever.

16. Free will is inconsistent with Christ's miracles.
 17. Free will is inconsistent with man's experience.
 18. Free will is inconsistent with God's everlasting love which is shed abroad in man's heart by God the Holy Spirit.
 19. Free will is inconsistent with Christ's deity.
 20. Free will is inconsistent with the Holy Spirit's deity. But free will is consistent with man's sinnership, perversity, hatred of God, enmity to God, and rebellion. It is not subject to the law of God, neither indeed can be, therefore, "Ye must be born again."
- How cheering it is to know that "the blood of Jesus Christ cleanseeth from all sin." Wash us, O Lord, make us clean for His sake.—Joseph Wooliscroft Keeling.

"Life And Ministry Of Paul"

(Continued from page two)

had a call from God. He indicates as much, for he says: "Who gave himself a ransom for all, to be testified in due time. Whereunto I am ORDAINED a preacher, and an apostle, (I speak the truth in Christ and lie not;) a teacher of the Gentiles in faith and verity."—I Tim. 2:6, 7.

Paul over and over emphasized the fact that he had a call from God to the ministry. I am satisfied that the one thing lacking today in much of our ministerial circles is this call of God into the ministry.

When I was but a boy, there was a man in the community where I lived who was a professing Christian, but a rather rough type of individual. I heard him say to another man one day that he didn't think much of men entering the ministry unless they were absolutely certain that God had called them. This fellow to whom he was talking had just made an announcement that he was going to enter the ministry, and this rather rough country gentleman said, "So far as I am concerned, I think you saw the letters 'P. C.' in the sky and you thought it meant 'Preach Christ,' but in your case it meant 'Plow Corn.'" I agree, beloved, there has been many a good corn plower that was ruined by becoming a poor preacher of the Lord Jesus Christ.

Paul again refers to the fact that he had a call from God, for he says: "Whereunto I am APPOINTED A PREACHER, and an apostle, and a teacher of the Gentiles."—II Tim. 1:11.

I remember a man on whom I have called, in his home, at different times. One day he said, "Brother Gilpin, I believe God called me to preach." He said, "I owned a saw mill and it burned. I ran a steamboat on the river and it sank." He went on to enumerate a number of things that he had done, and every one of them had come to nought. Then he said, "I have failed in everything I have ever done. I believe God has called me to preach." I said, "Yes, and my opinion is that if you got in the ministry you would fail in the ministry just as badly—that is, if you are just entering the ministry because you have failed in everything else."

I tell you, beloved, because a man fails in everything else is no sign that God has called him to be a preacher. God doesn't want men in the ministry just because they are failures at everything else. If a man has failed in every thing else he has tried to do, he'll probably be just as big a failure in the ministry.

Paul emphasizes the fact that his ministry was ordained of God, for he says: "Paul, a servant of Jesus Christ,

CALLED TO BE AN APOSTLE, separated unto the gospel of God."—Rom. 1:1.

Beloved, you can't read this and other verses that I have read without realizing that the Apostle Paul believed in, and taught by inspiration, the divine call to the ministry.

Back during the depression I lived in a railroad town, and I saw people by the hundreds who were out of work. I remember a man who during the depression, said, "You know, I think I am going to have to go back to preaching, for I can't make a living at anything else. I have preached, and I am not too good to do it again."

Well, I am afraid that this is the idea of some people so far as the ministry is concerned, but that wasn't the idea of the Apostle Paul. Paul believed that he had a call from God. Beloved, a long time ago I came to this conclusion, that if a man were going to be in the ministry, and if he were going to do anything in the name of the Lord, he would have to be mighty, mighty certain that his was a call from Almighty God. I can't think of anything that would be any more miserable than to be in the ministry, not called of God. I can't think of anything that would cause greater suffering than for a man to know he had to face a congregation on Sunday if he did not have a call from God to do so.

Years ago, a preacher told me that when he got up on Sunday mornings, there was a dread hanging over him. He said when Sunday night came, and he preached that last sermon and he could throw his Bible back on the desk, that he felt like a free man—that there was a burden off of him, and there was no more reason for him to feel any more responsibility until next Saturday night when he knew he was going to have to preach on Sunday.

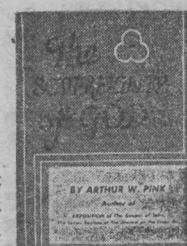
Well, beloved, so far as I am personally concerned, if I had that attitude toward the ministry, I think I would start plowing corn. I think I would start doing something else besides trying to instruct men and women in the things of the Lord, for I believe in a God-called ministry, just like the Apostle Paul.

II

THE APOSTLE PAUL GIVES TO US THE QUALIFICATIONS OF A MINISTER.

We read: "This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not contentious; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."—I Tim. 3:1-7.

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Catholicism Prepares Minds For Communism

A distinguished Spanish scholar, Salvador de Madariaga, former Ambassador from Spain to the United States and former professor of Spanish literature at Oxford, has exposed in a new book, *Latin America Between the Eagle and the Bear*, the way in which totalitarian Catholicism prepares the mind of Latin America for Communist conquest. In his analysis of Latin America he protests the "all too easy argument that a predominantly Catholic atmosphere is a bar to communism." Then he goes on to say: "This view is not merely far from the truth; it is the very reverse of the truth. Unfortunately though it happens to be, a Catholic milieu can be favorable to the growth of communism. This much could be said on the strength of what goes on in Europe, where France and Italy, two Catholic countries, are burdened with the two most powerful communist parties in the whole free world."

The reason for this may well turn out to be two-fold. The first is the authoritarian nature of the Catholic church and dogma, which in shape and style, though not in content, is similar enough to communism to suggest a conscious imitation of Rome by Moscow. When in the early 30's a young Spanish friend of mine went to Moscow to study communism on the spot with a letter of introduction I gave him to Litvinov, he returned with the news that one of Lenin's favorite authors was St. Ignatius Loyola. If it is not true, then it deserves to be true. For there are a number of features in the Company of Jesus which apply to communism as to the manner born...

Insofar as it shapes minds and hearts in the direction of certainty and rejection of deviationists, it may be said to constitute a kind of preparatory training for the development of the communist sort of mind. Disenchanted communists often turn Catholic.

You will notice that he is speaking about a bishop. The word for "bishop" is the word for "preacher." You will find that the word "bishop" never refers to a graduation in the ministry, but rather a bishop in the Bible is nothing more or less than any other preacher. In other words, any preacher can be addressed "bishop," and be scripturally addressed.

Now the first thing Paul says concerning a bishop is that he is to be the husband of one wife. Well, that of necessity shuts out the woman from being a preacher. A woman could never be a preacher, because the first thing that is said about a preacher is that he must be the husband of one wife. Now you ladies might be the wife of one husband, but you would have a mighty hard time being the husband of one wife. In fact, this Scripture plainly shows that women are not to be in the ministry.

Paul goes on to give us the qualifications of a preacher. Every time I read them—and I have read them many times for my own rebuke—I have come to this conclusion, what man is there who is in the ministry today who can measure up to the qualifications that are laid down for a preacher? I think of some of the men whom I have known in the ministry—some of the best men of my acquaintance—men whom I have considered to be good, godly men—men whom I consider, have hazarded their lives for the cause of Christ, yet without exception, I can see in them imperfections and failures so far as these qualifications are concerned. Oh, believe me, my brother, my sister, any man who is a minister, who reads these verses of Scripture, would of necessity cry out of his own heart as to his utter depravity and his lack of measuring up to the qualifications that God has laid down for a preacher.

III

THE APOSTLE PAUL TELLS US THAT A TRUE PREACHER IS TO BE SUPPORTED.

We read: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward."—I Tim. 5:17, 18.

Paul tells us that the preacher, especially if he is a man who labors in the Word and the doctrines of the Book, is worthy of honour. There are not too many preachers who labor in the Word. I have seen preachers spend their time at other things, enjoying

themselves with the things of the world, and when church time came, they faced an audience, but never said anything so far as the exposition of the Word of God is concerned. Paul says that a preacher is to labour in the Word.

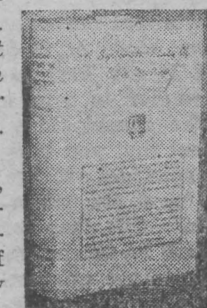
Furthermore, he says that the man who labours in the Word and doctrine, is worthy of double honour, as if to say to us that the preacher who doesn't preach the Word of God, and who doesn't emphasize the doctrines of God's Word, is not worthy of the support of the church. In support of this, he says, "Thou shalt not muzzle the ox that treadeth out the corn," and "The labourer is worthy of his reward."

I had this brought home to me very forcefully when I was in Mexico a few years ago. I saw there the ox treading out the corn. The only time in my life when I have ever seen grain threshed in that manner was when I saw their grain spread out on a large concrete platform, and they had the oxen going around and around over the top of that grain treading out the grain from the straw and the chaff. After this was done, they pitched the straw away and allowed the grain to fall back. Then they swept up the grain that was on the concrete platform.

I look back upon that experience, and I can see those oxen slowly moving around and around over that concrete platform treading out the grain, and every once in a while, the old ox would stop and take time out to munch a bite of the grain. The Word of God says the ox that treads out the grain is not to be muzzled. If he stops and picks up a bite as he goes along, he is to be allowed to do so. Paul says that the labourer is worthy of his reward, which would tell us that the preacher who labours in the Word of God and preaches the doctrines of God's Word certainly—(Continued on page 4, column 1)

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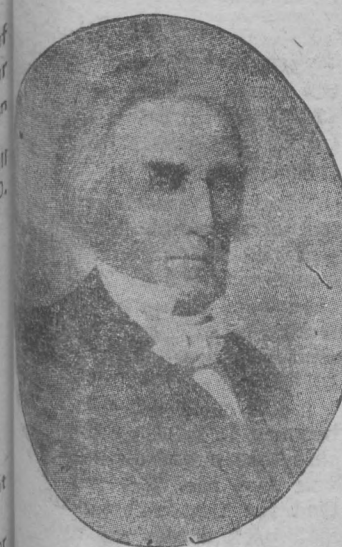
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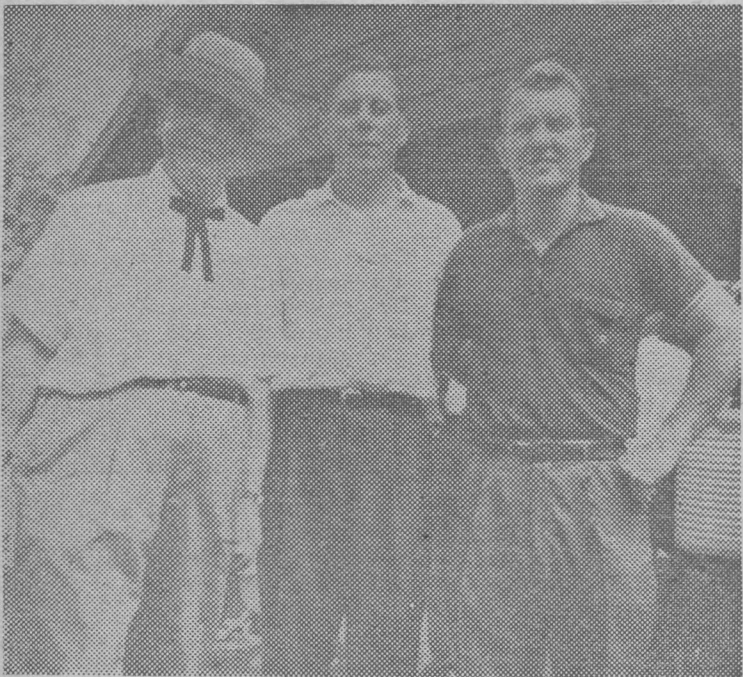
SO FEW TODAY KNOW ANYTHING OF

HOSPITALITY

Hospitality is the friendly, generous reception and treatment of guests or strangers. Romans 12:13 teaches that a Christian is to be "distributing to the necessity of saints; given to hospitality." This shows how we can serve the Lord by sharing what we have with other believers. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians 6:19).

ceived the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (I Peter 4:10).

