

To read some descriptions of heaven, one would imagine it were only an endless prolongation of some social meeting.

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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Repentance from Sin, and Faith in Christ

By the Late T. T. MARTIN (1862-1939)

"Repent ye and believe the gospel."—Mark 1:15.
"Repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20:21.
"And ye when ye had seen it, repented not afterward, that ye might believe him."—Matt. 21:32.
"Except ye repent, ye shall all likewise perish."—Luke 13:3.
"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John 3:14, 15.
"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus and thou shalt be saved."—Acts 16:30, 31.

Wherever repentance and faith are mentioned in God's word without one exception, repentance comes before faith. There is a faith that comes before repentance; but it is pure historical faith, and does not result in salvation. "He that cometh to God must believe that he is,"—Heb. 11:26; the demons believe in God's existence, that He is; Thomas Paine believed in God's existence, that He is. But the faith that results in salvation invariably comes after repentance. "And ye when ye had seen it, repented not afterward, that ye might believe him."—Matt. 21:32.

If, therefore, the faith that saves must come after repentance, then those who have no saving faith after repentance, have no salvation, are not really redeemed. Not only so, but if saving faith must come after repentance, then those who place the only faith they claim, before repentance, do not understand what saving faith is.

Jesus preached, "Repent ye and believe the gospel."—Mark 1:15. Paul preached "repentance" (Continued on page 2, column 2)

Exactly What Is The Gospel?

By BOB L. ROSS

The Gospel is the Good News of God's mercy to sinners through the redeeming work of the Lord Jesus Christ. I am going to state the three foundational points of every true Gospel message as plainly as I know how, in three sentences:

(1) Men have violated the Law of God and therefore are sinners, subject to God's penalty in Hell against sin.

(2) God in mercy has sent Jesus Christ in the flesh to keep the Law in our stead and bear the Law's penalty for the sins of all those sinners who rely on Christ for salvation.

(3) The sinner, through reliance upon Christ for salvation, is accepted before God as righteous, having the righteousness of Jesus Christ, which He fulfilled in His life and death, charged to the believing sinner's account.

With these three foundational points of the Gospel before us, let us now look to some Scriptures which clearly reveal, beyond the possibility of doubt or misunderstanding, that this indeed is the true Gospel of Christ, worthy of all acceptance by you.

Romans 3:23-25

"For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation (satisfaction) through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

Reader, examine this portion of Scripture carefully. You will find (Continued on page 2, column 2)

THE PERPETUITY OF BAPTIST CHURCHES

By PASTOR E. W. PARKS
Little Sewell Baptist Church
Rainelle, West Virginia
One of the "Short Sermons"
Preached at the 1962
Ashland Bible Conference

John 1:35-51

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

"And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles;" Luke 6:12, 13

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

"And he sent them to preach the kingdom of God, and to heal the sick." Luke 9:1, 2

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Mt. 18:17

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

Acts 2:47

I shall speak to you briefly this afternoon on a subject that is very precious to me and one I trust shall be of utmost importance to every child of God. However, salvation is so precious, and God's love so great, that first of all I shall thank God for justification through the blood of God's Son, our Lord and Saviour Jesus Christ.

I shall now proceed to show my eternal appreciation to God for (Continued on page 4, column 1)



E. W. PARKS

The Person and Work of the Holy Spirit

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

This is a subject which is far too sublime for our slender abilities. Yet, since it is a subject that is much abused in our times, it is wholly necessary to speak the truth concerning it as we are able. Many things are attributed to the Spirit of God which are not His work but have their origin elsewhere. For instance, the modern healing cults claim to be of the Spirit. The fanatical sects with all of their "speaking in unknown tongues" claim to be of the Holy Ghost. Many claim to have the "baptism of the Spirit." These are all a blasphemous

insult to the intelligence and holiness of the Holy Spirit, our Sovereign God. Therefore it is necessary to state a few pertinent facts concerning the Spirit.

His Personality

First, He is a Person. By this I mean that He is not impersonal. He is not some mere force. He is God. Men are usually spoken of as having intellectual, emotional and volitional faculties. The Spirit is all of this and more. He thinks; He feels; He wills. Scriptures can be produced to prove all of this, but we forbear. Having supreme intelligence, He is omniscient. The spirit having a will, He puts His will into effect and His sovereign will cannot be

thwarted. More difficult to understand than this, He has a distinct personality and yet is one with the Father and the Son.

His Attributes

It would be very difficult to enumerate all of the attributes of the Holy Spirit. More difficult than this would be to properly speak of each attribute. We will attempt to consider some of the main attributes.

First, we think of His holiness. This, probably, is more prominent than any of the other attributes. Hence, He is called the Holy Spirit. There are ever so many spirits in the universe. There are the spirits of just men made perfect. There are angelic (Continued on page 3, column 3)

A GOOD GARDEN

First, plant five rows of peas (P's):

Prayer
Promptness
Perseverance
Purity
Politeness

Next to them plant three rows of squash:

Squash Gossip
Squash Criticism
Squash Indifference

Then five rows of lettuce:

Let us be faithful
Let us be unselfish
Let us be loyal
Let us be truthful
Let us love one another

No garden is complete without turnips:

Turn up for church
Turn up with a smile
Turn up with a visitor
Turn up with real determination

Copied—The Tretwood Brethren.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A NEW YEAR'S MEDITATION"

Number Thirty-Four in "THE LIFE AND MINISTRY OF PAUL"

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." — Rom. 10:1.

This is our last Sunday night of 1962. In just a few hours' time you will be making your New Year's resolutions, and getting ready in a few hours more to break them. I think we more or less come to the end of the year with the thought in mind, that if it pleases God we would like to do better, and be better, in the coming year than we have in the past. There comes to my mind a little poem which I think is very appropriate at the end of a year:

He came to my desk with a quivering lip,

The task was done.

"I want a new sheet, dear teacher," he said,

"I've spoiled this one."

I took the sheet so stained and blotted

And gave him a new one all unspotted

And unto his tired eyes smiled,

"Do better, now my child."

I came to God's throne with a quivering soul,

The year was done.

"Hast thou a new sheet, dear Father," I said,

"I've spoiled this one."

In place of the sheet so soiled and blotted

He gave me a new one all unspotted

And into my tired heart smiled,

"Do better, now, my child."

I am certain that every person within this service would rather that his life, and our church be a more conspicuous example for our Lord in 1963 than it has been in 1962, and in all the days that have gone by. It is with this thought in mind that I bring to you my message tonight. I have some few Scriptures that I want to read to you, and I think each of them might be taken as a good key verse for us in 1963. Each of them might be considered as a slogan or a Christian motto. Each of them might furnish us with a goal for 1963.

I

"I beseech you therefore, brethren," (Continued on page 7, column 1)

Examiner Editorials

THE REVIVAL WE NEED

There is a lot of "beating the air" in our time that never will "get the job done." Certainly, the evils of America are many; but the way to halt them, or at least give them a set-back, is not through the "sin-fighting" so prominent by some today.

We don't need crusaders against evil; we need proclaimers of the Gospel to lost souls! Men are steeped in sin; how shall they be recovered? By beating them over the head with Law, and "fighting" their sin? What are we to do: seek their reformation for the sake of morality? Personally I would have every Christian in America and the world to go, as God leads, where the sinners are and tell them about the mercy of God in Christ for the wretched. Tell that drunkard that you are just a sinner like him, but that there is a sacrifice for sin through Jesus Christ. Go to that harlot, that criminal, that thief, that gangster, that communist, that infidel and say, "I'm no better than you are; I'm just a sinner. But God has been gracious to me and given me a sacrifice for sin, the Lord Jesus Christ. If you are not saved, the only difference between you and me is that I have Christ as my sacrifice. He can be yours just as He is mine. Just surrender to Him as your Sin-offering and you are redeemed from all your sin."

That's the kind of crusaders we need. Not just in the pulpit, but in our daily lives, in any way we can make Christ known to those who need Him.

We don't need anti-communists; we need Gospel preachers and witnesses who will show some love and compassion for lost men who have been snared by communism. We don't need crusaders against liquor; we need witnesses for Christ who will go to the beer-joints and liquor-dives and tell the operators about Jesus Christ and His mercy to the chief of sinners. We don't need crusaders against vice; we need people who know Christ and can be used of God to humbly show those in vice how Christ is merciful and how they can have all their sins removed by just taking Christ as their sin-offering.

To the extent that the Gospel is not preached to lost souls, to that extent and even more we can expect the morality of America and the world to grow worse and worse.

Evidently, Christians just don't have any CONFIDENCE in this Gospel message. Although they have been brought to Christ and to better, more joyful lives through it, they seem to forget that God's power is still resting

upon the proclamation of this message of mercy to sinners. If all of us preachers and other Christians would ask God to make us witnesses of the Gospel and would begin to make an effort, as God leads, in spreading this message in our daily lives and public messages, I believe we would see God's power poured out in the salvation of souls. Perhaps we would see the "face" of the nation "lifted," so far as the present evils are concerned. Sin won't be obliterated, but our general status could be somewhat reversed and corrected.

America as a nation is on a toboggan slide. Our wickedness is so great it reaches beyond any degree of sin previously known to this nation and perhaps even to any other nation in history. This is no exaggeration. Read the FBI crime reports; note the number in our prisons; observe the trend of youth; gasp at the heinous crimes that make headlines; acquaint yourself with the drinking problem, the dope problem, the divorce rate, the illegitimate birth rate, the theft problem within and without businesses.

Yet what are many trying to do? They go out to "fight" sin! God never told us to do that. Christ didn't come to fight sin. He came to save sinners by showing mercy to them. The church began with a meager eleven disciples, amidst a world of pagan philosophy, heathenism, idolatry, immorality and all manner of evil. That small church did not go out to fight sin, but to preach good news to those who were bound in sin. They brought a message of deliverance, not a message of destruction. The quickest way to destroy sin in the life of the individual and the nation is to lead men to Christ as their sin-offering. Anything else will only bring about a white-washing on the outside.

The harvest is white; the laborers are few. Let us pray that the Lord of the harvest will raise up preachers of the Gospel who know of the mercy of Christ in their own hearts and can tell a sinner that there is mercy for every hell-deserving wretch who will just rely on Christ as his offering to pay for sin! That's the message God's power, by the Spirit, rests upon. (Rom. 1:16, I Thess. 1:5).—B.L.R.

