

The Baptist Examiner

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

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ETERNAL LIFE

Through The Lord Jesus Christ

By EVANGELIST T. T. MARTIN

"Ye are not under the law."—Rom. 6:14.

"Ye are all the children of God by faith in Christ Jesus."—Gal. 3:26.

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

"By grace have ye been saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any one should boast."—Eph. 2:8, 9, (1911 Bible and R. V.).

"He that believeth on the Son hath everlasting life."—John 3:36.

"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.

"God has given to us eternal life, and this life is in his Son. He that hath the Son hath the life."—1 John 5:11, 12.

It is an awe-inspiring thought, life, not simply the promise of it, a wonderful, blessed reality, that but the eternal life itself. The every real believer on the Lord human mind cannot fully take it Jesus has, here and now, eternal in, that every man, the moment



The Late T. T. MARTIN
(1862-1939)

he is redeemed from the curse of the law (Gal. 3:13), redeemed from all iniquity (Titus 2:14), redeemed from under the law (Rom. 6:14), and adopted as a child of God (Gal. 4:4-7), has then and there **everlasting life** (John 5:24), a new life that is never, never to end; a life that will outlast the stars; a life that he will be consciously enjoying when all the stars shall have burnt out.

And yet when such a life is set forth as a gift ("I give unto them eternal life, and they shall never perish,"—John 10:28) many men will not repent and receive the gift. Religious prejudice, pride, secret sin, love of the world,—for what puny trifles do men turn from the greatest of all

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SIN

Sin is a missing of the mark. Rom. 3:23. The mark we are all aiming at is the glory of God. All have fallen short. This thought of failure is the most frequent of all the references in the New Testament to sin. In the light of Genesis 2 and 3, this is not surprising.

Sin is ungodliness. Rom. 1:18, Rom. 5:6. Positive irreligion, a refusal to render to God the worship due to Him is a common failure on the part of man. Both the inward condition of the heart and the outward conduct of the life reveals much ungodliness.

Sin is lawlessness. 1 John 3:4. This means that man lives willfully contrary to the known law of God.

Sin is unrighteousness. Rom. 1:18. This means that sin is that which is not right and not just—a violation of justice and equity and a deflection from the absolute standard of God.

Sin is heedlessness. Rom. 5:19. This means that sin is hearing imperfectly, hearing amiss, failing to hear — and all this willfully and deliberately. This unwillingness to heed results in gross disobedience.

Sin is transgression. 1 John 3:4. This means the crossing of a forbidden line. It means going beyond the divine limits set by God's law. It means trespassing on property not your own.

Sin is ignorance. Heb. 9:7. The

expression "errors of the people" literally means the sins of ignorance. However, this ignorance is an oversight that could have been avoided and a want of knowledge when we might and should have known better.

Sin is a loss. Rom. 11:12. When Israel fell, it was a diminishing of the fullness due — a loss of that which brings to God. This meant that sin merely resulted in a loss to Israel.

Sin is a debt. Matt. 6:12. We owe God our whole life. "We ought to obey God," said the apostle. When we sin, we become indebted thereby. It's a debt which must be paid either by the sinner through his suffering in hell, or by Jesus Christ on the cross.

Sin is worthlessness. Rom. 5:12. God even declares that by sin we become unprofitable. The loss sheep was of no profit to the shepherd as long as it was lost. So with the coin.

Sin is impurity. Rom. 1:24, 1 Tim. 1:9. It makes the soul unclean. It pollutes, defiles, and renders each individual morally and spiritually impure.

Sin is depravity. Rom. 1:29. It is corruption of heart, malignity of spirit and baseness of action. This is shown by the fact that man will not hesitate to go on uninterrupted in evil. Micah even

(Continued on page 6, column 2)

GOD'S FREE GIFT OF SALVATION IN CHRIST IS FOR SINNERS ONLY!

[Appears in the February SALVATION; also will be a tract.]