In II Kings chapter 4, a woman of Shunem cared for the man of God, Elisha, by asking her husband to provide him a room with a bed, table, stool, and candlestick. Their hospitality was soon rewarded when God raised their son from the dead through a miracle performed by Elisha.



Between your editors stands Bro. Sutherland (the author of this note on Hospitality) at our recent conference.

Not only should a Christian be given to hospitality but also a "lover of hospitality," according to Titus 1:8. First of all there needs to be a genuine love of serving and giving to others. This will then lead us to "use hospitality one to another without grudging" (I Peter 4:9). That is, we will share cheerfully without feeling sullen about giving of our possessions.

Let us remember that all we are and have has come from the Lord. "As every man hath re-

In Acts, Chapter 16, the jailor at Philippi was saved and then washed the wounds of Paul and Silas. Then, after he was baptized, brought them into his house to eat. He was giving evidence that he loved hospitality.

Hospitality is a good work which is good and profitable unto men and a sacrifice acceptable, well pleasing to God. Encouragements are found in Titus 3:8 and Philippians 4:18.

—Roy Sutherland, Chester, Pa.

"Life and Ministry of Paul"

(Continued from page three)
ly ought to be treated with as much respect financially as the ox is treated by the man who uses him to tread out the corn.

Notice again:

"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to MINISTER UNTO THEM IN CARNAL THINGS."—Rom. 15:26, 27.

This is a very simple way of telling us that if the preacher gives to you spiritual things, it is your duty to render to him your carnal things.

I'll never forget when we studied this Scripture in Sunday School years ago that there was a barber present for the services. The next day he called me to come to his barber shop. He said, "Brother Gilpin, I got a blessing out of that Sunday School lesson, and I have come to this conclusion. You give to me spiritual things when I come to church. It was you who brought to me the Word of God, and I was saved. You have taught me what I know about the Word of God. Now I think it is my business that I should render to you a little more of the carnal things in view of the fact that you have given to me spiritual things. Therefore, from now on, whenever you come into this shop for a haircut, there will be no charge. Just continue to give me spiritual things; I'll give you your haircuts."

I don't mean to say that

was all that he gave, for he was a tither and a liberal giver, but in addition he saw to it that from then on, as long as he was in business, that I got my haircuts free of charge.

Now I think that was what the Apostle Paul was talking about. We as preachers give to you spiritual things; you in turn are to give to us carnal things. In other words you are to support the ministry.

Paul says:

"Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes,

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no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—I Cor. 9:7-14.

There is a Hardshell Baptist preacher that I know who for years and years has belittled the support of the ministry. Over and over again he has held up to ridicule the idea that the preacher is to be supported. Many, many times when I have been present for a funeral service that he was preaching, he has gone out of his way to belittle, and to speak slightly, and despicably of a paid ministry. Well, beloved, that individual is definitely going contrary to this statement of the Word of God. Paul says that nobody goes out to war and foots the bill for the charges. Somebody else takes care of paying the charges of warfare. He says that if a man plants a vineyard he expects to reap of that vineyard, or if a man feeds the flock he expects to eat of the milk and the meat of that flock, as if to say that so far as the ministry is concerned, the minister is to be supported by those to whom he ministers.

I might go further and say that this Hardshell Baptist preacher went so far as to say that if a man received money for his preaching that he, preached lies or the people wouldn't support him. Well, some time ago, he preached in a church and the church seemingly got a blessing from what he had to say, and they made up an offering for him. For the first time in all of his ministry in fifty years or more, he came home with an offering from a revival meeting. When he came in and laid the money on the table and told his wife and daughter about it, his daughter jumped up and said, "Daddy, you have been preaching lies."

Well, beloved, I think her reasoning was pretty well correct in view of what he had taught her through the years. In definite contrast, I believe the minister is to be supported as a result of the preaching of the Word of God.

Notice again:

"For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? FORGIVE ME THIS WRONG."—II Cor. 12:13.

Here the Apostle Paul is writing to the church at Corinth, and he says to this Corinthian church, "I wasn't burdensome to you. I didn't allow you to support me. I have done wrong. I am asking you to forgive me this wrong." Paul realized that he had wronged this church at Corinth in not allowing them to support his ministry.

Listen again:

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church COMMUNICATED WITH ME AS CONCERNING GIVING AND RECEIVING, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account."—Phil. 4:15-17.

Paul gives us the reason why he insists upon people supporting the ministry. He says, "It isn't that I need the gift, but I desire that fruit may abound to your account."

You ask me, beloved, for a reason as to why I urge upon you that you bring a tithe of your income to the Lord every time you come to the services. I say to you, it is not that I might live,

it is not that I be supported, but my reason is that I desire fruit that may abound to your account. If there is one big reason why you ought to be a tither, and bring your tithe to the Lord every time you come to church, it is because you will have fruit that will abound thereby.

This past week our printing shop had a new employee. He isn't very old. In fact, he isn't old enough to draw his Social Security and Old Age Pension. This is my 10-year-old grandson. He did a lot of work for me, and when pay day came, I paid him his money that he had coming to him, and I took him aside and talked with him. I said: "Now let's start right with the Lord. This is your first pay day, and you ought to begin now honoring God with a tenth of your increase."

Beloved, I tell my grandson that, I tell my son that, I tell my daughters that, and I tell those of you who are members of this church, and those of you who are not members of this church, if you want the blessings of God upon your life, then bring your tithe unto the Lord. If you want to have a hard time, and if you want to suffer, and if you want to have God whip you again and again, then just put your money down in your pocket and refuse to bring your tithe unto the Lord.

Beloved, Paul tells us that the ministry is to be supported—not that the minister might be taken care of, but that you might have fruit to your account.

IV

THE APOSTLE PAUL TELLS US THAT A PREACHER IS NOT TO BE ACCUSED EXCEPT BY TWO OR THREE WITNESSES.

We read:

"Against an elder receive not an accusation, but before TWO OR THREE WITNESSES."—I Tim. 5:19.

If you have anything to say about Brother Bob, be sure that there are two or three of you that know about it when you bring your accusation. If you have anything to say about me, be sure that two or three know about it. I am not talking about hear-say, but be sure that you have the word of two or three eye witnesses or else keep your mouth shut. That is exactly what this Scripture says. You are not to accuse a preacher unless you have the word of two or three witnesses.

As I look back across my own experience, and as I remember the preachers that I have known who have been crucified by the hundreds, I say, how many times would that minister have been spared if those who were bringing the accusation had done so in the light of the Word of God. The Bible says that unless there are two or three witnesses, your word amounts to nothing. In other words, he is saying that the word and the reputation of the preacher is worth as much as the word and the reputation and the testimony of two or three members of the church.

In this day when preachers have such a hard time in the ministry, it would be well if God's people would remember this statement of the Apostle Paul in this respect.

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THE APOSTLE PAUL TELLS US THE PURPOSE OF THE MINISTRY.

We read:

"And he gave some, apostles; and some prophets; and some evangelists; and some, pastors and teachers; for the PERFECTING OF THE SAINTS, for the WORK OF THE MINISTRY, for the EDIFYING OF THE BODY OF CHRIST; Till we all come in the UNITY OF THE FAITH, and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ; That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, and may in all things grow up into him in all things, which is the head, even Christ."—Eph. 4:11-15.

Paul is giving to us the purpose of the ministry. He says that there are five ministerial orders. There are apostles, and prophets, and evangelists, and pastors, and teachers. Now is the work of a pastor different from the work of a teacher? Is the work of an evangelist different from the work of a prophet? No. He makes no distinction and no differentiation.

He does not say that the work of an evangelist is to go about and hold revival meetings to save people saved. He does not say that the work of an evangelist is to carry on a ministry where by he deals only with the unsaved. He doesn't say that it is up to the pastor to do the teaching after the evangelist has gone. Rather, he makes this statement: that the work of all five is in the perfecting of the saints of God, and for the edification of the body of the Lord Jesus Christ.

If I understand the work of the ministry, it is that you as a saved person shall be edified in the light of the Word of God that you will grow up so that you won't be carried about as a child, by every wind of doctrine. Lord unto full grown manhood, and womanhood. I tell you, beloved, I hate to see a man who is carried about by every wind of doctrine. If he hears a Russellite, he will follow him. If he hears a Seventh Day Adventist, he will follow him. If he hears a Baptist, he will follow him. If he hears a Campbellite, he will follow him. It doesn't make any difference who he hears—he is not taught, he is not solid, and he is not substantial, and he will just follow after anybody that comes along. God says that He wants His people to be edified so that they will not be tossed to and fro as children by every wind of doctrine.

Beloved, if a preacher has a task, it is to edify the body of Christ and to teach God's people the truth of the Word of God, and God will take care of the saving. Long ago I came to this conclusion, that my business is to preach the Word of God, and it is God's business to take care of the salvation of the lost. I am perfectly willing to do my part on God to do His part.

VI

THE APOSTLE PAUL GIVES US TOO THE PROPER RELATIONSHIP BETWEEN LAITY AND THE MINISTRY.

We read:

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves."—I Thess. 5:12, 13.

I like to read this Scripture because it tells us the relationship that ought to exist between you and me. Beloved, I thank God for that relationship. I look back across my ministry of forty years, I can truly say that the exemplification of this Scripture is more perfectly fulfilled (Continued on page 12, column 1)

WHO ARE

The Russellites, Alias "Jehovah's Witnesses"?

For many shall come in my name, saying, I am Christ; and will deceive many. . . . And many false prophets shall rise, and shall deceive many. . . . For there shall be Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24:5, 11, 24.

were not good, reputable, sincere, trustworthy men.

"Jehovah's Witnesses" have changed their name more than any other group. They have many aliases. Some of the titles they had are Russellism, Millennial Dawn, Zion's Watch Tower, International Bible Student's Association, and Watch Tower, etc. If a man were to change his name eight or ten times I would know he was a crook and had some-

thing to hide from the people.

Russellism, like most other false cults, has tried to add to the Scriptures in spite of the solemn warning of Revelation 22:18, 19, where it says, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Seventh-Day Adventism reveres the writings of Ellen G. White; Christian Science holds to the writings of Mary Baker Patterson Glover Eddy, "Science and Health and Key to the Scriptures;" Mor-

monism embraces the writings and deceitful vision of one Joe Smith. Russell wrote a seven-volume work entitled, "Studies In The Scriptures." 'Pastor' Russell made bold to teach that if one were brought "into the light" by reading his works and then were to read the Bible only for two years he would go back into darkness again.