What Is The Gospel?

(Continued from page one) no fuller exposition of the Gospel in all the Bible. In it are contained the three foundational points of all Gospel messages. Note them:

(1) Man's sin: "for all have sinned."

(2) Christ's substitutionary work: "through the redemption that is in Christ Jesus"

(3) Salvation enjoyed through relying confidence in Christ: "through faith in His blood."

Notice, too, that it is God's "righteousness," provided by Christ, that is given to the sinner who simply relies on Christ. It is not the sinner's own righteousness; it is the righteousness which was wrought out by Christ when He took a body of flesh, kept the Law, then endured its penalty against sin. What Christ did is accounted (imputed) to the believing sinner. The sinner now stands righteous before God.

Do you see it, reader? It is all a matter of **SUBSTITUTION**. Christ did it for the believing sinner. God is just in saving the believing sinner because He has punished the sinner's sins in Christ; God is the justifier because it is He who furnished our righteousness through sending Christ.

Romans 10:4

"For Christ is the end of the law for righteousness to every one that believeth."

Since Christ, in the flesh, fulfilled the demands of the Law and paid our debt to the Law in dying for our sins, He is the "end" of the Law for all those who rely on Him as Saviour. We have everything the Law demands by trusting Christ.

I Peter 3:18

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."

There it is again, reader: the substitution of Christ. We deserve God's wrath, but Christ bore it Himself. We are "unjust," but the Just One, Jesus Christ, gave Himself in our stead. By Him we are brought to God.

I Peter 2:24

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

You see, Christ bore our sin-debt, our curse, our penalty, our suffering. We deserved it, but in mercy He died for us. We are therefore "dead to sins" through Christ who has already suffered our penalty. Our spiritual separation from God is "healed" through Him.

"BELIEVE"

Because of what Christ has done, the Gospel directs needy sinners to simply believe (which means "trust," have relying confidence) in Christ for salvation. They are not told to "work" for salvation, to "reform," to "pray for forgiveness," to "get religion," no, their salvation comes by relying upon Christ. Then they are children of God and can work and pray.

Paul directed the inquiring jailer to "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Remember the three points at the beginning, reader? The first was that man is a sinner; that includes you.

The second tells of how sins of the believing sinner are taken away and the sinner stands righteous before God. If you are lost, you need that Christ.

The third point was the matter of faith—believing on Christ as Saviour.

Reader, do you believe that God can and does save sinners who trust Christ as their Saviour? Do you believe that it is solely by the work of Christ that anyone can be saved, be made righteous, be made accepted?

If you believe these things, why not believe for yourself? Then this becomes **YOUR** salvation. It doesn't matter how "good" you think you are or how "bad" you may have been; nothing can save but what Christ did and there is nothing too bad for His death to cover.

I've tried to make the Gospel plain. May God pour out His blessing upon you and lead you to believe this Gospel and be saved by Christ.

"I Should Like to Know"

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

Is the Lord's Supper a church ordinance or Christian ordinance?

Church ordinance. I Cor. 11:18, 20. It can't be observed in any other way. It ceases to be the Lord's Supper if there is division or heresy in those who partake. There is always both division and heresy where there is open communion; therefore no Lord's Supper.

Suppose all the churches in a city believe open communion, what should a Baptist do, who moves into that city?

One of three things: Ask the pastor and members of the churches you attend to give "Thus saith the Lord" for their open communion. Maybe their failure to find it would lead them to repentance. Second, begin to talk and work for the establishment of a Baptist Church in that city. Third, move out of that city, and go where there is an orthodox church. No man or woman ought to live for business reasons in a place where he is denied the privileges of church fellowship.

What of a Baptist, who attends and supports a lodge, in which there are members who think it "a Divine institution, second to none" and are depending on it for salvation?

They are "blind leaders of the blind"—lots of them. We think the balance are "partakers of other men's sins."

Were John the Baptist and John the Beloved members of the Masonic lodge?

No. Only the unlearned and the uninformed Masons say such false and foolish things as that. The informed know better.

Does one church (Baptist) have a right to invite another church to commune with them?

No. Communion is in the local church. I Cor. 11:18-32. A member of one Baptist church has no more right to commune in another Baptist church than he has a right to vote in another Baptist church. Both are under the control of the local church that sets the table and does the voting.

When Jesus chose Judas, did He know that Judas would betray Him?

Yes. It was prophesied in Ps. 41:9. In John 6:64 it is said that Jesus knew from the beginning, who would betray Him.

Repentance... Perpetuity of Baptists

(Continued from page 1) toward God and faith toward our Lord Jesus Christ." — Acts 20:21. What does "repent" or "repentance" mean?

The Israelites

God's word teaches that one must repent in order to believe. "And ye when ye had seen it, repented not afterward, that ye might believe him."—Matt 21:

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32. "Except ye repent, ye shall all likewise perish."—Luke 13:3.

Then whatever "repentance" or "repent" means, it is something that must take place before one can be saved, before he can "believe the gospel" (Mark 1:15); before he can have "faith toward our Lord Jesus Christ."—Acts 20:21.

The Saviour gives a complete, perfect picture of salvation, and in that picture we can find what repentance means:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."—John 3:14, 15.

Jesus says "As," "even so"; then in the case of the serpent in the wilderness we have a complete, perfect picture of the way of salvation. By seeing what came back there before the lifting up of the serpent, we can see what comes before believing in Him, or "faith toward our Lord Jesus Christ."

Notice the incident to which the Saviour referred as showing the complete picture of the way of salvation:

"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: And the soul of the people was much discouraged because of the way. And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and many people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord."—Numbers 21:4-9.

(Continued on page 3, col. 1)

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BOB L. ROSS
JOHN R. GILPIN

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MY HIDING PLACE

Hail sovereign love, which first began
The scheme to rescue fallen man.
Hail, matchless, free, eternal grace,
Which gave my soul a hiding place.

Against the God that built the sky
I fought with hands uplifted high
Despised the mention of His grace
Too proud to seek a hiding place.

Enwrapt in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure—without a hiding place.

But thus the eternal council ran:
"Almighty love, arrest that man."
I felt the arrow of distress,
And found I had no hiding place.

Indignant justice stood in view:
To Sinai's fiery mount I flew,
But justice cried with frowning face,
"This mountain is no hiding place!"

Ere long a Heavenly voice I heard,
And mercy's angel soon appeared:
He led me with a beaming face,
To Jesus as a hiding place.

On Him almighty vengeance fell,
Which would have sunk a world to Hell!
He bore it for a sinful race,
And this became their hiding place.

Should seven fold storms of thunder roll
And shake this globe from pole to pole,
No thunder bolt shall daunt my face,
For Jesus is my hiding place.

—Major John Andre

Lord, and against thee; pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—Num. 21:4-9.

These people realized that they had sinned against God; that their sins deserved punishment; that they were justly condemned — "we have sinned"; — that they were helpless, "Pray unto the Lord that He take away the serpents from us"; and in their helpless condition they turned from their sins and turned to God. There had been, then, an entire change of mind and purpose, or they would never have turned from their sins to God. When they faced the fact that they had sinned and were justly condemned, there resulted sorrow, and their sorrow led to the change of mind and purpose to turn from their sins to God. Had there been no conviction of sin, no realization that they had sinned and were justly condemned, there would have been no change of mind or purpose to turn from sin to God.

LIFE FOR A LOOK

Here, then, we have what repentance is—a conviction of sin, such a realization of the fact that one has sinned and is justly condemned that it produces such sorrow as leads to an entire change of mind and purpose to turn from sin and turn to God. God then provided the easiest

way for them: "every one that is bitten, when he looketh upon it (the brazen serpent) shall live."—Num. 21:8.

The Saviour says, "Even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life."—John 3:15.

The Philippian Jailer

Notice the case of the jailor, Acts 16:22-34. When the jailor fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be saved?" (verse 30), they did not say, "Repent"; they said, "Believe on the Lord Jesus and thou shalt be saved."—Verse 31. But God's word teaches plainly that we must repent in order to believe (Matt. 21:32; Luke 13:3). Then repentance must have already taken place—he must have already repented—or they would have taught him "repentance toward God" as well as "faith toward our Lord Jesus Christ."—Acts 20:21.

Go back and notice the jailor's case: the night before, he had taken Paul and Silas with their backs bloody from the beating they had received, and had not washed their stripes (verse 33), had given them no supper (verse 34), and had thrust them into the inner prison and made their feet fast in the stocks. He was utterly hardened. The praying and singing hymns to God by Paul and Silas, the sudden earthquake, Paul's crying out against his committing suicide, had convicted him of sin, such a conviction as had produced sorrow, for he came trembling and fell down before them; and the sorrow had led to an entire change of mind and purpose, and he said:

"Sirs, what must I do to be saved?"

"What"—anything God would have me do I am ready to do—he had turned from his sins and had turned to God. Hence they did not say "Repent," for he had repented; but they said, "Believe on the Lord Jesus and thou shalt be saved."—Acts 16:31.

Having seen what the Saviour meant by repentance, let us go to the meaning of the word translated "repent." "This word," says J. P. Boyce, the great theologian, in his systematic theology, "means to reconsider, perceive afterwards and to change one's view, mind or purpose, or even judgment, implying disapproval and abandonment of past opinions and purposes, and the adoption of others which are different."

B. H. Carroll, President Southwestern Baptist Theological Seminary: "We may therefore give as the one invariable definition of New Testament repentance that it is a change of mind." B. H. Carroll, again, "Repentance is a change of mind toward God concerning a course of sin leading rapidly down to death and eternal ruin."

Once more from B. H. Carroll: "If in one moment the soul is contrite enough to turn in abhorrence of sin against God from all self-help to our Lord Jesus Christ by faith, it is sufficient."

John A. Broadus, the great American scholar and teacher: "To repent, then, as a religious term of the New Testament, is to change the mind, thought or purpose as regards sin and the service of God—a change naturally accompanied by deep sorrow for past sins, and naturally leading to a change of outward life."

As the Bible teaches that no man can be saved who has not repented ("Except ye repent, ye shall all likewise perish."—Luke 13:3), and as no one has repented who has not been convicted of sin, who has not seen himself a guilty, justly condemned sinner, it follows that no one is saved, no one can be saved, who does not believe that God will and ought to punish sin. But to those who have repented, the way to be saved is simple, easy, sure:

"Believe on the Lord Jesus and thou shalt be saved."—Acts 16:31.