The outstanding characteristic of the Gospel of Christ is that it is only designed for self-judged, condemned sinners. The Gospel is only appreciated by those who realize their need. Self-sufficient, self-righteous, haughty, proud men do not care for the Gospel of Christ. But the broken and guilty in heart, realizing their condemnation before a holy God, rejoice in the message of free grace set forth in the Gospel.

In this little article, the Scriptures themselves are used to reveal that salvation is only for sinners. If you, reader, are such a one, and you desire to have salvation, read this message carefully.

Christ Came to the Earth to Save Only Those Who Are Sinners

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief (1 Timothy 1:15). The Son of Man is come to seek and to save that which was lost (Luke 19:10).

They that are whole need not a physician, but they that are sick (Matthew 9:12).

The Only People God Loves Are Sinners

But God commendeth his love toward us, in that, while we were

yet sinners, Christ died for us (Romans 5:8).

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins (1 John 4:9, 10).

Christ Died Only for Sinners

For when we were yet without strength, in due time Christ died for the ungodly (Romans 5:6).

Christ died for our sins (1 Corinthians 15:3).

And ye know that He was manifested to take away our sins; and in Him is no sin (1 John 3:5).

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God (1 Peter 3:18).

(Continued on page 6, column 3)

The Sovereignty of God

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

[Called to Korea as a Missionary]

Absolutely essential to a correct understanding of the great doctrines of the Bible is a knowledge of some of the basic things. We have considered the verbal inspiration and infallibility of the Holy Scriptures. Also, it is essential to have a correct knowledge of God. It must be understood that God is a triune Being and that He is absolute sovereign over all of His works. To understand rightly the sovereignty of

God will beget in us a holy reverence for His name which is sadly lacking in many religious persons today.

His Sovereignty Over Worldly Kingdoms

Even Arminians will admit that God is in control of the kingdoms of this world and orders the affairs of this world. If any should deny these facts, he is sadly lacking in understanding or wilfully ignorant. In commenting on Dan. 2:20-21, Adam Clarke, an avowed Arminian, says:

"He knows all things, and can do all things. Time, duration, suc-

cessions are His, and under His dominion."

Yet, those who will admit His dominion in this, will deny it in the realm of salvation and assert the sovereignty of man's will. Daniel, having prayed for the revelation and interpretation of Nebuchadnezzar's dream, praises God for this mercy. Having been shown the kingdoms of this earth in a vision and their transient nature and having seen, in the vision, the everlasting kingdom of God, he praises the Sovereign God who ruleth over all.

"He changeth the times and the seasons: he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."—Dan. 2:21-22.

This he says in reference to the four great kingdoms which he had seen. In his prophecies, not only does he predict the kingdoms that shall arise, but even

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PAUL AND THE OLD TESTAMENT"

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

"What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."—Rom. 8:3.

I presume that most of you realize there is very generally an antipathy on the part of most people toward the Old Testament. I have never been able to understand why it is that people show an opposition to Old Testament truths, yet throughout all my ministry, again and again and again, someone has cast reflection at some doctrine I may have preached that found its footage in the Old Testament. The reason that they were opposed to what I preached was because, as they said, it came from the Old Testa-

ment.

I remember just now a Baptist deacon whom I used to know who was very definitely opposed to tithing, with the result that every time it was preached he would become more or less incensed at what he heard. One day when we were in conversation about the matter, he said, "Oh, that is in the Old Testament," as if to say that it didn't amount to anything because there were Scriptures relating to tithing in the Old Testament.

Then I remember a Campbellite preacher whom I knew rather well several years ago, who likewise had no use for the Old Testament. I might say in passing that he didn't have much use for any of the Bible, but espe-

cially he had a very definite antipathy toward the Old Testament. One day he said to me, "So far as I am concerned, I don't want to go back any farther than the Lord Jesus Christ. I'd just as soon we didn't go back any farther than the second chapter of the book of the Acts." He said, "All on the other side of that doesn't mean a thing in the world to me, especially the Old Testament."

