

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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MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 31, NUMBER 40

ASHLAND, KENTUCKY, NOVEMBER 17, 1962

WHOLE NUMBER 1260

Message to Sinners--

By T. T. Martin

Jesus the Christ As Sin-Bearer

God so loved the world that he gave his only begotten Son that who believeth on him should not perish, but have everlasting life."—John 3:16.

That he might himself be just and the justifier of him that hath faith in him."—Rom. 3:26.

He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah 53:5, 6.

Christ died for our sins."—1 Cor. 15:3.

Our Lord Jesus Christ, who gave himself for our sins."—Gal. 1:3, 4.

Who his own self bore our sins in his own body on the tree."—1 Peter 2:24.

Christ also suffered for sins once, the righteous for the unrighteous."—1 Peter 3:18.

Even as the Son of man came not to be ministered unto, but to give his life a ransom for many."—Matt. 20:28.

There is one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."—1 Tim. 2:5, 6.

Christ redeemed us from the curse of the law, having become a curse for us."—Gal. 3:13.

for us."—Gal. 3:13.

"Our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity."—Titus 2:13, 14.

"By which will we have been sanctified through the offering of the body of Jesus Christ once for all."—Heb. 10:10.

"For by one offering he hath perfected forever them that are sanctified."—Heb. 10:14.

"Nor yet by the blood of goats and bulls, but through his own blood entered in once for all into the holy place, having obtained eternal redemption."—Heb. 9:12.

"This is my blood of the new covenant, which is poured out for many unto the remission of sins."—Matt. 26:28.

"And they sing a new song, saying, Worthy art thou to take the book and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue and people and nation."—Rev. 5:9.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4:10.

"The Son of God who loved me, and gave himself up for me."—Gal. 2:20. (Quotations from the 1884 English Revised Version).



T. T. MARTIN (1862-1939)

and all efforts to take from the Scripture language its simple, plain, natural meaning are pitiable, and if contempt were ever justifiable, would deserve the contempt of all honest men. Let the reader go back and read the Scriptures at the head of this article and decide for himself as to their obvious, intended meaning.

Now, because God's Word tells us plainly that God gave His only begotten Son, that He might be just, and thus the justifier of him who believes in Jesus, that Christ died for our sins, that He gave Himself for our sins, the just for the unjust—it is right for the innocent to suffer the penalty of our sins for us is plain and simple, (Continued on page 15, column 3)

Free-Will And Merit Fairly Examined

By AUGUSTUS TOPLADY
Author of the famous hymn, "Rock of Ages"

Condensation of a message preached in the city of London, England on May 25, 1774.

Text: "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy and for thy righteousness sake"—Psalm 115:1.

I dare say, that in such an assembly as this, a number of you: if it be so very absurd to worship the work of other men's hands, what must it be to worship the works of our own hands? Perhaps you may say, "No; but I should do so." Nevertheless, let me tell you, that trust, confidence, reliance, dependence for salvation are all vain and very solemn ones, of divine worship: and upon whatsoever you depend, whether whole or in part, for your acceptance with God, for your justification in His sight, and for the attainment of glory, if it be any thing short of God in Christ, you are idolaters.

Our God," we read in Psalms 115:1, "is in the heavens: he hath whatsoever he pleased."

This is not the Arminian idea of God. Our free-willers and our grace-mongers tell us that God does not do whatsoever he pleased; that there are a great number of things which God does to do, and tugs and strives to do, and yet cannot bring to pass; they tell us, as one ingeniously expresses it:

"That all mankind he fain would save, but he longs for what he cannot have."

Austrious thus to sound abroad disappointed changing God."

was lately introduced to the maintenance of a very learned sensible Arminian. This gentleman has sagacity to receive, and integrity to acknowledge, the prodigious lengths which the free-will scheme, if pushed as far as it naturally leads, inevitably push it advocates. He does all he possibly can," he said, "to hinder moral and natural evil, but he cannot pre-

Reader, God's justice and love are both shown in the Saviour dying for our sins. Substitution is the only way of salvation when justice and love are both considered. It was God's justice that made it necessary for Christ to die for our sins.

("Even so must the Son of man be lifted up,"—John 3:14;—"that he might himself be just and the justifier of him that hath faith in Jesus."—Rom. 3:26).

And it was God's love that sent him to die for our sins, "for God so loved the world that he gave his only begotten Son."—John 3:16.

What you, reader, ought to desire to know, is simply God's way. The Scriptures at the beginning show clearly that the sinner's only escape from the just punishment of his sins lies in Jesus dying in his place to set him free from the just penalty due his sins; and they make it plain that this settles the full penalty for all sin.

The Innocent for the Guilty

But the objection is raised and pressed with all the force of human ingenuity and scholarship, backed by the prestige of some occupying the highest position in literary and theological institutions, that it is morally wrong for the innocent to suffer the penalty of the guilty. Let us face this objection honestly and earnestly, for our eternal destiny turns on this one point. **Is it morally wrong for the innocent to bear the sins of the guilty?**

In the first place it is not morally wrong, because God would not do morally wrong, and God did let the innocent suffer the penalty of the guilty. The language of Scripture teaching that Jesus suffered the penalty of our sins for us is plain and simple,

MY SUBSTITUTE

When I was a boy at school, I saw a sight I can never forget—a man tied to a cart and dragged through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For many offenses? No; for one offense. Did any of the townsmen offer to divide the lashes with him? No; he who committed the offense bore the penalty all alone. It was a penalty of a changing law, for it was the last instance of its infliction.

When I was a student at the university, I saw another sight I can never forget—a man brought to die. His arms were pinioned; his face was pale as death. Thousands of eager eyes were upon him as he came from the jail.

Did any man ask to die in his place? Did any friend come and loose the rope and say, "Put it around my neck; I will die instead?" No; he underwent the sentence of the law. For many offenses? No; for one offense of robbery. He broke the law at one point, and died for it. It was the penalty of a changing human law in this case also; it was the last instance of capital punishment being inflicted for that offense.

I saw another sight I shall never forget—myself a sinner, standing on the brink of eternal punishment in the lake of fire. For one sin? No; for many sins committed against the unchanging laws of God. I looked again, and beheld, Jesus Christ became my Substitute. He bore in His own body on the tree all punishment for my sin. He died on the cross that I might live in glory. He suffered—the Just for the unjust—that He might bring me to God. He redeemed me from the curse of the law. I sinned and was condemned to eternal punishment. He bore the punishment and I am free.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

The Life And Ministry Of Paul

NUMBER TWENTY-SIX: "PAUL AND THE LORD'S SUPPER"

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."—1 Cor. 11:2.

I don't suppose that there is any doctrine that was ever preached in the Bible that has not been perverted by man and the Devil. For example, take the doctrine of baptism. I can't understand how anyone can read the Bible and believe that baptism should be anything else but immersion, yet, as you well know, it is surely grossly perverted in this respect.

Or take the doctrine of salvation. To me the Word of God is abundantly clear that we are saved by grace through faith, apart from any works on our be-

half, yet in the majority of so-called churches there is at best only a mixture of truth along with an abundance of error that is being preached; for whereas the Bible teaches salvation by grace, the majority of individuals will preach salvation by works, or salvation by the city's water-works.

The same is certainly true when we come to the Lord's Supper. How abundant are the perversions! Over and over again in my ministry I have come face to face with these perversions relative to the Lord's Supper.

For example, we have mentioned before the statement of Mr. DeHaan who conducts a radio Bible class from Grand Rapids. On one of his programs, the con-

tents of which later were printed in a book, he sought to encourage folk to take the Lord's Supper regardless of the elements that might be used. He went so far as to say that if there were nothing else available, then it would be perfectly all right for an individual to use a banana and the milk of a coconut to observe the Lord's Supper.

Of course you recognize the fact immediately that his position was that it made no difference as to the elements, and irrespective of the elements, we should enter into the spirit of the thing and take the Lord's Supper regardless.

Every time I think about his statement, I think also of the first (Continued on page 2, column 3)

The law of God required a perfect righteousness I never had. Again I looked unto Him and found that "Christ is the end of the law to everyone that believeth." The law required spotless purity, and I was defiled with sin. Again I looked unto "him who loved us and washed us from our sins in his own blood."

I was a child of Satan, a child of wrath; "but as many as received him (Christ) to them gave he the right to become the children of God, even to them that believe on his name." And I found in Him not only my Substitute, but the full supply of every need of my life.

I long to tell you of this Saviour, "for there is none other name under heaven whereby we must be saved."—Sir James Simpson, M. D., inventor of chloroform.

CHRISTMAS IS COMING

Christmas is not far away, and al- many people have made careful preparation for it. But whether we have made plans or not, I can save you a guarantee—100% of what you to spend! That's right, and here's you can save:

Don't observe Christmas! "What?" Probably ask, "Don't observe Christ- Yes, that's right, don't observe Christmas.

Probably think I am a heathen for that. Well, don't be offended at I am going to say, but . . . you are a heathen, if either of us is the heathen. Come? Simply because Christmas is a heathen holiday.

You're silly," you say, "Christmas is Christ's birthday."

Is it, now? If you will not get mad, you in on a little secret. Here it is: **Christmas is not Christ's birthday.**

Wait a minute, Buster, please . . . get mad at me for stating plain Let me ask you a question: **Who told you that Christmas is Christ's birth-**

everybody just knows it is, huh?

That crowd is not exactly right, neither the Bible nor history tells us the exact date.

Why Christmas?" you ask.

Like I said, Christmas is a **heathen** celebration. Just check up for yourself in any good encyclopedia. You don't have to find a word for it. You'll find by check- ing that Christmas is an ancient celebra- tion from old Babylon.

What about the churches that cele- brate it as the birthday of Christ?"

Dr. M., what do you say? You don't know?

Permit me to tell you what you can find in any reliable reference book: the Catholic Church brought in the Christmas celebration years ago as a way of counteracting heathen celebra- tions and getting heathen "converted" to the Catholic Church. Now, that is just a historical fact, not a notion of mine. **Check it yourself.**

Now, where does the Bible tell us to observe the birthday of Christ?

Well, it's there, isn't it?"

Yes, it sure isn't. We celebrate His birth every Sunday and His death on the Lord's Supper, but we are not told to observe His birth.

Well, you'd be surprised what people think is right, that isn't in the Bible at all. **Remember, now, check for yourself.**

Another way to save is this:

Don't buy any Christmas gifts for

anybody!

"Wow! You are a nut," you may say.

OK, maybe so. But if you have been curious enough to read this far, you might as well read this "nutty" tract a little further.

Now, I'm not joking when I tell you not to buy any gifts. Many Christians have the idea that they are under obliga- tion to friends, family, and relatives to buy gifts. Why, some even think they are under obligation to God to buy these persons gifts!

Why? They think that since the "wise men" brought gifts to Christ after His birth, they ought to give presents, too. But the monkey-wrench in this situation is that the "wise men" gave their gifts to Christ, not to each other! (Matt. 2:1-11).

Now, isn't it strange how people get things all warped? Whoever heard of ob- serving a person's birthday by giving gifts to someone else? Wonder what Christ thinks about that? What would you think if somebody did you that way on your birthday?

Another thing:

3. Don't buy a Christmas tree or decora- tions, and don't play "Santa Claus."

Oh, I am cruel, am I not? Rob little kiddies of dear old Santa. Well, there's not much difference between the spelling of **Santa** and **Satan**, and I doubt not that they are close akin to each other. Satan, the Bible says, is "the father of the lie" (John 8:44), and if he's not the singular papa of the old Santa lie, then who is? With God a lie is a lie, not a joke, gag, or tale. Listen to this verse:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:36.

Now, at the judgment, men are going to look mighty stupid when they try to tell God what they would like to tell me about "playing Santa Claus."

Incidentally, about that Christmas tree, here's a passage you might like to read:

"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven: for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."—Jer. 10:2-4.

Now, that's what God said about some- thing similar to our modern Christmas tree. Did you know that the modern tree is just a continuation of the practices of the heathen? That's right, and God said,

become enamoured with the things of the world to the extent that we even forget the death of Jesus Christ in our behalf. Therefore, our Lord, knowing this, and wanting to call it to our attention periodically, and want- ing to be sure that we do not forget that His Son died for our sins, gave to us the Memorial Supper. He said, "As oft as you do it, you are doing it in remem- brance of me."

Brother, sister, when you come

A book which shows the Babylonian background of such traditions as "Easter" and "Christmas."

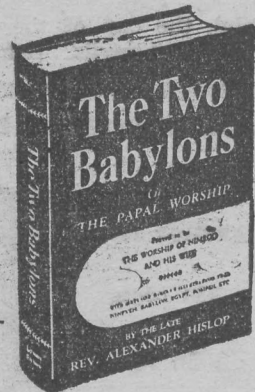
The Two Babylons

By
Alexander
Hislop

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This book compares Roman Cath- olicism with the religion of old Baby- lon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

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to take the Lord's Supper you have no business to think about your loved ones, your relatives, or your friends. You have no busi- ness to think about your occupa- tion, your position, or your job. You have no business to allow your mind to wander over the things of this world, but rather we are to take the Lord's Supper in remembrance of the Lord Jesus Christ. When you break the bread and drink the wine, it is to tell us of that one whose body was broken and whose blood was spilled, who gave His life for us at Calvary. Beloved, there is a backward look—a past look, in the Lord's Supper.

II.

PRESENT RESTRICTIONS.

The Lord's Supper is restricted to one church. Paul said:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the com- munion of the body of Christ? For we being many are one bread, and ONE BODY: for we are all partakers of that one bread."—I Cor. 10:16, 17.

Now, beloved, what is the body that Paul is referring to? Listen: **"Now ye are the body of Christ, and members in particular."—I Cor. 12:27.**

Paul is giving the Lord's Sup- per to the church at Corinth, and he says to them, "Ye are one body." Therefore this body is the church at Corinth. So, beloved, the Lord's Supper is restricted first of all to one church.