Someone may say, "Brother Malone, you should not attack some other religion." The Bible exhorts us to measure all religions by the plumbline of God's Holy Scriptures. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so."—Acts 17:11.

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the scriptures to see "whether those things were so." I have the (Continued on page 6, column 4)

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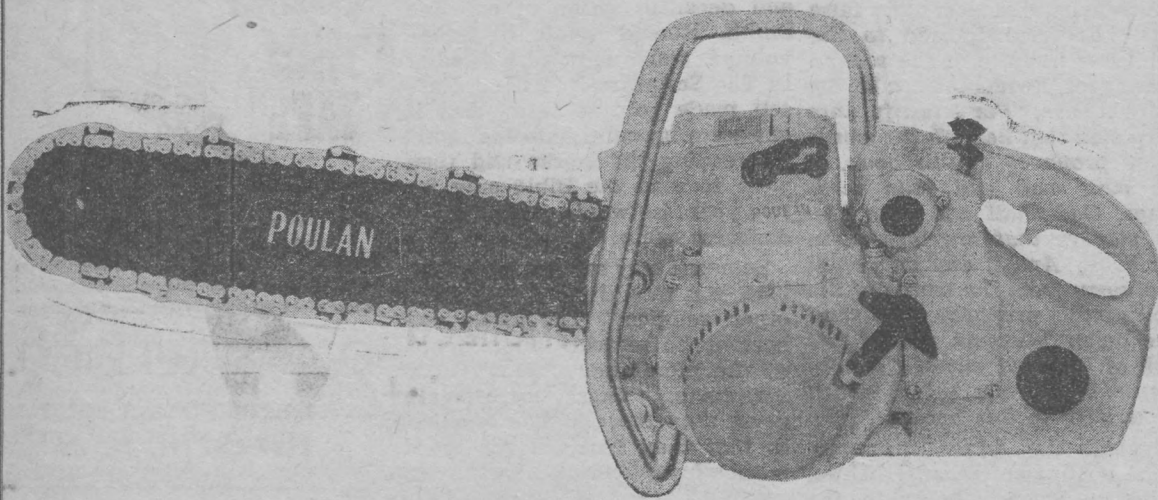
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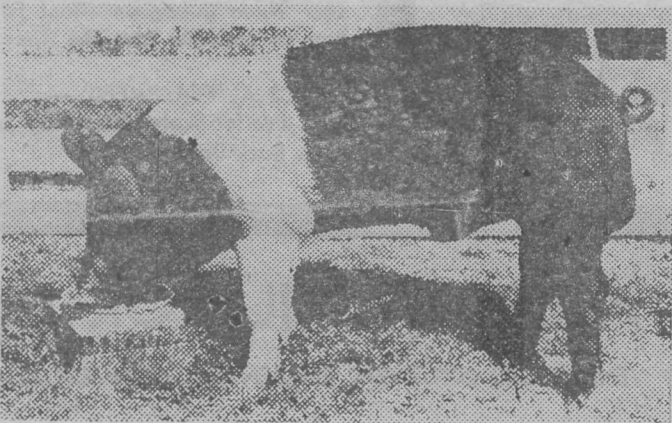
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Jeovah's Witnesses

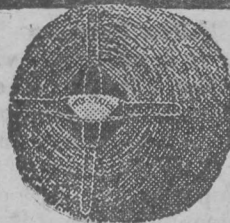
(Continued from page five)

right to compare any man's religion with the Word of God to see if those things are so. If your belief cannot stand to have the searchlight of God's Word turned on it, it is because there is no light and no truth in it. The true believers delight to have anyone at any time examine their doctrinal position by the Scriptures. We are taught to look into these. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4:1. Here we are commanded to "try" or "prove" these prophets and their teachings. In Revelation, chapter 17 and 18 we read of God's awful wrath and judgment poured out upon a world-wide false religious system. This false religious system and great world-wide church had its beginning at the Tower of Babel in Genesis, in chapter

eleven. In Revelation 19:1-3 we read, "And after these things I heard a great voice of much people in heaven, saying, Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God; For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever." See here how the saints of God rejoice and shout "Alleluia" because God had destroyed and judged this false religious system. Yes, I have a scriptural right and authority to examine any man's religion. Now let us examine the teaching of Russellism on four points.

I. Russellism and the Millennium. In 1911 this false cult was known as Millennial Dawn because much of the "Pastor's" erroneous teaching was concerning the completion of the Body of

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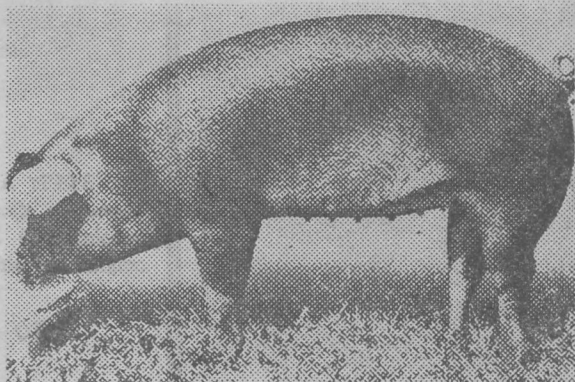
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Christ and the establishing of the earthly millennial reign of Jesus. We quote the following words of Pastor Russell on this subject: "We consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the kingdom of God, will be accomplished at the end of A. D. 1914.—Vol. 11, p. 99. "The present governments must all be overturned about the close of A.D. 1914.—Vol. II, p. 242. "The 'Battle of the great day of God Almighty' will end in A.D. 1914 with the complete overthrow of earth's present ruler-

ship—Vol. II, p. 101. "The Gospel age of harvest will end October, 1914, and the overthrow of 'Christendom,' so called, must be expected to immediately follow.—Vol. II, p. 245. "Sometime before the end of A.D. 1914, the last member of the divinely recognized Church of Christ, the 'royal priesthood,' the body of Christ, will be glorified with the Head—Vol. II, p. 77. "The 'reign' of the 'heirs of the heavenly kingdom' over the world can date only from A.D. 1914—when the times of the Gentiles have expired.—Vol. II, p. 1. "The times of the Gentiles will

run fully out with the year A.D. 1914 and . . . at that time they will be over turned and Christ's kingdom fully established.—Vol. II, p. 170." Jehovah's Witnesses (falsely so-called) teach that we are now in the millennium (Christ's 1,000 years of righteous and peaceful earthly rule) and that they are the 144,000 called-out, chosen ones of which we read in Revelation, chapter seven. Now there are many reasons why any sincere student of God's Word should know that we are not in the (Continued on page 8, col. 1)

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Jehovah's Witnesses

(Continued from page 7) millennium.

1. Christ Does Not Rule The World

If I correctly understand the Scriptures, Jesus will have complete rule and authority over the earth during His millennial reign.

"The earth shall be full of the knowledge of the Lord as the

waters cover the sea."—Isaiah 11: 9. Many passages in both Old and New Testament plainly teach that Jesus will rule from an earthly throne over all the world. It goes without saying that He does not rule the world today and the knowledge of the Lord is not world-wide. The earth is filled with such evil influences as communism, modernism, a multiplicity of unscriptural religious systems, racial hatred, corrupt governments, violence and all that typifies the work of Satan. No, we are not in the millennium.

2. Satan Is Not In The Bottomless Pit

Revelation 20:1-3 plainly teaches that during the millennial reign of Jesus, Satan will be bound and cast into the bottomless pit. Who could be so absurd as to believe that Satan is bound and in the pit today?

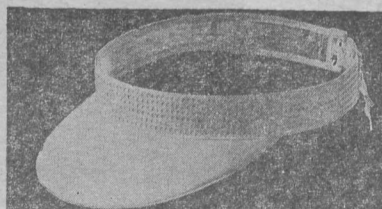
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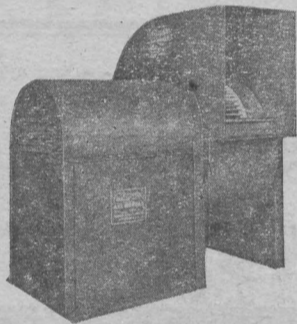
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In this connection I am remind- he was taking an awful beating ed of a story I heard some years However. at the end of each ago concerning a young boxer round his manager in an effort in his first fight. He was mak- to encourage him, would say, ing a very poor showing. In fact, "Stay in there and fight, you're

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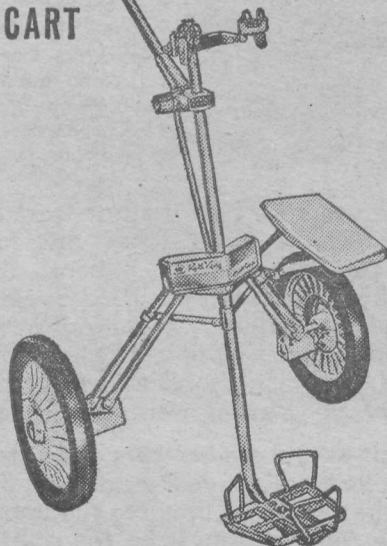
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the increase of his government Lord of hosts will perform this." believe that this is an age of all fronts. The war in Korea has
and peace there shall be no end, —Isaiah 9:6, 7. peace. There is the Jewish-Arab
upon the throne of David, and war going on in Palestine which
upon his kingdom, to order it, His reign for one thousand years seems to have no human solution.
and to establish it with judgment is to be a reign of perfect peace There is the Suez problem be-
and with justice from henceforth on the earth. The world's great- tween Britain and Egypt. There
even for ever. The zeal of the est optimist could not possibly is the Communist aggression on

merely recessed but has never been successfully settled. No, there is no peace on the earth and this definitely is not the mil-
lennium. (Continued on page 10, col. 1)

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You get more for your money . . . built-in quality
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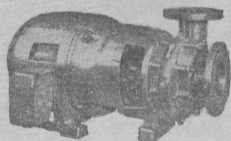
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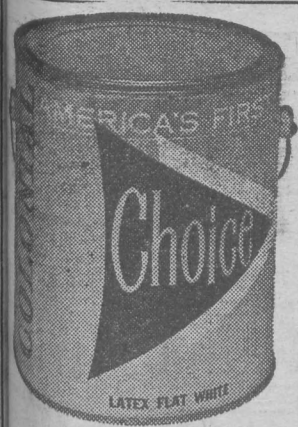
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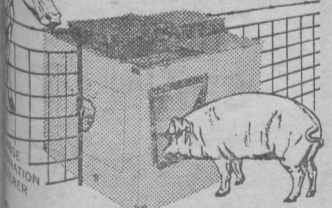
ing, he hasn't laid a glove on you yet." Through his swollen the young fellow said, "Well, I have an eye on that referee, because somebody in that ring is going to bring the devil out of me!"

the millennium is here and the devil is bound and in the endless pit then who is carrying on all this awful iniquity and godless rebellion in the world?

There Is No Real Peace on The Earth

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Father of the Merciful, The God, The everlasting Father, The Prince of Peace. Of

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Jehovah's Witnesses

(Continued from page 9)

4. Charles Taze Russell's Death

'Pastor' Russell died on a Sante Fe train in 1916 two years after

he said the kingdom had been thousand years. This is found in turned over to Christ and the I Thessalonians 4:13-18 and Revelation 20:6. There will be no death during the millennial reign come and raise the Christian dead and Russell's own death proves among other things that we are

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not in the millennium.