Then I remember an unsaved man whom I have known exceedingly well through the years, who still is an unsaved man, though I have witnessed to him many, many times. He, too, is one of those individuals who just can't stand anything from the Old (Continued on page 2, column 1)

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"Life and Ministry of Paul"

(Continued from page one)

Testament. I have preached to him, I have visited him in his home, I have talked to him on the street corner, and as long as I stay in the realm of the New Testament he seems to be perfectly happy and satisfied, but let me refer in any wise at all to anything in the Old Testament, and he will say, "Oh, that is in the Old Bible; I haven't got any use for it."

As I say, beloved, it is hard for me understand the general antipathy and opposition that people manifest relative to the Old Testament. Tonight I would like to show you just what Paul's attitude was to the Old Testament.

I

PAUL WAS A STUDENT OF OLD TESTAMENT SCRIPTURES.

The Apostle Paul was a student of the Old Testament. If we had no other verses than just two chapters in the Bible, I would know the Apostle Paul was a

definite student of the Old Testament. For example, I Corinthians 10 cannot be read without realizing that Paul surely knew the Old Testament. In this, he talks about Moses. He talks about the children of Israel when the rock gave forth its water in their behalf. He talks about how they were baptized unto Moses in the cloud and in the sea. He talks about how in the Old Testament the Jews were idolators, and how they sinned and did that which was displeasing in the sight of God. I say, beloved, you can't read this chapter without realizing the Apostle Paul was a student of the Old Testament.

Then a second chapter which would indicate Paul's knowledge of the Old Testament is the eleventh chapter of Hebrews, for in this chapter Paul talks about Abel, and Enoch, and Noah, and Abraham and Sarah, and Isaac, and Jacob, and Joseph, and Moses, and Joshua, and Rahab, and all the many heroes of faith. Certainly, beloved, when you read these verses of I Corinthians 10 and Hebrews 11, you are brought face to face with the fact that the Apostle Paul was a student

of Old Testament Scripture.

Let's notice some individual verses that would teach us the same thing.

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also WRITTEN IN THE SECOND PSALM, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, HE SAID ON THIS WISE, I will give you the sure mercies of David. Wherefore he SAITH ALSO IN ANOTHER PSALM, Thou shalt not suffer thine Holy One to see corruption."—Acts 13:33-35.

In these three verses Paul quoted from three Old Testament prophecies. Surely he was a student of the Old Testament.

Turn to the book of Romans and hear the Apostle Paul again as he refers to Old Testament doings:

"For what saith the scripture? ABRAHAM BELIEVED GOD, and it was counted unto him for righteousness. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as DAVID also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered."—Rom. 4:3, 5-7.

Here is a reference to Abraham, here is a reference to David, and here is a quotation from the Old Testament. Surely the Apostle Paul knew Old Testament Scriptures.

Notice again:

"As he saith also in OSEE, I will call them my people, which were not my people; and her beloved, which was not beloved. ESAIAS also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. And as ESAIAS said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."—Rom. 9:25, 27, 29.

You will notice that he refers to Hosea (Osee) and also to Isaiah (on two occasions). He quotes from these Old Testament Scriptures showing us that he was a student of the Old Testament.

Listen again:

"But they have not all obeyed the gospel. For ESAIAS saith, Lord, who hath believed our report? But I say, Did not Israel know? First MOSES said, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But ESAIAS is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me."—Rom. 10:16, 19, 20.

Again he refers to Isaiah twice, and quotes from Moses once, showing us that he knew the Old Testament Scriptures.

Also we read:

"And again, ESAIAS saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust."—Rom. 15:12.

Listen to Paul, as he tells us the position of women in the church.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as ALSO SAITH THE LAW."—I Cor. 14:34.