I often think of our Bible Con- ference. If ever there could be a time when it might be appropriate

"Learn not the way of the heathen."

Now, I have told you how to save all the money that you would waste at Christ- mas. I have given you the best reasons in the world—Bible reasons—why you should save your money.

If you are a Christian, let me seriously beg you not to disgrace your Christ by participating in heathenish Christmas. Don't burden yourself with the things of the world. You are under no obligation to observe Christmas—no, not to anyone! However, you are under obligation to God to **renounce** such unscriptural, heathenish customs. Take your stand for Him! Only headaches, heartaches, nightmares, bur- dens—both physical, spiritual, and finan- cial—are in store for the **disobedient**.

In closing, think upon this:

"For ye are bought with a price: there- fore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:20.

Five Facts About "Christmas"

1. "Christmas" did not originate with God, but with the heathen of Babylon (see any good encyclopedia for the facts).

2. "Christmas" is not Christ's birthday, but the so-called birthday of the son of the Babylonian "queen of heaven."

3. Neither God the Father, the Son, nor the Scriptures teach us by command or example to celebrate the birth of Christ. Thus, such a celebration can only be a "commandment of men" (Matt. 15:9).

4. The Roman Catholic church brought this pagan celebration over from Babylon and tacked the name of Christ to it, in order to overawe the heathen and gain "converts."

5. It was not until the third and fourth centuries A. D. that any professing Chris- tians observed "Christmas," and then it was opposed by sound churches. Chrysos- tom wrote in the year 380 A. D.—"It is not yet ten years since this day was made known to us." (Vol. II, page 352. Moni- turn in Hom. de Natal. Christ).

God Says:

"But in vain they do worship me, teach- ing for doctrines the commandments of men."—Matt. 15:9.

"Learn not the way of the heathen."—Jer. 10:2.—B. L. R.

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preacher. The people themselves drank wine and ate a little piece of bread, but they didn't observe the Lord's Supper, for the Apos- tle Paul said that the Lord's Sup- per was restricted to one place. He said, "when you come together in one place," to observe the Lord's Supper, and not when you are scattered all over the listen- ing area of the radio station.

The Lord's Supper is restricted to the church.

"For first of all, when you come together IN THE CHURCH."—I Cor. 11:18.

A church can adjourn to meet in a sick room or in a hospital to take the Lord's Supper, pro- vided the church adjourns to meet at that particular place for that particular purpose. However, I have no business going to a sick room, or to a hospital, or any place where there is a sick one confined to observe the Lord's Supper on my own authority.

I say to you, beloved, a church can do so. In fact, a church of which I was pastor did that on one occasion. A man was ill. He was a saved man. In calling on him one day he said, "Brother Gilpin, I'd like to be able to come to church once again and take the Lord's Supper before I die, but I'll never be able to do it." I said, "If you would like to do so, our church will meet here at your house and observe the Lord's Sup- per," and we did so. By vote of the church, the church met at this man's house and observed the Lord's Supper in his home, but you will notice that we lived in the light of the Scripture, for the Scripture says, "When ye come together in the church." The church came together for the ob- servance of this Memorial Supper.

I get catalogues from various church supply houses and one thing I always notice that is ad- vertised is a pastor's individual communion service. It is a little box about the size of a lunch box, and in that box is a wine kit, about a half dozen cups, and a container for the carrying of the bread. It is a very complete kit so the pastor can get into a home or into a sick room and observe the Lord's Supper for that indi- vidual who may be ill. I am satisfied that there is many a preacher who doesn't think he is fully equipped until he has his own individual communion ser- vice that he can carry with him when he goes into a home. Be- loved, that is contrary to the Word of God, for the Bible says that the Lord's Supper is to be restricted to the church.

The Lord's Supper is restricted to saved people.

(Continued on page 4, column 4)

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"FIFTY YEARS IN THE CHURCH OF ROME"—

WAFFER WORSHIP

By CHARLES CHINIQUY

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

I have often been asked: "Was it possible that you sincerely believed that the wafer could be changed into God by you?" And, "Have you really worshipped that wafer as your Saviour?" To my shame, and to the shame of poor humanity, I must say "Yes." I believed as sincerely as every Roman Catholic priest is bound to believe it, that I was creating my own Saviour-God every morning by the assumed consecration of the wafer; and I was saying to the people, as I presented it to them, "Ecce Agnus Dei"—"This is the lamb of God, who takes away the sins of the world; let us adore Him," and prostrating myself on my knees I was adoring the god I had made by myself, with the help of my servant; and all the people prostrated themselves to adore the newly made god!

I must confess, further, that though I was bound to believe in the existence of Christ in heaven, and was invited by my church to worship Him as my Saviour and my God, I had, as every Roman Catholic has, more confidence, faith, and love towards the Christ which I had created with a few words of my lips than toward the Christ of Heaven.

My church told me, every day of my life, and I had to believe and preach it, that though the Christ of heaven was my Saviour, He was angry against me on account of my sins; that He was constantly disposed to punish me, according to His terrible justice; that He was armed with lightning and thunder to crush me; and that, were it not for His mother, who day and night was interceding for me, I should be cast into hell which my sins had so richly deserved. All the theologians, with St. Ligouri at their head, whose writings I was earnestly studying, and which had received the approbation of infallible Popes, persuaded me that it was Mary whom I had to thank and bless, if I had not yet been punished as I deserved. Not only had I to believe this doctrine, but I had to preach it to the people. The result was for me, as it is for every Roman Catholic, that my heart was really chilled, and I was filled with terror every time I looked to the Christ of heaven through the lights and teachings of my church. He could not, as I believed, look to me except with an angry face; He could not stretch out His hand towards me except to crush me, unless His merciful mother or some other mighty saint interposed their saving supplications to His just indignation. When I was praying to that Christ of the Church of Rome, my mind was constantly perplexed about the choice I

should make of some powerful protector, whose influence could get me a favorable hearing from my irritated Saviour.

Besides this, I was told, and I had to believe it, that the Christ of heaven was a mighty monarch, a most glorious king, surrounded by innumerable hosts of servants, officers and friends, and that, as it would not do for a poor rebel to present himself before his irritated King to get His pardon, but he must address himself to some of His most influential courtiers, or to His beloved mother, to whom nothing can be refused, that they might plead his cause; so I sincerely believed that it was better for me not to speak myself to Jesus Christ, but to look for some one who could speak to me.

But there were no such terrors or fears in my breast when I approached the Saviour whom I had created myself! Such an humble and defenseless Saviour, surely, had no thunder in His hands to punish His enemies. He could have no angry look for me. He was my friend, as well as the work of my hands. There was nothing in Him which could inspire me with any fear. Had I not brought Him down from heaven? And had He not come into my hands that He might hear, bless, and forgive me?—that He might be nearer to me, and I nearer to Him?

When I was in His presence, in that solitary church, there was no need of officers, of courtiers, of mothers to speak to Him for me. He was no longer there a mighty monarch, an angry king, who could be approached only by the great officers of His court; He was now the rebuked of the world, the humble and defenseless Saviour of the manger, the forsaken Jesus of Calvary, the forgotten Christ of Gethsemane.

No words can give any idea of the pleasure I used to feel when alone, prostrated before the Christ whom I had made at the morning mass, I poured out my heart at His feet. It is impossible for those who have not lived under those terrible illusions to understand with what confidence I spoke to the Christ who was then before me, bound by ties of His love for me! How many times, in the colder days of winter, in churches which had never seen any fire, with an atmosphere, 15 degrees below zero, had I passed whole hours alone, in adoration of the Saviour whom I had made only a few hours before! How often have I looked with silent admiration to the Divine Person who was there alone, passing the long hours of the day and night, rebuked and forsaken, that I might have an opportunity of approaching Him, and of speaking to Him as a friend to His friend, as a repenting sinner to his merciful Saviour. My faith—I should rather say my awful delusion, was then so complete that I scarcely felt the biting of the cold! I may say with truth, that the happiest hours I ever had, during the long years of darkness into which the Church of Rome had plunged me, were the hours which I passed in adoring the Christ whom I had made with my own lips. And every priest of Rome would make the same declaration were they questioned on the subject.

It is a similar principle of monstrous faith that leads widows in India to leap with cries of joy into the fire which will burn them into ashes with the bodies of their deceased husbands. Their priests have assured them that such sacrifice will secure eternal happiness to themselves and their departed husbands.

In fact, the Roman Catholics have no other Saviour to whom they can betake themselves than the one made by the consecration of the wafer. He is the only Saviour who is not angry with them, and who does not require

the mediation of virgins and saints to appease His wrath. This is the reason why Roman Catholic churches are so well filled by the poor blind Roman Catholics. See how they rush to the foot of their altar at almost every hour of the day, sometimes long before dawn! Go to some of their churches, even on a rainy and stormy morning, and you will see crowds of worshippers, of every age and from every grade of society, braving the storm and the rain, walking through mud to pass an hour at the foot of their tabernacles!

How it is that Roman Catholics, alone, offer such a spectacle to the civilized world? The reason is very simple and plain. Every soul yearns for a God to whom it can speak, and who will hear its supplications with a merciful heart, and who will wipe away her penitential tears. Just as the flowers of our gardens turn naturally towards the sun which gives them their color, their fragrance and their life, so every soul wants a Saviour who is not angry but merciful towards those who come to Him. A Saviour who will say to the weary and heavy laden: "Come unto me and I will give you rest." A God, in fine, who is not armed with thunder and lightning, and does not require to be approached only by saints, virgins and martyrs; but who, through his Son Jesus, is the real, the true, and the only friend of sinners.

When the people think there is such a God—such a loving Saviour to be found in the tabernacle it is but natural that they should brave the storms and the rains, to worship at His feet, to receive the pardon of their sins.

The children of light, the disciples of the Gospel, who protest against the errors of Rome, know that their Heavenly Father is everywhere ready to hear, forgive, and help them. They know that it is no more at Jerusalem, nor on this or that mountain, or at church that God wants to be worshipped (John 4:21). They know that their Saviour liveth, and is everywhere ready to hear those who invoke His name; that He is no more in that desert, or in that secret chamber (Matt. 25:26). They know that He is everywhere—that He is ever near to those who look to His bleeding wounds, and whose robes are washed in His blood. They find Jesus in their most secret closets when they enter them to pray; they meet Him and converse with Him when in the fields, behind the counter, traveling on railroads or steamers—everywhere they meet with Him, and speak to Him as friend to friend.

It is not so with the followers of the pope. They are told contrary to the Gospel (Matt. 24:23) that Christ is in this church—in that secret chamber or tabernacle! Cruelly deceived by their priests, they run, they brave the storms to go as near as possible to that place where their merciful Christ lives. They go to the Christ who will give them a hearty welcome—who will listen to their humble prayers and be compassionate to their tears of repentance.

Let Protestants cease to admire poor deluded Roman Catholics who brave the storm and go to church even before the dawn of day. This devotion, which so dazzles them, should excite compassion, and not admiration! for it is the logical result of the most awful spiritual darkness. It is the natural consequence of the belief that the priest of Rome can create Christ and God by consecration of a wafer, and keep Him in a secret chamber.

The Egyptians worshipped God under the form of crocodiles and calves. The Greeks made their gods of marble or of gold. The Persians made the sun his god. The Hottentots make their gods with whalebone, and go far through the storms to adore them. The Church of Rome makes her god out of a piece of bread! Is this not idolatry?

New Guinea Mission Report, Aug. 1961

Providence Baptist Church, Henderson, Texas	\$ 50.
Grace Baptist Church, Melbourne, Florida	15.
Bethel Baptist Church, Phillipsburg, Kansas	16.
West Side Baptist Church, Emporia, Kansas	10.
Katy Baptist Church, Fairmont, W. Va.	25.
Faith Baptist Church, Hurst, Texas	13.
Grace Baptist Church, Springfield, Missouri	20.
Tabernacle Baptist Church, Tulsa, Oklahoma	50.
Bethany Baptist Mission, Huntington, W. Va.	35.
Bible Baptist Church, Broken Arrow, Oklahoma	15.
Valles Mines Baptist Church, Bonne Terre, Missouri	100.
Macedonia Baptist Church, Chicago, Illinois	100.
Calvary Baptist Church, McLeansboro, Illinois	12.
Woodlawn Terrace Baptist Church, Memphis, Tenn.	50.
Kings Addition Baptist Church, South Shore, Ky.	12.
Temple Baptist Church, Rocky Mount, N. C.	25.
Margret Tuner, Beaty, Florida	5.
Mrs. Harry F. Hall, Minnesota	2.
Jess Whalen, Ohio	12.
Marvin Long, Kentucky (4 offerings)	16.
Dale M. Reel, Virginia	5.
Ralph E. McIlrath, Indiana	20.
Mrs. Frank Moore, Kansas	10.
Carroll Hunter, Indiana	10.
TOTAL	\$642.

Send offerings to: New Guinea Missions, Macedonia Baptist Church
2501 North Maplewood, Chicago, Illinois.

From the year 1833, to the day that God in His mercy opened my eyes, my servant had used more than a bushel of wheat flour to make the little cakes which I had to convert into the Christ of the mass. Some of these I ate; others I carried about with me for the sticks, and others I placed in the tabernacle for the adoration of the people.

I am often asked, "How is it that you could be guilty of such a gross act of idolatry?" My only answer is the answer of the blind man of the Gospel: "I know not; one thing I know, that, whereas I was blind, now I see." (John 9:25).

"Life And Ministry Of Paul"

(Continued from page 3)

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."—1 Cor. 10:21.

I think of the soldier boys who took the Lord's Supper, so-called, prior to going into battle. I think of the churches where they invite everybody to come to the Lord's table. I say to you, you cannot eat the cup of the Lord and the cup of devils.

I remember years ago when I was just a boy preacher that I went to a Campbellite service one Sunday afternoon. In that service they observed, as they always do every Sunday, the Lord's Supper. The pastor, in making the presentation of it, said, "We do not restrict anybody. If you are a church member, regardless of what church you may be a member of, or if you are not a member of any church, we do not restrict anyone. The Supper is for sinners, and we invite all sinners, whether in the church or outside the church, to take the Lord's Supper with us."