II. Russellism and the Soul After Death

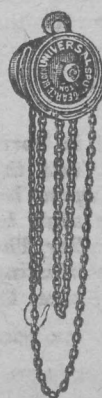
This cult, like others of its first course such as Seventh Day Adventism, believes in "soul sleep" and the "cessation of existence" after death for the wicked.

"For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Hebrews 9:26.

Notice, the Scriptures say, "after this." After what? After death, of course. Death does not end all. After death comes judgment and that judgment according to Revelation 20:12-15 comes after the millennium, and the judged are placed in the lake of fire and they suffer forever, alienated from God.

Jesus told in Luke, chapter 16 of a man, unsaved, who died and in Hades (place of departed spirits before the resurrection of Jesus) lifted up his eyes being in torment. (Continued on page 11, col. 2)

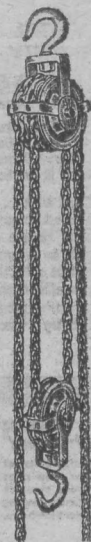
UNIVERSAL CHAIN HOISTS BALL BEARING SPUR GEARED 1/4 TO 20 TONS



Universal Ball Bearing Spur Geared Chain Hoists are a product of more than sixteen years specialization in the manufacture of lifting equipment. Through refinement in design, excellence of materials, and thorough skilled workmanship they have been developed to the highest

nacle of safety and efficiency — both of which are maintained through years of service.

UNIVERSAL DIFFERENTIAL CHAIN HOIST 1/4 TO 2 TON

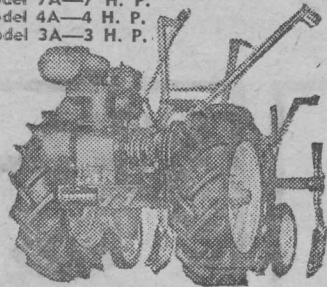


The Universal Differential Chain Hoist is a low priced chain hoist for use with comparatively light loads. Having no gears or ratchets it is the simplest and most efficient lifting mechanism as the bearing spur geared pulley has very few moving parts and is easily handled. It will hold the load in position without slipping and is an indispensable item in locations such as machine shops and garages.

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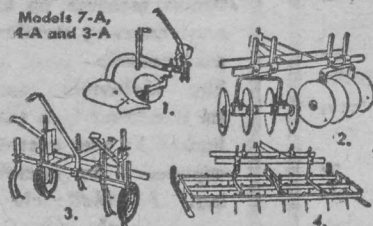
Model 7A—7 H. P.
Model 4A—4 H. P.
Model 3A—3 H. P.



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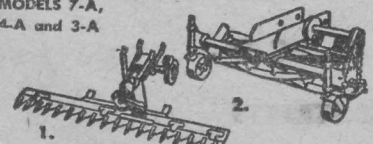
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MODELS 7-A, 4-A and 3-A



(1) 36-inch sickle mower, swivel mounted. (2) 25-inch 5 blade reel type mower.

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Jehovah's Witnesses

(Continued from page 10)
ments. This is no parable. Proper names are used such as Lazarus and Abraham. In this message on the punishment of the wicked, Jesus Christ did not hold out one single ray of hope that hell would ever end, that the rich man would ever escape or have any relief whatever. This man was not "asleep." He was alive, and suffering and talking and thinking!

III. Russellism and the Resurrection of Jesus

We quote from Russell's "Studies In The Scriptures:"

"Our Lord's human body was, however, supernaturally removed from the tomb . . . We know nothing of what became of it except that it did not decay or corrupt (Acts 2:27, 31). Whether it was dissolved into gasses, or whether it is still preserved somewhere as the grand memorial of God's love (Rutherford declared that this undoubtedly happened; Christ now lives as a spirit; His spiritual being was given divine honor because of His former godly life), of Christ's obedience, and of our redemption, no one knows. — Studies in the Scriptures, Vol. II, p. 129.

"Jesus at and after his resurrection was a spirit-being, and no longer a human being in any sense.—Ibid., Vol. 1, p. 231.

"Our Lord's human body was

. . . supernaturally removed from the tomb; because had it remained there it would have been an unsurmountable obstacle to the faith of the disciples.—Ibid., Vol. II, p. 129.

"The man Jesus is dead, forever dead.—Ibid., Vol. V, p. 454.

"The Scriptures tell us that God miraculously hid the body of Moses (Deut. 34:6; Jude 9); and Jehovah could just as easily have preserved and hid away the body of Jesus.—Rutherford, The Harp of God, p. 170."

This blasphemy hardly merits any comment because only an infidel could possibly give credence to anything so contrary to the clear accounts of the literal, bodily resurrection of Jesus set forth in the New Testament. Russellism refutes the account of Christ's appearing bodily to his own some 12 times after His resurrection. The Scriptures plainly state Jesus arose bodily and fellowshiped with His own, ate with them, talked with them, and Russell says he doesn't know what happened to the body of Jesus. This is more than a denial of the resurrection, it is an elimination of Christ's mediatorial work and is a satanic attack upon the authority of God's Holy Word, the Bible. Russell says, "Jesus, at and after His resurrection was a spirit-being and no longer a human being in any sense." Compare this statement of Russell's with this one by Jesus, made after His resurrection. "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39. One who accepts Russellism brands Jesus as a liar and marks himself as being either awfully ignorant or desperately wicked. Thank God Jesus not only arose bodily from the grave but ever lives at God's right hand to save

and keep all those who come to God by Him. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." — Hebrews 7:25. All sinners need to be warned that His resurrection from the tomb is God's guarantee of a throne of judgment. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." — Acts 17:31.

IV. Russellism and the Scriptural Doctrine of Hell

Quoting from Russellism:

"Eternal torture is nowhere taught in the Bible.—Studies in the Scriptures, Vol. 1, p. 128.

"This text (Mark 9:47, 48) has long been a favorite with the hell-fire screechers. In it they think they have conclusive proof that the sinners are punished by torment in a fire which is never quenched. They argue with great warmth that the worms die not. But be it noted that the only thing mentioned as dying not, are worms. Therefore, it is worms that are immortal, from their viewpoint. Nothing is said about human beings as alive and conscious in that fire.—Hell, What Is It?, etc."

It is typical of most cults to try to do away with hell and God's punishment of poor lost sinners. Jesus spoke more of hell than He did of Heaven. See His solemn message on the subject in Mark 9:43-46. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; Where their worm dieth not, and the fire is not quenched. And if thy foot

offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast (Continued on page 12, col. 1)

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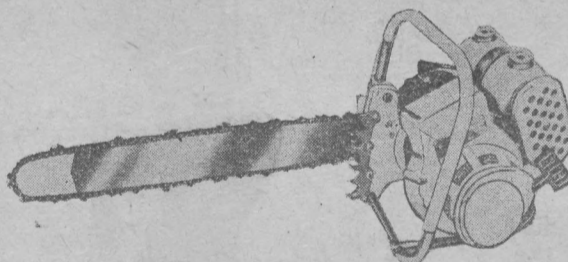
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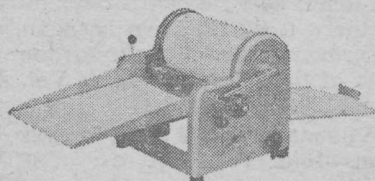
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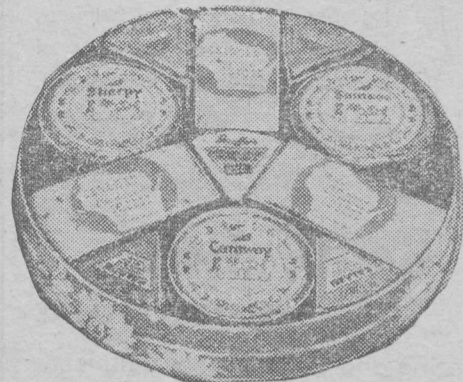
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Jehovah's Witnesses

(Continued from page 11)
into hell, into the fire that never shall be quenched; Where their worm dieth not, and the fire is not quenched."

Read also Revelation 20:15, "And whosoever was not found written in the book of life was cast into the lake of fire." Also read Revelation 21:8, "But the fearful, and unbelieving, and the abominable, and murders, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone;

which is the second death." The most wicked thing a religious leader could do would be to blind people to the teaching of the Scriptures on the subject of hell and thus damn their souls.

When district attorney, Asa Keyes, of Los Angeles, California, was sentenced to San Quentin prison he had to be kept separated from the other prisoners. There were over 1000 prisoners there he had helped to convict and they would have killed him. No wonder Jesus said there would be—"gnashing of teeth in hell." Every lost soul in hell deceived by Russell and Rutherford will curse

them as long as eternity shall last.

When London was being bombed in World War II, a man said to a Salvation Army preacher, "This is hell." "No," said the preacher, "There are three reasons why I know this is not hell. First, I am here and I am a Christian and there are no Christians in hell. Secondly, there is a saloon on this street and there are no bars or saloons in hell. Thirdly, I am preaching the Gospel to you and there is no Gospel in hell."

May God help you, dear friend, to turn to God's Word and God's Son to find in Him life everlasting.—W. I. Baptist Beacon.

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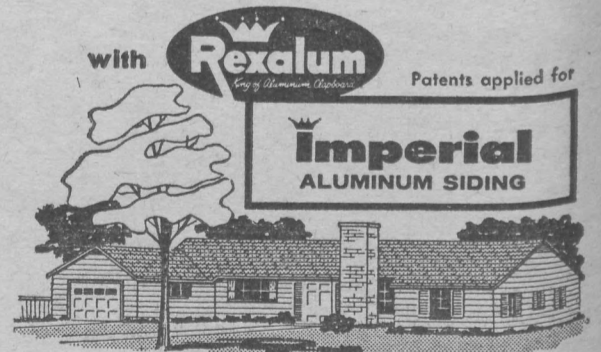
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Life And Ministry Of Paul

(Continued from page 4)
This church than any place I ever was in my life. Paul that the church, that is, the church is to esteem those that over them to admonish. The church is to esteem the preacher very highly in love with his work's sake.

One thing that I am afraid is you esteem me too highly. I think you are too kind to me. The thing that comes home to me and makes me wonder sometimes is this, do you love the love, the esteem, the cooperation that God has in us?

Before we organized this church, I was suffering greatly physically and I didn't feel like I would be able to pastor another church. With all the burdens, the cares, and the petty difficulties that arise, I just thought I wasn't able to ever pastor another group of people. Beloved, I look back across the seven years we started this church and I have never heard one cross spoken in this congregation. What fellowship God has with us, and how I thank Him for the exemplification of this church in the life of this church pastor.

VII

THE APOSTLE PAUL TELLS HOW TO MAKE A PREACH-MINISTRY TO LIVE ON.

Read: "For now we live, if ye stand in the Lord."—I Thess. 3:8. Paul says, "I'll live as long as you stand fast in the faith." I used to say that it takes one generation to change a church, and I think that's true originally when preaching more or less preached the truth. I think that was true when I was a boy, but that isn't today. Beloved, today, it just takes one preacher to change a church. It just takes one pastor to take aside and another to come in, and the majority of the church can be changed completely.