Some people think it is horrible that we would say that a woman isn't to speak out, and isn't to have equal rights in the church with a man. They say, "Oh, that was Paul. He had no business writing that. He was just an old bachelor; he was down on the women." Beloved, he wasn't an old bachelor. He wasn't down on the women. So far as he was concerned, what he wrote, he wrote by inspiration, and he didn't say anything that was new, for what he wrote about the women keeping silent was a repetition of the law. He was merely repeating what was already taught in the Old Testament. He knew (Continued on page 3, col. 1)

"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).

What do you think of these discoveries of men's bones which are millions of years old?

Some so-called scientists used to say that the world was flat. If they had known and believed the Bible, they would have known that it was round (Isaiah 40:22). Some so-called scientists used to say that there were other little over a thousand stars. If they had accepted the Word of God, they would have ceased their efforts, trying to number the stars (Jeremiah 30:22). So-called scientists once thought that a great discovery had been made—they thought that the moon was a luminous body as the sun; but now they know that what God had declared hundreds of years before, is true: "The moon, it shineth not." (Job 25:5). It only reflects the light of the sun.

So when I hear about some person saying that he has found some bones that are millions of years old, I feel a sort of obligation to society to call the white-coat boys to come and get the individual. Paul calls such "science" "science falsely so called." (I Timothy 6:20). The Word of God says that God made man and that it was done about six thousand years ago. Anyone who does not believe the Word of God is called by the Lord a "fool." (Luke 24:25).

Can a Christian avert chastisement when he sins?

Yes, if we judge ourselves and thereby confess our sins, God does not have to judge us; yet if we wait in our sin for God to judge, then He chastens us for correction. I Cor. 11:31, 32 indicates that if we judge ourselves we will not be chastened. In other words, self-judgment avoids God's chastisement. Yet if we neglect it, the Lord judges, and the result is chastisement.

What is the Voice of Prophecy?

The Voice of Prophecy is a radio program sponsored by the Seventh Day Adventists. It has a national hookup of radio stations covering the entire country. The director very cleverly hides his identity so that the unwary listener is long deceived. With the radio program they carry on a correspondence Bible study course which has as its objective the bringing into the fold of Seventh Day Adventism all those who enroll as students. If you do not want to be led into error, have nothing to do with this cult.

Do Seventh Day Adventists believe in Hell?

They do not believe in the literal kind of Hell that God's people have accepted as Gospel fact from the time of its revelation. The early church and the present-day believers in the Bible accept the literal teaching that there is a Hell and that the unrepentant sinner will suffer in the place of torment for all eternity. The Seventh Day people teach that Hell will last but for a moment and that all who are not Sabbath keepers will go there to be destroyed by one consuming judgment of God. From then on the sinner will be no more. He has passed out of existence. Their explanation that Hell is eternal is that it is eternal only in the sense that judgment has been wrought by an eternal God.

If a Christian discovers that his pastor is a Modernist, what should he do?

He should refuse to give him any support of any kind. Our Lord has said, "Take heed what ye hear," and so he should refuse to listen to any more of the sermons of such a man. God expects His people to separate themselves from all those who do not hold to the truth. His command is clear and unmistakable, "Come out from among them and be ye separate." For any person to have a share in modernism by supporting a man with his money or attendance makes himself guilty in just the same measure as the one who holds to error. God won't bless a Christian who gives any kind of support to the modernist.

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

—from Forward by D. M. Lloyd-Jones

Calvary Baptist Church (Book Dept.), Ashland, Kentucky

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS } Editors
JOHN R. GILPIN }

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Men Die In Very Strange Ways

People have died in peculiar, most unbelievable ways. Harold Lee Duncan was mowing his lawn. His wife and two children were watching. Suddenly Duncan grabbed his left side, walked a few steps, staggered, collapsed, and then died. A half-inch piece of wire, no bigger than pencil lead, had been hurled into his heart by the power mower he was using. His death was sudden.

A 24-year-old newspaper reporter, Jost Lemann, put a bottle on top of his head and asked another man to shoot it off. J. Poetake took aim with a .38 calibre pistol, pulled the trigger and missed. The bullet penetrated the head of Jost Lemann. He died on the spot, and the "William Tell" episode ended in a tragedy.