The Holy Spirit

(Continued from page one)

beings, both elect and reprobate. All of these are created. He is the glorious Creator. Of Him the angels sing "holy, holy, holy."

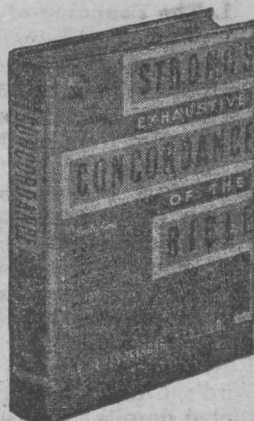
The fallen angels are represented in Scripture as being "foul" and "unclean." The elect angels were not superior to these, prior to their fall. Rather, God prevented their fall by His power, inasmuch as He had elected them to eternal security. Man, in his natural state, is regarded as being unclean and unholy by the Scriptures. God alone is holy in the absolute sense. Therefore, every action of the Holy Spirit is in harmony with His nature. Anything savouring of unholiness or of a questionable nature is not of the Spirit of God. The "holiness" sects, with all of their fanaticism cannot be of the Holy Spirit. Many of their actions are utterly foolish and are of very

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

doubtful propriety. This argument could be carried on ad infinitum.

Another prominent attribute of the Holy Spirit is His power. He has absolute power, being God. His power is manifested in creation. "The Spirit of God moved upon the face of the waters." His power maintains the universe and the beings therein. Of course, it is somewhat difficult to understand what part each person of the Trinity played in creation. The Hebrew word for God in Genesis 1:1 is *Elohim*, a noun of plurality. "In the beginning Gods created the heaven and the earth." This indicates that the Father, Son and Holy Spirit were jointly occupied in creation. So it is in all of God's work. The power of the Spirit is seen throughout. Particularly do we see His power manifested in the resurrection of the Son of God from the dead. This power is seen in regeneration of men dead in trespasses and sins.

The same power keeps men saved, contrary to the notion of most religionists. He is sovereign in power. A beautiful thought to me, is the fact that this great, sovereign God dwells in the Christian. "Greater is He that is in you, than he that is in the world." I Jno. 4:4. "What have I to dread, what have I to fear, leaning on the Everlasting Arms?" He who has His home in me will protect His own home. When this tabernacle has turned to dust, He will still care for me and raise it from the dead by His power, in His own proper time. He is absolute in power.

Further, His power is to be manifested in the regeneration of the earth. This sin-cursed earth will be re-created in the Day of God, after the millennial reign of Christ and the judgment of the wicked. What a Person is the Holy Ghost! What great power is His! Surely, He who has all power, He who dwells within me, can and will keep me.

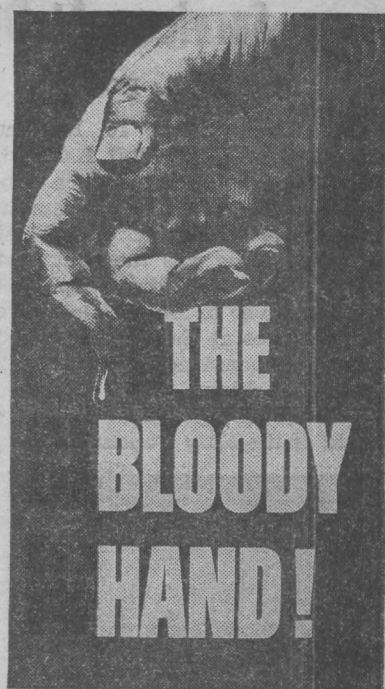
Consider His love. Not only is He the Spirit of Holiness and of power, but also of love. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." II Timothy 1:7. He is not the spirit of fear of hatred, but of love. His glorious attributes shine more brightly against the background of darkness. "God is love." The Spirit is God, therefore He is love. He teaches the saints to love God and the children of God. What really cheers our hearts is that He loves us.

John is told to write, "Blessed are the dead which die in the Lord from henceforth." The Holy Spirit cannot remain silent on a theme which toucheth His heart: "Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Revelation 14:13. What a Comforter is He! He is Christ in us and manifests the love of Christ to us. As a Divine Paraclete, He intercedes for His own children and guides them in love and wisdom. He cares when we are weary and heavy laden. He is no mere impersonal force, but a person, one with the Son and the Father. (II Cor. 3:17).

As a person, as "Christ in us, the hope of glory," He cares for the children of God. Those whom the Father has chosen in eternity for salvation, those for whom Jesus died, He calls by the gospel. He opens their hearts and causes them to believe the truth. He guides them unto all truth and leads them in the paths of righteousness. He will bring all to glory that are elected to salvation and bring them to the predestined image of Christ, which is the end of salvation. It is "not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4:6 Being a Person, His is a personal love.

A correct understanding of the Holy Spirit and His work is essential to the Christian's peace of mind. If we understand what the baptism of the Spirit was



OF SAVED "DO-NOTHINGS"

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." — Acts 20:26, 27.

There are a lot of professing Christians and churches that believe in election and believe that God will call the elect by the Gospel, but somehow they appear not to believe that God elected them to present the Gospel. They believe all things are predestinated, but they evidently refuse to believe it was predestined for them to have anything to do with spreading the Gospel. They have never felt the burden of Paul, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10).

Such a profession is not worth a plugged nickel. If a person doesn't have a desire in his heart to be used of God in the fulfillment of God's eternal purpose, he has good ground to doubt if he is included in God's eternal purpose in Christ. May God forbid that we should fall into the slumber of hardshells and hyper-Calvinists and sit down and be do-nothings with regard to spreading the Gospel!

and His present work in the children of God it will preserve us from much error. If we understand enough prophecy to know what His future work will be, with reference to the salvation of Israel and the outpouring of the Spirit, it will preserve us from the error and consequent disappointment of expecting a great revival and seeing our hopes brought to naught. If we understand what the Bible means by being "filled with the Spirit," we will not expect perfection or freedom from tribulation in this life.

If we understand that we have the earnest of the Spirit now and the first-fruits thereof, we will patiently wait for the harvest when we shall reap in joy. If we are correctly informed con-

(Continued on page 4, col. 1)

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Services At Dover, Delaware

By BOB L. ROSS

On Sunday, Dec. 16, Brother James Crace and I left Ashland, Kentucky, following church services at Calvary Baptist Church, and drove to Barrackville, West Virginia. This was the first part of a brief four-day trip that took us over to Dover, Delaware for services at the Grace Baptist Mission, sponsored by our church here in Ashland.

We both preached Sunday night at the Katy Baptist Church,



ELDER SCOTT RICHARDSON

near Barrackville, where Brother Scott Richardson is pastor. While I could not do much preaching due to a bad throat, it was a joy to be with this church and to be received into the pastor's home for fellowship and a night of rest.

From Barrackville, we left very early Monday morning, on hazardous icy roads, and journeyed on to Dover, Delaware. Brother Herbert W. (Wayne) Crow, a member of our church, is stationed at the Dover Air Force Base and conducts the mission services at nearby Marydel in the Fire Hall.

Brother Crow and his Christian friends prepared special meals for all and there was a

good atmosphere for the two nights of services held at the VFW Hall in Dover. It was a blessing for Bro. Crace and me to be with them. I couldn't do much by way of preaching, but Bro. Crace did a good job and we had a good time.

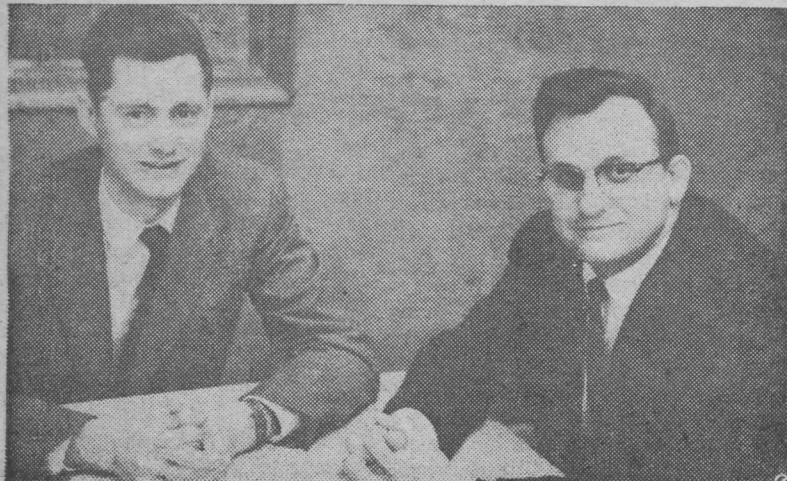
Several readers of TBE from Pennsylvania came down for the services, including Brother Bruce McMillin who drove all the way from Mechanicsburg and spent Monday night with us in Bro. Crow's home. Also, Brother Roy Sutherland and family came down from Chester, Pa. and brought a couple of brethren with them, Brother Fred Watson and Brother Leroy Cole. Bro. Sutherland led the singing one night and Brother Bobby Overton, also an airman, sang a special hymn. Slides of Bro. Haliman's work in New Guinea were shown after the services. Tuesday night, Brother Columbus Savage, Air Force Colonel, drove over from Washington for the services and we enjoyed his fellowship.

We want to encourage our readers in the Dover area to get in touch with Brother Crow and, if possible, attend the services which he conducts. We have known Brother Crow for a long time and no finer Christian man



ELDER WAYNE CROW

ANOTHER PENNSYLVANIA FRIEND



Brother Bruce McMillin (left) of Mechanicsburg, Pa., chats with Eld. James Crace prior to one of the services at Dover.

The Holy Spirit

(Continued from page three) cerning His work, we will not try to do His work for Him, but will rely on Him and wait on Him to save souls and effectually work through His Word. "Wait, I say, on the Lord."

Perpetuity of Baptists

(Continued from page one) placing me in the Lord's Church, "purchased with his own blood" (Acts 20:28).

As a direct approach to my subject I would like to inform you that I was not born a Baptist; my people were not Baptists at my conversion, and still are not, and until searching God's Word, I personally had a dislike for Baptists because of what I considered their bigoted views. I was, however, converted under

the ministry of a Godly man and through influences derived while a member of a Protestant group; but I soon discovered that our teachings regarding baptism and many other church truths were not true to God's Word. This was a cause of great grief.