Paul says, "We live, if ye stand fast in the faith." Beloved, to you, John R. Gilpin will live, his ministry will live, his influence will live, his influence will live as long as Calvary Baptist Church stands fast in the faith.

VIII

THE APOSTLE PAUL USES SEVERAL WORDS RELATIVE TO MINISTRY — REMEMBER, PRAY, AND SALUTE.

Read: "REMEMBER them which have rule over you, who have faith follow, considering the end of their conversation."—I Thess. 5:12.

Remember, you are to remember the preacher. When you have a chicken on your table, remember the preacher. When you are in prayer and you are praying for your family, remember your preacher. When you are dealing with the world, trying to live out an existence, just remembering your pastor, for he may be having a hard time too. In other words, you are to remember them that have the rule over you.

Remember again: "OBEY THEM that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is profitable for you."—Heb. 13:17.

Remember, you are to obey them that have the rule over you. By I don't mean a servile obedience such as is exacted on the part of the parishioner by the pastor, but I do say this, if I am brought to you the Word of God, I ought to seek to the best of my ability to live in the light of the things that are said to you.

Remember again: "SALUTE ALL THEM that have the rule over you, and all

the saints."—Heb. 13:24.

Haven't you heard somebody say, "You know, the preacher didn't speak to me." I remember one day I was walking along and I had my mind a thousand miles away from where I was. Later a woman said to me, "You didn't speak to me the other day." She called to mind where she saw me, and I remembered it. I remembered then passing her and never even speaking to her, and she was "huffy" because her pastor had not spoken to her.

Beloved, I ask you, do you know that there is not a passage in the Bible that says the preacher is to speak to you? There is not a verse that says the preacher is to speak to you, but there is one verse which says that you are to speak to your pastor, for it says, "Salute them that have the rule over you." Not one word is said that the preacher is to speak to you, but you are definitely commanded to speak to the preacher.

IX

A PREACHER IS IMMORTAL UNTIL HIS WORK IS FINISHED.

Here is something that has always been a blessing to me. It has been a help to me to know that a man is immortal as a minister until his work is finished. I look backward across my life and I think of some of the problems that I have had. I have had a few enemies. I have had some that would have been glad long ago to have seen me dead. I have had some that would throw their hats in the air if they were to hear tomorrow that I was dead. There are some that would have been glad to have long ago killed me if they could have done it and have gotten away with it. I think of some of the problems, and some of the enemies that we have had, and I think of the physical condition that I have carried for many years, yet, beloved, I am still preaching. I am still giving out the Word of God, and I'll be doing it just as long as it is God's will for me to do. I tell you, a preacher is immortal until his work is finished.

I don't know that Paul ever taught this. In studying through his life recently, I failed to find any Scripture that would support it, but there is plenty in the Bible that teaches it. For example, in the book of Revelation the two witnesses preach in Jerusalem for forty-two months, but finally they are killed, and the world sees their dead bodies lying on the streets. They had a ministry that lasted forty-two months. Though the enemies would have liked to have done so, they could not kill them until that ministry was ended. I tell you, beloved, a preacher is immortal until his work is done.

I think of some good men that I have known. Seemingly, they were wonderful preachers, far better men than I am in every respect, yet God has taken them by the route of death, or in some other manner they have gotten out of the ministry, and He has left me in it and I am still preaching. I say, a preacher is immortal until his ministry is finished, and

THE FLOOD

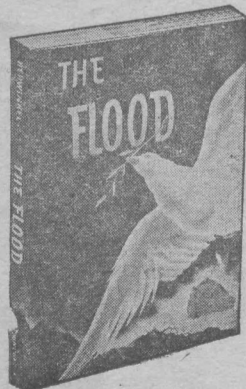
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The Crowd Is Very Often Wrong

Adam Thompson of Cincinnati, Ohio, filled the first bathtub in the United States during the year 1842. Doctors predicted rheumatism and inflammation of the lungs from such a new-fangled idea. Even a ban on bathtub exercise was published by Philadelphia from November 1 to March 1. Providence and Hartford set up extra heavy winter rates. All these facts are right out of the records. **The crowd was wrong!**

In 1896, England still had a law prohibiting any power-driven vehicle from traveling over four miles per hour on the public highways. Furthermore, it required that such a vehicle should be preceded by a man bearing a red flag. **The crowd was wrong once more!**

Samuel Morse had adverse criticism from the press and Congress. But today the click of the telegram is heard the world over. **Wrong was the crowd!**

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also was called a fool. **The crowd was wrong;** he was right.

Goodyear was "booed" by everyone but his wife as he worked for eleven years on vulcanizing rubber. Today we use his invention. Again **the crowd was wrong.**

Jenner, who discovered vaccination, was jeered at. Some serious-minded men went so far as to say that all the animal diseases would be transferred to the human race. Horns had actually grown out on the foreheads of innocent people, some said. Yet Jenner eliminated the smallpox scourge by using his vaccine. **The majority was mistaken!**

THEY'VE BEEN PROVEN WRONG MANY, MANY TIMES

Robert Fulton had only words of discouragement from the crowd as they watched him work on his steamboat. They derided it as "Fulton's Folly." Today steamboats cross the seas. **Mistaken was the crowd.**

Madame Curie sorted through tons and tons of waste material in search of radium. The crowd laughing asked, "What is radium?" Today it is a valuable asset in fighting disease. **The crowd was mistaken!**

Did you ever realize that the majority may be wrong about their attitude toward Christ? Did you ever think that you are part

of the crowd that is ignoring the rights that Christ has in your life? Are you sure the smart crowd is right in their attitude toward Jesus and His salvation?

THE CROWD IS WRONG ABOUT CHRIST

The crowd, as a whole, is ignoring Jesus Christ. Do you believe that they are right in doing so? If not, why are you forming part of that crowd?

Think a moment. Tell me frankly — what better one is there to follow than Christ? What better person is there than He who was to be called "Jesus," because He would "save His people from their sins"? Is there a better invitation than this — "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28)? Is there a simpler formula for any plan than Christ's? "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Why, then, follow the ungodly crowd? The crowd as a whole is wrong. Will you not be a Christian and join those that are not wrong, but who know the truth, — the truth that has made them free (John 8:32)?

when it is over, he is through. When God is through with him, God will take him away.

CONCLUSION

I ask you, does this message help you? Is it any blessing to you to study about the ministry? You say, "But, Brother Gilpin, I am a woman. I am not planning to enter the ministry." Or you laymen may say, "Brother Gilpin, we have our jobs and our tasks. We are not planning to enter the ministry." I say to you, even though you are not in the ministry, and even though you are not planning to enter the ministry, I think this message will be an encouragement and a blessing and an inspiration to each of you, that you and I, as pastor and people, might push on, and go on, in the service of our blessed Lord.

Oh, how I thank Him for His goodness to us as a church. How I praise His name when I think how good God has been to us, and how He has blessed us as a church. How I thank Him tonight as I look up in His face and say, "Lead on, O King Eternal! The day of march has come." May that be our prayer in Jesus name.

May God bless you!

a workmen that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15). "One that gives himself wholly unto it" (II Tim. 4:15). Certainly,

ogy, philosophy, human relations, etc., etc., but if he doesn't have a B. K. (Biblical Knowledge) degree, he has failed the course.

VI

Added to these things, a faithful minister needs to be a man of compassion (Heb. 5:2). One that looks with pity on the ignorant, and those out of the way. One who "endures all things for the elect's sake" (II Tim. 2:10). One who spends much time in prayer (Col. 1:3). One who "travails in birth again until Christ be formed in you." (Gal 4:19). One who is willing to spend and be spent. One, whose "heart's desire and prayer to God for Israel is that they might be saved" (Rom. 10:1). One whose heart is broken because of the falling away among God's people. (Ps. 119:136).

Conclusion

There is much more that could be said, and possibly should be said but I close with these words; a faithful minister is one who takes heed to himself and the doctrine, and to the flock over the which the Holy Spirit has made him the overseer (Acts 20:28).

God give us faithful ministers!



ELDER WILLARD PYLE

if a preacher is to be faithful, he must have as his constant companion, the word of God. Nothing takes the place of this. He might have a degree in psychol-

"Ekklesia"—The Church Not

Universal and Invisible

By Bob L. Ross

Contents

- ☆ "Ekklesia"—The Church
- ☆ An Examination of Scriptures Often Cited As Referring to a "Universal, Invisible Church" (Matt. 16:18; Acts 2:47, 9:31, 20:28; I Cor. 12:13, 12:28, 15:9; Eph. 1:22, 23, 4:4, 3:10, 2:19-22, 3:21; 5:22, 23; Heb. 2:12; 12:22-24; I Tim. 3:14, 15; I Pet. 2:5).
- ☆ The Evils of the "Universal, Invisible Church" Theory
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New English Bible Will Eliminate The Word "Virgin" From Isaiah 7:14

In a statement to the press, Prof. G. R. Driver of Oxford said that words like "virgin" will disappear from the Old Testament section of the New English Bible when it is published in about 4 years.

He stated that virgin will disappear from passages like Isaiah 7:14 because, "It is now well known that the Hebrew word, like the corresponding Greek word in Matt. 1:23, means only a marriageable young woman whether virgin or not."

It is evident that the drive of Driver is to get rid of the word virgin as used to describe the mother of Jesus. The New Testament section of the New English Bible (already published) retains the word in Matt. 1:23, but removes the idea of Mary's virginity. Where the Authorized Text says (v. 18), of Mary and Joseph, "before they came together, she was found with child . . ." the New English Bible says, "before their marriage she found that she was with child . . ."

Now many words have a more general and more specific meaning. Which, in any given case, is to be determined by the context. The context in which the Greek word formerly rendered virgin occurs in Luke 1:16-38 makes it quite clear that Mary is a virgin and that the word ought so to be rendered in verses 26 and 27. This is true of the Greek text, of the King James, of the ERV and the ASV. But the Revised Standard Version and the New English Bible both mistranslate the verb in Luke 1:34 and in so doing change the context so that the

New English Bible is able to render the Greek noun (Luke 1:26-27) no longer as virgin but as girl and to "get by with it." We protest this change of the context by an erroneous rendering of the verb in Luke 1:34.

The verb in this verse means to know. It does not mean to have. In John 4:17 the woman of Sychar said, "I have no husband." But in the Greek of Luke 1:34 Mary did not say that. She said, "I know not a man." The rendering of the RSV and the NEB is not true to the Greek verb and it is not true to the situation. Mary did have a legal husband. After betrothal, a first century Jewish virgin did have a legal husband . . . her betrothed. But only after the marriage was physically consummated did she know a man. For Mary to have said, "I have no husband" would have been to repudiate Joseph. And when Joseph was so soon to have to consider putting her away that was the last thing Mary would have done.

We fear that the zeal of Professor Driver and his associates, as well as the similar attitude on the part of the American company which produced the RSV, betrays their animus against the Virgin Birth of Christ, and is responsible for the erroneous rendering of the Greek verb in Luke 1:34, of the Greek noun which the NEB changes from virgin into girl in Luke 1:26-27, as it was for the erroneous footnote under Matt. 1:16 in the 1952 printing of the RSV.—Wm. C. Robinson, Presbyterian Journal.