A little girl, Theresa Conn, was playing hide-and-seek with her dog. She hid a ball on the table

and waited for her dog to find it. The large collie dog jumped up on the table to get the ball. In doing so the steel table was upset and crashed on Theresa's head. She was pronounced dead on arrival at the hospital. The dog unwittingly had killed her.

Carlos Umbos was fishing in Pampanga, in the Philippines. Police reported that he opened his mouth to yawn. A fish jumped in and became stuck in his throat. He choked to death before the fish could be pulled out.

Mario Cianca entered a funeral parlor and saw a man rise with a satisfied smile from a coffin. He died of shock. Pedro Fernandez, owner of the parlor, had been measuring the coffin for a client about his own size. The shock of what he thought he saw was too much for Mario Cianca.

People have died in different amazing ways. But the most im-

portant thing to consider is, "Were they ready?" How they died is not so important, but they should have been ready. Death—with one's boots on or off—is final. To be ready is all important.

Goliath died, being hit by a stone; he was not ready for death. He had defied the God of Israel. "The stone sunk into his forehead; and he fell upon his face to the earth" (1 Sam. 17:49).

Stones also caused the death of Stephen, but he was ready. He had glorified the name of Jesus by his outstanding witness. When the stones crashed against his body his face shone as the face of an angel. "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit" (Acts 7:59).

King Saul, of the Old Testament, was not ready. He had disobeyed the word of God. Samuel told him, "To obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of the Lord, he hath also rejected thee. . . ." (1 Sam. 15:22, 23). "Saul took a sword, and fell upon it" (1 Sam. 31:4).

Saul of Tarsus died by a sword, too, but he was ready when he bent his head at the command of the executioner. His testimony was, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:6, 7).

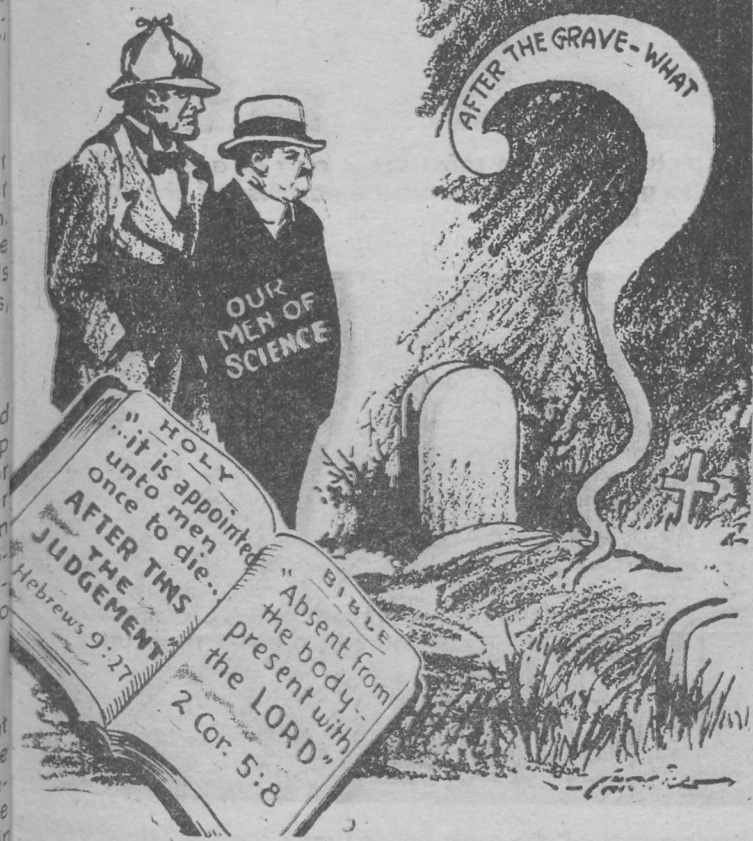
When death comes your way, friend, what matters how you die? Wire, bullet, dog, fish, shock, stone, or sword, will make no difference. The big question is: where will you be in eternity? God's solemn word is, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

He further says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

—Arthur W. Townsend

THE QUESTION



"Life and Ministry of Paul"

(Continued from page 2)
O. T. Scriptures.