Remembering the words of the Apostle Paul to young Timothy (2 Tim. 4:1, 2) in which he reminded him that he was on "oath

"EKKLESIA"-- THE CHURCH

Not Universal And
Invisible

By BOB L. ROSS

50c

Discusses the "proof-texts"
and arguments of universal
church theorists.

is to be found. Regardless of where he goes, as a serviceman, he always starts up a mission work and is willing to sacrifice to try to reach and help others, every way. If every member of every church were as dedicated, our churches would truly be abounding in Delaware.

PENNSYLVANIA BRETHREN



Left to right: Brother Fred Watson, Brother Roy Sutherland, Brother Leroy Cole (all of the Baptist Temple, Chester, Pa.), and Eld. James Crace of Piketon, Ohio.

before God, and the Lord Jesus Christ" to preach His Word without compromise, I shall brand as a lie the teaching that the "Baptist Churches" are a product of the Protestant Reformation, and constitute a minority of the great "Universal Invisible Church." In reality, as proved by all true historians, the people now called Baptists, or by whatever name they have been identified through the ages, have never kissed the Pope's ring or bowed the knee in his presence. Centuries before the Reformation, beginning with the first church, and continuing to the present day, those with Baptist teachings have incited the greatest wrath of the "Great Whore" (Roman Catholic Hierarchy) and furnished the greater portion of martyrdom's blood.

I especially count it a great privilege to cry out against the popular, but heretical teachings regarding the "Universal Invisible Church," and emphatically declare unto you that Luther, Calvin, and all the reformers are not justified before God in adopting the unscriptural teachings of the harlot Roman Catholic Church in opposition to the true church as founded by our Lord. This theory (Universal Invisible Church) was adopted by the Reformers so that "Sprinkling" could be retained; discipline by the Lord's Church could be disregarded; and the teachings of Christ and the Apostles be abandoned in general. Even recently, we read an article in which a supposedly good man said, "it is not impossible that even Paul was wrong, or mistakenly translated, regarding justification and the Lord's Supper."

As all our arguments are in vain without a "thus saith the Lord," I shall attempt in this short space of time to briefly outline the founding of the Lord's Church and a part of its witness to the world; the perpetuity of the Church (composed of the individual bodies of true assemblies) of all ages, and how a believer can discern a true body of Christ.

1. The Founding of The Lord's Church.

We have discovered from the Scriptures (John 1:35-51) that one by one the disciples of our Lord were called from secular work into the ministry of "Fishers of men." The twelve disciples were chosen (Luke 6:12, 13) and constituted the first church. This first church was endowed with power (before Pentecost) and sent out to preach God's Word, definitely through the aid of the Holy Spirit (Luke 9:1, 2); that the Lord's Church would be perpetuated despite "the gates of hell" (Matt. 16:18); that Church action was taken by the Church (Matt. 18:17); and that the people whom the Lord added to the Church on the day of Pentecost (Acts 2:47b)

was the same Church founded by the Saviour Himself during His earthly ministry.

2. What Is the Meaning of Perpetuity?

Perpetuity means a "perpetual existence" since the days of our Lord. This simply means that since Christ founded His Church, there has never ceased to be true, local, New Testament churches on earth.

These New Testament Baptist Churches have never been able to boast that their coffers are full of silver and gold; they have never proclaimed the "State Church" or even a part thereof; they have never been highly esteemed by the world; they have, however, worn the Saviour's crown of thorns, suffered His

humiliations, partaken of His crucifixion, and died by the millions. Driven to mountains and seas, their tongues pulled out, their eyes gouged, hung on the racks, mutilated and tortured in every manner known to man, the Church of Jesus Christ still victoriously marches on.

3. How Can I Know the Lord's True Church?

Jesus spoke to the unbelieving Jews (John 8:32) in these words: "And ye shall know the truth, and the truth shall make you free." Although the primary interpretation has reference to salvation, I believe it also to represent a great truth in regards to the Lord's Church. By eliminating all groups who practice "sprinkling" for baptism, deny the existence of eternal damnation, churches founded by excommunicated Priests and followers of unscriptural teachings such as "Prayers for the dead," worshipers of images and bones and all other abominable practices of false cults, we can discover the Church founded by our Lord. The Reformation, regardless of any or all its merits, nevertheless, failed to produce the evidences of true Scriptural churches, and even today is headed for Rome at an amazing speed. The shocking truth also exists that many so-called organizations with the great Baptist name are hanging on their coattails.

In closing, I thank God for the privilege to speak to this great number of God's people and for the space to be allotted in the most Scriptural paper on earth (The Baptist Examiner) for its publication.

O God! what honor doth thou bestow upon such a worm of the dust. May God bless each of you in my prayer.



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WORSHIP HIM

A man who wished very much to hear Robert Murray McChesney preach attended his church one Sunday in Dundee. Upon his early arrival he anxiously inquired of a member of the congregation, "Can you tell me for certain whether Mr. McChesney will be here today?"

The parishioner answered, "I do not know whether our preacher will be here, but I do know Jesus Christ will be here." That was a fitting rebuke, and may be addressed to many of us. The Sunday services are not occasions for paying tribute to the man who stands behind the pulpit. They are, rather, sacred opportunities to worship God.

FIFTY YEARS IN THE CHURCH OF ROME—

A Priest's Frustrations

On the 24th September, 1833, the Rev. Mr. Casult, secretary of the Bishop of Quebec presented me the official letters which named me the vicar of the Rev. Mr. Perras, arch-priest, and curate of St. Charles, Riviere Boyer, and I was soon on my way, with a cheerful heart, to fill the post signed to me by my Superior.

The parish of St. Charles is beautifully situated about twenty miles southwest of Quebec, on the banks of a river, which flows in its very midst, from north to south. Its large farm-houses and barns, neatly white-washed with lime, were the symbols of peace and comfort. The vandal axe had yet destroyed the centenary forests which covered the country. On almost every farm a splendid grove of maples had been reserved as the witness of the intelligence and tastes of the people.

I had often heard of the Rev. Mr. Perras as one of the most learned, pious, and venerable priests of Canada. I had even been told that several of the governors of Quebec had chosen him as the French teacher of their children. When I arrived, he was sent on a sick call, but his letter received me with every warmth of refined politeness. Under the burden of her five-and-thirty years she had kept all the shyness and amiability of youth.

After a few words of welcome, he showed me my study and sleeping room. They were both perfumed with the fragrance of the truth, magnificent bouquets of the yucca flowers, on the top of every one of which were written the words: "Welcome to the angel messenger." The two rooms represented the perfection of neatness and comfort. I shut the doors and knelt on my knees to thank God for the Blessed Virgin for having chosen me such a home. Ten minutes later I came back to the study parlor, where I found Miss Perras waiting for me, to offer me a glass of wine and some excellent "pain de savoie," as it is called, the universal custom, then, for all in every respectable house, or at least then told me how her brother, the curate, and herself were true people when they heard I was to come and live with them. She at once known my mother before her marriage, and she told me how my mother had passed several happy years in her company.

She could not speak to me of a subject more interesting than my mother; for, though she had died a few years before, she had never ceased to be present in their mind, and near and dear to their hearts.

Miss Perras had not spoken when the curate arrived. I thought to meet him, but it is impossible to adequately express what I felt at that moment. The ladies were hardly struck with awe when they saw Moses, he down from Mount Sinai, for I was at the first sight I had of that venerable man.

Rev. Mr. Perras was then about fifty-five years old. He was a man—almost a giant. No military officer, no king ever bore head with more dignity. But beautiful blue eyes, which were the embodiment of kindness, tempered the dignity of his face. His hair, which was beginning to whiten, had not yet lost its golden lustre. It seemed as if silver and gold were mixed on his head to adorn and beautify it. There was on his face an expression of peace, calm, piety and wisdom which entirely won my heart and my respect. When, I knew him a smile on his lips, he extended his hands toward me, I felt beside myself. I fell on my knees and said: "Mr. Perras, God sends me to you that you may be my teacher and my father. You may have to guide me, and pray for me. I may be a good priest as you are yourself."

That unpremeditated and earnest act of mine so touched the good old priest, that he could hardly speak. Leaning towards me he raised me up and pressed me to his bosom, and with a voice trembling with emotion he said: "May God bless you, my dear sir, and may He also be blessed for having chosen you to help me to carry the burden of the holy ministry in my old age." After half an hour of the most interesting conversation, he showed me his library, which was very large, and composed of the best books which a priest of Rome is allowed to read; and he very kindly put it at my service.

Next morning, after breakfast, he handed me a large and neat sheet of paper, headed by these Latin words: "ORDO DUCIT AD DEUM." It was the rule of life which he had imposed upon himself, to guide all the hours of the day in such a way that not a moment could be given to idleness or vain pastime.

"Would you be kind enough," he said, "to read this and tell me if it suits your views? I have found great spiritual and temporal benefits in following these rules of life, and would be very happy if my dear young coadjutor would unite with me in walking in the ways of an orderly, Christian and priestly life."

I read this document with interest and pleasure, and handed it back to him saying: "I will be glad to follow, with you, the wise rules set down here for a holy and priestly life."

Thinking that these rules might be interesting to the reader, I give them here in full:

1. Rising5:30 a. m.
2. Prayer and meditation6 to 6:30 a. m.
3. Mass, hearing confessions and recitation of breviary6:30 to 8 a. m.
4. Breakfast8 a. m.
5. Visitation of the sick, and reading the lives of the saints8:30 to 10 a. m.
6. Study of philosophical, historical, or theological books11 a. m. to 12 a. m.
7. Dinner12 to 12:30
8. Recreation and conversation12:30 to 1:30
9. Recitation and vespers1:30 to 2 p. m.
10. Study history, theology or philosophy2 to 4 p. m.
11. Visit the holy sacrament and reading "Imitation of Jesus Christ"4 to 4:30 p. m.
12. Hearing confessions or visiting the sick or study4:30 to 6 p. m.
13. Supper6 to 6:30 p. m.
14. Recreation6:30 to 8 p. m.
15. Chaplet—reading of the Holy Scriptures and prayer8 to 9 p. m.
16. Going to bed9 p. m.