Beloved, when he said this, my mind rebelled, for in the light of this text I know that he was wrong. Paul said, "Ye cannot drink the cup of the Lord, and the cup of devils." Beloved, I say

to you, the Lord's Supper is restricted to saved people.

The Lord's Supper is restricted to one cup.

"THE CUP of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10:16.

Years ago it was called to attention that the word "cup" here would not allow anything but one container. Immediately I rebelled just a little bit at the thought. Like a woman said to me years later, "Brother Gilpin, we try to train our children to be sanitary in school and tell them to drink out of only one cup, and you ruin the whole thing with the Lord's Supper, for you have everybody drinking out of the same cup." She said, "The Lord only knows what kind of a disease we could get." I said, "Now, Sister, after everybody has drunk out of the one cup, would you name what kind of a disease it would be when your germs and my germs and everybody else's germs were mixed up. It would be hard to find a name for that disease."

As I say, when I first began to think about it, I rebelled like she did. All through the years, when I have had a conviction that ought to be just one cup, at the same time there has been that selfish rebellion inside me thinking that maybe from a sanitary point of view I have done wrong. However, a few months ago I began to read the Bible as to what God said about the Lord's Supper, and in every instance where the Lord's Supper is mentioned I found that it is one cup that is mentioned. Listen:

"And he took THE CUP, and gave thanks, and gave it to them, saying, Drink ye all of it." Mt. 26:27.

"And he took THE CUP, and when he had given thanks, he gave it to them; and they all drank of it."—Mark 14:23.

"Likewise also THE CUP is the new testament in my blood, which is shed for you."—Luke 22:20.

Here are three specific accounts of the observance of the Memorial Supper, and each of them refer to it as "the cup."

One fellow asked me during our recent Bible Conference as to our observance of the Memorial Supper, and I told him that we used just one cup. He said, "Well, I think that is right, but I have a problem that comes to my mind. The church at Jerusalem was a big church. How do you suppose they had a cup big enough to observe the Lord's Supper at one time?" I said to him, "Well, brother, my problem has never bothered me because the church I am pastor of doesn't have to worry about getting a cup big enough for us to observe the Lord's Supper at one time. However, if the time ever comes that we have to worry about the size of the cup in relation to it, I will be the first to worry." (Continued on page 13, column 1)

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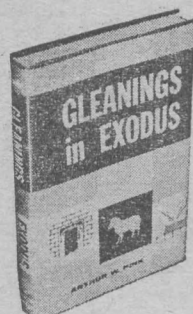
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The Shield of Faith

By CHRISTMAS EVANS

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." -- Eph. 6:16.

The Christian is engaged in a warfare, "not against flesh and blood, but against principalities and powers, against the rulers of

the darkness of this world, against spiritual wickedness" — or wicked spirits — "in high places;" who go about like roaring lions, seeking whom they may devour; assailing the servants of Christ even on their high places — their Pizgahs, their Tabors, their Olivets; swarming up from the sea of corruption within and

around us, like the frogs in Egypt, and entering into our very bed-chambers and closets of devotion.

These spiritual adversaries must be opposed with *spiritual armor*; and the apostle has here given us a complete set of weapons for fighting, and a complete panoply for defense. The Roman armor consisted of several parts, all of which Paul makes use of figuratively, to represent the several Christian graces by which we resist our subtle, deceitful, and invisible enemies. As the articles to which he alludes constituted a complete coat of arms, and the soldier was not prepared for the field without the whole; so the Christian graces which they represent are all of them important, "that the man of God may be perfect, thoroughly furnished unto every good work."

Some of these heavenly qualities may appear brighter at particular times in one Christian than in another; but the whole list is indispensable to every spiritual warrior. Abraham may excel in *faith*, Moses in *meekness*, Job in *patience*, Daniel in *courage*, Peter in *zeal*, Paul in *humility*, and John in *love*; but each must have the entire armor, though different occasions may require the use of different articles in the catalogue. That you may be able to stand in the evil day, you must have the *shoes of peace*, to preserve your feet; the *girdle of truth*, to strengthen your loins; the *helmet of hope*, to defend your heads, the *breastplate of righteousness*, to cover your hearts; the *sword of the Spirit*, to cut your way through the col-

umns of the foe; "And above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."

It is only to this article last mentioned, that we would now call your attention; in the consideration of which, let us notice, first, The nature of faith; and secondly, Its importance and utility as a shield.

I

There are many passages in the Word of God which show the excellence of faith; but there is only one passage which contains an *exact definition of faith*; and that you will find in the first verse of the eleventh chapter of Paul's epistle to the Hebrews: "Now *faith is the substance of things hoped for, the evidence of things not seen*" — or, as it may be read — the confidence of things hoped for, the conviction of things not seen.

I am surprised that divines have taken so little notice of this passage, in treating of the nature of faith. Generally, they wander in the wilderness without a guide; they put out to sea without compass, chart, or helm. Some of them make faith everything, and others make it almost nothing. According to the apostle's definition, it consists of these two things: — a conviction of the truth of the gospel testimony relative to things invisible, and a confidence in the character and word of the invisible Testifier. This is a common-sense definition. Here is no mystification or obscurity. In this way the term faith is understood by all men. In the ordinary transactions of business, we seldom mistake each other on this subject; why should we in the great concern of salvation pending between us and God?

Here is a man who has a note for an amount sufficient to support him comfortably, where he to live a thousand years. Still he appears very unhappy — full of doubts and fears about his future subsistence. Ask him — "Friend, what think you of that note? is it genuine?"

"O yes," he replies, "I am perfectly satisfied that it is genuine."

"What is the reason, then, that you are not more cheerful and happy?"

"Alas, I have no confidence in the bank."

The man is without faith. True, he believes — he believes that the note is not a counterfeit — he is well satisfied of its genuineness; but such a belief is not sufficient, while he is suspicious of the bank — produces no change in his feelings or his conduct. But if, in addition to his conviction of the genuineness of the note, he could be satisfied of the goodness of the bank, then you should find him quite another man. These two things united constitute faith: Believing the truth of the gospel respecting things unseen; and trusting in the power and faithfulness of God, through our Lord Jesus Christ, to fulfil his promises. This is the faith that justifieth the ungodly; this is the faith that overcometh the world.

Now every one of you believes the truth of the gospel; but the promises of the gospel, which are worthy of all acceptance, some of you have not accepted — are no more influenced by them than if they did not belong to you. The gospel contains a pearl of great price — "an inheritance incorruptible, undefiled, and that fadeth not away;" but your confidence in the promise is feeble and inefficient — does not lead you to prayer — does not influence your conduct, so as to bring you in possession of this heavenly treasure. You have no faith. You have one of the elements of faith, but not the other. You have the belief, but not the confidence — that part of faith which belongs to the intellect, but not that which belong to the heart. Therefore you are still poor, and naked, and miserable.

The Holy Scriptures record many admirable instances of true faith; in which confidence in the character, the providence, and the promises of God, rises into the most perfect assurance. Behold those women on the bank of

(Continued on page 6, col. 1)

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The Shield Of Faith

(Continued from page 5)
 the Nile. They are making a basket of bulrushes, and pasturing it with bitumen. Placing the infant Moses therein, they commit the frail ark to the floods. Joche-

bed, why dost thou not fear that the child will be drowned? "I believe the promises of God, I believe that he will do good unto his people. I trust in him for the salvation of Israel."

See that old man on mount Moriah. He has built a rude al-

tar, and laid fire and wood thereon. He has bound his own son — his only son — his well-beloved Isaac, and is about to offer him as a sacrifice. Abraham, stay thy hand. Wilt thou slay thy only son? Then what will become of the promise? "My mind is easy, I will obey God. I believe he is able to raise Isaac from the dead. I feel assured that he will return home with me alive, and that from him will spring the Messiah." So Abraham determined to offer Isaac upon the altar, for he confied in the promise — "In Isaac shall thy seed be called."

We have another instance in the Centurion whose servant (Continued on page 7, col. 1)

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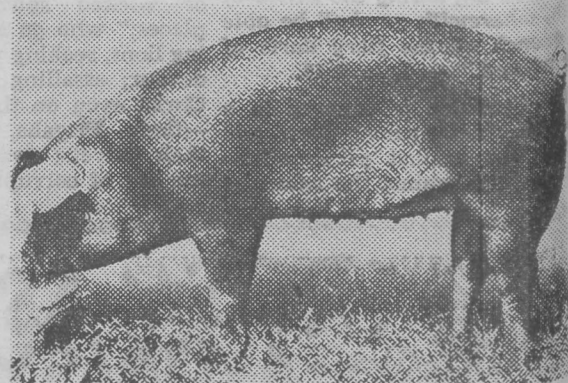
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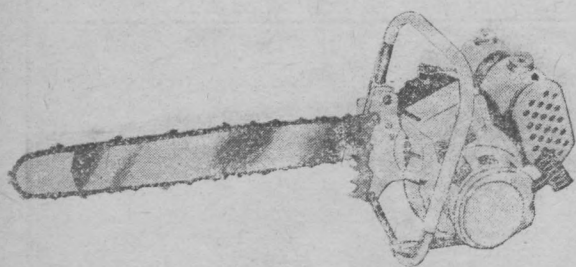


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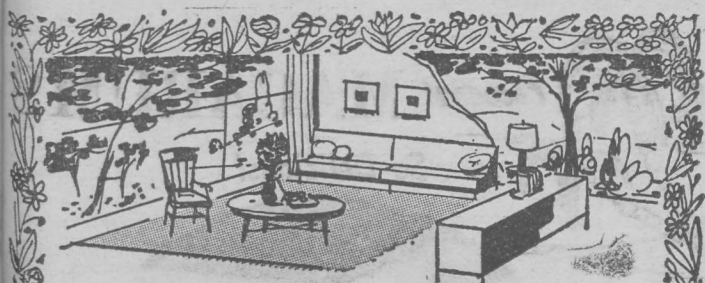


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The Shield Of Faith

Continued from page six)
healed by our Lord. He had perfect confidence in the word of Christ, even though Christ had given him no promise. "Only say the word," said he, "and my servant shall be healed. Thy word created the world; thy word has quickened the dead; and thy word will accomplish a cure without a remedy to my house." This is an evidence of remarkable faith; and the Lord testified — "I have not seen so great faith, no, not in Israel."

Whatever the object of faith, it is always the same in its nature, though not always the same degree. Christ said to his disciples — "O ye of little faith!" the apostle saith of Abraham "He was strong in faith, giving glory to God." Faith is represented in the Scriptures by a

variety of expressions, such as — believing the testimony of God — relying or staying upon the Lord — waiting upon him — trusting in him — looking unto him — coming to Christ — putting on the Lord Jesus — committing the keeping of the soul to him, as unto a faithful Creator. These different expressions denote the several modifications of faith, and its several degrees of intensity; but they all fall under the apostolical definition noticed above.

The language of the law was — "Do this and live." The language of the gospel is — "Believe on the Lord Jesus Christ, and thou shalt be saved. Christ is the way and the truth, and the life; no man cometh unto the Father but by him. Faith is the eye with which we behold his mercy; faith is the hand by which we receive His blessings; faith is the golden chain which binds us to Him forever. The necessity of faith in the merit and righteousness of our Divine Mediator, to salvation, is a truth which lies scattered over the surface of inspired Scripture. God has always owned and blessed its proclamation in the conversion of souls. It was the article of Luther's emancipation from

legal bondage. It was the master-key which unlocked the iron gates of Antichrist, and poured the true light over all Europe; so that neither pope nor council, nor both together, could hide it again under a bushel.

There is no end to the praises of faith. Faith is the glass that draws fire from the Sun of Righteousness. Faith is the wedding ring that joins the sinner to Christ in an everlasting covenant. Faith is the living principle of all holy obedience, working by love, and purifying the heart. If God command a man to leave his country and his kindred, and go into a strange land — to offer his beloved son as a sacrifice upon the altar — to build an ark on dry ground — to go to the fiery furnace, or the lions' den — to face his exasperated foes at Jerusalem, or hide from them in the caves of the mountains — it is faith that prompts him to the painful duty, and sustains him therein, in spite of improbabilities; and amidst difficulties, dangers, and deaths.

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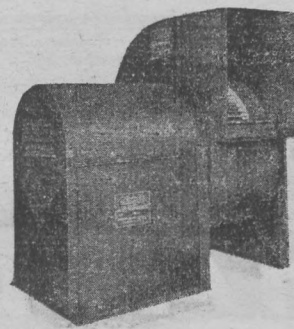
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a shield. "And above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Faith is in some respects the first of all the Christian graces.

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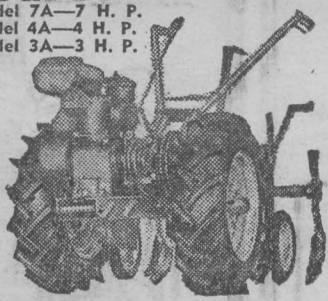
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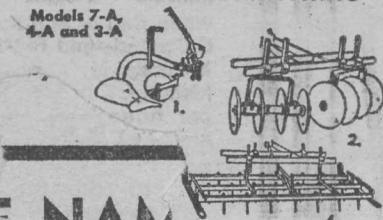
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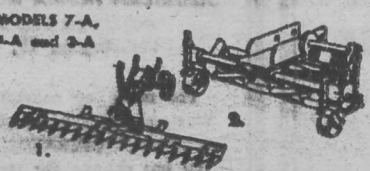
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The Shield Of Faith
(Continued from page 7)

to it all the rest of our lives. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

Love is in some respects superior to faith, and shall live and rejoice before the throne when faith shall have finished its work; but faith is an impenetrable shield, such as love cannot furnish, on the field of battle.