Amusement

(Continued from page 1)

"the preaching of the Gospel" as the great attraction. "Concerts," "Entertainments," "Fancy Fairs," "Smoking Conferences," "Dramatic Performances," are the words honoured with biggest type and most startling colours. The Concert is fast becoming as much a recognized part of church life as the Prayer Meeting, and is already, in most places, far better attended.

"Providing recreation for the people" will soon be looked upon as a necessary part of Christian work and as binding upon the Church of God, as though it were a Divine command, unless some strong voices be raised which will make themselves heard. I do not presume to possess such a voice, but I do entertain the hope that I may awaken some louder echoes. Anyway, the burden of the Lord is upon me in this matter, and I leave it with Him to give my testimony ringing tone, or to let it die away in silence. I shall have delivered my soul in either case. Yet the conviction fills my mind that in all parts of the country there are faithful men and women who see the danger and deplore it and will endorse my witness and my warning.

It is only during the past few years that "amusement" has become a recognized weapon of our warfare and developed into a mission. There has been a steady "downgrade" in this respect. From "speaking out," as the Puritans did, the Church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of "reaching the masses and getting the ear of the people."

The devil has seldom done a cleverer thing than hinting to the church of Christ that part of her mission to provide entertainment for the people with a view to winning them into her ranks. The human nature that lies in every heart has risen to the bait. Here, now, is an opportunity of gratifying the flesh and yet retaining a comfortable conscience.

We can now please ourselves in order to do good to others. The rough old cross can be exchanged for a "costume," and the exchange can be made with the benevolent purpose of elevating the people.

All this is terribly sad, and the more so because truly gracious souls are being led away by the specious pretext that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "for Satan himself is transformed into an angel of light" (2 Cor. 11:14).

I

My first contention is that providing amusement for the people is nowhere spoken of in Holy Scripture as one of the functions of the church.

What her duties are will come under our notice later on. At present it is the negative side of the question that we are dealing with. Now, surely, if our Lord had intended His Church to be the caterer of entertainment, and so counteract the god of this world, He would hardly have left so important a branch of service unmentioned. If it is Christian work,

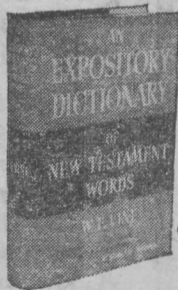
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Actually, this is what most people look for in a "Bible Dictionary," but most of the Bible dictionaries are more like encyclopedias. In this work, words are truly defined; not merely the English words, but the Greek words. And one who knows nothing about Greek will have no trouble, for the words are arranged as they are in the English.

why did not Christ at least hint it? "Go ye into all the world, and preach the Gospel to every creature," is clear enough. So would it have been if He had added, "and provide amusement for those who do not relish the Gospel." No such addendum, however, is to be found, nor even an equivalent for such, in any one of our Lord's utterances. This style of work did not seem to occur to His mind.

Then again, Christ as an ascended Lord, gives to His Church specially qualified men for the carrying on of His work, but no mention of any gift for this branch of service occurs in the list. "He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers — for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Where do the "public entertainers" come in? The Holy Ghost is silent concerning them, and His silence is eloquence.

If "providing recreation" is part of the Church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My Word;" it "shall not return unto Me void." There is the heart-rejoicing declaration concerning the Gospel; "It is the power of God." There is the sweet assurance for the preacher of Christ that, whether he be successful or no — as the world judges success — he is a "sweet savour unto God." There is the glorious benediction for those whose testimony, so far from amusing the world, rouses its wrath:

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you."

Were the prophets persecuted because they amused the people, or because they refused to? The Gospel of amusement has no martyrology. In vain does one look for a promise from God for providing recreation for a godless world. That which has no authority from Christ, no provision made for it by the Spirit, no promise attached to it by God, can only be a lying hypocrite when it lays claim to be "a branch of the work of the Lord."

II.

But again, providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His Apostles.

What is to be the attitude of the Church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste, His demand for unworldliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be: "Ye are the salt of the earth." Yes, the salt: not the sugar-candy nor a "lump of delight." Something the world will be more inclined to spit out than swallow with a smile. Something more calculated to bring water to the eye than laughter to the lip.

Short and sharp is the utterance, "Let the dead bury their dead; but go thou and preach the kingdom of God." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "In the world ye shall have tribulation but be of good cheer; I have overcome the world." "I have given them Thy Word: and the world hath hated them, because they are not of the world, even as I am not of the world." "My kingdom is not of this world."

These passages are hard to reconcile with the modern idea of the Church providing recreation for those who have no taste for more serious things — in other words, of conciliating the world. If they teach anything at all, it is that

THE SOLID ROCK

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand.

When darkness seems to hide His face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the vale.

His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way
He then is all my hope and stay.

When He shall come with trumpet sound,
Oh, may I then in Him be found;
Dressed in His righteousness alone,
Faultless to stand before the throne.

fidelity to Christ will bring down the world's wrath, and that Christ intended His disciples to share with Him the world's scorn and rejection. How did Jesus act? What were the methods of the only perfectly "faithful witness" the Father has ever had?

As none will question that He is to be the worker's model, let us gaze upon Him. How significant the introductory account given by Mark. "Now, after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying: The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."

And again, in the same chapter, I find Him saying, in answer to the announcement of His disciples that all men were seeking for Him, "Let us go into the next towns that I may preach there also: for therefore came I forth."

Matthew tells us, "And it came to pass when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities." In answer to John's question, "Art Thou He that should come?"

He replies, "Go and show John those things which ye do hear and see; the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them."

There is no item in the catalogue after this sort. "And the careless are amused, and the perishing are provided with innocent recreation."

We are not left in doubt as to the matter of His preaching, for "when many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, He preached the Word unto them." There was no change of method adopted by the Lord during His course of ministry; no learning by experience of a better plan. His first word of command to His evangelists was, "As ye go, preach." His last, "Preach the Gospel to every creature." Not an evangelist suggests that at any time during His ministry He turned

ed aside from preaching to entertain, and so attract the people. He was in awful earnestness. His ministry was like Himself. He been less uncompromising, he introduced more of the "bright and pleasant" element into his mission, He would have been more popular.

Yet, when many of His disciples went back, because of the severe nature of His preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear Him saying, "We must keep up the gathering among you, so run after those friends, Peter, and tell them we will have a different style of service tomorrow. Something very short and attractive, with little, if any, preaching. To-day was a service for God, but to-morrow we will have a pleasant evening for the people. Let them they will be sure to enjoy it, and have a happy hour. Quick, Peter; we must get to the people somehow; if not by Gospel, then by nonsense." No, that was not how He argued. Gazing in sorrow on those who would not hear the Word, He simply turns to the twelve, and asks, "Will ye also go away?"

Jesus pitied sinners, pleaded with them, sighed over them, and wept over them; but never sought to amuse them. When the evening shadows of His consecrated life were deepening into the night of death He viewed His ministry, and found comfort and sweet solace in the thought, "I have given them Thy Word," with the Master, so with the apostles — their teaching is the echo of His. In vain will we search the epistles for any trace of a gospel of amusement. The same call for separation from the world rings in every one. "Be not conformed to this world, but be ye transformed into the word of command from Romans. "Come out from among them, and be ye separate, and touch no unclean thing." It is the trumpet call in the Corinthian. In other words it is come out — keep out — keep clean out — "what communion hath light with darkness and what concord hath Christ with Belial?"

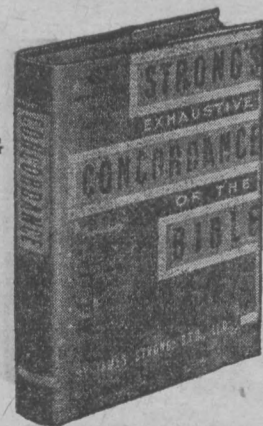
"God forbid that I should glory in the cross of our Lord Jesus Christ, through whom the world is crucified unto me and I unto the world." Here is the relationship between the Church and the world according to the Epistle to the Galatians. We are, therefore, partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them. "The attitude enjoined in Ephesians the midst of a crooked and perverse nation, among whom shine as lights in the world; holding forth the Word of life." "The word in Philippians. "Be not exulting with Christ from the elements of the world," says the Apostle in the Colossians. "Abstain from every form of evil" (Revised Version). (Continued on page 15, column 1)

STRONG'S CONCORDANCE

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JAMES STRONG

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We are often asked which concordance is the best. For the English reader who wants every Bible word, we think Strong's is best.

Amusement

Continued from page 14)

is the demand in Thessa-

a man, therefore, purge

from these, he shall be a

unto honour, sanctified, and

for the Master's use," is the

to Timothy. "Let us go

therefore, unto Him with-

the camp, bearing His re-

" is the heroic summons of

Hebrews. James, with holy

ly, declares that "The

ship of the world is enmity

God; whosoever, therefore,

is a friend of the world is

enemy of God." Peter writes:

fashioning yourselves ac-

to the former lusts in your

ance; but as He which hath

you is holy, so be ye holy

manner of living" (R.V.).

writes a whole epistle, the

which is, "Love not the

neither the things that are

world. If any man love the

the love of the Father is

him. For all that is in the

the lust of the flesh, and

of the eyes, and the pride

is not of the Father, but

the world. And the world

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abideth for ever."

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concerning the relation-

the church and the world.

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see and hear? A friendly

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up for the good of the peo-

od help us, and dispel the

delusion. How did the

carry on their mission

Was it in harmony with

teaching? Let the Acts of

postles give the answer.

anything approaching the

fooling of to-day is con-

us by its absence. The early

elists had boundless confi-

in the power of the Gospel,

employed no other weapon.

most followed plain preach-

by God. When Peter and John had

locked up for the night for

the resurrection, the

Church had a prayer meet-

directly they returned, and

petition offered for the two

And now, Lord, grant unto

servants, that with all bold-

they may speak Thy word."

had no thought of praying,

unto Thy servants more

that by a wise and dis-

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of the cross, and sweetly

the people how happy and

a lot we are."

charge brought against the

by the members of the

was, "Ye have filled Je-

on with your doctrine." Not

chance of this charge being

against modern methods.

description of their work is,

daily in the temple, and in

house, they ceased not to

and preach Jesus Christ."

if they "ceased not" from

they had no time for ar-

ing for entertainment; they

themselves continually "to

ministry of the word." Scat-

by persecution, the early

es "went everywhere

ing the word."

Philip went to Samaria,

was the means of bringing

joy in that city," the only

method is, "He preached

unto them." When the

es went to visit the scene of

hours it is stated, "And they,

they had testified and

the word of the Lord,

turned to Jerusalem, and

the Gospel in many

es of the Samaritans." As

went back to Jerusalem di-

they had finished their

thing, it is evident they did

think it their mission to stay

organize some "pleasant eve-

for the people who did

believe.

the congregations in those days

not expect anything but the

of the Lord, for Cornelius

to Peter, "We are all here

ent before God, to hear all

that are commanded thee

ed." The message given was

"Words whereby thou and all thine house shall be saved." Cause and effect are closely linked in the statement, "Men of Cyrene spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed, and turned to the Lord." Here you have their method—they preached. Their matter—the Lord Jesus. Their power—the hand of the Lord was with them. Their success—many believed.