Notice again:
"And so it is written, The first ADAM was made a living soul; the last Adam was made a quickening spirit."—I Cor. 15:45.

Here Paul is referring to Adam and the Old Testament.

Notice once again:
"Now as JANNES and JAMBRES withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."—II Tim. 3:8.

Now who were Jannes and Jambres? Everyone of you ought to be able to tell me who they were. The Apostle Paul knew. How did he know? He was a student of the Old Testament Scriptures.

Beloved, I say to you, when a man casts reflection at the Old Testament and doesn't want to hear a truth because it is in the Old Testament, there is something wrong with that man religiously. It may be because of his bringing up, or his former education, or the training that he has passed through as a child. He is prejudiced against the Old Testament, but there is something wrong with a man who says, "Now, I don't want to hear because it is in the Old Testament." Read the writings of the Apostle Paul and you will come to face with the fact that the Apostle Paul quoted again and again from Old Testament Scriptures, showing that he was a student of the Old Testament.

II PAUL REVEALS THE OLD TESTAMENT IS EXAMPLES FOR US.

"Now all these things happened unto them for ENSAMPLES; and they are written for our admonition."—I Cor. 10:11.

Paul talks about Old Testament instances, and then he tells us that these are written as examples for us, and for our admonition. You and I beloved, can learn from these Old Testament instances.

I go back in my mind and I think about Joseph as a type of Christ. I have learned much about Jesus through the study of Joseph. He was a perfect type of my blessed Lord.

I read about the children of Israel on the day when they murmured against God, and God plagued them with the serpents, how they raised up in the camp a brazen serpent and everyone that looked to that brazen serpent on the pole was healed of his serpent bite. Beloved, I have learned much from the study of the brazen serpent, and when I come to the New Testament I find that it is a perfect type of our Lord Jesus Christ who was lifted up at Calvary to die for our sins. Certainly the Apostle Paul declares that these are examples for us, and that they were written for our admonition. All these Old Testament instances are that you and I might be admonished—that we might learn thereby.

I come to the book of Jonah, and I find that "Hardshell Baptist" preacher running from the Lord, and running from the task of preaching. Every once in a while somebody says, "I just

don't see how he could stay alive in the belly of a fish for three days and three nights." Beloved,

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The Editor's Western Trip

By the time this issue reaches our readers, I will probably have the following places remaining on my trip. If you live in these areas, come out to the services.—Bob L. Ross.

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.

JACKSONVILLE, TEXAS—

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

STOCKDALE, TEXAS—

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

HOUSTON, TEXAS—

Friday, Feb. 15: Bible Institute of Texas, 5614 LaBranch St., J. M. McDonnel, Chairman.

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 Shelnett, Pastor.

that is not the miracle to me; the miracle to me is that a fish would be able to put up with a Hardshell Baptist preacher in his belly for three days without getting sick. Anybody that didn't believe the Gospel, that didn't believe in Sunday Schools, that didn't believe in teaching the lost, that didn't believe in teaching and preaching to unsaved people—anybody that would get up and say to a congregation, "Now if there is any sinner man here today, I haven't got anything for you; the Lord just sent me to feed the sheep"—I don't see how the poor fish put up with him for three days' time without getting sick.

Beloved, this was written for our admonition and for our learning. It is an example, and on and on, you can take every one of these Old Testament instances. They were all written for one purpose—that we might be admonished thereby, and that we might be taught thereby. They were written as examples in our behalf.

III

PAUL SHOWS US THAT THE LORD JESUS CHRIST IS GREATER THAN THE PROPHETS AND ANGELS AND EVEN MOSES.