Such was my daily life during the eight months which it was my privilege to remain with the venerable Mr. Perras, except

The Saints' Earthly Sufferings Explained

John Bradford, the martyr, once wrote to a faithful woman in her heaviness and trouble as follows:—"How should God wipe away tears from your eyes in heaven if now on earth you shed no tears? How would heaven be a place of rest, if you found it rest on earth? How could you desire to be at home if in your journey you found no grief? How could you so often call upon God and talk with Him if your enemy slept all day long? How should you elsewhere be made like Christ—I mean in joy—if you sob not with Him in sorrow? If you will have joy and felicity, you must have sorrow and misery. If you go to heaven you must sail by hell. If you will embrace Christ in His robes, you must not scorn Him in His rags. If you will sit at Christ's table in His Kingdom, you must first abide by Him in His temptations. If you will partake of His glory, forsake not His cup of ignominy."

On Affliction

Sanctified afflictions are spiritual promotions.—Dodd.

Afflictions are blessings to us when we can bless God for affliction.—Dryer.

that Thursdays were invariably given to visit some of the neighboring curates, and the Sabbath days spent in hearing confessions, and performing the public services of the church.

A couple of months before my arrival at St. Charles, the vicar who preceded me, called Lajus, had publicly eloped with one of his beautiful penitents, who, after three months of public scandal, had repented and come back to her heartbroken parents. About the same time a neighbouring curate, in whom I had great confidence, comprised himself also, with one of his fair parishioners, in a most shameful, though less public way. These two scandals, which came to my knowledge almost at the same time, distressed me exceedingly, and for nearly a week I felt so overwhelmed with shame, that I dreaded to show my face in public, and I almost regretted that I ever became a priest. My nights were sleepless; the best viands of the table had lost their relish. I could hardly eat anything. My conversations with Mr. Perras had lost their charms. I even could hardly talk with him or anybody else.

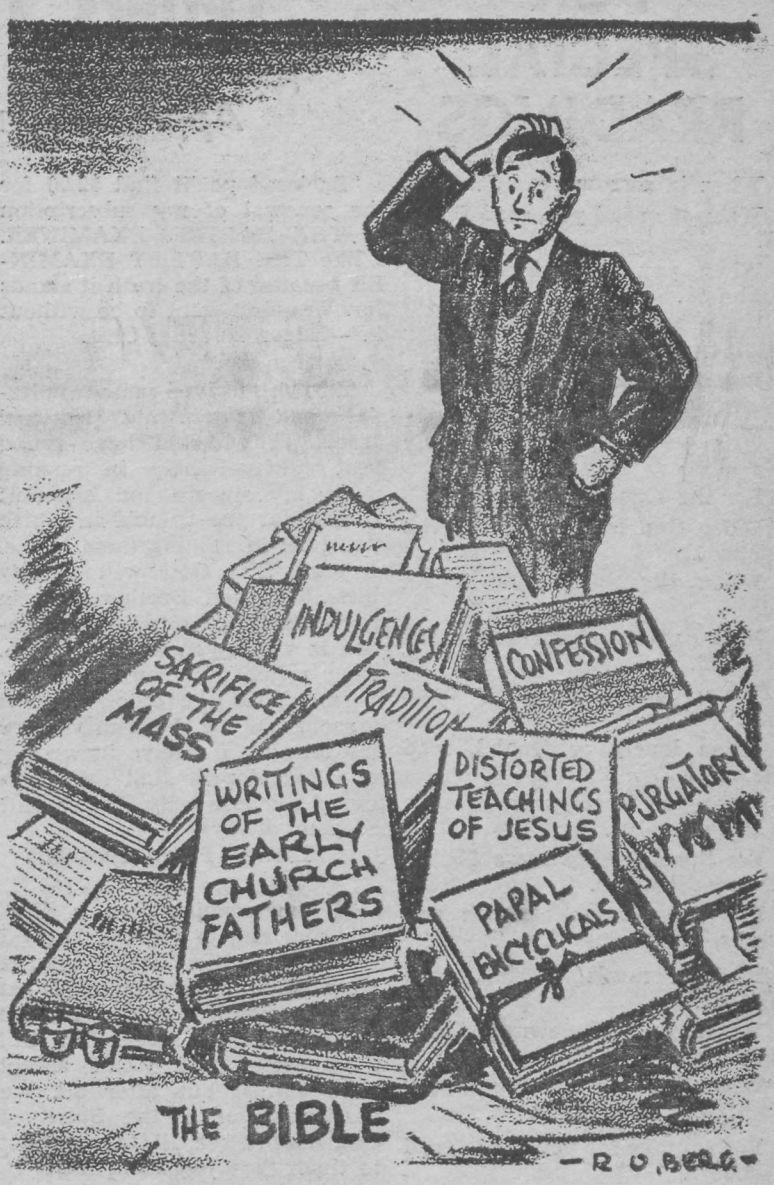
"Are you sick, my young friend?" said he to me one day.

"No, sir, I am not sick, but I am sad."

He replied, "Can I know the cause of your sadness? You used to be so cheerful and happy since you came here. I must bring you back to your former happy frame of mind. Please tell me what is the matter with you? I am an old man, and I know many remedies for the soul as well as for the body. Open your heart to me, and I hope soon to see that dark cloud which is over you pass away."

"The two last awful scandals given by the priests," I answered, "are the cause of my sadness. The news of the fall of these two conferees, one of whom seemed to me so respectable, has fallen upon me like a thunderbolt. Though I had heard something of that nature when I was a simple ecclesiastic in college, I had not the least idea that such was the life of so many priests. The fact of the human frailty of so many, is really distressing. How can one hope to stand up on one's feet when one sees such strong men fall by one's side? What will become of our holy church in Canada, and all over the world, if her most devoted priests are so weak and have so little self-respect, and so little fear of God?"

(To be continued)



"LIGHT UNDER A BUSHEL"

Southern Baptists Hold "Unity Meeting" With American Baptists

Late in October a large group of pastors and laymen from both the American Baptist Convention and the Southern Baptist Convention met in Washington, D. C., to discuss the problems of uniting the two groups. Though much interest was shown in uniting the two groups little hope was held for its accomplishment in the near future.

A speaker from each denomination spoke on the similarities and the differences between the groups. Discussion groups touched on Baptists and the ecumenical movement, theological and cultural differences between the two denominations and the problem of reaching unity on the local level. It is the hope of this unofficial group that both the ABC and the SBC will set up a unity committee on the national and state levels.

At the meeting Dr. Samuel S. Hill, of the University of North Carolina, Chapel Hill, N. C., stated that the prospect of unity was dimmed by the fact that a split in the Southern Baptist Convention was likely along conservative and liberal lines. He

felt that most Southern Baptists west of the Mississippi would go along with the conservative bloc. He predicted that the next ten years would be very crucial for the future of Southern Baptists. He indicated that Baptist young people in liberal schools like the University of North Carolina, Duke, Vanderbilt and others were "very, very dissatisfied with the Southern Baptist Convention" and that many were leaving the denomination.—Action.

BELIEVING THE WORD

A certain person was rather skeptical about the story of Jonah being swallowed by a great fish. He enquired thus of an old lady, "Do you believe that Jonah was three days and three nights in the belly of a whale?"

"I do believe it," she said, "and if God's Holy Word said that the whale was in Jonah's belly, I would believe it." The Bible is the inerrant Word of God.

—Young People's Magazine

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FOR SPECIAL READINGS

When in sorrow, read John 14.
When men fail you, read Psalm 27.

When you have sinned, read Psalm 51.

When you worry, read Matt. 6:19-34.

Before church service, read Psalm 84.

When you are in danger, read Psalm 91.

For the blues, read Psalm 34.

When God seems distant, read Psalm 139.

When discouraged, read Isaiah 40.

If you want to be fruitful, read John 15.

When doubts come, try John 7:17.

When lonely or fearful, read Psalm 23.

When you forget your blessing, read Psalm 103.

For the right life for a Christian, read Matt. 5.

For the relation of faith and works, read James 2.

If faith needs stirring, read Heb. 11.

When you feel down and out, read Rom. 8:31-39.

When the world seems bigger than God, read Psalm 90.

For courage for your task, read Joshua 1.

When you want rest and peace, read Matt. 1:25-30.

For assurance, read Rom. 8:1-30.

For Paul's secret of happiness, read Colossians 3:12-17.

When you travel, read Psalm 121.

When you grow bitter or critical, read I Cor. 13.

When your prayers grow narrow or selfish, read Psalm 67.

For Paul's idea of Christianity, read II Cor. 5:15-19.

For Paul's rules on how to get along with men, read Rom. 12.

When you think of investments and returns, read Mark 10:17-31.

For a great invitation and a great opportunity, read Isaiah 55.

For Jesus' idea of prayer, read Luke 11:1-13; Matt. 6:5-15.

For the prophet's picture of worship that counts, read Isaiah 58:1-12.

For the prophet's idea of religion, read Isaiah 1:10-18; Micah 6:6-8.

Letters That Gave Us A "Lift"

Appreciation for THE BAPTIST EXAMINER

"Enclosed you'll find \$2.00 for the renewal of my subscription to THE BAPTIST EXAMINER. I like THE BAPTIST EXAMINER because of the truth it stands for. Wouldn't want to be without it."—Edgar Trivette, Ohio.

"I have received your wonderful and interesting spiritual tracts, in which I have found real spiritual help in reading same. My sincere and heartfelt thanks for the trouble in which you took in sending them to me. I pray that God will greatly bless you and Brother Bob in publishing the best Christian paper, in which you find the Truth. Your sermons are an inspiration to me. Also the other sermons are outstanding. I thank you for the blessing I receive in writing to you and pray that the blessing of the Heavenly Father will be your always.

Thomas Paton, Australia

"I am sending you a line this morning to let you know I haven't forgotten TBE. I read it clear through as soon as I get it. Am always thankful for the Bible truths it gives. But Oh! the people that won't accept those truths; but after all, we must consider if the Spirit of God doesn't see fit to reveal it to them they just can't know it.

Hugh D. Jobe, Ark.

"Again I must repeat how much I have enjoyed The Baptist Examiner. Am so thankful that an issue was given me some years back by a friend. Have been receiving it ever since. It's a real blessing and the messages from God's Word are so satisfying—gives you a desire to walk closer to our lovely Lord and Saviour and to trust Him solely."

