

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

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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The Conversion of C. H. Spurgeon

Spurgeon's Conversion Illustrates That Salvation Is Simply Through "Looking" (By Faith) to the Lord Jesus Christ As Saviour

By C. H. SPURGEON

Another was a practical preacher. I heard him, but it was very much like a commanding officer teaching the maneuvers of war to a set of men without feet. What could I do? All his exhortations were lost on me. I know it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved"; but I did not know what it was to believe on Christ.

These good men all preached truths suited to many in their congregations who were spiritually-minded people; but what I wanted to know was—"How can I get my sins forgiven?"—and they never told me that. I desired to hear how a poor sinner, under a sense of sin, might find peace with God; and when I went, I heard a sermon on "Be not deceived, God is not mocked," which cut me up still worse; but did not bring me into rest. I went again, another day, and the text was something about the glories of the righteous; nothing for poor me! I was like a dog under the table, not allowed to eat of the children's food.

I went time after time, and I can honestly say that I do not know that I ever went without prayer to God, and I am sure there was not a more attentive hearer than myself in all the place, for I panted and longed to understand how I might be saved.

I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, (Continued on page 2, column 2)



CHARLES SPURGEON as a young preacher a few years after he was saved.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isaiah 45:22.

While under concern of soul, I resolved that I would attend all the places of worship in the town where I lived, in order that I might find out the way of salvation. I was willing to do anything, and be anything, if God would only forgive my sin. I set off, determined to go round to all the chapels, and I did go to every place of worship; but for a long time I went in vain.

I do not, however, blame the ministers. One man preached Divine Sovereignty; I could hear him with pleasure, but what was that sublime truth to a poor sinner who wished to know what he must do to be saved?

There was another admirable man who always preached about the law; but what was the use of ploughing up ground that needed to be sown?

Rome's Juggling of Figures Is Very Often Confusing

By GAYLORD BRILEY

claims of spectacular annual expansion? Or is it as others have suggested—statistics are returning to near-actual levels after a few years' inflation by Catholic publicists intent on impressing legislators during the church's all-out try for tax support of its parochial schools?

A real puzzler in the 1961 statistics shows up with simple arithmetic applied to figures in "The Official Catholic Directory" for 1962. With 1,480,801 new baptisms reported and only 356,878 deaths, why was the official "increase" reported as 771,765 instead of 1,094,123? Something happened to 352,148 souls, which is highly irregular for an infallible church which has never admitted in public that it suffers (Continued on page 8, column 4)

Protestants endure a yearly parade of U. S. Roman Catholic growth statistics marshalled to suggest the never-ending hordes of marching Chinese in Ripley's first "Believe It Or Not" cartoon. In the van of this paper army of 3 million Roman Catholics march each year's hundred thousand or so converts and a million more squeaky baby carriages which are never out of use long enough to be oiled.

This landscape-filling show of power is obviously intended to reduce opponents to stammering inaleability.

But some thoughtful persons wonder if many Catholic diocese, like so many Soviet collective farms, do not manufacture statistics just to please headquarters, regardless of crops.

One reason for this speculation is the sharp decline in claimed Catholic increases since the 1960 census. For example, last year's alleged growth was only 55 per cent of the claim made just three years before. This is a staggering drop. Did learning the true U. S. population count force the hierarchy to adjust downward its

Pastoring The Other Preacher's Church

By HAROLD BRUNSON

First Baptist Church
Jacksonville, Texas

(Acts 20:28, I Tim. 3:1-7,
I Peter 5:1-4)

Introduction

One of the greatest gifts the Lord can possibly give a church is a pastor. This is dynamically stated in Paul's letter to the Ephesians.

"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 that stature of the fullness 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: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians 4:11-16).

This gift carries with it a three-



PASTOR HAROLD BRUNSON

The editor will preach at Brother Brunson's church Wednesday night, February 13

fold duty a pastor is to perform. These duties are embraced in verse eleven. He gave some pastors, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" (Eph. 4:11).

The minister who fulfills this obligation has his hands full seven days a week. The minister who does this will not have time to pastor another pastor's church by (Continued on page 4, column 1)

"Believe On" Christ--What It Is

By the late T. T. MARTIN

If language can be made plain, if it can be used to express a fact clearly, then God's Word teaches clearly, unmistakably, that the one who believes on Christ is going to Heaven. One may think it too good to be true, when he reads what God's Word says along this line; he may be honestly tempted to suspect that there must be hidden, suppressed conditions, which, if expressed, would make the meaning different; or from religious prejudice, he may warp the meaning or

bring in other conditions — but God's Word is plain.

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

It does not say, whosoever believeth on Him and unites with the right church, or is baptized the right way, or lives the right kind of life; it simply says, "whosoever believeth on him"; and then the promise is plain and absolute, "should not perish."

Jesus said, "he that believeth

on me shall never thirst"—John 6:35. He did not say, he that believeth on Me and unites with the right church, or is baptized the right way, or lives the right kind of life; He said plainly, simply, "he that believeth on me," and then added "shall never thirst."

Peter to the household of Cornelius said, "To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins."—Acts 10:43.

He did not say, whosoever believeth on Him and unites with the right church, or is baptized in the right way, or lives the right kind of a life; but simply, "whosoever believeth on him," and then adds the plain promise, "shall receive remission of sins."

When the jailer came trembling and fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be (Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"REMEMBERING ROME'S HISTORY"

A MESSAGE RELATIVE TO THE ECUMENICAL COUNCIL OF ROME.

ASSOCIATED PRESS DISPATCH

Pope John XXIII Wants "Progress without forgetting the history of the church."

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her,

I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." — Rev. 17:1-7, 15-18.

I am sure all of you recognize that there is an Ecumenical Council in progress in Rome. To put it briefly, the purpose of this Council which is being held, and which will doubtlessly go on for

a year or more, is to pave the way to get everybody into the Roman Catholic church. Regardless of what they may say their purpose is, it all sums up that there is to be a return to Catholicism. I have been reading pretty closely the secular papers for the last several months in order to gather the purpose of this Ecumenical Council, and I was especially impressed with the paper of last Sunday at the seven things that were listed for which Catholics and Protestants and Baptists were asked to pray. In the final analysis, those seven things that were listed that we should pray for, were nothing more nor less than to pave the (Continued on page 2, column 4)

Three Unchangeable Links

Isa. 53:1

"Who hath believed our report?"

Hear what Jesus declares: "Verily, verily I say unto you, he that heareth My Word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Here are three golden links in this blessed chain of truth—hearing, believing, and having.

The devil's agents always try to cut these three links off, and give three links of their master's own forging, viz., doing, praying, feeling. — L. D. Gibson

GOD'S PROVIDENCE

God moves in mysterious ways His wonders to perform; He plants His footsteps in the sea And rides upon the storm. Deep in unfathomable mines Of never-failing skill, He treasures up His bright designs And works His sovereign will. Were the Lord by feeble sense, But trust Him for His grace, Behind a frowning providence He hides a smiling face. His unbeliever is sure to err And scan His work in vain; He is His own Interpreter And He will make it plain.

--WILLIAM COWPER.

"Special" Chapters For Bible Reading

If you are hungry at heart, read the Bread Chapter. If your feet are slipping, read the Rock Chapter. If you find yourself getting cross, read the Charity Chapter. Have you many defeats at the hands of Satan? Read the Victory Chapter. Do you lack faith? Read Hebrews 11.

Make up your own chapter names. Don't stop until you have named every chapter in the Bible. You will find this a most interesting and profitable means of Bible study.

Feed on God's Word like the Patriarch Job, who said, "I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

Abiding Chapter—John 15.
Abraham's Chapter—Genesis 15.
Admonition Chapter—Hebrews 13.
Agrippa's Chapter—Acts 26.
Anointing Chapter—Exodus 30.
Ark Chapter—Genesis 6.
Ascension Chapter—Acts 1.
Atonement Chapter—Hebrews 9.
Backslider's Chapter—Jeremiah 3.
Baptism Chapter—Matthew 3.
Beautiful Chapter—Matthew 5.
Beginning Chapters—Gen. 1; Jh. 1.
Bishop's and Deacon's Chapter—1 Tim. 3.
Blessing Chapter—Deut. 28.
Bread Chapter—John 6.
Business Men's Chapter—Prov. 8.
Character Chapter—Job 29.
Charity Chapter—1 Cor. 13.
Chastening Chapter—Heb. 12.
Christian's Chapter—1 Peter 2.
Christian's Psalm—Psalm 15.
"Come" Chapter—Isaiah 55.
Commandment Chapter—Ex. 20.
Conqueror's Chapter—Luke 4.
Consecration Chapter—Rom. 12.
Convert's Chapter—Isaiah 12.
Corinthian Chapter—Acts 18.
Cornelius' Chapter—Acts 10.
Courage Chapter—Joshua 1.
Creation Chapter—Gen. 1.
Crucifixion Chapter—Mark 15; John 19.
Deacon's Chapter—Acts 6.
Deliverance Psalm—Psalm 18.
Duty Chapter—Ezekiel 33.
Ephesian Chapter—Acts 19.
Faith Chapter—Hebrews 11.
"Fear Not" Chapter—Isaiah 41.
Felix's Chapter—Acts 24.
Festus' Chapter—Acts 25.
Fiery Furnace Chapter—Daniel 3.
Fisherman's Chapter—Luke 5.
Fool's Chapter—Proverbs 26.
Great Psalm—Psalm 16.
Harlot's Chapter—Proverbs 7.
Heaven Chapter—Rev. 21.
Helper's Chapter—Rom. 15.
Herod's Chapter—Acts 12.
Holy Spirit Chapter—John 16.
Household Chapter—Col. 3.
Humility Chapter—Luke 18.
Hypocrite Chapter—Matthew 23.
Interperate Chapter—Prov. 23.
"I Will" Chapter—Hosea 2.
John and Peter's Chapter—Acts 4.
John the Baptist Chapter—Luke 3.
Joyful Psalm—Psalm 98.
Judgment Chapter—Rom. 14.
Knowledge Chapter—Luke 11.
Lame Man's Chapter—Acts 3.
Lazarus' Chapter—John 11.
Lions' Den Chapter—Daniel 6.