The shield was a broad piece of defensive armor, worn ordinarily on the left arm; and which, being movable, might be used to defend any part of the body. According to Homer, the shields of some of the warriors at the siege of Troy were made of sevenfold thick bull-hides, covered with brass.

The value of "the shield of faith" is seen in the case of David. Look down there in the valley. There is Goliath of Gath, the chief of the giants, blaspheming, and defying the armies of the living God. His spear is as a weav-

er's beam, and his armor-bearer carries before him an enormous shield. And there is a fine looking young man going down to meet him, without any visible weapons, except his shepherd's sling, and five smooth stones from the brook. David! hast thou no fear? Rash youth! is thy unpractised hand able to cope with the mailed champion of Philistia?

"I will go and meet him in the name of my God, for I know that the Lord will deliver him into my hand. God will avenge his people, and vindicate his own honor against the insults of his



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enemies. He who defended me against the lion and the bear will save me from the hand of the blasphemer, and glorify himself this day before the thousands of Israel." He moves on, invincibly shielded by his faith, and the next moment Goliath is slain with his own sword.

Let us look again at the case of Abraham. God said unto him — "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains that I will tell thee of."

Now the enemy assails him, in the persuasive language of natural affection, and carnal reasoning; and every word is like a flaming arrow in the patriarch's heart: — "Abraham! if thou obey this command, thou wilt disobey thereby many other commands. God hath said — "Thou shalt not kill," and

wilt thou shed the blood of thy own child? Canst thou so trample upon the law of God, and all the tender instincts of human nature? How will thy servants regard thee — how will the world look upon thee, after so horrible a deed? What will they think of thy God, when they hear that he has required at thy hand the imolation of thy only son? Will not bring everlasting dishonor upon his name? And what will become of the Divine promise upon which thy faith is built — that from Isaac's loins shall spring the Messiah, the hope of the world? Besides, thou wilt certainly break poor old Sarah's heart; she will never be able to survive the loss, in so dreadful a manner, of her darling boy. I thou hast any feelings of humanity in thy heart, any fear of God before thine eyes, any regard for

(Continued on page 9, col. 2)

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The Shield Of Faith

(Continued from page 8)
the glory of his name among men, refrain from that deed of blood!"

Such were the "fiery darts" which "the wicked one" hurled at the good man's heart, but they fell harmless upon his "shield of faith." "He staggered not at the promise through unbelief." "He conferred not with flesh and blood." He rose up early in the morning, took Isaac and the servants, and set out for the appointed place of sacrifice. He travelled three days toward Moriah, with a settled purpose to cut Isaac's body in pieces, and shed the blood of his heart upon the altar, and burn it to ashes in

the consuming flames. He loved his son as his own soul, but the command of God was dearer to his heart.

"And Abraham said unto his young men — abide ye here with the ass, and I and the lad will go yonder, and worship, and come again to you;" for he firmly believed that God would raise his son from the ashes of the altar, and that they would return together.

I see them ascending the hill — O, what an ascent was that! Never was there a walk so sorrowful till, the great Antitype of Isaac ascended the same mountain to "make his soul a sacrifice for sin." The altar is built, the fire and the wood are placed (Continued on page 10, column 4)

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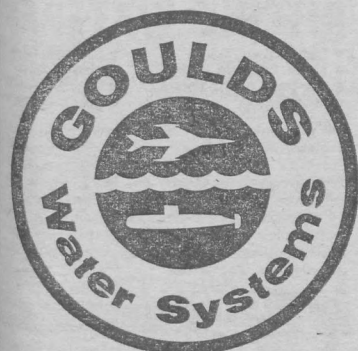
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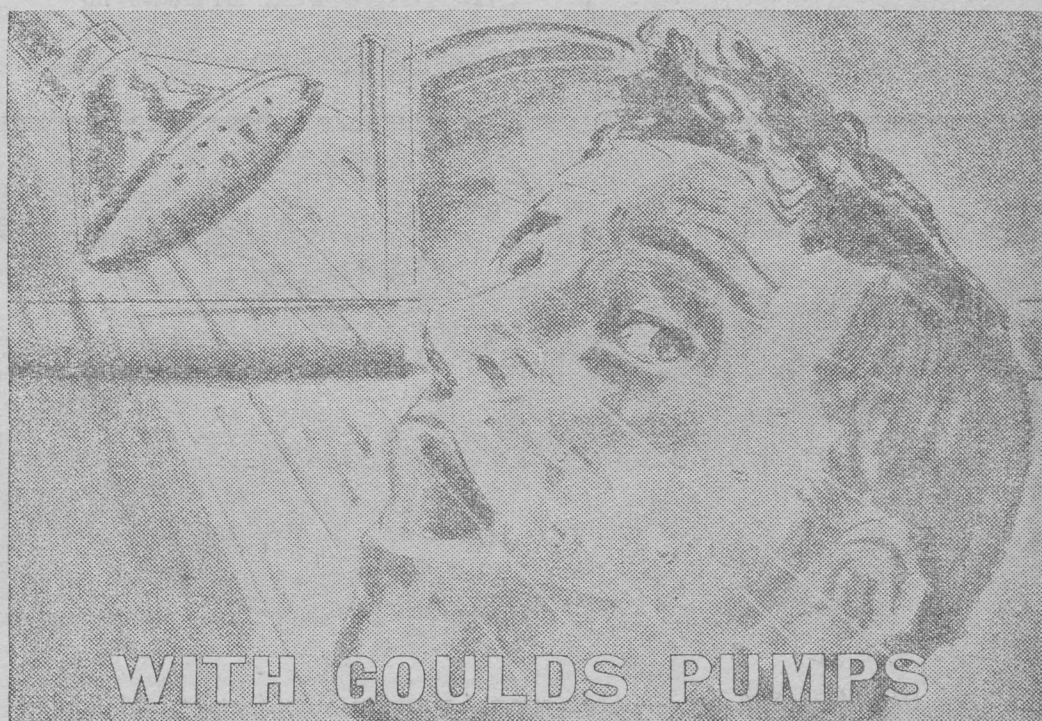
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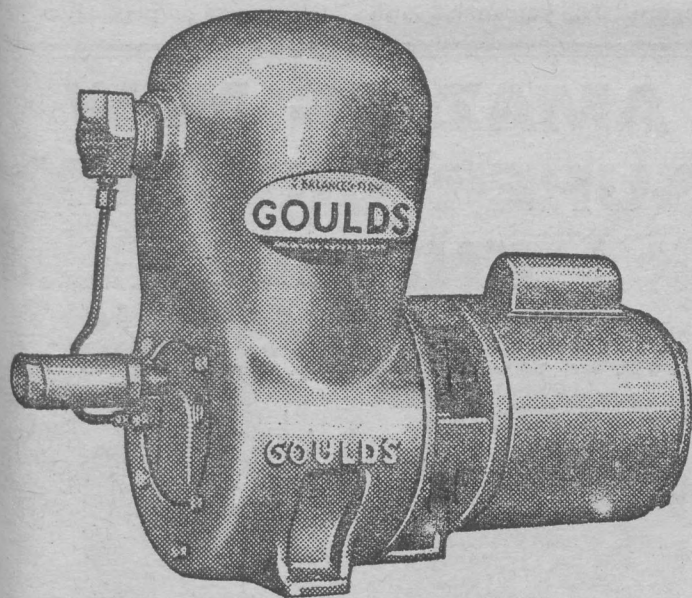
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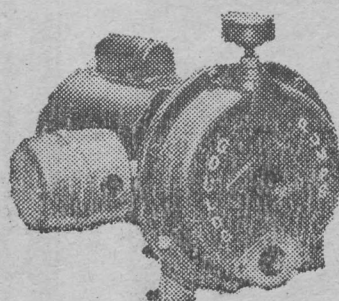
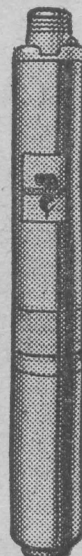
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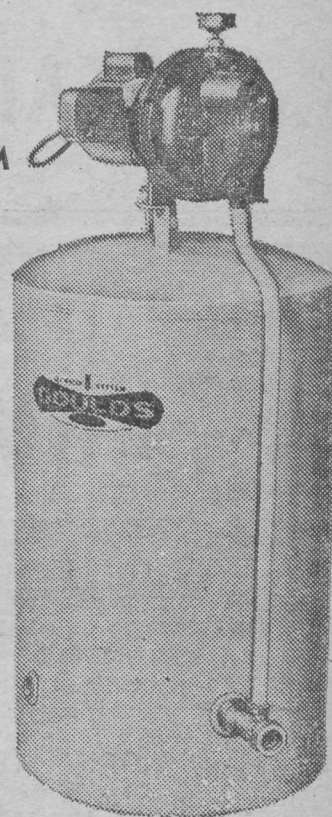
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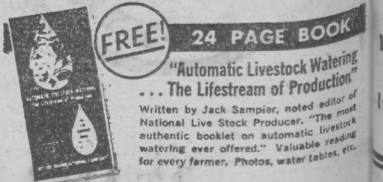
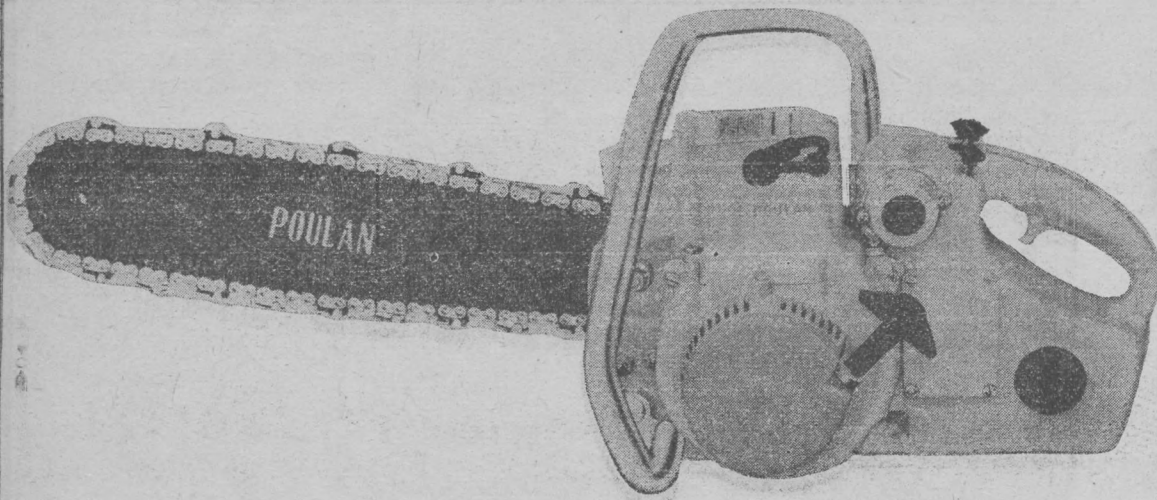
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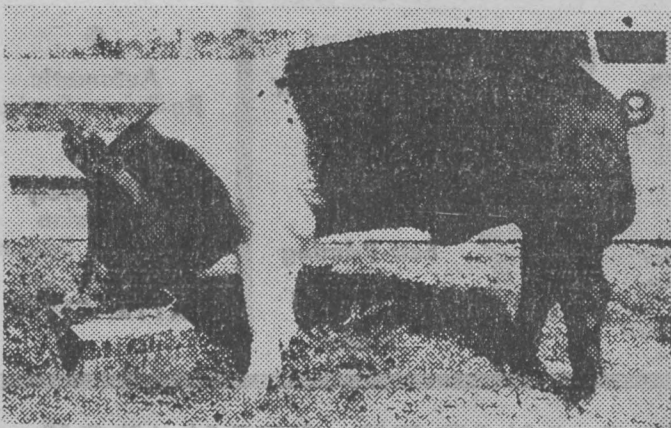
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The Shield Of Faith

(Continued from page 9)
thereon; and O for words to describe the feeling of both father and son, when Abraham laid hold on Isaac, and took the knife to plunge it into his heart! There is a pause. The patriarch's arm is stretched aloft, with the instrument of death. God of mercy! is there no help for a father? Earth cannot speak; but there comes a voice from heaven; and O, with what melody it rings through Abraham's heart! — "Abraham! Abraham! lay not thine hand upon the lad; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

There was the triumph of faith. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered upon his only begotten son, of whom it was said — In Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence also he received him in a figure." The patriarch's faith

quenched "all the fiery darts of the wicked one," which were cast at him in this dreadful trial. The arrows of the orientals were often poisoned at one end, and ignited at the other. It is to this circumstance the apostle alludes. (Continued on page 11, col. 1)

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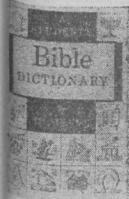
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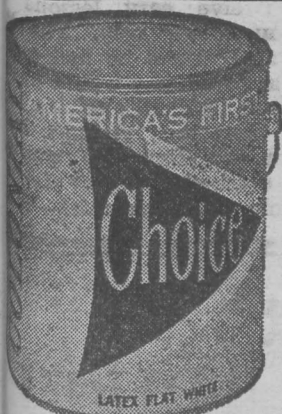
The Shield Of Faith

Continued from page 10)
in the phrase — "the fiery of the wicked," or the wicked. Satan has his quiver full of poisoned and flaming arrows from which the servants of Christ would be much endangered without "the shield of faith." Not one of them at Eve in the garden, and set the whole world on fire, "and it is set on fire of lust." He shot an arrow of lust, and an arrow of fear, and both of them were fully wounded in the back. Not an arrow of covetousness, and another at Ananias and Sapphira; and having no shield of faith, they were slain.
The devil is a fierce and malicious enemy, "going about as a roaring lion, seeking whom he may devour." Fain would he devour all the holy from the earth.

His "fiery darts" inflame the heart with the love of sin, the fear of man, the torments of remorse, and apprehensions of judgment and fiery indignation. But when the heart is shielded by the faith of the gospel — when we clearly understand the truth as it is in Jesus, cordially assent to it, appropriate it experimentally, and surrender ourselves to its sanctifying influence — they have no power to injure, and the Christian is more than conqueror.