Mrs. Robert Kennedy, Ohio

"I am sending you three dollars for The Baptist Examiner and to let you know that I appreciate the paper and I enjoy it for the truth it sets forth. It's truly doctrinal."

Mrs. Glen Walden, Ala.

"Just a few words and a small contribution to help keep TBE coming. I can emphatically say it is one of the most Bible preaching papers in print today. May God's blessings be continued on its behalf."

Charles E. Burns, Ala.

"We are sorry we have been so long. We do love the paper, our only source of spiritual food outside of the Bible. We agree with the principles of TBE 100 per cent. Don't know what we would do without it, with no church." — Mr. and Mrs. James Rodgers, N. C.

"Please find enclosed an offering which I hope will help a little with the expenses of printing The Baptist Examiner. Would like to send much more, if it were possible. I still read all the papers and enjoy them very much."

Isabel Robinson, Missouri

"I am glad for the privilege and pleasure to support your work and am thankful to Almighty God for the blessing of The Baptist Examiner. May He in His infinite wisdom move us all to support and protect you and the paper from all its enemies by our prayers and whatever means He gives us. I am enclosing a money order in appreciation for the comfort, wisdom, and instruction God has given me through the paper."

Everett Robbins, Ohio

"I'm enclosing an offering to help. Hope you get enough offerings to pay off all the bills. I will try to send more later on, for I sure want The Baptist Examiner in the mail."

Pearlene Todd, Tennessee

"Please accept this small offering and use it where needed. I want you to know I appreciate the paper more than I can say."

—Mrs. A. M. Hawley, Kentucky.

Encouraging Comments About SALVATION

I received the copy of "Salvation" today. It was a lot more than I expected. Most tracts that I have seen are too long or they do not have the truth in them. The paper is so printed that it will catch the eye and is simple, down to earth truth. I would like for you to put me on the mailing list and I would like to have 50 copies to use on visitation night. My prayer is that God will use the paper to call His own.—James L. Gassett, Florida.

Enclosed you will find our subscription for the Gospel paper, SALVATION, and THE BAPTIST EXAMINER. Thank God for the Gospel of Salvation, which is the gift of God. I know Christ as my Saviour. A friend told me once that I had helped her to know Christ as her Saviour, and I long to help others that are lost to come to Christ and know Him as I know Him. Your paper SAL-

VATION will be a help to me in telling the lost of God's love to men. Remember me when you pray in behalf of the lost.—Mrs. Homer Laster, Arkansas.

Thanks for sending the 100 copies of "SALVATION." I did not know they were ready for distribution this early. Enclosed is my check in payment for them. I am adding 25c for the postage since I am not sure you have charged enough to cover their cost. We will get these copies out to lost people and pray that it might be the means of bringing in some of God's lost sheep. The lost people don't seem to be interested in going to church, and should they go, they would not hear a Gospel message in the average Baptist church. Churches are in a big building spree and all you hear is a money message, and when they get the money, it goes to cover the cost of the home base and none of it goes for missions. I get sick of such services; I just want to get off to myself and forget it all. That is what is driving me to the use of tracts. It may be that some lost person will find the true way. I pray God's blessing upon you and your work. This is wishing you all happiness, health and prosperity in the coming year.—Hugh Massey, Florida

Through the leadership of our Sunday school teacher, Mrs. McKinney, we, the Rebekah class of the Woodlawn Terrace Baptist Church, wish you to send us 100 copies of your paper, "Salvation." Enclosed check of \$2.00.—Miss Jamie Guy, Tenn.

Thank the Lord for such needed material. The Lord had put it on my heart already to put in print a special tract for lost souls. So this is an answer to prayer. Enclosed is \$6.00 for which send me 50 copies for next six months.—W. V. Murray, Virginia.

I enjoyed the "Salvation" so much I'd like to order the bundle of 50 for \$1.00. I want to send them to lost loved ones and some that are all mixed up about their salvation. I've enjoyed TBE for

some years and sorry I haven't been able to support it more, but I can't always do as I like.—Mrs. G. L. Elliott, Mo.

I have read your paper, SALVATION, and see the value of it as a tract. The great difficulty today is in getting the unsaved to come to the church. They are too much concerned with sports, games, and television to spend even an hour or two on Sunday in church. While finances prevent personal subscription for the lost, presenting the paper, SALVATION, as a gift personally may in some cases be the means of bringing light to a man now in darkness spiritually. So here is \$1.00; send me the papers and I will see that they get into the hands of needy sinners.—James S. Chase, W. Va.

Enclosed is \$2.00 for which please send me another 100 copies of the January issue of SALVATION. The paper is so attractive looking, with the good grade of paper used, pictures, clear type, and message. I've been mailing out copies and want to mail more before the 5c postage rate comes. Friends and relatives like it and are interested in getting it out. I'm praying for God's blessings upon it as it goes into homes where there are false beliefs. May God richly bless you as you are obedient to His Word.—Mrs. James G. Lowe, Mo.

Korean Mission Fund

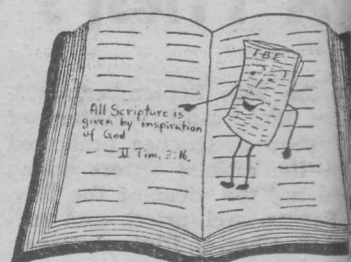
OFFERINGS RECEIVED DURING 1962

Bible Baptist Church, Broken Arrow, Oklahoma	\$
The Baptist Tabernacle, Columbus, Georgia	2
Antioch Baptist Church, Jesup, Georgia	10
Calvary Baptist Church, Ashland, Kentucky	32
Blessed Hope Baptist Mission, Eau Claire, Wisconsin	1
Fairmount Park Baptist Church, St. Petersburg, Florida	2
Valles Mines Baptist Church, Valles Mines, Missouri	2
Bethel Baptist Church, Phillipsburg, Kansas	2
William Rozeboom, Ada, Oklahoma	2
Mrs. E. P. Brettel, Austell, Georgia	2

TOTAL

SEND OFFERINGS TO KOREAN MISSIONS, BETHEL BAPTIST CHURCH, PHILLIPSBURG, KANSAS.

THE BIBLE
IS THE
WORD OF GOD



This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers.

Its doctrines are holy, itscepts are binding, its histories true and its decisions are imitable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you, comfort to cheer you. It is the traveler's map, the pilgrim's staff and pilot's compass, the soldier's sword and the Christian's chain.

Here paradise is restored, hell is opened and hell disclosed. Christ is its grand object, our duty its design and the glory of God its end. Read it slowly, frequently and prayerfully. Let it fill your memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure.

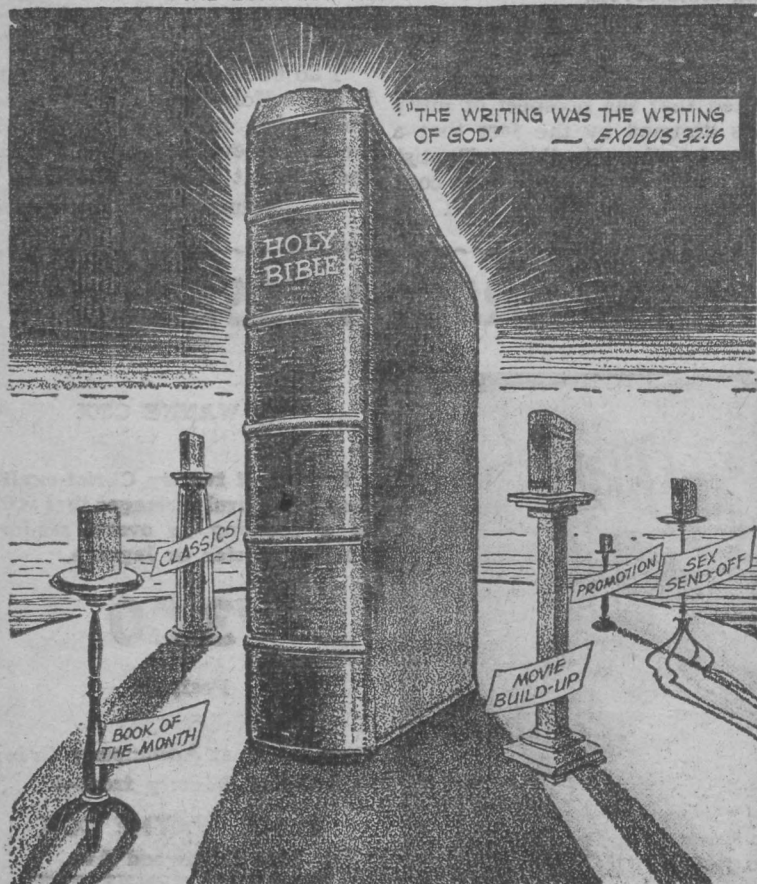
It is given you in life, will be opened in judgment and remain open forever. It involves the highest responsibility, will reward the highest labor and will damn all who trifle with its red contents.

I am very impressed with paper SALVATION. As it is up, I can present it to the lost without reservation. I hope to keep it free from advertisement and only print the message of the Lord Jesus Christ. Please send a bundle of 50 each month. The church is only a new mission church at the present, but I hope to put out hundreds of copies in our town if the paper continues to be as the January issue.—O. W. Woodward, Michigan

I have been reading the 1 issue of The Baptist Examiner and want to send in several subscriptions to the new paper, "Salvation." To me this is a wonderful idea. You remember in the Old Testament days some of God's people had a time talking for the Lord. Moses, Aaron and others. But made them able. Maybe this paper is His way of helping to get the Gospel to other people. I can talk to God's people, I find it hard to talk to sinners sometimes. Please pray for me. Maybe it's because I was born in this town and most of the people knew me when I was a sinner. I am sending \$10.00 for the subscriptions and another five wherever you send to use it. I know it will be for the Lord.—Mrs. W. H. Eanan.

Note: I think we all have sister's same problem in trying to witness for Christ. Let us ask God to keep us concerned, submissive and to use us in any way possible.

THE BOOK THAT NEEDS NO PEDESTAL



"Life and Ministry of Paul"

(Continued from page 1)
by the mercies of God, that present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

The little word "therefore" is the hinge connecting the first eleven chapters of Romans with the last five chapters. In fact, you will notice closely, all that has gone before in these first eleven chapters has to do with

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Hell, Sheol, Hades, Gehenna, Tartarus — Is There An Eternal Hell?