Living Water Chapter—John 4.
Lord's Supper Chapter—John 13; 1 Cor. 11.
Lost and Found Chapter—Luke 15.
Love Chapter—1 John 3.
Marriage Chapter—Eph. 5.
Mercy Psalm—Psalm 136.
Messianic Psalm—Psalm 110.
Moses' Chapter—Exodus 15.
Mothers' Chapter—Judges 13; 1 Sam. 1.
Nativity Chapter—Luke 2.
New Birth Chapter—John 3.
New Name Chapter—Rev. 3.
Offering Chapter—Num. 15.
Overcomer's Chapter—Rev. 2.
Passover Chapter—Exodus 12.
Paul's Chapter—Acts 21.
Peace and Promise Chapter—John 14.
Pentecost Chapter—Acts 2.
Philip's Chapter—Acts 8.
Poor Man's Chapter—Luke 14.
Prayer Chapter—John 17.
Preacher's Chapter—Isaiah 61.
Prison Chapter—Acts 23.
Prodigal's Psalm—Psalm 51.
Professor's Chapter—Luke 12.
Purification Chapter—Num. 19.
Question Chapter—Luke 20.
Redemption Chapter—Luke 23.
Refuge Psalm—Psalm 46.
Repentance Chapter—Luke 13.
Rest Chapter—Heb. 4.
Restoration Chapter—Micah 4.
Resurrection Chapter—1 Cor. 15.
Revival Chapter—Joel 2.
Rich Man's Chapter—Luke 16.
Rock Chapter—Deut. 32.
Safety Psalm—Psalm 91.
Saloonkeeper's Psalm—Psalm 10.
Samson's Chapter—Judges 15.
Saul of Tarsus Chapter—Acts 9.
Saviour's Chapter—Matt. 15.
Seeking Chapter—Amos 5.
Separation Chapter—11 Cor. 6.
Shepherd's Chapter—John 10.
Shipwreck Chapter—Acts 27.
Sinner's Chapter—Luke 19.
Soldier's Chapter—Eph. 6.
Song Chapter—Luke 1.
Soul Saving Psalm—Psalm 126.
Sower's Chapter—Luke 8.
Stephen's Chapter—Acts 7.
Strengthening Psalm—Psalm 20.
Sufferer's Chapter—Isaiah 53.
Teacher's Chapter—Luke 6.
Tithing Chapter—Malachi 3.
Tonic Psalm—Psalm 27.
Traveler's Psalm—Psalm 121.
Victory Chapter—Rom. 8.
Whoever Chapter—Rev. 22.
Wife's Chapter—Prov. 31.
Wisdom Chapter—Prov. 3.
Wise Man's Chapter—Prov. 15.
Work Chapter—James 2.

Conversion of Spurgeon

(Continued from page one)
while I was going to a certain place of worship. When I could go no further, I turned down a side street, and came to a little Primitive Methodist Chapel. In that chapel there may have been a dozen or fifteen people. I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache; but that did not matter to me. I wanted to know how I

might be saved, and if they could tell me that, I did not care how much they made my head ache.

The minister did not come that morning; he was snowed up, I suppose. At last, a very thin-looking man, a shoemaker, a tailor, or something of that sort, went up into the pulpit to preach. Now it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was—

"Look unto me, and be ye saved, all the ends of the earth."

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text. The preacher began—"My dear friends, this is a very simple text indeed. It says, 'look.' Now lookin' don't take a deal of pains. It ain't liftin' your foot or your finger; it is just, 'look.' Well, a man needn't go to college to learn to look. You may be the biggest fool, and yet you can look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look unto me!'"

"Ay!" said he, in broad Essex, "many of ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some look to God the Father. No, look to Him by-and-by. Jesus Christ says, 'Look unto ME.' Some of ye say, 'We must wait for the Spirit's workin'!' You have no business with that just now. Look to Christ. The text says, 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweatin' great drops of blood. Look unto Me; I am hangin' on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sittin' at the Father's right hand. O poor sinner, look unto Me; look unto Me!" When He had gone to about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart, he said, "Young man, you look very miserable."

Well, I did; but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, and struck right home.

He continued, "And you always will be miserable—miserable in life, and miserable in death—if you don't obey my text; but if you obey now, this moment, you will be saved."

Then, lifting up his hands, he shouted, as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live."

I saw at once the way of salvation. I know not what else he said—I did not take much notice of it—I was possessed with that one thought. Like as when the brazen serpent was lifted up, the people only looked and were healed, so it was with me. I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me!

Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks alone to Him.

Oh, that somebody had told me this before, "Trust Christ and you shall be saved." Yet it was, no doubt, all wisely ordered, and now I may say—

"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).

Are all sinners punished alike?

No; it is more tolerable for the heathen and those who have no light, than for the ones who are privileged to hear the gospel. Matt. 11:29-24.

Do people in Heaven know what is happening on earth?

Undoubtedly, they do. In Heb. 12:1, we read that we are encompassed about with a great crowd of "witnesses." This word really is the word for "spectator." Thus this verse indicates that there are heavenly spectators watching us all the time.

I have read a few of your remarks alluding to Masonry. I do not wish to defend the Masonic Lodge of which I am a member, but will say that I have found nothing therein that is opposed to God and His Christ. What Scriptures do you offer as showing the Masonic Lodge as being contrary to God's Word?

Masonry and all the lodge system is a unitarian religious system, claiming to be Christian, which welcomes into its membership those who are not even professing Christians. The Bible is frequently quoted, but always without any mention of the blood of Christ. The primary principle of every lodge is the Fatherhood of God—namely that all are God's children—which is plainly contradicted by Jesus in John 8:44. The very fact that a Christian cannot pray in the name of Christ is enough proof that it is Christ-dishonoring. Mackey in his lexicon gives upwards of 30 prayers to be used in the Masonic lodge, and yet the name of Christ does not occur in any.

For the past few years, we have heard from a great number of Masons who renounced Masonry after having taken a demit from their lodge, one of these being a 32nd degree Mason. This in itself is evidence that some men who have compared what we have written along with the Bible and their lodge, have found it impossible to continue therein, and at the same time be loyal to Jesus.

Finally, for a Christian to enter into a lodge, or to remain within one, is to disobey the plain Word of God again wearing the unequal yoke as shown by 11 Cor. 6:14-7:1.

If one has been a Christian for a number of years, say 25 years, and is still unbaptized, should he have it done?

Yes, and he ought to acknowledge to God his sinful carelessness and negligence in having displeased the Lord so long by his disobedience.

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

"Rome's History"

(Continued from page 1)
highway for Protestants and Baptists and everybody else to get into the fold of Rome.

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By C. H. SPURGEON

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May I say that I haven't a single thing in my heart for an individual Catholic but love. I feel the same toward every individual Catholic that I feel toward everybody else whom I know is erring from the truth. I am tremendously concerned to the presentation of the truth in behalf of all individuals who have strayed therefrom. As I say so far as the individual Catholic is concerned, I have nothing but love for that individual, because I desire the salvation and the edification of every individual within this world. However, there are some things that I must say so far as the system of Catholicism is concerned that are detestable unto me. While I say I have nothing but love for the individual Catholic, I have nothing but detestation for the system of Catholicism.

In reading about this Ecumenical Council I noticed one particular statement that Pope John XXIII made in giving his homily for the conference, for he said that he wanted "progress without forgetting the history of the church." To the majority of people I guess that sounded innocent enough, but as I read that statement I wondered just how many people know the history of the Roman Catholic church. I loved, I believe that it is a business and that I am predetermined, foreordained, chosen, elected of God to tell you about the history of Catholicism, because there are a lot of folk who don't know about it.

PAST HISTORY.

May I say that the Lord Jesus Christ started His church. He didn't leave it for Henry VIII nor John Calvin, nor for John (Continued on page 3, column

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The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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EDITOR TO PREACH IN THE WEST

By BOB L. ROSS

During the early part of February, Brother James Crace (called to New Guinea to do mission work) and I will be preaching in about a half dozen different states in the west. Below is the schedule which we will follow, providing unforeseen changes or difficulties do not arise. (All services are at night, except for Sunday mornings).

We would like to invite all of our friends and readers in these areas to come out for the services. We would like to meet every one of you who reads this paper and enjoys it. We believe you'll be blessed in the services and certainly we will count it a privilege to meet you face-to-face.

McLEANSBORO, ILLINOIS—

Saturday, Feb. 2: Calvary Baptist Church, Murrell Combs, Pastor.

Sunday morning, Feb. 3. (same church).

DE SOTO, MISSOURI—

Sunday evening, Feb. 3: Valles Mines Baptist Church, C. C. McKinnom, Pastor.

SPRINGFIELD, MISSOURI—

Monday, Feb. 4: Grace Baptist Church

MANHATTEN, KANSAS—

Tuesday, Feb. 5: Manhattan Bible Church, Dean Cavin, Pastor.

PHILLIPSBURG, KANSAS—

Wednesday, Feb. 6: Bethel Baptist Church, C. W. Bronson, Pastor.

EMPORIA, KANSAS—

Thursday, Feb. 7: West Side Baptist Church, Neal Brillhart, Pastor.