"Cast not away, therefore, the beginning of your confidence, which hath great recompense of reward." Grasp firmly the shield. Whatever the aspect of the fight, hold it fast till the end. You will need it through all the campaign. You will need it especially in your contest with "the last enemy, which is death." "Be steadfast immovable, always abounding in the work of the Lord." So shall you be able to testify with Paul, when he anticipated the termination of the warfare — "I have fought a good fight; I have finished my course; I have kept the faith; and henceforth there is laid up for me a crown of righteousness, which the Lord — the righteous judge — shall give unto me in that day."

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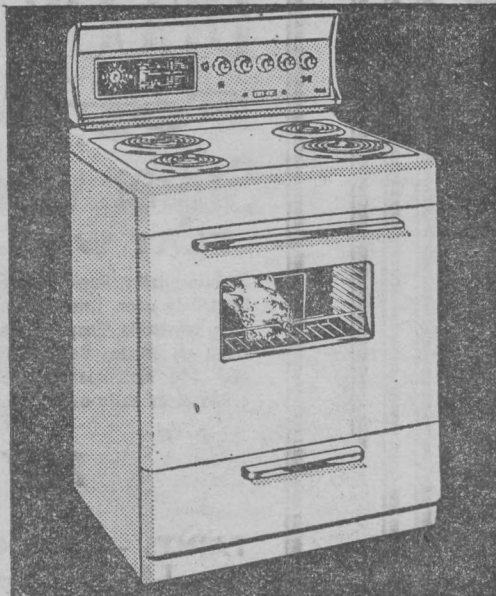
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Rom. 1:16

Poor Old Paul! When he was giving Timothy the qualifications of a bishop, he omitted one of the most important. Particularly, since he was advising a young man. He forgot to tell Timothy to be dynamic.

For, you see, in our twentieth century worship of the youth fad, the Ipana smile, and the Pat Boone personality, a young preacher just has to be dynamic. "We want a young, dynamic pastor." "We want a dynamic speaker for 'M' Night." "Let's get a dynamic preacher for our assembly this summer."

So every (young) preacher wants to know how to be dynamic. Here's how in twelve simple steps:

1. Wear your hair long and learn to shake your head with a certain emphasis that will cause your hair to fall over your right eye. Push your hair back at

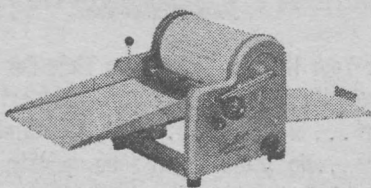
your right at least six times in every sermon. Knot your tie loosely, making it easy to unbutton your collar about the middle of the message.

2. Carry a freshly laundered shirt so you can change immediately after the service. Be sure to mention this publicly. You do perspire a lot. And take your topcoat in the auditorium, even in the summer. Put it on as soon as you finish speaking. Don't slip your arms through the sleeves — just drape it over your shoulders.

3. Build your sermon around the text, "Let us go on." Don't bother to say where or how to get there, just tell the folks to go. This will make you a real "go-getter."

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the new trend is to crumple it and roll it in your hands. The gripping, convulsing action of your hands reveals latent, dynamic power in your personality.

5. Learn to express profuse appreciation. Any event at which you speak should be the most significant and far-reaching ever held. The persons who invited you are those "of whom there is none better in the land."

6. Have your picture made by a good, professional photographer. Ask him to use background lighting to produce the "halo" effect so popular with television and movie stars. Use props if you can, like holding a trumpet or handsaw in one hand, standing behind a mike or desk, or posing with your family if you have as many as five children.

7. Plan your career so as to be an "ex-something" before you start preaching. It will help if you can be an ex-prizefighter,

ex-Catholic, Ex-agnostic, ex-Olympic star, ex-alcoholic, ex-night club entertainer, ex-convict, ex-lawyer, or ex-skin diver. If you have an average experience of just growing up in a Baptist church, take a three-year leave of absence and get some "background."

8. Get a doctor's degree. The two easiest ways include mail order, or getting a friend to start calling you "Doctor" in public. Those who count will catch on. The others don't matter.

9. Use the adjectives "close" or "tight" when referring to your schedule. Select a flight that will necessitate your leaving just before the benediction. "Since I have to slip away to catch my plane before the benediction, there will not be time to meet all of you..." Mention this at the start of the sermon — it's more dynamic then.

10. Build a repertoire of illustration about the executive you just happened to sit next to on a plane. Describe him as "top-flight," "busy," and "confused." Let him be from Chicago or New York, if possible. If not, then some city in the East like Boston or Schnectady. Nothing un-dynamic like Atlanta or Shreveport. Tell how many psychiatrists he had visited before you straightened him out in the last three minutes you were tax-

ing up to the ramp.

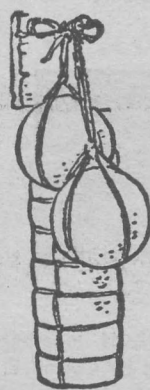
11. Use colored movies of your travels abroad. Colored slides used to be okay, but now — has to be movies — in color, too. Mexico, Cuba, Panama, and Central America have been overworked. You'll have to go further afield. Then there are marvelous opportunities in hi-fi background music. Use the adjective "professional" when describing your movies and music.

12. If an offering is involved, arrange to take it yourself. The you can be sure to get ALL of it. If it is a revival, you can furnish the pastor copy for the letter to be mailed to the entire membership on Tuesday of the last week. You won't have to come out in the open and see the folks can make up for their lack of revival interest by making a worthy offering, but you can say it so they will get the point. Neat psychological trick too. Sort of buying off God for watching television instead of listening to your dynamic sermon.

13. There are other ways to be a dynamic of course. But the first twelve easy lessons will get you a long way. The thirteenth might not be lucky, any way, and then you would have to fall back on Paul's advice about being blameless, vigilant, sober, patient, etc. But who wants to be a cracked ceramic? Let's be dynamic, man, dynamic! — W.L.D.

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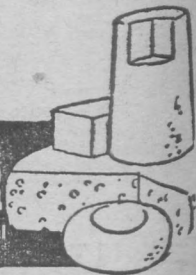
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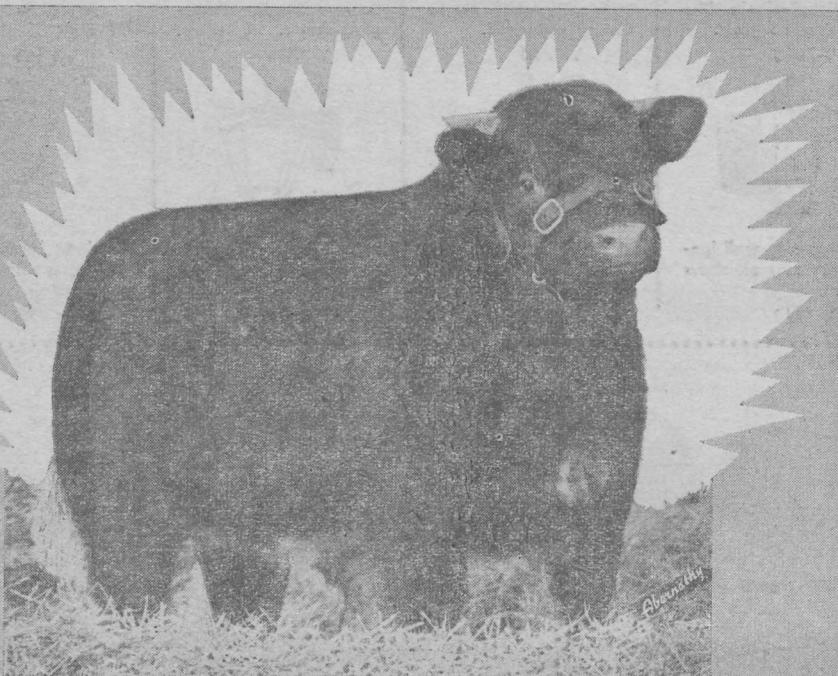
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Examiner Editorials

BILLY GRAHAM—A copy of the October issue of VOICE magazine, published by the Full Gospel Businessmen's Fellowship International, carries a picture of Billy Graham addressing the recent FGBMFI convention in Seattle. The FGBMFI is an organization of Holiness or Pentecostal businessmen whose pet doctrine is the so-called baptism of the Spirit. Pictures throughout the magazine show various ones with hands lifted, some with agonizing facial expressions, praying being made for the "baptism," and hands laid on heads, and the like. Al Roberts was a speaker on the very same program with Graham and the previous issue of VOICE carried his message. Graham told the convention: "I thank you for you and your steadfastness in the faith." Other statements which reveal what a masochistic religious politician Mr. Graham is are as follows:

"I have already read and heard that God The Holy Spirit has been doing in your midst and coming to you and through you for an hour."

"And I need your prayers that God will give to me an infilling of His Holy Spirit, that I may receive the unction and the power of the Spirit of God in the proclamation of the Gospel of our Lord Jesus Christ."

"And people, that 10 years ago would have made fun of you are now engaged in the same type of meetings that you're engaged in, and we believe that there is a revival of the Spirit of God."

In Billy Graham's magazine, VOICE, an article appears in the November issue containing part of a question-and-answer period at Harvard University. Those on the platform, to whom students asked questions, were Graham, Harvard theology professor, Richard Niebuhr, and some others. The article quotes Niebuhr's response to a question involving the virgin birth:

"You want my personal view. My view is that the virgin birth isn't make a bit of difference. I can't get angry at anybody for holding it, but on the other hand I certainly DON'T HOLD IT MYSELF. I'll be glad to tell you my own reflections. THE VIRGIN BIRTH HAS NOTHING TO DO WITH THE MEANING OF JESUS CHRIST AS ONE WHO SUFFERS AND DIES AND RAISED ON OUR BEHALF. I think this would be the heart of the Gospel, or kerygma, as we say today." (Our emphasis).

These are the kind of fellows that Billy Graham hob-nobs with in his union meetings and at other places. While Graham himself says he believes the virgin birth and other such doctrines, he buddies with heretics and he thereby gives aid and comfort to their heresies. Imagine Paul hobnobbing religiously with those who rejected the virgin birth and

other vital doctrines! Graham refuses to mark these heretics (Rom. 16:17) and separate himself from them since it would be a terrific blow to his popularity and unionistic crusades. He even has to send "deciders" to churches where these Bible-perversers and infidels are pastors, since these heretics are on his "cooperating" program.

★ **ROMANIST ADMISSION**—In an article on the St. Bartholomew's Day massacre of 1572, an occasion during which thousands of Christians were killed, a Roman Catholic writer admits that "this slaughter was wrought by the Catholics." Although this writer tries to gloss over this barbarous crime, and although he tries to cover up for the pope, who ordered the playing of Te Deums (hymns in praise) upon hearing of the massacre, nevertheless he is forced to admit that "this slaughter was wrought by the Catholics." And Rome is still persecuting the saints of God wherever she can get by with it. As an example, in Spain Romanism is the state religion and all others are forbidden. That would be a good one for mushy Pope John and his lovy-dovy Ecumenical Council to correct, if the Holy Papa is so interested in others.

★ **A NEW PAPER-BACK**—We have just received a copy of a newly printed book which was written years ago by Alexander Carson. Originally a part of Carson's Works, and called "A History of Providence Unfolded in the Book of Esther," it now bears the title "Confidence in God in Times of Danger." The book contains 132 pages and sells for \$1.50 (add 10c for postage). This is a very highly regarded exposition of God's providence as seen in Esther and the reading of it will certainly be a source of edification, especially to those who need to learn to perceive the hidden providential workings of God. This book may be ordered from us.

—B.L.R.

Life and Ministry of Paul

(Continued from page 4)
tion to the size of the church, I'll worry about it then, but I am not going to worry about it now."

Beloved, I say to you, the Lord's Supper is restricted to one cup. The Lord's Supper is also restricted as to a worthy manner whereby it is to be observed. Paul said:

"For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."—1 Cor. 11:21, 22.

"Wherefore whosoever shall eat this bread, and DRINK THIS CUP OF THE LORD, UNWORTHILY, shall be guilty of the body and blood of the Lord."—1 Cor. 11:27.

Notice, he says that we are to take the Lord's Supper in a worthy manner. These folk at Corinth weren't observing it worthily. They were making it a feast for gluttony. Paul said, "You have houses in which to eat and drink."

There is nothing that I love better than to have fellowship with my brothers and sisters in Christ Jesus around the festal board. When we come together around the table I like to have my brothers and sisters come and eat with me and have fellowship together. I know of nothing that I can enjoy more as to my flesh. However, when I come to partake of the Lord's Supper, it is a different story.

Now this church at Corinth, in an unworthy manner, was abusing the Lord's Supper. Haven't you heard people say, "I don't take the Lord's Supper because

I am not worthy to do so. I just don't feel I am good enough. The Bible says that we are not to take the Lord's Supper in an unworthy manner." No, beloved, it doesn't say any such thing. It doesn't say one thing about you being worthy. It is not talking about your personal worthiness. Rather, it is talking about whether you take the Lord's Supper in an unworthy manner. I say, beloved, the Lord's Supper is restricted in this respect, as to the manner whereby you observe it.

Again, the Lord's Supper is restricted to a self-examination. We read:

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. 11:28.

I was brought up on this verse of Scripture. In other words, I was taught that the only thing that a person need do was examine himself. Let it be a matter of self-examination and if you pass the examination yourself, then you take the Lord's Supper anytime and anywhere the opportunity presents itself, was the philosophy I grew up on.

Beloved, I believe there ought to be a self-examination, but I believe these other restrictions are just as important as the restriction relative to our own personal examination. Now let's think of it. I am to examine myself. I am to see where I stand in God's sight. I am to be certain of it personally. I am to make a self-examination. But that isn't the only restriction. All these other restrictions are to be followed too.