What more does the Church of God require to-day?

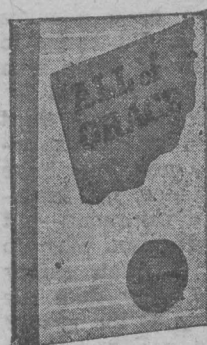
When Paul and Barnabas worked together, the record is, "The Lord gave testimony unto the word of His grace." When Paul, in a vision, hears a man of Macedonia saying, "Come over and help us," he assuredly gathers that the Lord had called him to preach the Gospel unto them. Why so? How did he know but that the help needed was the brightening of their lives by a little amusement, or the refining of their manners by a collection of such things. "Come and help us!" meant to him, "Preach the Gospel." "And Paul, as his manner was, went in unto them, and reasoned with them out of the Scriptures"—not about the Scriptures, mark, but out of them—"opening the alleging that Christ must needs have suffered and risen from the dead." That was the "manner" of evangelistic work in those days, and it seems to have been wonderfully powerful; for the verdict of the people is, "These that have turned the world upside down are come hither also." Just now the world is turning the Church upside down; that is the only difference.

When God told Paul that He had much people in Corinth, I read, "And he continued there a year and six months, teaching the Word of God among them." Evidently then, he judged that the only way to bring them was by the Word. A year and a half, and only one method adopted. Wonderful! We should have had a dozen in that time! But then Paul never reckoned that providing something pleasant for the ungodly was part of his ministry; for, on his way to Jerusalem and martyrdom, he says, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." This was all the ministry he knew. The last description we have of the methods of this prince of evangelists is of a piece with all that has gone before, "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening, preaching the kingdom of God, and teaching those things which concern the Lord Jesus." What a contrast to all the rot and nonsense now being perpetrated in the holy name of Christ! The Lord clear the Church of all the rubbish that the devil has imposed upon her, and bring us back again to apostolic methods!

III

Lastly. The Mission of amusement utterly fails to effect the

ALL OF GRACE



By C. H. Spurgeon

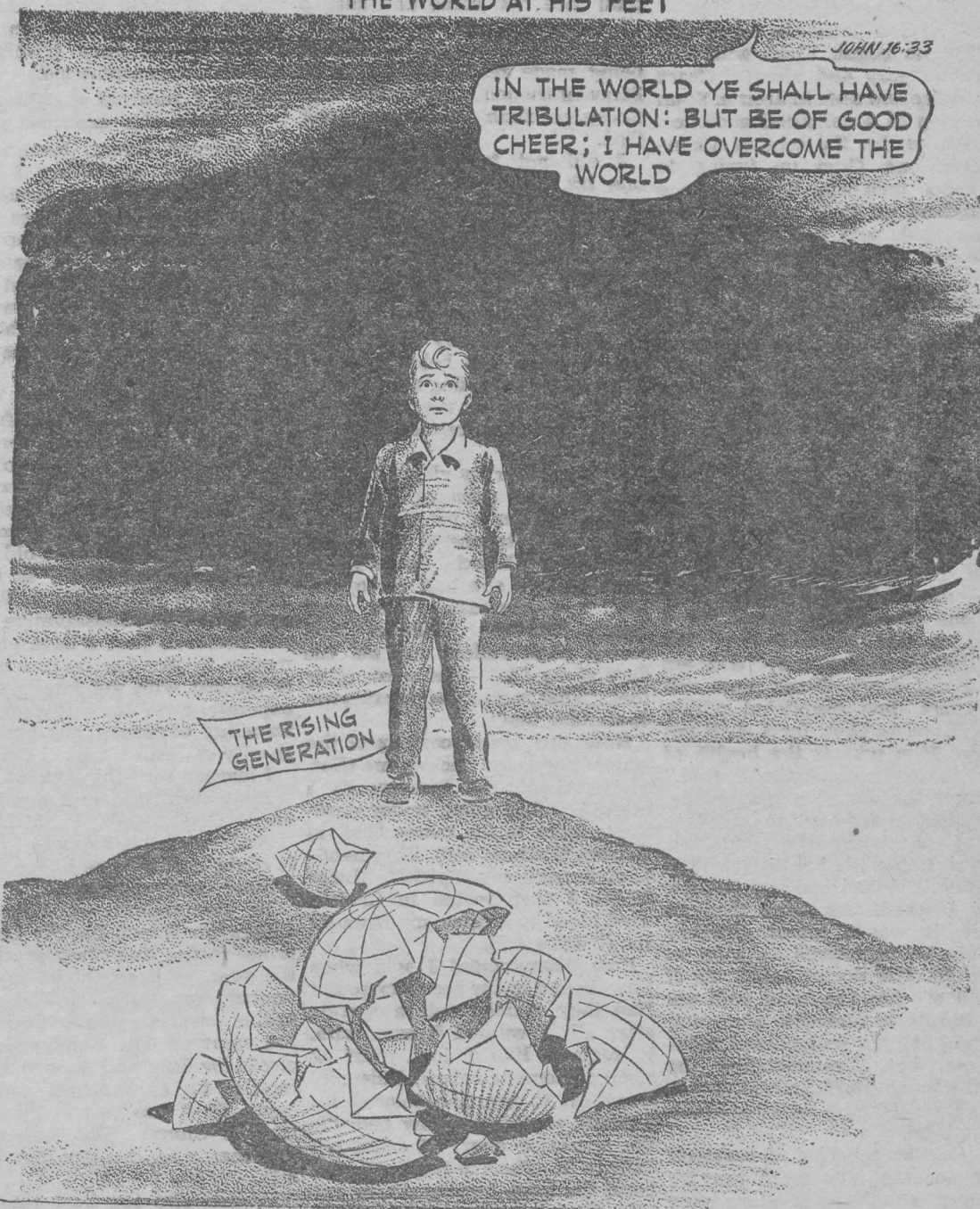
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THE WORLD AT HIS FEET



desired end among the unsaved; but it works havoc among the young converts.

Were it a success, it would be none the less wrong. Success belongs to God; faithfulness to His instructions to me. But it is not. Test it even by this, and it is a contemptible failure: Let that be the method which is answered by fire, and the verdict will be "The preaching of the Word, that is the power."

Let us see the converts who have been first won by amusement. Let the harlots and the drunkards to whom a dramatic entertainment has been God's first link in the chain of their conversion stand forth. Let the careless and the scoffers who have cause to thank God that the Church has relaxed her spirit of separation and met them halfway in their worldliness, speak and testify. Let the husbands, wives, and children, who rejoice in a new and holy home through "Sunday Evening Lectures on Social Questions" tell out their joy. Let the weary, heavy-laden souls who have found peace through a concert, no longer keep silence. Let the men and women who have found Christ through the reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you save Jesus Christ, and Him crucified." There is neither voice nor any to answer. The failure is on a par with the folly, and as huge as the sin. Out of thousands with whom I have personally conversed, the mission of amusement has claimed no convert.

Now let the appeal be made to those who, repudiating every other method, have staked everything on the The Book and the Holy Ghost. Let them be challenged to produce results. There is no need. Blazing sacrifices on every hand attest the answer by fire. Ten thousand times ten thousand voices are ready to declare that the plain preaching of the Word was, first and last, the cause of their salvation.

But how about the other side of this matter—what are baneful

effects? Are they also nil? I will here solemnly as before the Lord give my personal testimony. Though I have never seen a sinner saved, I have seen any number of backsliders manufactured by this new departure. Over and over again have young Christians, and sometimes Christians who are not young, come to me in tears, and asked what they were to do, as they had lost all their peace and fallen into evil. Over and over again has the confession been made, "I began to go wrong by attending worldly amusements that Christians patronized." It is not very long since a young man, in an agony of soul, said to me, "I never thought of going to the theatre until my minister put it into my heart by preaching that there was no harm in it. I went, and it has led me from bad to worse and now I am a miserable backslider; and he is responsible for it."

When young converts begin to "damp off," forsake the gatherings for prayer, and grow worldly, I almost always find that worldly Christianity is responsible for the first downward step. The mission of amusement is the devil's half-way house to the world. It is because of what I have seen that I feel deeply, and would fain write strongly. This thing is working rottenness in

the Church of God, and blasting her service for the King. In the guise of Christianity, it is accomplishing the devil's own work. Under the pretence of going out to reach the world, it is carrying our sons and daughters into the world. With the plea of "Do not alienate the masses with your strictness," it is seducing the young disciples from "the simplicity and the purity that is toward Christ" (R.V.). Professing to win the world, it is turning the garden of the Lord into a public recreation ground. To fill the temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway.

It will be no wonder if the Holy Ghost, grieved and insulted, withdraws His presence; for "what concord hath Christ with Belial, and what agreement hath the temple of God with idols?"

"Come out!" is the call for to-day. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, for "He suffered them not to speak, because they knew Him." Renounce all the policy of the age. Trample upon Saul's armour. Grasp the thing is working rottenness in

(Continued on page 16, column 1)

An Exposition of the Epistle to the Romans

By ROBERT HALDANE

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What a distinguished French minister, Reuben Saillens, says of what became known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones.

Undoubtedly, the richest and soundest work on Romans

Amusement

(Continued from page 15)

Book of God. Trust the Spirit who wrote its pages. Fight with this weapon only and always. Cease to amuse and seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of a convicted one. Give up trying to "please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and intreat, as those who feel the waters of eternity creeping upon them.

Let the Church again confront the world; testify against it; meet it only behind the cross; and, like her Lord, she shall overcome, and with Him share the victory.



Beth Israel

(Continued from page one)

les and X-rays were common fare. The worst factor of all was the uncertainty of everything. Among the many Scriptures I studied and read, I read the forty-third Psalm, v. 5: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God: for I shall yet praise Him who is the health of my countenance and my God."

Then the decision was made. The doctor assigned to my case called my wife aside and had a long talk with her. Right then I knew it looked bad and serious. It, I learned, was more than an ulcer. It was a tumor. Surgery should be performed as soon as possible. The doctor asked me if I had my life insurance paid up. My harp was turned to mourning (Job 30:31). My soul fainted within me, but I remembered the Lord (Jonah 2:7). Indeed, I felt Jonah and I had a lot in common right then.

There was a period of darkness then for me. You were praying for me, and other Christians were praying for me, the Holy Spirit was faithfully interceding for me with groanings and "sighs too deep for words" (Rom. 8:26), and Christ was praying for me in heaven before the Father (Heb. 7:25).

I had one more test to take. It would and did settle everything. I prayed that God would work an instant miracle of healing for His own glory in this Jewish hospital. (I had been anointed with oil, in obedience to James 5:13-16). I would then boldly tell the amazed Jewish doctors that in the name of Jesus, I now stood before them perfectly healed (Acts 3:16). But the test only verified the existence of disorder, not of any deliverance.

Then it was that I turned to Habakkuk 2:1-4, and joined the puzzled prophet in his watchtower. I would wait and see what Jehovah would do. How heartening was verse 4, "The just shall live by his faith!" That remained my position.