HUTCHINSON, KANSAS—

Friday, Feb. 8: Temple Baptist Church, Ray Schwart, Pastor.

Saturday, Feb. 9: (Same church; service at 6:30 P.M.)

TULSA, OKLAHOMA—

Sunday morning, Feb. 10: Tabernacle Baptist Church, William Crider, Pastor.

Sunday evening, Feb. 10: (same church)

TEXARKANA, TEXAS—

Monday, Feb. 11: Tabernacle Baptist Church, Steve Fulton, Pastor.

SEAGOVILLE, TEXAS—

Tuesday, Feb. 12: Island Baptist Church, 9804 Old Seagoville Road, Don Owens, Pastor.

JACKSONVILLE, TEXAS—

Wednesday evening, Feb. 13: First Baptist Church, Harold Brunson, Pastor.

STOCKDALE, TEXAS—

Thursday, Feb. 14: Caddo Baptist Church, Gene Hensley, Pastor.

MANSFIELD, LOUISIANA—

Saturday, Feb. 16: (Combined service with churches pastored by G. L. Burr, H. L. Peacock, Medford Lord and E. W. Lord.)

HENDERSON, TEXAS—

Sunday morning, Feb. 17: Providence Baptist Church, John W. Reynolds, Pastor.

HURST, TEXAS—

Sunday evening, Feb. 17: Faith Baptist Church, 415 Brown Trail, James Denman, Pastor.

BENTON, ARKANSAS—

Tuesday, Feb. 19: East Side Baptist Church, Joe Shelnutt, Pastor.

BRO. GILPIN SAYS:

Ever since the announcement that Bro. Bob and Bro. Crace were going to make their trip, we have had a lot of fine correspondence. We only wish that it were possible for us to arrange for these brethren to visit all the churches that have asked them, but the time element does not permit such. To these brethren whom they will be unable to visit, but who have so graciously extended an invitation, we express our sincere thanks for your kindness and will certainly try to plan an itinerary so as to visit these churches.

The response to the announcement of their trip has been so gratifying that we feel we must share a few of the letters.

Bro. Bill Crider of Tulsa, Oklahoma writes:

"Would love to have them for both services on Sunday. I am sure they will be a great blessing to all of us by coming this way."

Bro. John Reynolds of Henderson, Texas, who is primarily responsible for this trip, since he was the first one who suggested it, is most happy that it has now become a reality. He adds

a thought which is truly appreciated in which he says:

"We have always taken care of all of God's servants financially that we invite to come our way. It will be a joy to make a voluntary offering in their behalf."

Then our Brother Brunson of Jacksonville, Texas says:

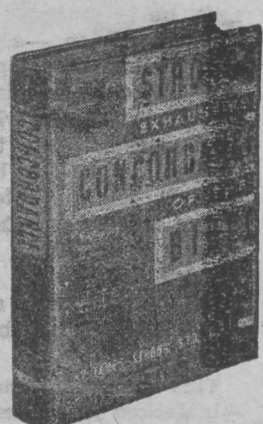
"I will be delighted to

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"Rome's History"

(Continued from page 2)
and Charles Wesley. He didn't leave it for Alexander Campbell, nor Martin Luther, nor Mary Baker Eddy. He didn't leave it for any individual in these modern days to bring into existence His church. Rather, the Lord Jesus Christ in the days of His flesh established His church. Jesus said:

"That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

Beloved, the Lord Jesus Christ established His church. As I say, He didn't leave it for Alexander Campbell, or Martin Luther, or any individual in these modern days to bring that institution into existence. He did it Himself. That church which was established at Jerusalem, of which the Lord Jesus Christ was founder, and which was the first church that this world ever knew anything at all about — that church handed the Word of God over to other churches, so that eventually we find a group at Rome which received the Word of God, and were saved. As a result, a church was established at Rome, and when the Apostle Paul wrote to the church at Rome, I dare say that it was the most influential, the most scriptural, and the soundest doctrinally of all the churches of the New Testament. Paul said:

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." — Rom. 1:8.

This church at Rome to which the Apostle Paul was writing was the missionary outgrowth of the church that Jesus built at Jerusalem. When Paul wrote to this church he said, "Your faith is spoken of throughout the whole world." It was an outstanding church; it was an unusual church; it was a scriptural church — so much so that Paul said, "I thank my God through Jesus Christ for you all."

You know, beloved, it is possible for a church to be a sound church today and to become an unsound church at a later date. The saddest thing I know is that churches can be sound in one generation, and one pastor removed, they can be unsound. I

have Brother Bob L. Ross. Ross Singletary, whom you and Bob know, will probably get translated when he learns Bob is coming. Just let me know when, so I can make arrangements. The church will take a love offering for him."

From Houston, Texas, Bro. Cecil O. Thomas writes:

"I trust that I am not too late in extending you an invitation to visit in our home. We would love for you to come and spend the night and have dinner. Even if you can't visit us for a few minutes, then be sure to call me."

One of the first folk who wrote us extending us an invitation was Mr. and Mrs. James Frederick of Texarkana, who have been our friends for many years. They inject a little note of hospitality in that they state:

"We would be more than glad to have the party in our home when they come this way."

All these communications are truly appreciated — as well as dozens of others, and truly we wish it were possible to visit with all those who have written.

May all of our readers pray that God will give Bro. Bob and Bro. Crace not only a safe journey but a blessed one that will be spiritually profitable to the churches with whom they come in contact.

REVEALING GOD'S WILL TO MAN



used to say that it took a generation to change a church. I have changed my mind long ago. It just takes one pastor, for one pastor that doesn't believe the truth can lead the majority of a church away from the truth.

That is what happened to the church at Rome. By the year 251 the church that Paul thanked God for in Romans 1:8 had become a corrupt church. In about two hundred years that church had drifted so far from the truth that it was actually practicing baptismal regeneration — that is, it was baptizing folk for their salvation.

Now you just can't imagine a church that was sound enough in Paul's day that Paul would say, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world," — you can't imagine a church drifting so far. Yet in less than two hundred years they had drifted far enough that they were preaching baptismal regeneration, salvation by water and salvation by works. They were beginning to say that the preachers were to be looked up to, and were to be accepted face value, and that their words were to be final in the church. I say it is hard to imagine a church drifting that far in less than two hundred years, but I might say in passing that in the last eighteen hundred years this church at Rome has drifted still farther.

When the Apostle Paul wrote to the church at Corinth, he referred to that church as a true church, under the figure of a chaste virgin, for he said:

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a CHASTE VIRGIN to Christ." — II Cor. 11:2.

A true church in the Word of God is pictured by a chaste virgin and an impure church is pictured by an impure woman, so that when we turn to Revelation 21 we find that John says:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the GREAT WHORE that sitteth upon many waters." — Rev. 17:1.

Now, beloved, without any thought at all of an apology, but just frankly and fearlessly making a statement, I say that I believe this great whore which is spoken of in Revelation 17:1 is nothing else but Roman Catholicism, pictured under the imagery of an impure woman.

I think that we have a key as

to whom this woman is. Listen:

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth." — Rev. 17:18.

There wasn't but one city in John's day that reigned over the kings of the earth and that was Rome. Any student of history knows this to be true. The church within the city of Rome is the Roman Catholic church. Therefore, I contend that this woman is nothing more or less than a symbol of the impure, heretodoxical, heretical church of Rome that we choose to speak of and identify today as the Roman Catholic church.

Now let's sum up this as past history. Jesus established His church. That church at Jerusalem handed the Gospel in a missionary effort over to Rome. That church drifted from the Word of God and in less than two hundred years was so far removed from the Word of God that they were accepting and practicing the worst of heresies. When John wrote the book of Revelation, he prophetically referred to that church as a whore — an impure woman, because of the impure doctrine of the church.

Now Pope John XXIII says that he wants "progress without forgetting the history of the church." Beloved, I want you to notice the past history of Catholicism. They started all right, but they drifted fast.

II

PRESENT HISTORY.

In the book of Revelation 17:1, John says that this great whore sitteth upon many waters. We read:

(Continued on page 4, column 4)

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'Thank God for you, good friend of mine,
Seldom was friendship dear as thine;
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As helpful as you've been to me—
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When I recall from time to time
How you inspire this heart of mine,
I find myself inclined to pray,
'God bless you, friend, this very day'—
Thank God FOR YOU.

Of many quests, one thou art
On whom I ask God to impart
Rich blessings from his storehouse rare,
And grant to you His gracious care—
Thank God FOR YOU.

So often at the throne of grace
There flits a hinting of your face,
And then instinctively I pray
That God may guide you all the way—
Thank God FOR YOU.

Some day, I trust with you to stand
Before the throne at God's right hand,
And say to you at journey's end,
Praise God, you've been to me TRUE FRIEND—
Thank God FOR YOU.

Pastoring . . .

(Continued from page 1)
way of criticism, gossip, or by subtle psychological suggestions. He will not try to do so even through some friend or relative in the other preacher's congregation upon whom he may place his "superior" pastoral hand.

A man's home is his castle, and a pastorate is the minister's workshop. All products are not manufactured, packaged, and distributed alike, and all churches are not and should not be pastored just alike. Each pastor, if he is God's man (rather than placed by preacher politics) knows best how to pastor his own church. If he doesn't know best he should resign as a failure, or the church should fire him and seek God's man who would be best for the church. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves." (I Thess. 5:12-13).

The foregoing paragraph is not to be misconstrued or misinterpreted to say each church and pastor are ideal and there is room for no improvement anywhere! God forbid any church or pastor to ever be satisfied with some great achievement to the point future progress in the Lord's work would be hindered and possibly stalemated.