Also the Lord's Supper is restricted as to the presence of heresy.

Listen:
"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also HERESIES among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, THIS IS NOT TO EAT THE LORD'S SUPPER."—1 Cor. 11:18-20.

This would tell us that if heresy is present, you cannot eat the Lord's Supper. Now let me give to you an illustration. Here are four people who are planning to take the Lord's Supper—a Methodist, a Baptist, a Presbyterian, and a Campbellite. I'll play the part of the Baptist, and there are three others, figuratively, who are to take the Lord's Supper with me. I say to these brethren, "The Bible says that if there are any heresies among us we can't eat the Lord's Supper. Now before we observe this Memorial Supper let's see if there are any heresies here." I say, "Let's take some doctrine and talk about it. Suppose we talk about the doctrine of salvation." I say to the Methodist brother, "What do you believe about salvation?" He says, "I believe that a man is saved by the blood of the Lord Jesus Christ and if he lives it, he will get to Heaven after while." I say to him, "Do you mean to say that your living has something to do with whether or not you are going to Heaven?" and he says, "That's right."

Then I say to the Campbellite, "What do you believe about the way of salvation?" He says, "That pool of water looks awfully good to me. I believe we meet the blood right there in the water. We have to be baptized in order to be saved." I say, "Do you mean to say that a man has to go into that water—that there is something he has to do, something the preacher has to do in his behalf, and something the church has to do for him, plus what Jesus did?" He says, "That's right."

I ask the Presbyterian, "What do you believe about the way of salvation?" He says, "I think we are saved by grace, we are kept by grace, and that our works don't have anything to do with our salvation. Furthermore, I don't believe we have to be baptized to be saved. However, I do believe that after I am saved if there are any children born into my home, that they don't need to be saved.

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I believe in inherited grace. I believe that every child that is born into my home after I have been saved doesn't need to be saved; he will inherit grace from me."

Now, beloved, I think about this a little, and I realize that this didn't work in my home. I know that Mrs. Gilpin and I were saved before our children were born. I remember when John Jr. came to our house to live that he used to be in his little bed upstairs and he would cry like someone was killing him. I'd start up the stairs to see about him, and he would stop crying, to listen, to see whether or not I was coming.

Time passed by. I don't say I improved any, but I think my wife did. I think she grew a little in grace. Eight years passed by and Rhoda came to live with us. Beloved, this doctrine of inherited grace surely broke down when she arrived. I can remember some of the things she did. Eating green grapes was a mild thing in comparison to a lot of the antics that she went through.

Well, a couple of years later Ruth came, and I can remember how she got up in front of the mirror and took the scissors and cut her hair. That too was mild in comparison to some other things. I can remember a lot of things that she did that just wasn't in accordance with the doctrine of inherited grace.

You know, beloved, I look back over my own experience and if I had never seen a Bible I couldn't go along with the Presbyterian on inherited grace. That system broke down so far as my family is concerned, and I am sure the same is true concerning your own family.

I look at these three individuals and I say to this Methodist brother, "You may be a saved man, although I seriously doubt it. If you believe what you say, I know you are not. But if you are a saved man, I can't go along with you and eat the Lord's Supper, because you and I don't see eye to eye. We are not of the same faith and order."

I say to the Campbellite, "I don't believe in water salvation. I don't believe in baptismal regeneration. You and I are not of the same faith and order."

I say to the Presbyterian man, "I know from personal experience that you are wrong in this idea of inherited grace. We can't take the Lord's Supper."

Beloved, what do the Scriptures say? It says that if there are heresies when you come together, you are not to partake of the Lord's Supper. I say then that the Lord's Supper is restricted as to heresies.

Lastly, the Lord's Supper is restricted as to unleavened bread and wine.

The fact that they got drunk at Corinth (1 Cor. 11:21) is proof enough that it was wine and not grape juice that was used for the observance of the Lord's Supper. Furthermore, the blood of Christ is pure in every respect, and only wine could pre-figure this. It couldn't be grape juice since juice will spoil, whereas wine will not. No one argues against the use of unleavened bread to portray the sinless perfect body of Christ, then why should anyone argue against the use of pure wine to portray the sinless perfect blood of Jesus—the blood that was shed for our sins?

III

A FUTURE ANTICIPATION.

We read:

"For as often as ye eat this bread, and drink this cup, ye do shew THE LORD'S DEATH TILL HE COME."—1 Cor. 11:26.

Beloved, there is a silent sermon on the second coming of Jesus Christ that is preached every time the bread is broken and the wine is poured. Paul says that everytime you put that bread upon your tongue, and everytime you let that little bit of wine trickle down your throat, it not only tells us that Jesus died two thousand years ago, but it tells us that Jesus is coming back again.

Oh, how I thank God for the Lord's Supper! How I thank God for that silent testimony that it gives that my Lord Jesus Christ is coming back again! Beloved, He is coming, and you and I ought to be looking for His return. We ought to be taking the Lord's Supper while we are waiting, remembering that He died, and anticipating the fact that He is coming. What a blessed truth this is! Every time we partake of the Lord's Supper we look backward two thousand years ago to the death of Jesus for our sins, and we look forward years, months, weeks, days, hours, or minutes until the time when Jesus is coming again.

May God bless you!



Free Will and Merit

(Continued from page 1)
adamantine necessity, in order to prove mankind free agents!

How does this comport with that majestic description, Our God is in the heavens! He sits upon the throne weighing out and dispensing the fates of men; holding all events in His own hand; and guiding every link of every chain of second causes, from the beginning to the end of time.

One great contest between the religion of Arminius and the religion of Jesus Christ is, who shall stand entitled to the praise and glory of a sinner's salvation? (Continued on page 14, column 1)

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The Heart's Desire

By C. W. BRONSON
Bethel Baptist Church
Phillipsburg, Kansas

"Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." — Proverbs 13:12.

The above quoted verse fairly expresses my sentiments concerning the mission field. It has been said, and rightly so, that the most difficult thing for a child of God to do is to wait. I have felt the call to go to the mission field of Korea for almost ten years. At first, I think there was somewhat of a resentment as to leaving my homeland and all that I have known to go to a strange, foreign land, but this quickly passed and in its place was a deep desire and longing to be about my Father's business. After some years this desire has remained and is stronger than ever. Many disappointments have fallen in the way and I have been oft hindered, but still I believe God has called me and His will is for me to serve Him there. Over nine years and I have still kept up hope. But "hope deferred maketh the heart sick." "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Prov. 18:14.

Almost a year ago I made known formally my call to the church I pastor. Not wishing to press them for an answer, and desiring that they should do the Lord's will, I did not ask them immediately to take any kind of action. Rather, thinking that I should exercise patience, I waited several months before asking them to give me church authority to go to the mission field. Upon asking them, they gave me unanimous approval. Some time later, having been graciously invited to do so by the editors of *The Baptist Examiner*, I made known my call publicly through its pages. Seven months have passed since that time. The Lord has blessed me in this, showing His approval.

If I could have my desire, I would wish to have a long report at this time of the progress I have made. I have visited a number of churches. Two have actually responded to the appeal for support. I truly thank God for their kindness. I am thankful for those who have been so kind to invite me to visit their churches. However, after so long a time, my heart is grieved to think of the fields "white already to harvest" (Jno. 4:35-36). "Hope deferred maketh the heart sick."

I know that unless God blesses, we can do nothing. He is the Lord of the harvest. But I also



C. W. BRONSON

know that he uses men and means to bless. It is very difficult to bear the burden of being called to the mission field, longing to be there, and to be hindered from going there. This is made worse by having, of necessity, to remain at secular employment, knowing that we are to redeem the time and that time is so precious.

I am aware of the fact that God's elect are going to be saved, since He elected them. However, as was said, He uses men and means. God could use angels to preach the gospel to the lost; rather, it has pleased Him to use the humbler, weaker creature, man.

My prayer to God is that He will raise up the needed support by the means He appoints. My request to His people is that they would pray for this work and support it as God shall lay it upon their hearts. My desire is to visit as many churches as possible in order to represent this work. To see my desire fulfilled in this, will be a "tree of life."

Editorial note: It's not right for churches or Christians to allow a man of God, called to the mission field, to linger from doing his work for lack of sufficient support. We call upon all of God's people in our reading audience to pray that hearts will be burdened for the work of Brother Bronson and support will be raised up to send him to Korea. We are satisfied that if all of you who get this paper would send the money you intend to spend on idolatrous Christmas to the support of this missionary, he would have far more than enough to get to Korea and get settled. Which do you love most: the Lord's work or the satisfaction of the flesh?

Free-Will and Merit

(Continued from page 13)

Conversion decides the point at once: for I think that every awakened person, at least when he is under the shine of God's countenance upon his soul, will fall down upon his knees, with this hymn of praise ascending from his heart, "Not unto me, O Lord, not unto me, but to thy name give the glory; I am saved, not for my righteousness, but for thy mercy and thy truth's sake."

What do you think your song will be when you come to Heaven? Blessed be God that he gave me free-will and blessed be my own dear self because I made a good use of it? O no, no. Such a song as that was never heard in Heaven yet, nor ever will, while God is God and Heaven is Heaven. Look into the Book of Revelation, and there you will find the employ of the blessed, and the strains which they sing. Thy cast their crowns before the throne, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. 4:10). There is discriminating grace for you! Thou hast redeemed

us out of every kindred; that is, from among the rest of mankind. Is not this particular election and limited redemption?

I will venture to assert that not one grain of Arminianism ever attended a saint into heaven. If those of God's people, who are in the bonds of that iniquity, are not converted from it while they live and converse among men, yet do they leave it all behind them in Jordan (in the river of death) when they go through. They may be compared to Paul, when he went from Jerusalem to Damascus, and the grace of God struck him down: he fell a free-willer, but he rose a free-gracer.

Let us briefly apply the rule and compass of God's word to the several parts of salvation and we shall soon perceive that the whole building is made up of grace and of grace alone.

Do you ask in what sense I here use the word grace? I mean by that important term the voluntary, sovereign, and gratuitous bounty of God, quite unconditioned by and quite irrespective of all and every shadow of human worthiness. This is precisely the scriptural idea of grace: to wit, that it is not of him that willeth, nor of him that runneth, but of

God who sheweth mercy (Rom. 9:16). And thus it is that grace reigneth, unto the eternal life of sinners, through the righteousness of Jesus Christ our Lord (Rom. 5:21).

I. ELECTION

In canvassing this momentous truth, let us begin where God Himself began — namely, with election.

To whom are we indebted for that first of all spiritual blessing? Pride says, "To me."

Self-righteousness says, "To me."

Man's unconverted will says, "To me."

But faith joins with God's word in saying, "Not unto us, O Lord, not unto us, but to thy name be the whole glory of thy electing love ascribed: thou didst not choose us on the supposition of our first choosing thee, but through the victorious operation of thy mighty Spirit we chose thee for our portion and our God, in consequence of thy having first and freely chosen us to be thy people."

Hear the testimony of that apostle who received the finishings of his spiritual education in the third heavens: "There is a remnant," says he, "according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it (election) be of works, then is it no more of grace: otherwise work is no more work" (Rom. 11:5, 6).

Grace and conditionality are two incompatible opposites; the one totally destroys the other and they can no more subsist together than two particles of matter can occupy the same individual portion of space at the same point of time.

Which, therefore, of these contrary songs do you sing? Are you for burning incense to yourselves, saying, "Our righteousness and the might of our own arm, have gotten us this spiritual wealth"? Or, with the angels and saints in light, do you lay down your brightest honours at the footstool of God's throne and say, "Not unto us, O Lord, not unto us, but to thy name give glory, for thy loving mercy and for thy truth's sake"?

Certainly, election is the act, not of man, but of God: founded merely upon the sovereign and gracious pleasure of His own will. It is not of works, lest any man should boast; but solely of Him who has said, I will be merciful to whom I will be merciful, and I will have compassion on whom I will have compassion. God merits of us, not we of Him, and it was His free-will, not ours, which drew the impassable line between the elect and the reprobate.

II. THE COVENANT OF GRACE

God's covenant love to us 'in Christ is another stream, flowing from the fountain of unmingled grace.

And here, as in the preceding instance, every truly awakened person disclaims all title to praise; shoves it away from himself with both hands; and not only with his hands, but with his heart also; while his lips acknowledge, "Not unto us, O thou divine and co-eternal Three, not unto us, but to thy name give glory!"

How is it possible that either God's purposes, or that His covenant concerning us, can be in any respect whatsoever suspended on the will or the works of men, seeing both His purposes and His covenant were framed, fixed, and agreed upon by the persons in the Trinity, not only before men existed, but before angels themselves were created, or time itself was born? All was vast eternity when grace was freely given us in Christ ere the world began. (II Tim. 1:9).

Repentance and faith, obedience and perseverance, are not conditions of interest in the covenant of grace (for then it would be a covenant of works); but consequences and tokens of covenant interest. All good that is wrought in men comes from God, as the gracious effect, not as the cause, of His favor. The good and the graces which God works in the

hearts of His covenant people are the fruit, not the root of the olive He bears to them.

III. CHRIST'S WORK

To whom are we indebted for the atonement of Christ, and for the redemption through His blood, even the forgiveness of sins? Here, likewise, "Not unto us, O Lord, not unto us!"

It was God who found a ransom. It was God who provided His own justice with a lamb for a burnt offering. It was God who accepted the atonement at our Surety's hand, instead of ours. It was God who freely imparts the blessings of that completely finished redemption, to the comfort and everlasting restoration of all those who are enabled to trust and to glory in the cross of Christ.

Against such persons divine justice has nothing to allege: and on them it has no penalty to inflict. The sword of vengeance, having been already sheathed in the sinless human nature of Jehovah's equal, becomes to those that believe a "curtana," a sword of mercy, a sword without a point. Thanks to the reconciling mercy of God the Father, and to the bleeding grace of our Lord Jesus Christ! Human free-will and merit had nothing to do with the matter from first to last.