The Heresy of Sinlessness in the Flesh

*If you would like to assist in the re-publication of any (or all) of these tracts, we would appreciate hearing from you.

Calvary Baptist Church
Ashland, Kentucky

great doctrinal truths, whereas, all that follows, beginning with the twelfth chapter, has to do with practical Christian living. The little word "therefore" seemingly connects the first eleven chapters to the last five chapters.

In these first eleven chapters the Apostle Paul has discussed at length four great outstanding doctrines: depravity, justification by faith, the security of the saved, and the one doctrine that underlies all the rest—the doctrine of the sovereignty of God, and His election. Other doctrines have been discussed briefly, but in these eleven chapters he has specifically discussed these four great truths. Then growing out of these great doctrines which he has discussed in these eleven chapters, he says, "I beseech you therefore, brethren, that ye present your bodies a living sacrifice."

In the last five chapters he talks about how children of God ought to live. In this twelfth chapter he says that we are to present our bodies a living sacrifice. In the thirteenth chapter he says that we are to make no provision for the flesh, to fulfill the lusts thereof. In the fourteenth chapter he says that every knee shall bow in God's presence. In the fifteenth chapter he talks about our missionary responsibility, for he says, "So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ." Then in the sixteenth chapter you have that great overflow of love where he greets individuals one after another with Christian felicitation. You can see, beloved, that in the first eleven chapters you have a great doctrinal presentation as to what Paul would have us as God's children to believe, and in the last five chapters he gives to us a great practical application as to how he would have us as God's children to live.

All through my ministry I have said that there is a tremendous relationship between what a man believes, and what a man does. There is a tremendous relationship between a man's **creed** and a man's **deed**. What he believes will determine what he does. What his creed may be, will determine what his deeds will be. Thus the Apostle Paul says in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

I am sure that there is no church any place that is any better grounded in the faith than Calvary Baptist Church. I am likewise well pleased with the way in which you have put into expression in a practical way your faith in God. I am not complaining at all about what you believe or what you do, but I'll just say this, I wish we would all believe more deeply, and I wish we would be more faithful. I wish so far as you and I are concerned that our creed might be stronger, and our deeds might be better. As we come to the end of a year, and as we face a new year, it will be my prayer that God would take this great Scripture and burn it into our hearts and enable us to strive for a greater application of our creed expressing itself in the deeds of our lives.

II
"What? know ye not that your body is the temple of the Holy Ghost which is in you, which he have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—I Cor. 6:19, 20.

Paul says, "Ye are not your own, for ye are bought with a price." If I could make it personal, I would like to take each of you by the hand, look you in the eye, and ask you this question, do you realize that you are bought with a price? Do you realize that the price that was paid for your redemption, was the blood of the Lord Jesus Christ, and that the Son of God gave His life on the cross of Calvary, to pay for your sins?

I ask, have you been bought? If that be true, then the application is to glorify God in your body.

I tell you, beloved, God doesn't want people who profess to be saved to be spiritual drones. Do you know what a drone is? He is the bee that doesn't work. He is the bee in the hive that doesn't do anything. God doesn't want any spiritual drones. If you are bought with a price, therefore glorify God in your body.

I do not believe that there is one who would say that he has done all that he could have done in 1962. Have you ever tried to glorify God in your body every day? I fear that if we would be honest before God, every one of us would admit we stand before God as absolute failures. Would to God as to face a new year that we might have the resolution in our hearts, and that we might pray for the grace to

BACK ISSUES OF "SALVATION"

With the closing of each month, the issue of SALVATION for that particular month assumes a number, instead of a date, on "reprints." Therefore, any particular issue that you wish to order in larger quantities for use throughout a lengthy period of time will not be "out of date."

Since the paper is small, it is ideally suited for use as a Gospel tract, for insertion into letters, and in other ways that require convenient handling. For this reason it is our desire to keep every issue for which there is a demand available for distribution.

On these reprints, the masthead will also be left open for stamping. Of course, if a church or individuals would like to have us print their name in the masthead on an order for a large number of reprints, we will be glad to do so, making the regular \$5.00 charge for this service.

Write us, if you want further information.

SALVATION, Box 910, Ashland, Kentucky

carry it out in our lives, whereby we might glorify God in our body throughout the entirety of the new year.

III

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14.

So far as we are concerned, there is one way above all others whereby we are to glory. That one way whereby we are to glory is in the cross of the Lord Jesus Christ.

I tell you, beloved, if you depend upon organization, you get what organization can do. If you depend upon the flesh, you get what the flesh can do. If you depend upon your own energy, you get what your energy can do. Beloved, when we depend upon the cross of Jesus Christ and seek to glory only in Him, we get what God can do. God forbid that I should glory in anything in 1963 except the cross of Jesus Christ.

Some folk glory in their living—the fact they are doing better than they used to. When they speak, it is always to magnify themselves. Many of our songs are of this type, in that they glorify man, such as, "I'll Fly Away." Such individuals boast of their goodness—how long it is since they sinned. What they need is to glory in the Cross of Christ.

Others glory in their priest and the confessional. Others glory in the mourner's bench while many others glory in the baptism. May God help us to put all glory where it belongs—in the Cross of the Lord Jesus Christ.

I can think of a number of things that I want to do in the coming year. I can think of a number of goals that I have already set which I hope I will be able, in a measure, to reach. I can think of a number of things that I desire to try to put my shoulder to the wheel in the accomplishment thereof. Beloved, if I accomplish any of these, if I do anything in 1963 that will please my God, it will be because I fall back upon this text:

"God, forbid that I should glory, save in the cross of our Lord Jesus Christ."

IV

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation therewith ye are called."—Eph. 4:1.

(Continued on page 8, col. 1)

THE FLOOD

Your Church

(Continued from page one)

Why every pastor and church reading these lines would not want to make use of SALVATION in this way. It not only will be a means of spreading the Gospel via the printed page, but will serve to also advertise your church.

THE FLOOD

by A. M. Rehwinkel

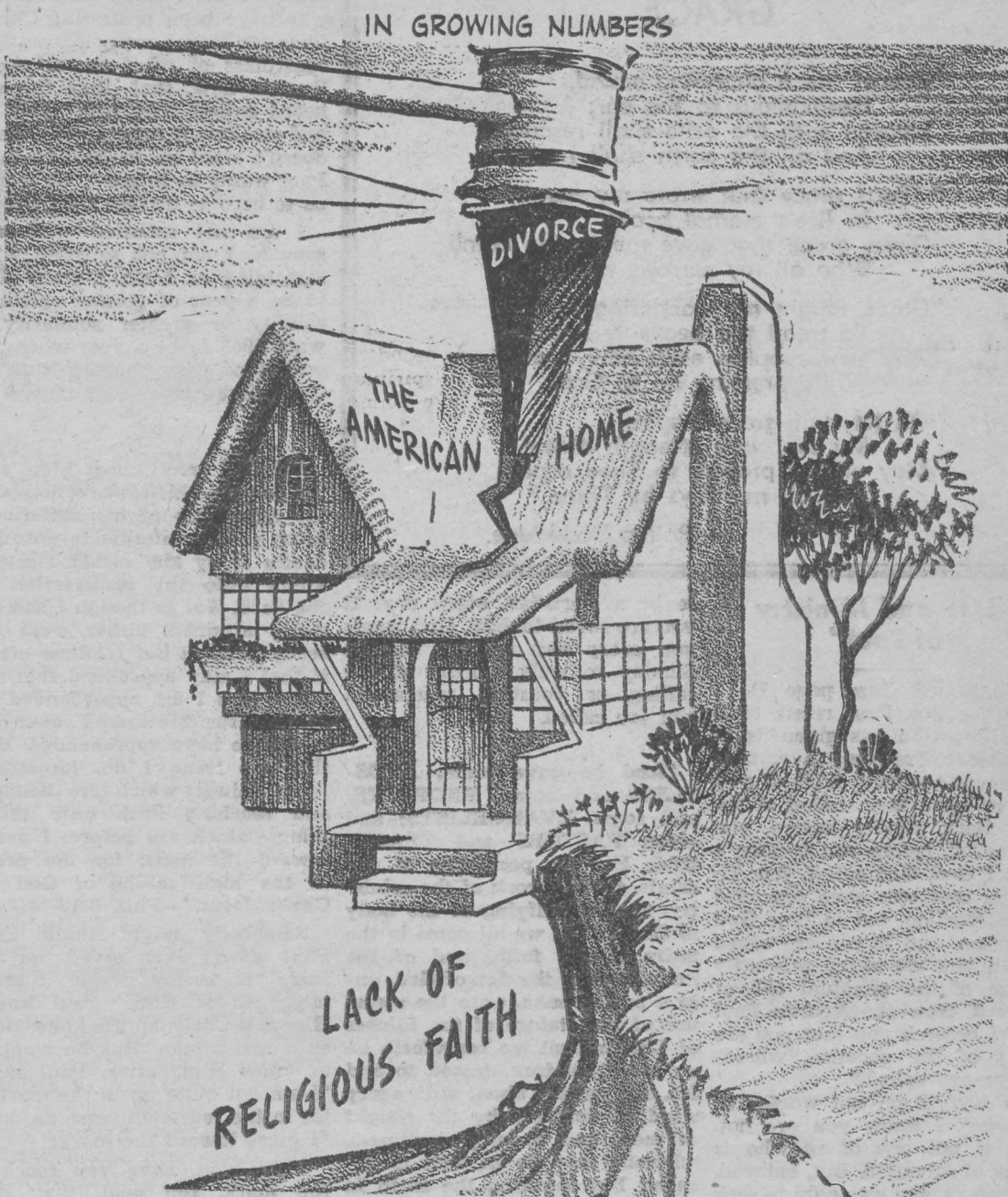
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Answers such puzzling questions as:

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- Is there actually enough water on our planet to cover the entire earth?
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Baptist Examiner Book Shop
Ashland, Kentucky



GRACE

"Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound.
And all the earth shall hear.

" 'Twas grace that wrote my name
In life's eternal book;
'Twas grace that gave me to the Lamb
Who all my sorrows took.

"Grace taught my wandering feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

"Oh let that grace inspire
My soul with strength divine.
May all my prayers to Thee aspire,
And all my days be Thine."

—Phillip Doddridge.