The secret for achieving happy churches and rejoicing preachers is for a greater emphasis to be placed upon the Word of God and its power, and the leadership of the Holy Spirit.

Organization lacks the oil of God's Spirit to synchronize its every movement, and when education disrobes a preacher of the mantle of humility, then the machinery of organization will rust and break. The preacher will become dry and professional and wake up too late to learn he has allowed himself to become "an educated fool" rather than a "fool for Christ's sake."—(I Cor. 4:10, 4:10).

Pastoring the other pastor's church reveals **UNETHICAL PRESUMPTION**. It shows **UNDERHANDED POLITICS** and it is **UNDENIABLY PROHIBITED** in God's Word!

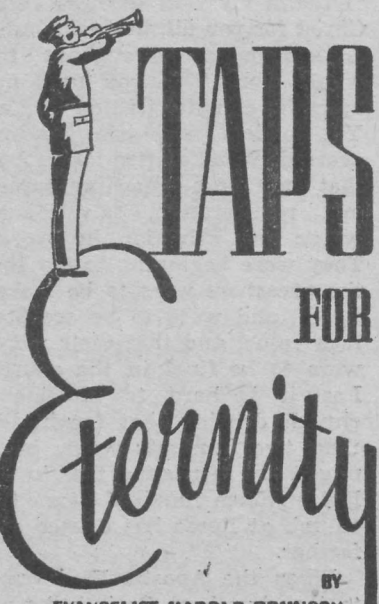
Pastoring Another Pastor's Church Reveals Unethical Presumption

(1) It presumes you know more than the other preacher and thus you exalt yourself above a fellow pastor. "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12:10).

(2) It presumes you doubt if God's Spirit can lead him on his field as effectively as you are being led on your field. "Take heed therefore unto yourselves, and to all the flock, over the which the

Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28).

(3) It presumes you should be a sort of "presiding elder" to share your great knowledge with people who have not even asked for it. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." (I Cor. 1:26-29).



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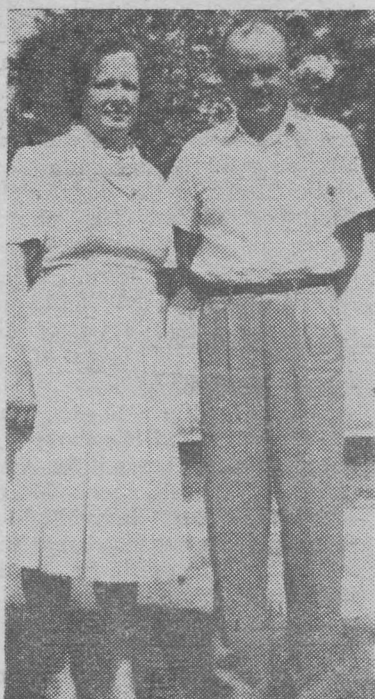
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Bro. Alvis has been a reader and friend of TBE for a great many years. He has indeed been one of our steady supporters. Bro. Bob had the privilege of stopping briefly at the home of Bro. and Sister Alvis a few years ago and was blessed thereby. May God continue His blessings upon them.

Pastoring Another Pastor's Church Shows Underhanded Politics

(1) Politics should not be the guiding force in any preacher's life. This is true of denominational workers as well as the youngest or the oldest preacher in our ranks. "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men." (I Cor. 14:20).

(2) Politics in any phase of the Lord's work is an underhanded way of adopting a worldly philosophy that is destined to bring confusion, strife and heartbreak. "For God is not the author of confusion, but of peace, as in all churches of the saints." (I Cor. 14:33).

(3) Politics reveals on the part of those who employ these unethical methods an inferiority complex, a feeling of insecurity, and a struggle to raise oneself at the expense of the hurt of others. "He suffered no man to do them wrong: yea, he reproveth kings for their sakes: Saying, touch not mine anointed, and do my prophets no harm." (Psalm 105:14-15).

Pastoring Another Pastor's Church Is Undeniably Prohibited In God's Word

(1) It is prohibited because of the command to preachers to "make full proof" of their ministry. (2 Tim. 4:5). Seeking to pastor another pastor's church reveals an effort to discredit another preacher's ministry rather than following the injunction to "make full proof" of one's own ministry.

(2) It is prohibited because preachers are explicitly commanded not to "exercise dominion" over each other. Jesus said it was "not" to be so among His ministers. "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister." (Matt. 20:25-26).

(3) It is prohibited because the Bible says the preacher who would be "chief" is to be your "servant." "And whosoever will be chief among you, let him be your servant." (Matt. 20:27).

CONCLUSION

This article is not aimed at any person or any group of persons. Simply stated, this article is not meant to be personal on any level. It has been my aim to deal with principle all the way through its contents.

Neither is this article just for preachers. We all know of some

deacon, some Sunday School teacher, some Jezebel of a woman, or some disgruntled person who has tried to "pastor" another pastor's church.

There is one case of which I am familiar where a Methodist Steward, disgruntled at his own church, regularly attended one of our churches and lingered after every service to tell the preacher what he should have done. Revivals and guest preachers were his speciality, and as a visiting minister in a meeting I suffered for a week from his suggestions before I learned he was not a member of that church or even a Baptist. (The next sermon I went into the curry-comb business.)

May God help every preacher never to be guilty of pastoring the other pastor's church.

Colossians 3:23-25—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

God bless you all and remember me in your prayers. (James 5:16).

"Rome's History"

(Continued from page three)
And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters." — Rev. 17:1.

The old whore has sent out her representatives into many nations.

Rome has sent her ambassadors to every spot of the earth so that her claim of being a universal church is a true claim. She has representatives in all parts of the earth.

"With whom the kings of the earth have COMMITTED FORNICATION, and the inhabitants of the earth have been MADE DRUNK with the wine of her fornication." — Rev. 17:2.

This means the union of church and state, and certainly Rome has been guilty of the union of church and state. She has done all within her power to unite church and state in Mexico and Spain and in South America. Listen to the missionaries when they are home and hear them tell of the grip that Rome has on the inhabitants of South America.

This verse tells us that the inhabitants had been made drunk with the wine of her fornication, meaning when there has been a union of church and state, the individuals of that country are in the same condition spiritually as a man who is drunk. This is to say, they are confused and don't know the truth. That is certainly true wherever Roman Catholicism has sway today.

This old Whore has an able confederate in the beast.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a SCARLET-COLORED BEAST, full of names of blasphemy, having seven heads and ten horns." — Rev. 17:3.

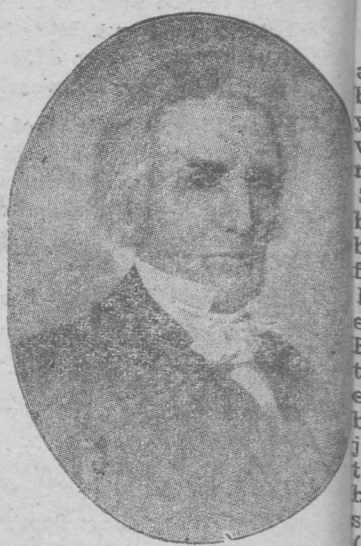
That beast refers to the Anti-Christ. When the Anti-Christ reigns, he is going to make some kind of religion, — a state church. I think it is only logical that he will make Catholicism his state church and that is what seemingly is taking place today. Catholicism is growing by leaps and bounds while Protestantism is dying faster than Catholicism is growing. It looks to me as though when the beast takes over, he will be in a position to make Catholicism his state religion.

This woman — the old whore — is decked in scarlet.

"And the woman was arrayed in purple and SCARLET COLOR." — Rev. 17:4.

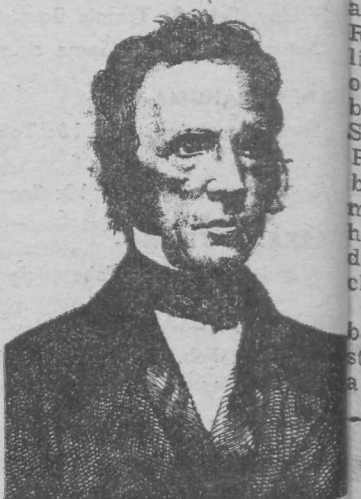
Everybody knows that scarlet is the royal color of Catholicism. (Continued on page 5, column 1)

Campbellism "Big Three"



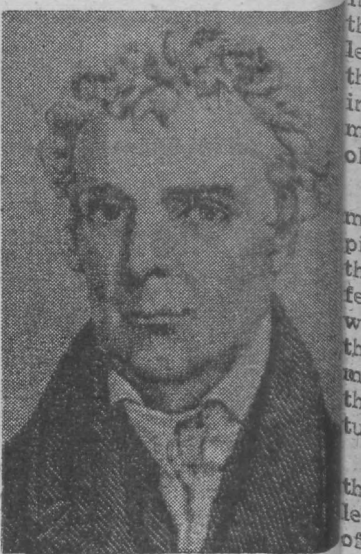
ALEXANDER CAMPBELL
"Master Spirit" of Campbellism

Alexander Campbell was the exponent of the heresies propagated by the Campbellites. He formulated most of their doctrine and practice and set the pattern for their love debates. He said a debate was better than a week of preaching!



WALTER SCOTT
Discovered "Water Gospel"

Scott was the man who "discovered" the Water Gospel and "experimented" with it in a religious sense. None of the "founding fathers," however, ever was baptized in accord with what he taught as the "Gospel Plan!"



BARTON W. STONE
Started the "Christian Church"

Mr. Stone founded the "Christian Church" segment of the "water gospel" movement, merging with the "Disciples" in 1832. He himself was never baptized in order to obtain remission of sins, yet he adopted that as the Gospel!