IV. JUSTIFICATION

As pardon exempts us from punishment, so justification (i. e., God's acceptance of us as perfect fulfillers of the whole law) entitles us to the kingdom of heaven.

Now the great enquiry is, whether God be indeed entitled to the whole praise of this unspeakable gift? The Bible will determine this question in a moment; and show us that Father, Son, and Spirit are the sole authors, and consequently should receive the entire glory of our justification.

It is God the Father who justifies: who accepts us unto eternal life; and that is done freely by His grace, through the redemption which is in Christ, and through the imputation of Christ's righteousness, without works. (Romans 3:24, 25, 8:33, 4-6).

Justification is also the act of God the Son, in concurrence with His Father. The second person in the Divinity joins, as such, in accepting of His people through that transferred merit which, as man, He wrought for this very end. Now let me ask you, did you assist Christ in paying the price of your redemption, and in accomplishing a perfect obedience for your justification?

God the Holy Ghost unites in justifying the redeemed of the Lord. We are declaratively and evidentially justified by the Spirit of our God (I Cor. 6:11), whose condescending and endearing office it is to reveal a broken Saviour in the broken heart of a self-emptying sinner, and to shed

abroad the justifying love of God in the human soul (Rom. 5:5). Herein the adorable Spirit neither needs nor receives any assistance from the sinners He visits. His gracious influence is sovereign, free, and independent. We can no more command nor prohibit His agency, than we can command or forbid His shining of the sun.

The conclusion from the whole is, that not our goodness, but God's mercy; not our obedience, but Christ's righteousness; not our towardliness, but the Holy Spirit's beneficence; are to be thanked for the whole of our justification.

And it is no easy lesson to say from the heart, "Not unto us, O Lord, not unto us!" Self-righteousness cleaves to us, as naturally and as closely as our skins: nor can any power, but that of an Almighty hand, flay us of it. You and I had gone to Hell trusting in our own righteousness, if Christ had not stopped us by the way. Free-will has carried many a man to Hell, but it never yet carried a single soul to holiness and heaven. "Oh Israel, thou hast destroyed thyself"; free-will can do that for us, but in me, says God, is thy help (Hosea 13:9).

Self-reliance is the very bond of unbelief. It is essential infidelity, and one of its most deadly branches. You are an infidel, if you trust in your own righteousness. You, a Christian? You, a churchman? No; you have, in the sight of God, neither part nor lot in the matter. You are spiritually dead, while you pretend to live. Until you are endued with faith in Christ's righteousness, your body is no better than the living coffin of a dead soul.

A Christian is a believer (not in himself, but) in Christ. And what is the language of a believer? "Lord, I am, in myself, a poor, ruined undone sinner. Through the hand of thy good Spirit upon me, I throw myself at the foot of thy cross; and look to thee for blood to wash me, for righteousness to justify me, for grace to make me holy, for comfort to make me happy, and for strength to keep me in thy ways."

V. SANCTIFICATION

For holiness, the inward principle of good works; and for good works themselves, the outward evidences of inward holiness, we are obliged to the alone grace and power of God most high.

We do not make Him a debtor to us, by loving and performing His commandments, but we become additionally debtors to Him, for crowning His other gifts of grace, by vouchsafing to work in us that which is well-pleasing in His sight (Heb. 13:21).

With regard to sanctification and obedience, truly so called, it can only flow, and cannot but flow, from a new heart: which new heart is of God's own making, and of God's own giving. I will take away the stony heart out of your flesh, and I will give you a heart of flesh; a soft, repenting, believing heart: and I will cause you to walk in my statutes, and ye shall keep my judgments and do them (Ezekiel 36:26, 27).

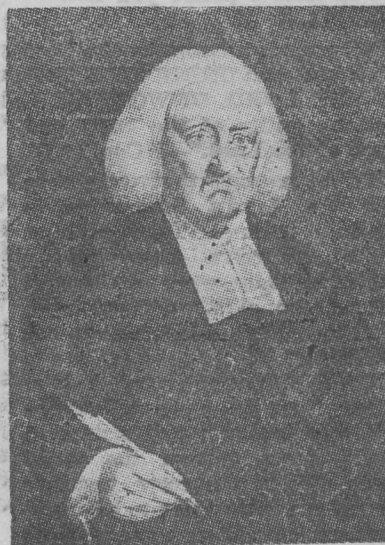
Now God accomplishes this promise by the effectual working of His blessed Spirit: by the mystic fire of whose agency, having melted our hearts into penitential faith, He then applies to them the seal of His own holiness; from which time we begin to bear the image and superscription of God upon our tempers, words, and actions.

And, indeed, were this not the truth of the case—if conversion and sanctification and good works were not God's gifts and not His operation—men would have, not only somewhat, but much, even very much, to boast of; for they would be their own converters, sanctifiers, and saviours. This would be directly contrary to the Scripture which asks, "Who maketh thee to differ from another, and what hast thou which thou didst not receive?" (I Cor. 4:7).

VI. PERSEVERANCE

Once more: Whom are we to thank for perseverance in holiness

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good works, to the end?
Oh," says the Pharisee, per-
s, "the thanks are due to my
watchfulness, my own faith-
ness, my own industry, and
own improvements."

Our supposed watchfulness
owers a very bad purpose, if
make merit of it. The enemy
soul cares not the turning of a
aw, whether you perish by
licentiousness, or by delusive
fidence in your own imagi-
y righteousness. It is all one to
n, whether you go to hell in a
ck coat or a white one. Nay,
whitest you can weave will
found black, and will merely
ip you for the flames, if God
es not array you in the imputed
ateousness of His blessed Son.
But for the present, leaving the
arisees and legalists to the
nds of Him who alone is able,
has a right, to save or to de-
oy, let me address myself to
e believers in Christ. You
re called, it may be ten or
enty years ago, or longer, to
knowledge of God, and you
are found dwelling under
droppings of the sanctuary,
walking in Him you have
eived; following on to know
Lord, sometimes faint, yet
ays wishing to pursue; tossed,
not lost; occasionally cast
wn, but not destroyed.

How comes all this? While
re than a few, who perhaps
e seemed to be rooted as
ks are become as water that
neth apace, why are you
nding, though in yourself as
ak, if not weaker, than they?
child of God can soon answer
question: Having obtained
p from God, I continue to this
y (Acts 26:22). Not by my own
ght and power, but by the
pirit of the Lord of hosts (Zech.
6).

And He that kept you until
his day will keep you all the
ys. His Spirit, which He free-
gives to His people, is a well
water, springing up, not for a
ear, not for a lifetime only, but
to everlasting life (John 4:14).
od's faithfulness to you is the
ource of your faithfulness to
im. Christ prays for you, and
efore He keeps you watching
to prayer.

"Well," says an Arminian, "if
ese things are so, I am safe
all events. I may fold up my
ms, and even lay me down to
eep. Or if I choose to rise and
e active, I may live just as I
t."

Satan was the coiner of this
asoning and he offered it as
urrent and sterling to the Mes-
ah, but Christ rejected it as
lse money. If thou be the Son
God, said the enemy, cast thy-
lf headlong, for it is impossible
at a fall can hurt thee. The
evil's argumentation was equal-
insolent and absurd, in every
oint of view. He reasoned not
e a serpent in his wits, but
e a serpent whose head was
uised (Gen. 3:15), and who had
e more of understanding than
e modesty.

Christ silenced this battery of
raw with a single sentence:
hou shalt not tempt the Lord
y God" (Matt. 4:6, 7). So said
e Messiah. And so say we. And
is answer enough to a cavil
hose palpable irrationality
ould cut its own throat, without
e help of any answer at all.
God's children would be very
ad if they could "live as they
t." How so? Because it is the
will, the desire, the wish, of a

renewed soul (i.e. of the new
man; old Adam never was a
saint yet, nor ever will be), it is
I say, the will and the wish of
a renewed soul to please God in
all things, and never to sin on
any occasion, or in any degree.

God's preservation is the good
man's perseverance. He will keep
the feet of His saints. Therefore,
for preserving grace, Not unto
us, O Lord, not unto us, but to
thy name give the glory.

VII. DEATH

After God has led His people
through the wilderness of life,
and brought them to the edge of
the river which lies between
them and the heavenly Canaan,
will He cease His care of them,
in that moment of deepest need?
No, blessed be His name, He
escorts them over to the other
side to that good land.

Their insurance runs thus:
When thou passest through the
waters, I will be with thee; and
when through the rivers, they
shall not overflow thee (Isa. 43:
2).

There are no marks of ship-
wrecks, no remnants of lost ves-
sels, floating upon that sea which
flows between God's Jerusalem
below and the Jerusalem which
is above. Well, therefore, may
dying believers sing, Not unto us,
O Lord, not unto us, but to thy
name give glory! Thy loving
mercy carries us when we can-
not go; and, for thy truth's sake,
thou wilt save us to the utmost
without the loss of one.

VIII. GLORY

When the emancipated soul is
actually arrived in glory, what
song will he sing then? The pur-
pose of the text will still be the
language of the skies: "Not unto
us, O Lord, not unto us, but to
thy name give praise."

I have been informed that,
when the news of John Good-
win's death was brought to his
uncle, Thomas Goodwin, the lat-
ter cried out, "Then there is
another good man gone to Heav-
en."

"Gone to Heaven, sir?" an-
swered the person. "Why, your
nephew was an Arminian."

The uncle replied: "True, he
was an Arminian on earth, but
he is not an Arminian now."

Whether John Goodwin went
to Heaven or not, certain it is,
as I have already observed, that
not one inhabitant of the cele-
stial city ever carried a single
particle of Arminianism with
him into the gates of that Jeru-
salem. Of every Arminian now
living, whose name is in the book
of life, it may be truly said that
if grace does not go so far as to
make him a Calvinist on earth,
glory will certainly stamp him a
Calvinist then.

O, may a sense of God's loving
mercy and truth be warmly and
transformingly experienced in
our hearts! For indeed, my dear
brethren, it is experience, or the
felt power of God upon the soul,
which makes the gospel a savour
of life unto life. Notwithstanding
God's purpose; notwithstanding
the righteousness of Christ; not-
withstanding I am convinced
that God will always preserve
us; notwithstanding none can
pluck the people of Christ from
His hands — still, I am no less
satisfied that it must be the feel-
ing sense of all this, a percep-
tion wrought in our hearts by the
Holy Ghost, that will give you
and me the comfort of the Fath-
er's gracious decrees and of the



Pilgrims returning
Thanksgiving for
Safe Voyage

We believe that at this Thanksgiving season every lover of the Word
of God who receives TBE will thank the Lord that there is such a paper in
print and that he receives it. Certainly, we the editors are thankful to
the Lord that we have the privilege of sending forth the Truth via this
medium and we believe that you of our reading audience count it a privilege
to be subscribers. The Truth means everything to us and we are thankful
to have a part in its propagation. If you are thankful for TBE, may we
receive a word of encouragement and, if possible, a mite or two to help
to promote TBE's ministry?

Messiah's finished work.

Indeed, the great business of
God's Spirit is to draw up and
to bring down: to draw up our
affections to Christ and to bring
down the unsearchable riches of
grace into our hearts. The knowl-
edge of which, and an earnest
desire for these feelings, I wish
ever to plead. Satisfied am I, that
without some experience and en-
joyments of them, we cannot be
happy either living or dying.

(From the Works of Augustus
Tooplady.)

Jesus As Sin-Bearer

(Continued from page one)

the guilty. To any honest, candid
man, which is the correct way to
reason? This thing is wrong; God
did this thing; therefore, God did
wrong? or, God does right; God
did send Christ, the innocent, to
suffer and die for our sins, to re-
deem from all iniquity; therefore
it is right for the innocent to suf-
fer the penalty of the guilty?

Nor is Christ suffering as our
substitute the Great Exception,
as some timid ones have granted.
It is in line with God's Plan with
Men; it is in line with the best
and noblest there is in man; and
the opposite teaching, that it is
wrong to let the innocent bear
the penalty of the guilty, is not
only wrong, but horrible and the
extreme of heartlessness. Two
men passing along the street at
night hear groaning in the gutter;
striking a match, they see two
men lying in the gutter with their
faces all gashed and bleeding. In
a drunken street fight they have
almost killed each other. Who did
the sinning? Those two men lying
in the gutter; they deserve to suf-
fer the penalty of their sinning.

But these other two men join
hands, pay a physician, a nurse
and the hospital bill. In principle
that is the innocent paying the
penalty of the guilty. To say that
this is wrong would mean to con-
demn the community to pass by
day after day and see those ghast-
ly, festering wounds, those parch-
ed lips and bloodshot eyes, and
to listen to those dying groans.
And yet in principle that is ex-
actly what those demand for this
sinful, sin-injured human race
when they say that it is morally
wrong for Jesus the Saviour to
suffer the penalty of our sins.

A son becomes a drunkard; his
drunkenness and debauchery ut-
terly wreck his health. Some
night the father finds his drunken
son down in the street, a helpless
invalid. The son did the sinning;
he deserves to suffer the penalty
of his sins; but the father takes
him to his home and cares for
him and supports him. In prin-
ciple that is the innocent bearing
the penalty of the guilty. To say
that this is morally wrong would
be to condemn that father to pass
by day after day and see his son
suffering the just consequences of
his sin, to see him slowly starving
to death, to see him gasping in
death, and not be allowed to come
to the rescue. Yet when men ob-
ject to Christ bearing the penalty
of the sinner's sins they are, in
principle, taking that stand; for
in principle, Jesus, dying for our
sins, did what the father did with
the son.

A prominent woman in Ameri-
ca was dying from lack of blood;
back of it somewhere was viola-
tion of some law of God, some
law of health. Her noble husband
had the surgeon join their arter-
ies, and every beat of his noble
heart drove his well blood into
the body of his dying wife, and
he saved her life. These objectors
praise that act; they see nothing
morally wrong in it. Yet when
Jesus, in principle, did the same
thing for sinners in order to save
them, these same men, with a
haughty, scornful tone, say that it
is morally wrong for the innocent
to suffer in place of the guilty.