The Apostle Paul was a great believer in the Old Testament. He was a mighty student of Old Testament Scriptures. He held these Old Testament examples up as an admonition for us, yet, at the same time, he emphasized the fact that the Lord Jesus Christ of the New Testament is greater than the angels, and the prophets, and even Moses, all of whom were revered in the Old Testament. If you will go back and read the Old Testament, you will find that the people of God, the Jews, adored the angels and the prophets, and in a special way and manner they adored Moses. When the Apostle Paul comes to us in the book of Hebrews, he tells us how the Lord Jesus Christ of the New Testament is greater than the angels and the prophets, and greater than Moses of the Old Testament. Lis-

ten:
"God, who at sundry times and in divers manners spake in time past unto the fathers by THE PROPHETS, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Being made SO MUCH BETTER THAN THE ANGELS, as he hath by inheritance obtained a more excellent name than they."—Heb. 1:1, 2, 4.

Once God spoke by the prophets. All the O. T. Scriptures were thus delivered. In N. T. days, God set aside the prophets and spoke directly through His Son. Though the Jews revered the prophets and the angels, who likewise figured greatly in the O. T., Paul tells them that Jesus is greater than either prophets or angels.

Listen:

"Who was faithful to him that appointed him, as also Moses was faithful in all his house. . . . Moses verily was faithful in all his house, as a servant. . ."—Heb. 3:2, 5.

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence (Continued on page 4, column 3)

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New Guinea Photo Story

By FRED T. HALLIMAN

NOTE: Some time ago I wrote about making a trip west of where we live in which I got my knee hurt and was laid up for three days. (Two weeks after I returned home a piece of stick about the size of a tooth pick and one-half inch long came out of my knee). The pictures in this series have to do with that trip.



This river is the Tumbuda and at this point is very swift and deep. We live in the Tumbuda Valley and not far from the headwaters of this river. After a young boy secured the bridge, I made a trial crossing before sending the carriers across with my things. This is a typical jungle stream and usually about every two or three miles apart, a bridge of this type will be found.



Just before we left to come to New Guinea, Bro. Gilpin sent me a new pump shot gun and it seemed for the first few months after we arrived here that this was a waste of time and money that I brought it; but now, as can be seen in this picture, it is paying for its keep. These two wild ducks were killed on the Tumbuda river. I have killed several ducks since being in the Highlands, a few on the small river that runs close to our house.



About four hundred yards away from where our camp was, a huge rock rose up out of the ground about the height of a two story building. It was somewhat round in shape and was more or less cone shaped, the top being several times larger than the bottom. At the base of this huge rock an old man made his home and in this picture he can be seen sitting (the one with the strand of shells around his neck) on his bed weaving grass fibers together to make a net bag. Everything that he owns can be seen in this picture. Jungle growth completely surrounds the rock and about 30 yards from where he is sitting a fairly large river flows. There is no way of knowing how many years he has lived in this very place, ignorant of the world that surrounds him and of the God that made it. I have been banned from this area, by the local authorities, at least for the time being; but I hope to be able to visit this old man again in the future. I have a burden on my heart for his soul. Join me in prayer that God will grant unto him repentance and faith that he might be saved.

"Life And Ministry Of Paul"

(Continued from page 3)
and the rejoicing of the hope firm unto the end."—Heb. 3:6.

The Apostle Paul says Moses was a great man, and was faithful in his house, as a servant. Notice how Christ was much greater. In contrast, Christ wasn't a servant in his house like Moses was. Rather, Christ was a son over His house. So Paul is telling us that the Lord Jesus Christ is greater than Moses, greater than the angels, and greater than the prophets.

Now to us that is obvious. We would never think of it as otherwise. The Apostle Paul though was writing to these Hebrew Christians, who had come out of Jewry. They were all Jews and had been saved. They believed that the angels were to be worshipped. They believed that the prophets were to be worshipped. They believed that Moses was to receive adoration. Now Paul says that Christ is greater than all these.