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pilot, that she is imperishable and infallible because St. Peter is her foundation, "Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portate inferi non prevalebunt adversus eam."

Oh, my God! Shall I confess, to my confusion, what my thoughts were during that conversation, or rather that lecture of my curate, which lasted more than an hour! Yes, to thy eternal glory, and to my eternal shame, I must say the truth. When the priest was exhibiting to me the horrible unmentionable crimes of so many of our Popes, to calm my fears and strengthen my shaken faith, a mysterious voice was repeating to the ears of my soul the dear Saviour's words:

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. 7:18-20), and in spite of myself the voice of my conscience cried in thundering tones that a church, whose head and members were so horribly corrupt, could not, by any means, be the Church of Christ.

But the most sacred and imperative law of my church, which I had promised by oaths, was that I would never obey the voice of my conscience, nor follow the dictates of my private judgement, when they were in opposition to the teachings of my church. Too honest to admit the conclusions of Mr. Peras, which were evidently the conclusions of my church, I was too cowardly and too mean to bravely express my own mind, and repeat the words of the Son of God: "By their fruits ye shall know them! A good tree cannot bring forth evil fruit!"

"Rome's History"

(Continued from page 4)

I remember the first time that the pope ever broadcast on the radio, which took place in February, 1931, that the daily papers told how the pope sat on a red damask throne, that all of his attendants were dressed in red, that he himself was dressed in scarlet, and that when he drove to the radio station to deliver his broadcast, he arrived there in a red automobile. Scarlet is the color of Catholicism. I think that is one more identifying link showing that this woman represents the Roman Catholic church.

All of you who read LIFE magazine, or at least look at the pictures will recall that when the new cardinals were made a few years ago that the pictures were carried in several issues of that magazine, and you will remember the scarlet colored robes that those individuals wore, pictured in full color.

I say then, the very fact that this whore was arrayed in scarlet is another proof in the links of identification, showing us that the woman represents the Roman Catholic church.

This woman is rich beyond description.

"And the woman was arrayed in purple and scarlet color, and decked with GOLD AND PRECIOUS STONES AND PEARLS." — Rev. 17:4.

Rome is rich. Mark it down, beloved, that Roman Catholicism holds the balance of financial power in this world, either directly or indirectly. You can talk about the Jews having the wealth of the world. I don't believe that all the Jews in the world control the balance of financial power like the Roman Catholic church.

Often do I think of that incident whereby two of the prelates of Rome were observing the great wealth hidden away in the Vatican. It was said that one of them remarked to the other,

doctrine. Not one word of truth in it. There never was but one that was born without sin and that is our Lord and Saviour Jesus Christ.

There is also the false doctrine promulgated about one hundred years ago by one of the popes as to the infallibility of the pope — that when he wears his robe it is an impossibility for him to make an error or a mistake whatsoever. It is strange that it took Rome almost 1900 years to learn that the pope couldn't make a mistake. Inside that cup of abominations you will find the false doctrine of the infallibility of the pope.

How can a man get rid of demons or get rid of the Devil out of his life? The Catholics say that if you will take the liver or the heart or the entrails of a fish and burn a little piece of it over the coals of your fire that it will drive the Devil completely away. The Word of God tells us that the only way a person can get victory over the Devil is by the blood of the Lord Jesus Christ. You will find this false doctrine of the Catholics inside that cup of abominations.

Also inside that cup of abominations is image worship whereby that men worship images.

At a hospital not far away is a statue of our Lord Jesus Christ with the toe practically worn off where the faithful, coming in and going out of that hospital, kiss the toe of that statue.

Look inside that cup and you will find the worship of Mary as one of those abominations. Beloved, no man nor no woman can come between my soul and God — none but Jesus Christ. He is the only one that can act as a mediator between God and man, yet the Catholics say that Mary is to be worshipped, that as we worship her, she intercedes for us with God. There isn't one word in the Bible to support it. It is a lie from beginning to end. It is one of her abominations.

Look again and you will see in it the abomination of salvation by works and salvation by baptism. If it hadn't been for the Roman Catholics these false doctrines would never have been heard of.

I tell you beloved, inside that cup this woman holds in her hands are abominations, one on top of the other, — false doctrines which Rome holds today.

This woman is not only a woman of ill repute herself, but she is the mother of harlot daughters.

"And upon her forehead was a name written, Mystery, Babylon The Great, The MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." — Rev. 17:5.

This verse tell me that every church that has sprung out of Catholicism is a harlot daughter of Rome. Some people talk about the Methodists, the Campbellites, the Episcopalians, the Lutherans, and all the Protestants as our "sister denominations." Beloved, they are not sister denominations; they are the harlot daughters of the old whore of Rome herself. Though it makes us unpopular with the world, we might as well face facts as they are laid down in God's Word—the old whore and her harlot daughters represent Roman Catholicism and the false churches that have come out of Rome.

This woman is drunk with blood.

"And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." — Rev. 17:6.

J. M. Carroll, who first developed the lectures on "The Trail of Blood," estimated that better than fifty million Baptists died in defence of the faith and shed their blood as martyrs during the Dark Ages rather than give up their religion. Beloved, Rome is drunk with the blood of martyrs. The only reason that Rome doesn't persecute Baptists in America is because Rome does-

Persecution By Rome Is Rampant In The World

Reports of persecution of Baptists in Brazil by priest-led mobs are frightening. A foreign missionary told this pastor that it was not uncommon for services to be interrupted by cursing, priest-led mobs. First, the electric power would be cut off, and then the mob would charge into the darkened church building, beat up the people, and then turn the lights back on. He said that it was not uncommon for Baptists to hold services "with the blood of the church members splattered all over the building." He reported that Brazilian newspapers had bragged for a long time that by 1960 a Roman Catholic would be elected President of the U. S., and that by 1970, they would "have control of the United States." (Remember, A CATHOLIC PRESIDENT has already been elected.)

COMMENT: It is a known fact that Catholics either own or control most leading newspapers, radio, and TV media in America. Thus the facts about their persecution of non-Catholics rarely

get into the headlines of the various news agencies.

In Modern Times

From 1944 to 1952 there are seventy-six cases on record of murder, rape, pillage against non-Catholics in Mexico by priest-led mobs. John Wilder, in the book, THE OTHER SIDE OF ROME, reports: "Preachers were killed and quartered, and their homes and churches were sacked and burned. Other Protestants were hanged, others slain with machetes, while others were dragged to death behind horses. Women were violated, and the small son of a Protestant pastor was found with eighty-five knife wounds in his body . . . In not one instance of these crimes was a PRIEST BROUGHT TO TASK BY THE AUTHORITIES . . ."

REMEMBER, THIS HAPPENED IN THE 20TH CENTURY. WE ARE NOT TALKING ABOUT THE DARK AGES! God ONLY KNOWS whether we will awaken in time to save our freedoms!—Dean Cross.

n't have the power to do so. If they had the power, they would persecute Baptists here just like they have always persecuted them.

Let's notice some of the methods of torture that they used.

One method was the thumb-screw whereby they would put the thumb-screw over a man's thumb and tighten it until it got tighter and tighter upon the flesh in an effort to force that individual to give up his religious faith. If he would refuse to recant, then they would tighten the thumb-screw until eventually the flesh would burst and the blood would gush from it.

Beloved, Rome is drunk with the blood of martyrs.

Think of that iron-maid into which many Baptist forefathers were put to die. It was an iron casket-like affair into which the individual was placed. The door itself had in it dozens and dozens of sharp spikes so that when the individual was put inside it and the door was closed, the individual's body was pierced through and through with the sharp spikes. If I had the time to tell you of Baptists who in early centuries died by way of the iron-maid because they didn't observe Easter, I don't think you would ever feel kindly toward Easter again, knowing its origin and knowing what some Baptists have gone through trying to stand against it in the past.

Another method of torture was the method whereby they would draw and quarter an individual. Let me tell you of a Baptist preacher who, in the fourth century, was laid upon the ground and a horse hooked to each of his arms and to each of his feet, and at a given signal those horses were started and that individual was drawn into four parts. Why? Because he believed that it was wrong to baptize babies. That wasn't an isolated case. Many Baptists have died in the same manner.

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"We have come a long way since the time of our first pope when Simon Peter said to the lame man, 'Silver and gold have I none.'" The other agreed with him that they had come a long way, for whereas Simon Peter had no silver and gold, they had plenty of gold and precious stones. "However," said he, "we've come a long way in another direction too, since we don't have Peter's power to say, 'in the name of Jesus, rise up.'"

Beloved, Rome has the gold. Rome has the precious stones. Rome holds the balance of financial power in this world.

This woman has a cup of abominations in her hand.

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a GOLDEN CUP in her hand FULL OF ABOMINATIONS and filthiness of her fornication." — Rev. 17:4.

Let's take a look and see what is inside that cup. You will find that that cup is filled with false doctrine. Take the supposed doctrine of the immaculate conception of Mary, — that Mary was formed without sin. It is a false

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God's Glory in Atonement

By A. W. PINK

No lengthy argument is needed to establish the fact that the glory of God requires the mediatorial work of Christ should be completely efficacious, i.e., that it should infallibly accomplish all it was designed to effect.

If there were any failure in the fruits or results of the Atonement, then the purpose of God would be foiled, His covenant broken, His veracity forfeited, His power defeated, His justice sullied, and His glory dishonored. Few seem to realize the fearful implications which necessarily follow the principles they hold and advocate. To predicate an Atonement which fails to atone, a Redemption which does not redeem, a Sacrifice which secures not the actual remission of sins, is a horrible reflection upon all the attributes of God. To make the efficacy or success of the greatest of all God's works dependent upon the choice of fallen and depraved creatures, is to magnify man at the cost of de-throning His Maker.