"Life and Ministry of Paul"

(Continued from page 7)

The vocation Paul refers to is the calling God has given us in our Saviour. Are you a saved man or a saved woman? Well, if you are, you have been called of the Lord. Back yonder before you were saved, before you became a child of God, God called you. To be sure, that was even preceded by His election, but in time God called you, and if you are saved tonight, you are saved primarily because of the effectual call of the Lord. Now the Apostle Paul says, "I beseech you that you are worthy of the vocation, wherewith ye are called."

You say, "I am not worthy of salvation." I know you are not. There is not one of us who is worthy of salvation. But, beloved, He saved us, and we ought to seek to walk in a manner worthy of the vocation wherewith we are called.

In our walk, many of us are absolute failures. How poorly we represent Him! What a shabby Christian walk the world sees on our part! Our talk, our walk, and even our "balk" ought to be far greater than it is—it ought to be worthy of our heavenly calling.

I grant you I didn't deserve to be saved. I am ready to grant that not one of us deserves the salvation we have to enjoy tonight. But I am ready to grant you, or demand of you, that you and I walk worthy of that vocation wherewith we are called. God wants you, my brother, to live like a saved man ought to live. God wants you, my sister, to live like a saved person ought to live. As we face this new year, it is certainly my prayer before God that He will enable us to live and to walk worthy of the vocation wherewith we are called.

Isn't it marvelous to be a Christian? I think of that old song the children used to sing, "Isn't it grand to be a Christian? Isn't it grand? Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and all day Sunday? Isn't it grand to be a Christian? Isn't it grand?" My brother, it is good

One-A-Week

Here is the subscription form for any one who wishes to send one-a-week to each of our two papers. This will appear in TBE each week during 1963.

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(\$1.50, gift rate)

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TO SALVATION
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Calvary Baptist Church,
Box 910, Ashland, Ky.
Ashland, Kentucky

to be a Christian every day. If you are saved tonight, God wants you every day and all day on Sunday to walk worthy of the calling, or vocation, wherewith you are called.

V.

"And he gave some, APOSTLES; and some, PROPHETS; and some, EVANGELISTS; and some, PASTORS and TEACHERS; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Eph. 4:11-15.

Paul says there are five orders to the ministry. He says there are apostles, and prophets, and evangelists, and pastors, and teachers; and all five have the same work. God never gave an evangelist for one purpose and a pastor for another. All the orders of the ministry are for one purpose, and what is that purpose? Some four or five things: first, for the perfecting of the saints; second, that we all might come to the unity of the faith; third, that we might mature into the measure of the perfect stature of Christ; fourth, that we be not children henceforth tossed to and fro by every wind of doctrine; fifth, that we may grow up into Him in all things.

Beloved, that is God's program for you in 1963. God wants you to be perfect—and mature—more perfect and mature than what you are now. God wants you, if you are a saved person, to have unity one with another. God wants you to grow up unto the measure of the perfect man, the stature of the fulness of Christ. God doesn't want you to be a child tossed to and fro by every wind of doctrine. God doesn't want you to remain a babe. Rather, He wants you to grow up unto Him in all things.

I ask you, are you as much of a man or woman as you would like to be, or have you grown as much as you would like to have grown? Is there as much unity between you and others who love the Lord as you would like? Are you still a child in that you believe everything that you are told? Are you growing like a Christian ought to grow? Beloved, I say to you, the majority of professing Christians in this world are just like a bunch of babes. You know how children will accept anything that they are told. You can tell a child anything in this world and he will accept it; he will believe it right now. There is an awfully lot of babyhood in Baptist churches. People just don't grow. Paul says in this Scripture that he wants us to grow up so we will not be tossed to and fro by every wind of doctrine.

I know people, regardless of what they hear, who just jump

at it; they take for granted it must be so. I know individuals who have been professing Christians for many, many years, that regardless of what comes along that is new, that they haven't heard before, they just "grab" it and swallow it immediately. Paul doesn't want us to be like that. Paul wants us to grow. He wants us to become mature Christians.

I am not satisfied with my growth. I am not satisfied with remaining as I am. I want 1963 to be a year of greater spiritual solidity or greater solidarity. I want 1963 to be a year when we will stand more for the truth of God's Word than ever before.

VI.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:10-14.

Somebody might think that Paul wasn't even saved, for he said, "It is my prayer that I might know Him." Paul knew Him as a Christian. He knew Him as a saved man. But he wanted to know Him better. Paul said, "I am not quite up to the mark," for in the fourteenth verse he said, "I press toward the mark."

I ask you, have you reached the mark, the goal, that you might have been aspiring toward? God help you if you have. Oh, may God pity you if you have already reached the mark, and if you have gotten as far as you would like to go in His service!

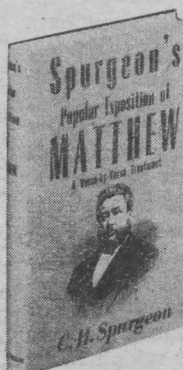
Beloved, Paul wasn't quite up to the mark. He had been a saved man for nearly thirty years. For nearly thirty years he had been a preacher of the Lord—ever since he had met the Lord on the roadway to Damascus, but he wasn't quite up to the mark.

Beloved, I'll let you in on a little secret. I have been preaching the Gospel for forty years—ever since the Lord saved me, and I, too, am not quite up to the mark. In fact, I think I am a long piece away from the mark. Sometimes I wonder if I am making any progress at all. Paul says, "I press toward the mark."

Brother, sister, let me ask you, are you up to the mark? I am sure I can answer for you and for myself. We are not up to the mark. Paul says, "If I am going to press toward the mark, there is something I must do—I must forget these things that are behind."

What is there to forget in a Christian's life? Everything that

EXPOSITION OF MATTHEW



by
C. H.
Spurgeon

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A verse-by-verse commentary by a compassionate soul whose insight into the Word of God was alive and vibrant. No dull reading here, but a moving, practical work that will profit both preacher and layman. Although this commentary was not completed before Spurgeon died, he had so thoroughly covered the remainder of the book in his sermons and other expositions that the work was completed by drawing material from these.

has happened down to this hour. I say it reverently, it would be a good idea if you could forget the good and the bad, forget the triumphs and the failures, forget the successes and the defeats—just forget those things which are past. Paul says, "There is something to forget. I am not to live on my past successes nor lament my past failures and defeats, but I am to press toward the mark, and to reach forth unto those things which are before me."

Beloved, if God gives me the grace, I want this to be true of me in 1963. I would that He would enable me that I could forget the things that are past, and that I could reach forth to the things that are before. I would that I might press on toward the mark as I face a new year in 1963.

VII.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—II Tim. 4:2, 3.

I have a desire for tomorrow and the tomorrows to come, and that is that I shall live in the light of this text and preach the Word. Some months ago a man said to his father, "You know, dad, Brother Gilpin hasn't moved an inch from his position when we came to know him twenty-five years ago." If I move in 1963, beloved, it is that I want to move closer to the Word. I don't want that there shall be any veering away from it. Paul says, "Preach the word." Beloved, there is nothing else for me to offer you but the Book.

Paul also says that the time is going to come when folk won't hear the Word, and I think, generally speaking, that time is here now. I think it gets more and more that way every day, and shall be more and more in the days to come that people won't hear the Word. If I have a desire for my life in the days that are out before me, it shall be that I shall preach the Word.

As preachers get older sometimes they compromise. In fact, when men get old the majority of preachers compromise. I make that statement after thinking this past week seriously about it. There are a great number of men that I know who were good men, but as they got older they compromised. That is pathetic, and it is increasingly tragic when you remember that the majority of younger preachers today are compromising as they are today, I wonder what they will do, and what they will be like when they get old.

Beloved, if it pleases God, I would rather God would reach down and take me now away from this sphere of activity than that He would allow me to get one day older, if to do so would mean that I would compromise God's Book. If I have a desire as I go on through life, it is this, in spite of the fact that men do not care for sound doctrine, and though the majority of professing Christians won't endure sound doctrine, and though the majority of church members would rather have somebody who would merely scratch their ears, and tickle their fancy, and amuse them a little when they come to the house of God—though that be true, my prayer is that God will enable me to faithfully preach the Word to you in 1963.

CONCLUSION

I come back to my text and hear the Apostle Paul say:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."—Rom. 10:1.

God has some "Israel"—some elect people, and my prayer to God is that every one of them shall be saved. I know they will be. At the same time, it is my

MOUNTAIN MUSINGS

By SIMON MUSE



Ye know, evrybody is gittin' th' stamp rakket. I heerd the undertekker up at th' co'ne p'seet wuz givin' out black sh'w'ers with th' kaskits he sold. High ye fills up enuf books, yeaon. turn in yore black stamps and down paymint on yore own'ly kit.

Some people gits to fightin' truth an' they winds up likin' Sourpuckle Tate when his i' got loose. Ol' Sourpuckle minis chasing that bull r'ound a time stack whin all uf a suddentim y bull caught up with him. hat s'ooner or later th' truth'er catches up with them that must it.

Them thar Cammellites he la' held a meet'n 'round h'a' p' Alec Thomas asked me t'eede down. I sed, "Alec, the last I heerd one uf them thar mellites he preached 'be-dif' or-be-damned.' I jest sed that Cammellites ort to ch' th' song 'What a Friend We in Jesus' to 'Water Friend Have in th' Creek.' I ain't back to heer one since an' I goin' again."

Lots of times I've talked ligion with fokes an' even th' jest kinna drowns them th' first m' with Scripture, they comes back fer more, saying I showed'm nuthin' yit. Put in mind of a bare-knuckle and they held down at Coon H' One feller wuz gittin' bea' which real awful. But one uf his dies sed, "Git'm boy, he ain't ye yit." The feller sed, "I ye keep yore eye on th' o'educ' 'round h'a' caus somebod' beat'n th' devil out uf me."

Some fokes 'round h'a' is like tempermental. Howsom'ever 'spose mos' is temper an'istics much is mental.

(More Musings Next Week)

prayer that God will enable us to feel a responsibility of to my utmost in the light of texts that I have read to ears tonight. Like Paul, I want to rop. this responsibility that the popula of God might come to a s'ch knowledge of the Lord Christ.

May God bless you as a s' man and a saved woman. God help you to leave this desiring that your life shall better life, a different life, a greater life for God in the that is out before us.

May God bless you!

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By Bob L. Ross

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