The deliverance came! Not as I had planned it. It came through surgery! Tuesday morning, June 19th, arrived. The night before I was suddenly taken off my bland, tasteless diet and given an excellent meal. I thought of the condemned criminal going to the death chamber, given his last

meal. The night before a hospital aide had come and shaved all the hair from my chest and upper body. I thought of a turkey being made ready for the oven. Pleasant thoughts! But taken with God-given faith and humor, thank God.

I did not fear the operation one bit. The verse that helped Martin Luther, when he was sick nigh unto death, was brought to my mind by the Holy Spirit: "I shall not die, but live, and declare the works of the Lord" (Ps. 118:17). I deliberately quoted Psalm 118:24 to my soul's comfort, when I was being wheeled down to the operating room: "This is the day which the Lord hath made; we will rejoice and be glad in it."

I remember vividly how I scribbled the assuring words of Psalm 23:6 on a piece of paper and gave it to one of the members of our Church, Sister Helen Gray, before she had an operation, and emphasized the word "all." "Surely, goodness and mercy shall follow me all the days of my life."—and wrote after that: "That means the day of your operation, too!"

Now this bread cast upon the waters had come back to me (Ecc. 11:1). About the last words I uttered before going under anesthesia were to the triune God, in Christ: "Father, into Thy hands I commend my spirit." (Luke 23:46). I then rested in Christ's shed blood to cleanse me from all sin (I John 1:7).

How disappointed I was when I awakened in the recovery room! Had they decided not to operate after all? I wanted it over with. It seemed like I just went to sleep a moment before. I sleepily mumbled to the fine colored attendant, standing by my bed: "Is the operation over?" I could not believe it. Then I felt with my hand the large bandages over my side. That is how easy God made it for me. "O give thanks unto the Lord; for He is good: because His mercy endureth forever." (Ps. 118:1).

How confused the mind can be in such circumstances. In my waking moments I kept wanting to call it the Delivery Room, which, even befogged as I was, I knew was no place for me! Also I knew my teeth had become rubber. I felt them, or imagined I did, and, sure enough, they bent back and forth. I knew they would soon fall out. A preacher without teeth!

But for the next five days I did not have it easy or enjoy any humor. I was placed in a room with an Italian man who constantly moaned and cried out, calling upon God, Christ, Mother of God—then cursing that same blessed name of Christ. For five days I had a rubber tube down my nostrils into my stomach—if I do not get rid of this tube soon I will have cancer of the throat, it was so sore.

I was so miserable I entertained foolish thoughts. I wished I could kill myself. I thought, if the damned in hell suffered more than did I, I pitied them indeed.

On the fifth day the tube was withdrawn from my stomach and I began to get better from that hour on. How true I found God's

promise to be (Isaiah 43:2), the waters of trial would manifest Jehovah's presence and would not overflow! the fiery trial would not burn or consume me.

Finally I received enlightenment from this experience

I learned several lessons. I learned something I never realized before about **tenderness**. I can still see the anxious countenances of my preacher brethren who came to see me, read the Word of God to me, and pray with and for me. I can see their faces yet. When I saw them, I thanked God, and took courage (Acts 28:15).

I am amazed at the many Churches and Christian friends who sent money to help pay off the hospital debt. I had no Blue Cross, or other hospitalization. The Churches I had pastored had always been too small or poor to grant this. But I had the old Rugged Cross. And there is God's promise, in Philippians 4:19. The concern of my Conservative Baptist brethren that I have enough money to go away for the month of August with my family to recuperate, even down to providing traveling expenses, has been the charity of Jesus Christ (I Cor. 13).

I learned something about **time**. First, how true that our times are in God's hands (Ps. 31:15).

And, since this happened to me it could hardly have happened at a more convenient time.

In the month of June the Clarendon Street Baptist Church is not facing its busiest season of the year, as it would be in September, for instance. The committee work is closing down for the summer. The Sunday School closes for July and August, when most of the children are away to camp. So it was best at this time for the Church. God knows the best season for this and that. (Ecc. 3:1).

It was also the best time for me to go the hospital to get the best experienced care. Dr. Levinson, who operated on me, and the other doctors were just finishing their internship. If I had gone two weeks later I would have been in the hands of a new group just coming into the hospital, lacking that experience. They would have done well, but Dr. Levinson, with his added experience, did better. "The hand of the Lord hath done this" (Isa. 41:20).

It was the best time for us, for my family and me. The Church graciously gives me the month of August off till after Labor Day, for vacation. Being operated on the early part of June gave me, not only July to regain my strength, but also August.

Finally, I learned something about **triumph**, in Jesus Christ. If I could only express to you adequately the victory the Son of God gave me in all my trials in the hospital (II Cor. 2:14). It is true that Jesus Christ, through His Word gives us His "joy" in the midst of our jitters (John 15:11), "Peace" in the presence of pain (John 16:33).

And not only did God give me victory in **personal experience**, but also in **public expression**.

Three doctors sat on my bed, at different times, and asked me why I became a preacher. Of course, I told them because I had been converted to Christ. In each case I was able to give my testimony of how Christ came to me and saved me. A Roman Catholic male nurse came into the surgical ward one night. He was very interested. Also I was able to witness carefully to others about Jesus, the Messiah and Saviour. To God be the glory for this! It is God who works and wills this in us who believe in Jesus Christ (Phil. 2:13).

In conclusion, my Christian friends, how sudden things can happen! I did not know I had cancer. I never thought, last May, that I would spend the next month with serious surgery in the hospital. I tell you, now I know how easy the silver cord can be snapped, the golden bowl be broken—how fragile human life is (Ecc. 12:6, 7). Do you? Do you really?

If there are important matters to be done, do them now! Redeem

the time, make up for lost time! (Eph. 5:16). I must finish those books I am writing. I may be dead next year, or sooner. And you may be, too! Are there souls to win to Christ? Is there reconciliation to be made between you and some brother? Do it now. Our life and breath are in the hand of God. Our life is limited by Divine decree (Acts 17:25-26).

Unsaved friend, a word to you. Your days are numbered, like ours. How many more are there left? After death is the judgment (Heb. 9:27). Be forgiven by Christ and saved by Him now! With God-given repentance come to Christ now to save you! (Rom. 10:13). Believe that He does (John 6:37). And from this moment on deny yourself, take up your cross daily, and follow Christ (Luke 9:23), till we meet with the Lamb of God in the new Jerusalem (Rev. 21-22), where hospitals and hurt and heartache are not known. Amen.



Why Sinners . . .

(Continued from page one)

eye, blasphemy, pride, foolishness" (Mark 7:21, 22).

Being carried away with such things as these, it is easy to understand why sinners stay away from Christ.

But the lost sinner does not realize his—

3. Spiritual Need

This keeps sinners from coming to Christ. If the sinner fully understood and realized in his heart just what his condition is and what it is he needs, he would run to the Saviour.

But sinners, while they know they have done wrong, do not sense the urgency of their need. They have a deadness about them that binds them in their sins.

Nicodemus, for example, did not realize his need. He came and talked to Jesus and the Lord told him of his need (John, chapter 3). But still, Nicodemus seemed to have no understanding of what the Lord stressed.

Then also, the rich young ruler (Mark, chapter 10, verses 17 to 22) did not understand his need. He thought he was a good man, but he was lacking. He needed Christ.

Sinners need more than good morals, religion, reformation, and the like: they need Christ.

Another thing that keeps the sinner from Christ is that—

4. He Puts Other Things First

Instead of putting Christ first, the lost sinner puts self first.

Instead of God's pleasure, the sinner puts his own pleasure first. Whereas the Bible should have first place, the lost sinner seeks the knowledge and wisdom of the world.

God's work should be first, but the lost sinner puts his own job first.

Riches in Christ should take precedence over the riches of the world, but not so with the sinner; he seeks the riches of the world.

God's family and friends should be those whom we esteem the highest, but the sinner puts his own family and worldly companions first in his life.

Sinner, can't you see how averse you are to God? Are you not humbled by your wickedness?

Something else keeps the sinner from Christ—

5. He Does Not Consider the Brevity of Life

"Some day I'm going to become a Christian." How many there are in hell who have spoken these words! "When I have a more convenient season, I'll come to Christ." How few of these who ever made it to the Saviour!

Men do not realize how short life is. They take out fire insurance on their homes, they have automobile insurance, life insurance, all kinds of insurance—but no thought of eternity. Why do men think only of their safety during this life? Why does the sinner's mind stop at the grave? He has a burial policy, but no eternity policy. What folly! to insure only for a brief period on earth and leave off the everlasting ages of eternity!

In Matthew 10:28, Jesus said:

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

"Man is like to vanity: his days are as a shadow that passeth away." (Psalm 144:4).

Men do not stop to consider life's brevity and eternity's geivity. They don't like to think about it. Hence they do not come aroused so as to flee to Christ, thereby escaping the wrath to come.

But again, the sinner has been

6. Religiously Misled

How many there are who have had the kingdom of heaven up to them through some false doctrine, some religious error! Many have been duped by priestcraft, others by the salvation by works, or salvation by water, salvation by church membership. Sincere people have done what preachers told them to do in trying to get to Christ, but they have been misled. They were directed to an "altar" to "pray through" they were directed to something else instead of to Jesus.

Millions are church members who have had baptism—or at least something called baptism, then to various churches, do various religious deeds, but they have missed Christ.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12).

"I am the way, the truth, and the life: no man cometh unto the Father but by me," said Jesus (John 14:6).

In conclusion, sinners do come to the Saviour because—

7. Procrastination

No one reading this message intends to go to hell. Reader, have no desire nor plans to go to hell, do you? But you are saying, "Someday, someday, somehow . . ."

You are eating out of Satan's hand! You are doing exactly what he desires! He does not want you to get disturbed; he wants you to think you have plenty of time. "There's nothing to worry about," he says. Do you believe him, or just remember what Jesus said of him: "He was a murderer from the beginning. He is a liar and the father of it." (John 8:44).

What does God say? He says: "Behold, now is the day of salvation." (II Cor. 6:2).

The devil says, "Oh, the preacher is just trying to scare you. No friend, the preacher is just stating a Bible fact. Neither you nor the preacher has the promise of the next breath. Life is but a thin, brittle thread."

Today, if you hear the voice of Christ saying, "Come unto me, harden not your heart. Do not procrastinate."

There is only one case of "death-bed" salvation in the Bible. The thief who died with Jesus was saved in his dying hours. An old puritan preacher said of this case: "One was saved that none might despair; only one that none might presume."

Will you come to Jesus now? Or will you be among those whom Christ said, "And ye will not come to me, that ye may have life?"



Church Is Robbed

(Continued from page one)

years and years! Furthermore, was not merely the church that was robbed, but God, the Person to whom the money should have been given. Here is what God has to say about this robbery:

"Ye have robbed me. But say, Wherein have we robbed thee? In tithes and offerings." Malachi 3:8.

Yes, the church and God were robbed last Sunday, probably yes, very likely—in the church of which you are a member! Were you a part of the "gang" that "pulled this 'job'" this week, spending the "loot" this week? Do you plan a repeat "job" next Sunday? Do you enjoy being God-robber?

Send TBE To The Lost

Each week we intend to carry at least one message on page one directed especially to the lost. We hope our readers will send TBE to some lost person and ask God to bless His Word to the salvation of lost souls. Won't you be a witness for the Lord by this means?

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