The manifestative glory of God is bound up in the person and work of Christ. Our Lord Jesus revealed this plainly when, facing the crucial hour, He cried, "Father glorify thy name" (John 12:28).



A. W. PINK

Again He declared, "Now is the Son of man glorified, and God is glorified in him" (John 13:31). Compare also John 14:13.

If Christ be dishonored, God is dishonored. But if Christ be glorified by the Father's acceptance of His work and by the Spirit's infallible application thereof, so that every effect is produced which it was intended to bring forth, then is God supremely glorified. Therefore we boldly declare that, before there can be the slightest failure in the Divine design of the Atonement, God must cease to have any respect for His own honor. But that can never be.

"Rome's History"

(Continued from page 5)

you imagine the head of a Baptist on those stakes ever so often on each side of the road? Beloved, history tells us that a group of Baptists were thus beheaded and their heads placed upon stakes along that highway for thirty miles. Surely they must have been guilty of some terrible offense to be treated thus. No, beloved, their crime was that they refused to bow to the heresies of Catholicism.

I wonder how many Baptist preachers today would rather have their heads cut off than to take part in an Easter service, or who would be willing to have their heads cut off rather than have their babies baptized. You know as well as I that there will be a lot of Baptists next spring that will participate in the heathen holiday of Easter. There will be dozens of Baptist preachers who will go to Good Friday services, so-called. Beloved, we have come a long way from the time when Baptists refused to participate in such services, with the result that Rome—drunk with the blood of martyrs, beheaded

them for their refusal.

Can you imagine being put into a leather sack that was filled with snakes and scorpions and lizards and dropped down into the water? Beloved, that is what one Baptist preacher suffered just because he preached salvation by grace. Rome, beloved, is drunk with the blood of martyrs.

I wonder if Pope John XXIII really meant what he said when he declared that he wants us to remember the history of the church. So far as I am concerned, I want to help the people of the world to remember that history. Before a Baptist ever feels kindly toward the church of Rome, before a Baptist ever would feel kindly toward going back to Rome, or entering into Rome, I want to be sure that I help him to remember what some of our Baptists have endured in the past.

III

FUTURE HISTORY.

Likewise, I want to help Baptists to remember the future history of Rome also. Beloved, I know what the future of the Catholic church is going to be. I know it just as well as though it had already come to pass. In fact, I know exactly what the

history of Catholicism is going to be in the future. I could write it tonight and you can read it 200 or 300 years from now, and every word that I would write would be true, because I have it right here in God's Book.

God Hasn't Forgotten

"For her sins have reached unto heaven, and GOD HATH REMEMBERED HER INIQUITIES. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled to her double." — Rev. 18:5,6.

You may say that it seems strange that things have gone on in the years as they have and God has allowed Rome to prosper. Listen, beloved, it is a long road that doesn't have a turning. It is a long road that has no end. Rome's day is coming. I am ready to grant that it doesn't look like Rome is being destroyed today, for Rome is surely riding on the crest of popularity by way of radio and TV and newspapers and periodicals. By every conceivable means Rome is prospering today but some of these days God is going to turn the tables, for God says He is going to reward her doubly. Listen:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." — Rev. 17:16.

The old Anti-Christ, who will use Rome as his state religion until he gets power during the tribulation period, will turn on Rome and will completely destroy and annihilate her. Re-read that sixteenth verse and see how complete will be her destruction.

A few years ago during World War II, Rome was spared and she was called "the eternal city," but when God rights the wrongs of Rome, Rome is not going to be spared. God is going to use the beast and the world system in order to destroy her who has destroyed the truth.

Listen to me tonight, beloved, God isn't going to forget. When you and I and all the redeemed of the Lord have a ringside seat in the sky watching the carnage that will take place upon this earth and see the destruction that will come upon a world that has forever left God out of consideration, we will see the destruction of Rome. It makes me rejoice to know what the future holds in store as far as Rome and these false churches are concerned.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." — Rev. 17:16.

You say, "Brother Gilpin, that couldn't come to pass. There isn't a possibility of Catholicism ever failing. There isn't any possibility of Catholicism coming to nought, or being destroyed in that manner. It couldn't take place." Beloved, that is what you say as you look on the world today. Of course I recognize the fact that today the Catholics are "eating high on the hog." I recognize the fact that Catholics are certainly in the saddle. Why Cardinal Spellman can't sneeze unless he gets his picture on the front page of the New York papers. Every time that Catholics do anything at all, Life Magazine will throw sixteen pages of color at you. I know they are enjoying the popularity of the world, and that the world at large thinks Catholicism is really something. But what does God say? God says that this old whore is going to be made desolate and naked, and her flesh is going to be eaten, and she is going to be burned with fire. This is the future history of Catholicism, for God has already told us this in His Word.

I turn back to Matthew and I find the Lord Jesus Christ saying:

"Every plant, which my heavenly Father hath not planted, shall be rooted up." — Mt. 15:13.

Beloved, there is a rooting-up day coming. He didn't plant Catholicism. He planted New Testa-

ment churches. He planted churches in the days of Jesus Christ. Those churches became corrupt after the days of the Apostle Paul. Those churches that are represented by Catholicism are not of His planting, and they are going to be rooted up.

I am looking forward to that day when the Catholics and the Protestants of this world are going to be destroyed. I am looking forward to that day when all the religious systems we know about today are going to come to nought. I am looking forward to that day when all that Catholics stand for today will have been forgotten and the truth of God shines forth in all its glory.

Conclusion

I have just one message, and that message is the message that John spoke when he said:

"Come out of her, my people." — Rev. 18:4.

Why stay in these false churches? Why stay in these apostate organizations? Why remain in these churches that haven't any authority to baptize? Why remain in these churches that are having Easter and Xmas and other false observances of the Word of God? I ask, why remain in them? God says, "Come out of her, my people." If you belong to the Lord, you ought to come out. You ought to get out. You ought to run to get out. You ought to take your stand with a New Testament church that is trying to stand for the Word of God.

Brother, sister, believe me when I say that we are not the biggest, we are not the most popular, and we haven't got the most influence, but I'll tell you what we do have—we have the truth. We have a God on our side that I thank God for the privilege of representing, and presenting to the world. I thank God that I can

Being Alone With God

Secret prayer is without doubt the secret of Christian endurance and spiritual enlargement. No other form or kind of prayer can take its place. Public prayer, family prayer, or prayer in a general sense as one goes about the duties of daily life, will not take the place of closet prayer, or being alone with God.—From "Christ Above All"

I say to Pope John XXIII that I'll help you remember their history; I'll tell everybody I meet something about their history; and I want the world to know something about the history of Catholicism, for the more the world knows about it, the less the world is going to care for her. I am glad, beloved, that I am a Baptist.

Those of you who are members of this church who have stood so nobly for the truth and who have stood for the Word of God in spite of all opposition, I urge you to get your breath a little deeper, and to square your shoulders a little more, and to roll your sleeves a little higher, and to stand firm for the things of God a little longer. Some of these days we are going to be with Him and when that time comes, Rome is going to be destroyed. May God help you to be faithful in these trying days until He comes!

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Readers' Remarks On SALVATION

Our church wishes to subscribe for a bundle of the new publication, SALVATION. We would like 100 copies each month. We are waiting with real anticipation the arrival of our bundle of SALVATION in January. For this effort on your part we certainly do praise the Lord. Continue the good work!—Pastor Oscar M. Olson, Temple Baptist Church, Ralston, Nebraska.

Thank you for sending me a copy of your new paper SALVATION. I know of no other print. So few churches preachers believe this. They preach and teach doing something. I can't get out much but can place these with men in church who do... I have a men's Bible Class and I am sure I get a bigger blessing in than the men.

I will send along for the (Salvation) as the Lord bless. If we can just get people interested in witnessing for Christ and let them see and know what He is doing and has done for them other problems won't matter.—A. R. Lott, Florida.

I believe—not only believe, know—that the little paper that you started is a fine paper. I know it is full of Truth. Salvation for the sinner; keep on telling that truth and God be with you. Find enclosed a dollar one year's subscription.—E. Cohoon, Illinois.

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Brethren, I want you to know that I love you for the stand you take. TBE has been and still is a great help to me. Sometime in the near future I want to send you a list of names for your paper SALVATION. I believe the Lord has directed this and His name be glorified thereby.—W. S. Hardman, W. Va.

I think that God may be pleased to use this new paper many ways. However, I am interested first of all in God-called preachers, pastors, missionaries or evangelists preaching the Gospel by word of mouth, in the power of the Spirit, with passion, a burden, something tears. God uses the human personality and being in which Spirit dwells. If I used the evangelistic paper in my community I would want my church's name and address on the masthead. I believe it would glorify more in the local church and thereby scriptural.—Gerald Price, Bristol, Tenn.

I have received your sample of SALVATION and I read very carefully and with great interest. And I will be very glad to participate in the offer of paper, so please send me copies each month until I indicate the order. I'm hoping that will wonderfully continue to pour out His blessings upon the ward march of Baptist church a people who are determined to combat the forces of evil maintain the Truth of the church of our Lord and Saviour Jesus Christ.—J. H. Williams, W. Va.



Observations

★ IDOLATRY BREEDS BIGOTRY.—Did you ever notice how bigoted and prejudiced idolators are, especially when their favorite idols are subjected to scrutiny? Well, a Southern Baptist worshipper of the Cooperative Program illustrates how idolatry can deteriorate a man's mind. The editor of *The Alabama Baptist* says, "Any criticism of the Cooperative Program must stem

from jealousy or a spirit of individualism." (Nov. 1, 1962). Such a wholesale condemnation of the hearts and motives of Christian people who stand against the many heresies fostered by the Cooperative Program is certainly nothing but an expression of rank bigotry and inflamed bias.