"Nay, but, O man, who art thou
that repliest against God?"—Rom.
9:20.

Had the objectors said that it
was wrong to force the innocent
to suffer the penalty of the guilty,
that would have been true, but
Jesus was not forced.

Listen to Him, John 10:17,18,
"Therefore doth the Father love

me, because I lay down my life
that I may take it again. No one
taketh it away from me, but I lay
it down of myself. I have power
to lay it down and I have power
to take it up again."

Christ Died for the Purpose of Redeeming Sinners

Nor is Christ dying for our sins,
as taught by the Scriptures, a
makeshift, but, rather, a real, full
redemption, ransom. Just as a
captain can honorably, honestly
be given in an exchange of pris-
oners; just as a diamond can re-
deem a debt of many dollars; just
as one man is allowed to pay an-
other's debt; just as one man is
allowed to pay another's fine in
a courtroom; so our Lord and
Saviour "gave himself for us, that
he might redeem us from all in-
iquity."

Hence, that awful cry, "My
God, why hast thou forsaken
me?" He was in the sinner's place,
suffering the sinner's penalty for
sin. "He hath made him to be sin
for us."—2 Cor. 6:21.

Instead of proudly cavilling
and warping and trying to avoid
the simple, plain meaning of
God's Word, should you not rather,
reader, bow in reverence be-
fore such love, realize that it was
for you, yes, you, and that
through His suffering and in no
other way, you may escape the
just punishment of your sins and
spend eternity in Heaven?

The world weeps over the story
of the noble fireman who gave
his life to rescue a little girl from
a burning building, but it coldly
scorns and proudly rejects salva-
tion through the redemption of
Jesus the Christ. Oh, the pride
and wickedness of the human
heart! Be not you, reader, of those
who sit in the seat of the scorn-
ful, but the rather of those who
at the last day will sing, Rev.
5:9, "Worthy art thou to take the
book and to open the seals there-
of; for thou wast slain, and didst
purchase unto God with thy
blood, men of every tribe and
tongue and people and nation."

God Punished Our Sins in Christ

Let us consider carefully what
it really means when we are told
that "Christ died for our sins,"—
1 Cor. 15:3, that He "gave himself
for our sins,"—Gal. 1:4; that "his
own self bare our sins in his own
body upon the tree," — 1 Peter
2:24; that "Christ also suffered for
sins once, the righteous for the un-
(Continued on page 16, column 2)

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The Baptist Examiner

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tribution for this work.

MOUNTAIN MUSINGS

By SIMON MUSE



Lots of these h'ar devolutionists (or whatsumever they are) 'minds me of Sister Hackshaw's boy. He went past Blacksmith Bodine's place t'uther day jest when th' ol' blacksmith wuz shoeing a hoss. Sis' Hackshaw's boy came home tellin' everybody he knowed who makes hosses. Lots of these devolutionists are jest like that. They find a couple of ol' bones and comes up with some of th' mos' ridiculous notions ye ever heerd tell of.

Thar's one time in th' yeer when mos' evrybody thanks titthing is jest grand. That's incum tax time. Yep, I jest wish th' church h'ar in Coon Holler got all th' tithes what are reported as de-ducktibuls to th' revenooers. We wouldn't have any worries 'bout money a'tall.

I lately met th' Cammellite preacher, Rufus Gufus, an' we talked a'spell 'bout the doctrine of election. He sed, "Th' Lord never did chooze any man to salvation 'fore the world began." I asked, "Don't ye believe th' Lord choze even you?" He sed, "Not a'tall." I never argued with'm on that; fer once in his life he tole th' truth. He also sed th' Lord never did call nobody to preach. He sed th' Lord didn't call him to preach, but he jest 'cided he'd do it. I didn't argue with'm on that last point, either.

Clem McCoy is allus quot'n these h'ar chimney-corner 'scriptures' what ain't in th' Bible. He came by t'uther day and sed, "Simon, I gess ye knows th' Bible sez clinlyness is nex'ta godlyness." I sed, "Well Clem, I ain't never red that, but if'n it's thar, th' smell of yore feet ain't gonna let fokes know that ye is a Bible-believer."

Cous'n Sairy Tucker sent off to some teeth company fer some of them thar fals teeth. I visits her place evry once in a while an' I allus gits a kick outta Cous'n Sairy runnin' to git her teeth so's she'll look rite smily an' purty whin I comes in. But soon as I leave, out comes them fals teeth. Cous'n Sairy's teeth puts

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me in mind of lots of folks' religion. They jest has it fer spacial times, 'cause they don't love th' Lord anymore than Cous'n Sairy loves them thar fals teeth.

My boy Lonzo wuz over at Tadpole Branch trad'n mules an' Luke Elimore wuz a'tellin' him 'bout a snake-handlin' meetin' they's a'havin' over thar. I ask'd Lonzo if'n airyone has been killed by a snake yit, an' Lonzo sed, "Shux no, Pa, but Luke sed th' critters what's handlin' th' snakes is so mean that thar's been two snakes to die from stick'n their fangs into them critters."

(More Musings Next Week)

Jesus As Sin-Bearer

(Continued from page 15)

righteous.—1 Peter 3:18. God's Word explains it clearly: "That he might himself be just and the justifier of him that hath faith in Jesus."—Rom. 3:26.

"That he might be just." Notice it carefully. "That he might be just." Take it in its full meaning. "That he might be just." A question: How could God be just and justify any sinner apart from the fact that "Christ died for our sins," that "the Lord hath laid on him the iniquity of us all"? Reader, no man, however learned, will ever answer that question. He may sneer; he may cavil; he may warp; he may try to confuse; but he will never come out in the open and answer that question. He may say that it is morally wrong for the innocent to bear the penalty of

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the guilty, but that objection is met and answered above in this article.

Let us face a trilemma: three, and only three plans, were possible for God with man—

First, **To have been just with man, without any love or mercy;** hence, for every sinner to have suffered the just penalty for his sins, without any redemption. That would have meant Hell for every responsible human being, without any Heaven at all.

Second, **To have been all mercy and all love and no justice.** That would have meant no moral laws; for why have moral laws, if there would be no penalty, no justice? That would have meant a premium on crime. That would have meant the debased, the debauched, the immoral, the drunken, the fiend, on a level with the chaste, the pure, the upright, the true. That would have meant unbridled rein to passion and lust and every other evil inclination, and no penalty following. That would have meant Hell in trying to get rid of Hell.

Third, **There was left but one other possible plan to be just and at the same time extend love to the sinners.** In the nature of the case, real redemption, without any makeshift, was the only way this could be done.

"Even so must the Son of man be lifted up."—John 3:14.

"That he himself might be just and the justifier of him that hath faith in Jesus."—Rom. 3:26.

"God so loved the world that he gave his only begotten Son,"—John 3:16.

"Herein is love, not that we loved God, but that he loved us,

and sent his Son to be the propitiation for our sins."—1 John 4:10.

This leads to another question: How can God be just and not justify "him that hath faith in Jesus"? Again men may quibble and warp, and ridicule, but no one will ever answer the question. And the reason why this question will never be answered leads to another question:

From how many of his sins is the one "that hath faith in Jesus" justified? We have now gotten to the very center of the whole problem of salvation. Let us give it most careful consideration.

Christ Died for ALL Our Sins

In not one of the Scriptures cited at the head of this article is there one word that limits the number of sins for which Christ died, or from which the believer is justified. That of itself is sufficient warrant for us to conclude that Christ died for all of the sins of the believer, that when He "gave himself for our sins" (Gal. 1:4), it included all of our sins, and that the believer is justified from all of his sins.

One man promises another that he will pay his debts. That of itself means all of his debts, unless the one making the promise was simply juggling with words. While this of itself would be sufficient, God in His Word has made it positive and absolute as to how many of the believer's sins were laid on Christ ("the Lord hath laid on him the iniquity of us all."—Isa. 53:6) for how many of our sins Christ gave Himself ("Who gave himself for our sins."—Gal. 1:4); for how many of our sins Christ died (1 Cor. 15:3); from how many of his sins the believer is justified, ("that he might himself be just and the justifier of him that hath faith in Jesus."—Rom. 3:26).

In Lev. 16:21, 22, God gives us a picture, foreshadowing the Saviour, of laying the sins on the substitute:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquity of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat and shall send him away by the hand of a man that is in readiness into the wilderness: And the goat shall bear upon him all their iniquities."

"Behold the Lamb of God that taketh [or beareth] away the sins of the world."—John 1:29.

But how many of our sins? Let God's Word answer: Titus 2:13, 14, "Our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity."

Look at it again, reader; grasp its full meaning; let it be impressed indelibly upon your soul: "Our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity."

Then as certainly as the believer is redeemed by Him, he is redeemed from all iniquity; and as certainly as he is redeemed from all iniquity, that certainly the believer is going to Heaven, for there is nothing left that can cause him to be lost. Hence God, through Paul, has told us "By him every one that believeth is justified from all things."—Acts 13:39.

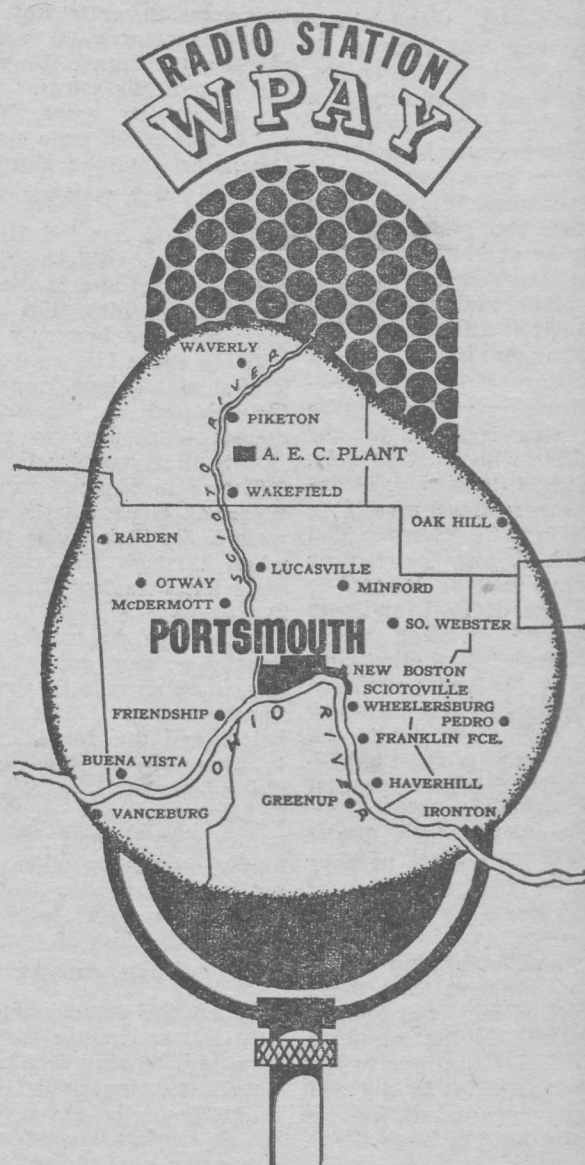
If our Saviour Jesus Christ gave Himself for us that he might redeem us from all iniquity (Titus 2:13, 14), how can God be just and not justify every one that believes from all things (Acts 13:39)? And if the believer is justified from all things (Acts 13:39), he is certain to go to Heaven. This is God's plan; this is God's will; "by the which will we have been sanctified through the offering of the body of Jesus Christ once for all."—Heb. 10:10.

"For by one offering he hath perfected forever them that are sanctified."—Heb. 10:14.

"Nor yet by the blood of goats and calves, but through his own blood entered in once for all into the holy place, having obtained eternal redemption."—Heb. 9:12.

Hence Jesus said, "Verily, verily I say unto you, he that

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heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death to life."—John 5:24.

While thus is manifested God's justice, and the only way that God could be "just and the justifier of him that hath faith in Jesus" (Rom. 4:26), for Jesus Himself said it ("Even so must the Son of man be lifted up."—John 3:14); let the reader not forget that it equally manifests God's love, and the Saviour's love.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1. John 4:10.

"The Son of God who loved me and gave himself for me."—Gal. 2:20.

If God's love is amazing in sending His Son to be the propitiation for our sins (1 John 4:10), if the Saviour's love is amazing in loving us and giving Himself for us (Gal. 2:20), how

infinitely more amazing is the love when we see that it has obtained eternal redemption for us (Heb. 9:12); that it has redeemed us from all iniquity (Titus 2:14) and that every one that believeth is justified from all things (Acts 13:39)?

Reader, the greatest crime that is ever committed on this earth is to reject this "so great salvation" (Heb. 2:3); this redemption from all iniquity (Titus 2:14), and to trifle with the amazing love that provided a way by which He Himself might be just and the justifier of him that hath faith in Jesus (Rom. 3:26).

We shudder at the horrible crimes reported in the daily papers, at those recorded in history; but far greater, far blacker, more terrible, is the crime of a human being rejecting this great provision of God's love. Only intellectual pride, religious prejudice, family or race ties, love of the world, or secret sin, can be the cause of the reader taking such a fatal step; and fearful will be the consequences of letting anyone of these cause the rejection of the only salvation that God's love and justice could provide.

The reader cannot plead sufficient proof that He has given us a revelation in His Word; nor can he plead that God's Word does not make the message plain. It is a solemn and awful step, reader, one never to be retracted, and to side to reject this salvation, and to go out into the dark, unending future beyond the grave, unredeemed from iniquity, with no certain hope, when God has warned you, "Apart from shedding of blood there is no redemption."—Heb. 9:22. It is an awful, eternal crisis, when you see God's only provision for you, so complete, so perfect, so sure, and then face His warning, "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life."

(From "God's Plan With Men," a book now out of print. We are able to furnish, however, the book "Heaven, Hell and Other Sermons," \$1.25, by Bro. Martin. Order from our book shop.)

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