★ ROME AND FREE WILL.

We recently quoted the old Romish Council of Trent, showing that free-willism is the basic underlying doctrine of Rome's teaching on salvation. The November 11 issue of *Our Sunday Visitor* also reveals this same fact.

The writer says, "Man has a free will, that is a human faculty by which he can choose to do or not to do, to do this or that, to do it this way or that way. One of the most deplorable misuses of our free will is to resist the grace of God. God does not force us to accept His grace; though He wishes the salvation of all men, those who have attained the use of reason can be saved only by cooperating with the grace of God."

And so say most all other religionists of our day. If they are not united with Rome outwardly, they certainly have much in common at the root of their theologies.

"Believe On" Christ

(Continued from page one)

saved?" they answered, simply, plainly, "Believe on the Lord Jesus, and thou shalt be saved."—Acts 16:31.

They did not say, believe on the Lord Jesus and unite with the right church, or be baptized the right way, or live the right kind of a life; they said simply, "Believe on the Lord Jesus, and thou shalt be saved."

When Paul wrote to the Romans, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."—Rom. 4:5, he did not say, believe on Him that justifieth the ungodly and unites with the right church, or is baptized the right way, or lives the right kind of a life; but simply, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

Jesus to the grief-stricken sister of Lazarus said, "Whosoever liveth and believeth in [into] me shall never die."—John 1:26.

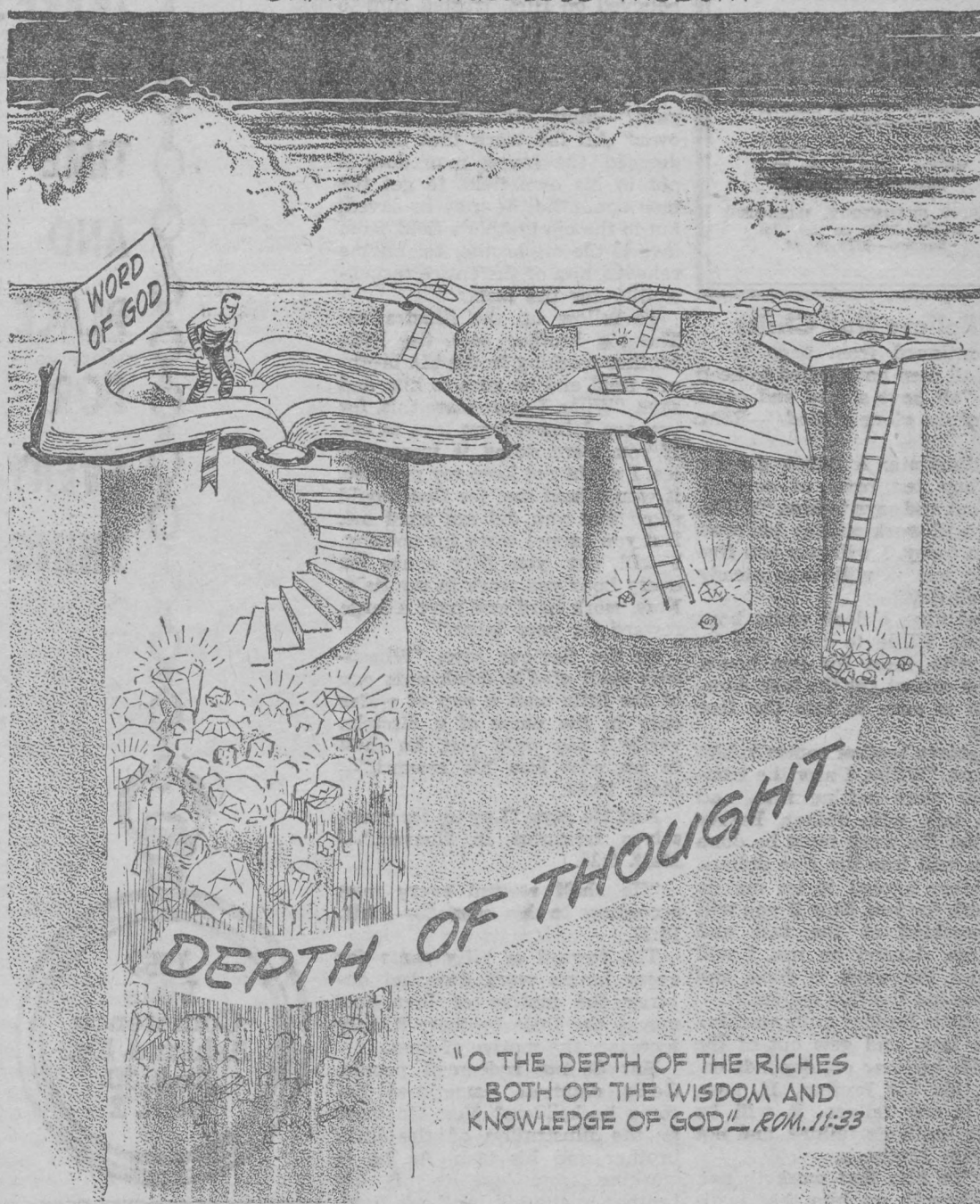
He did not say, whosoever liveth and believeth in Me and unites with the right church, or is baptized in the right way, or lives the right kind of life; but simply and plainly, "whosoever liveth and believeth in me," and then He adds His plain promise, "shall never die."

When Paul said to the Galatians, "we have believed in [into] Jesus Christ, that we might be justified by the faith of Christ," Gal. 2:16 he did not say, we have believed in Jesus Christ and united with the right church and been baptized the right way, that we might be justified by faith of Christ and not by the works of the law. Instead of this, he puts it in simple, plain language.

In all of these cases, these conditions could have been expressed just as easily by the Saviour and Peter and Paul as they are expressed by religious teachers today. Why did not the Saviour and Peter and Paul express these conditions? There can be but one answer—because they are not conditions of salvation. How could the Saviour and Peter and Paul have left out these conditions if they are conditions of salvation?

But the question arises, if being baptized the right way and living the right kind of a life are not conditions of salvation, why do these things? Not from fear of Hell; God desires no service from that motive. Let the Saviour tell why. When He instituted the Lord's Supper, He said, "This is my blood of the new covenant which is shed for many, for the

SHAFT OF PRICELESS WISDOM



remission of sins."—Matt. 26:28; and then before leaving the upper room He said to His disciples: "if ye love me, keep my commandments."—John 14:15.

Why love Him? Love Him because He shed His blood for the remission of their sins. Let Paul tell us why serve Him:

"The love of God constraineth us; because we thus judge that if one died for all, then all died; and he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again."—2 Cor. 5:14, 15.

Now comes the all-important question, what do these parallel expressions, "believe on Christ" or "believe in [into] Christ" mean? Many, when they see how simple and plain is the teaching,

say, "Why, almost every one believes on Christ." No; they believe about Christ, but not on Christ.

A wealthy man deposits a large sum of money in the bank and promises to pay the debts of all the poor people who will trust him to pay their debts. They all may believe him, may believe about him; but only those who believe on him, depend on him, rely on him to pay their debts, will have their debts paid. So Christ died for all our sins (1 Cor. 15:3); He gave Himself for us that He might redeem us from all iniquity (Titus 2:14); but only those who believe on Him, depend on Him, rely on Him to save them, will ever be saved.

The man who is depending on Christ and his baptism or Christ and his church, or Christ and his good life to save him, will be lost; for he is not believing on, depending on, relying on, Christ to save him; but only partly on Christ and partly on something else; and there is no promise in God's Word that those who partly believe on Christ shall be saved. The very fact that a man depends partly on Christ and partly on something else to save him, shows that he has never believed that the Saviour "gave himself for us that he might redeem us from all iniquity" (Titus 2:13, 14); the Saviour he is depending on is not the Saviour God's Word reveals; and hence he has no Saviour at all.

Notice Paul's instruction to the Romans concerning believing on Christ:

"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."—Rom. 4:5.

Consider the simple but vital teaching of this passage: He justifieth the ungodly. How? Whom God hath set forth to be a propitiation through faith in his blood . . . to declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus." (Rom. 3:25, 26); "being now justified by his blood."—Rom. 5:9.

And He justifies us from all sins, "Our Saviour Jesus Christ who gave himself for us that he might redeem us from all ini-

quity" (Titus 2:13, 14); redeems us from the curse of the law (Gal. 3:13), redeems us from under the law (Rom. 6:14), and this makes us God's children (Gal. 4:4-7).

Consider further: He justifies the ungodly. If He justifies the ungodly then all efforts to become godly in order to be saved, are worse than wasted and are in rebellion against God's plan for men.

"When we were yet without strength in due time Christ died for the ungodly."—Rom. 5:6.

"God commendeth his own love toward us, in that while we were yet sinners, Christ died for us."—Rom. 5:8.

"When we were enemies we were reconciled to God by the death of his Son."—Rom. 5:10.

Why? Because Christ justifies the ungodly. The Saviour did not say to Nicodemus, "Whosoever becomes godly should not perish," but "Whosoever believeth on him." Why? Because He justifies the ungodly. Paul and Silas did not say to the jailer, a wretched sinner, "Become godly and thou shalt be saved"; but "Believe on the Lord Jesus, and thou shalt be saved." Why? Because He justifies the ungodly.

On what basis does He justify the ungodly? "To him that worketh not, but believeth on him." Here is the work of the soul to be saved; Paul says to cease working at the task, and believe on, depend on, Him—He justifies the ungodly. God gave men ten commandments to keep. God's Word says, "The man that doeth them shall live by them."—Gal. 3:12.

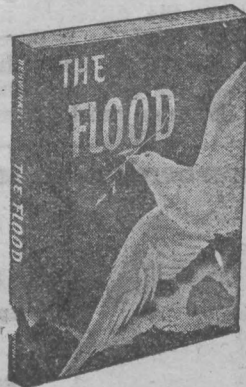
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"Believe On" Christ

(Continued from page 7)

But all men have failed to keep them; "all have sinned and come short of the glory of God."—Rom. 3:23.

To illustrate: A father gives a little boy ten rows of corn to work out and says to him, "Willie, if you will work out the ten rows of corn today, I will pay you five dollars; but it will take steady work all day."

About nine o'clock some boys persuade Willie to play, and he plays with them for two hours. Now he cannot get the task done, and so is sure to lose the five dollars.

His grown brother comes to him and says, "Willie, I saw the trouble you were getting into, and had a talk with father. Father says that the work must be done or you will lose the five dollars. But father agreed to let me do the work for you. Now if you will quit working at the task and trust me, depend on me, I will see that the work is done, and that you get the five dollars."

The little brother quits working at the task, and gets out of the field. He believes on, depends on, trusts, his big brother. If, now, there is any failure, it will be the big brother's failure, and not the little brother's.

So, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

If, then, the sinner will quit working at the task of his salvation and believe on, depend on Christ, trust the whole work of salvation to Him, he will "justify the ungodly" from "all iniquity" (Titus 2:14). If, then, there should be any failure of being saved, it would be Christ's failure, for He said, "Him that cometh unto me, I will in no wise cast out."—John 6:37.

Why, then, should the one who has thus trusted Christ ever be baptized, or live a faithful, godly life? Go back to the illustration:

As the little brother quits working at the task in the field and believes on, depends on, trusts the big brother to have the task done, a man meets him and says, "Willie your brother was good to you. But to do your work for you, that you might not lose the five dollars, he left his field, and it needs work badly. If I were in your place, from love to my big brother, I would go and work in his field for him."

The little brother says, "I will do it, sir." He goes over into his big brother's field and works harder than ever, not from fear of losing the five dollars, but from

love to his big brother.

So the Saviour, after we have believed on Him, trusted Him to save, justify us, says, "If ye love me, keep my commandments."—John 14:15.

"Go work today in my vineyard."—Matt. 21:28; not "in your own." All the work that the redeemed, the saved, man does is not in his own field, to get the task done, that he may be saved; but in the big brother's field, from love to the big brother for having relieved him of the entire responsibility for the task.

To follow up the illustration: The big brother sees the little brother working in the big brother's field and he goes to him and says, "Willie, I appreciate this, for you are doing it from love to me. If you were doing it from fear lest I might not keep my promise, it would hurt me; for that would show that you did not trust me. But you cannot work for nothing. I will pay you fifty cents for every hour you work in my field. Now, work hard and have a large reward for your labor."

So the Saviour says, "Whosoever shall give to drink unto one of the little ones a cup of water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. 10:42.

And He says, "Lay up for yourselves treasures in Heaven."—Matt. 6:20.

"He shall reward every man according to his work."—Matt. 16:27.

The reward of fifty cents for every hour's work does not destroy the motive of love that moves the little brother; it only increases the motive of love.

But do not redeemed people, God's children, sometimes become backsliders? Yes. Go back to the illustration of the little brother and his task. As he is working from love to his big brother in the big brother's field, the bad boys follow him and tempt him, and prevail on him to leave the big brother's field and to mistreat the big brother. The father sees it all; goes and takes the little brother out into the forest and reproves him for his wrong to his big brother, and then chastises him and sends him back to the big brother's field. So, when God's redeemed, saved children backslide, do wrong wilfully, He chastises them.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth and scourgeth every son whom he received."—Heb. 12:5, 6.

"Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law and walk not in my judgments; if they break my statutes, and keep not my commandments then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him nor suffer my faithfulness to fail."—Psa. 89:27-33.

Reader, which field are you working in? Are you working in your own field? trying to accomplish a task, now that you have sinned, you can never accomplish?—Meet all of God's just laws and requirements, and develop a character that will entitle you to a home in Heaven? Heed the message, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

Believe on Him, depend on Him, to justify you from all iniquity (Titus 2:14). The moment you do, your eternal destiny is settled, "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John 5:24.

Then, from love to the big brother, go into his field and work till the day is done.

In telling of his own salvation,

THERE'S
A
TIME
AND
PLACE
FOR
EVERY-
THING

1963
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Ashland, Ky.
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Paul again makes plain what "believe on the Lord Jesus" means: "I know him whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day." Notice this declaration as to the apostle's salvation: "I know him." A man must "know him" or he cannot "believe on" Christ. He can risk Him without knowing Him, but he cannot believe on Him, cannot trust Him for salvation. It does not mean, know Him in every respect, as to how His divine and human nature could be united; as to how He could have had eternal existence; as to how His resurrected body could appear and disappear, etc., but to know Him in His character as Saviour.

In trusting money to a bank one does not need to know how much German or French or English blood there is in the bank officials. In trusting one's case to a physician, one does not need to know the different nationalities from which he is descended, but he needs to know him in his character as physician.

So men must know Jesus in

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His character as Saviour, or they cannot believe on, trust Him to save them. They must then, know Him as the Messiah, the promised Saviour, the complete sin-bearer, or they cannot believe on Him. But after one knows the bank, he must commit his money to the bank, else the bank is not responsible for it. After one knows the physician, he must commit his case to the physician, else the physician is not responsible.

And so Paul says, "I am persuaded that he is able to keep that which I have committed unto him against that day."

No one, then, is redeemed, is saved, who has not committed his salvation to Christ against that day. Let the reader get clearly the meaning of "commit." No one has committed money to the bank who yet holds the money; no one has committed a package to the express company who yet holds the package; no one has committed a letter to the post office for delivery who yet holds to the letter. So no one has committed his salvation to Christ, no one is redeemed, is saved, who yet holds to the work of his salvation. He must commit it to Christ.

Further, no one has committed his money to the bank who has not left the entire responsibility for the money's safety to the bank, leaving no further responsibility upon himself for the safety of the money. No one has committed a package to the express company, who has not left the whole responsibility for the delivery of the package entirely to the company, leaving no responsibility whatever upon himself for its safe delivery. No one has committed a letter to the post office who has not left the entire responsibility for its safe delivery to the government, leaving no responsibility whatever upon himself for its safe delivery. Even so, no one has committed his salvation to Christ, no one is redeemed, is saved, who has not left the entire responsibility of his salvation to Christ, leaving no responsibility whatever for his salvation upon himself.

But one may have committed his money to the bank and yet not really have trusted the bank, but only risked the bank; one may have committed a package to the express company, and yet not really have trusted the express company, but only risked it; one may have committed a letter to the post office and yet not really have trusted the post office, but only risked it. So, one may have committed his salvation to Christ, and yet be unredeemed, unsaved, because he only risked Christ and did not trust Him. Hence Paul says, "I know him whom I have believed," trusted, taken at His word.

One other fact needs to be considered as to what believing on Christ means in Paul's case. He says, "I am persuaded that he is able to keep that which I have committed to him against that day." It is not a committal of one's salvation to Christ a moment at a time, nor till one can see how he will afterwards feel; nor till one can see whether he is going to be able to live a Christian life. It is to commit one's salvation to Christ "against that day." And the moment one does what Paul did, commits his salvation to Christ against that day, God's Word says he is saved, redeemed.

"Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John 5:24.

Juggling Figures

(Continued from page 1)
any losses except to death. The usual policy for the church is to count as Catholics all persons taken into it, even if they grow up to become Protestant ministers.

If this statistical slip is tacit admission of the well-known "leakage" from the Roman

MOUNTAIN
MUSINGS

By SIMON MUSE



Ant Sadie Lou can't re nuthin' an' she don't hear ve well either. I recalls when church wuz sang'n "Hear I raise my Ebenezer," Ant Sadie L bellered out 'bout as loud as Jersey, "Hear I raise my nubb greaser." Some fokes didn't it, but then mos of them wuz ev'n tryin' to sang a'tall. Ye say one thang for Ant Sadie L she may not 'uf been sang'n right, but in her own p'culia w she shore wuz makin' a joy noise to th' Lord.

One uf th' sisters at our church objected to th' one cup in Lord's Supper. She sed it wuz saniterry. Ol' Brother Osw Culpepper sed, "Now sister, ye don't want to drink out of one cup, like th' Lord sed, th I 'spose we could git ye a straw

A feller came thru Coon H ler peddlin' religious books t past summer an' I want to ye 'bout them books. 'Cordin my way uf thank'n, th' printe just spoiled good paper, w wasted good bind'n. I shore th' printer made a bit off'n th 'cause they ain't gonna do prou body else no good. I bought of them an' th' only way I figh to git any use a'tall out of the is to use'm fer kindling God, start'n fars.

I heerd 'bout Spurgeon sayures he never did know but two pveal tect Christians an' both uf m bers. to be put outta church. If'n one, ask me, thar'd be plenty uf roton, in a hickernut shell fer all fully.

Jest finish'd read'n a tract election. That feller what 'rote 'pears to have overloaded brain jest a bit too much. W he sez is too ridiculuous am ch respektibul nunsense.

(More Musings Next Week)

Church it is worth noting th this apparent loss is nearly th times the claimed number adu converts, who in 1961 to led only 128,430.

The old saying was "All roe lead to Rome." If so, the th reads seem to be carrying t way traffic.

—UEA Action

Whatever comes in when goest to God for acceptance, be Christ, call it antichrist; bid it gone; make only Christ's righte ness triumphant.—Wilcox.

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