I want you to see, beloved, that the Old Testament has its value. Paul was a student of Old Testament Scriptures. He held it up as examples to us whereby we might be admonished and that we might learn from the examples, yet at the same time he tells us that Jesus Christ is greater than all that is written in the Old Testament.

IV.

PAUL TELLS US THAT THE LORD JESUS CHRIST GAVE US GREATER REST THAN THE REST AFFORDED BY THE SABBATH IN THE OLD TESTAMENT.

In Hebrews 4, the Apostle Paul refers back to the creation rest, how that God created the world in six days and rested on the seventh. This creation rest is only a type of the better rest the believer enjoys today. Now notice, the Apostle Paul says that we have a greater rest than the Sabbath rest.

"There remaineth therefore a rest to the people of God. He ceased from his own works, as God did from his."—Heb. 4:9, 10.

Beloved, God worked and rested on the seventh day. He ceased from His works and rested. The Jews of the Old Testament were all supposed to rest on the seventh day, all of which is but a type. Whenever we as sinners cease from our works, we rest in the perfect peace and the perfect work of the Lord Jesus Christ.

Notice this: God worked six days and rested on the seventh. Jesus Christ came to Calvary and worked in our behalf and entered into His rest. When you and I cease from our works we enter into a perfect rest that is ours in the Lord Jesus Christ.

Beloved, the Jews of the Old Testament had a great rest on the seventh day, but I tell you, I have a greater rest in my Saviour.

V.

PAUL TELLS US THAT CHRIST IS GREATER THAN AARON AND MELCHISEDEC.

Yes, beloved, we have more in the New Testament than they ever had in the Old Testament. In the Old Testament they had great priests. One of them was Aaron, and another was Melchisedec. If you go back and read about the priesthood of Aaron, you will be impressed especially by his priesthood, and of course you will be impressed by Melchisedec as a great priest in the Old Testament. But, beloved, we have a greater priesthood in the Lord



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This picture is of the same scene only at a different view point to give you a scope of the vastness of the rock that serves as his home.



This is a view of the bush house that I lived in while in this area. Here I could feel the nearness of our Lord and have many hours of sweet fellowship with Him in prayer and meditation.

Jesus. Listen:

"And they truly were many priests, because they were not suffered to continue by reason of death: But THIS MAN, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:23-25.

"This man" refers to the Lord Jesus Christ.

Now look at the priesthood of the Old Testament. Aaron lived a little while and died. Melchisedec lived a little while and died. They were great priests. There isn't any doubt about their priesthood being a mighty priesthood, but they didn't continue. They died after a little while. Their priesthood came to an end, and another priest came on the scene. Still other priests succeeded them. But how is it with the Lord Jesus Christ? Beloved, the Bible says concerning the Son of God that he "hath an unchangeable priesthood." That word "unchangeable" means "unalterable." It means that it does not pass to another. It means that it is not abrogated. It means that it cannot be passed on to somebody else, because Christ has an unchangeable priesthood.

Over on the banks of the Tiber they are having an Ecumenical Council. They are having it, they say, for the purpose of bringing all Christendom together. Actually, what it amounts to, is that it is an effort on the part of the Roman Catholics to cause Baptists and Protestants to come into the

fold of Catholicism. In other words, it is just an effort to tie the lion and the lamb to lie down together, with the Baptist lamb inside the Catholic lion. They are saying that Pope John XXIII is the 267th successor of St. Peter and that St. Peter was the successor of the Lord Jesus Christ. Now, beloved, there is not a word of truth in it. The Lord Jesus Christ never handed his priesthood over to Peter. Simon Peter had the priesthood to pass down to Pope John XXIII, because Peter did get his priesthood from Christ. Christ has retained His priesthood, because He has an unchangeable priesthood.

Oh, I cannot emphasize enough. I cannot say it strong enough. I wish I could burn it into the very soul of every one of you present, that the Lord Jesus Christ has an unchangeable priesthood. How I thank God I don't have to go to any man to confess to him my sins. I have a Saviour yonder in Glory—a priest whose priesthood remaineth

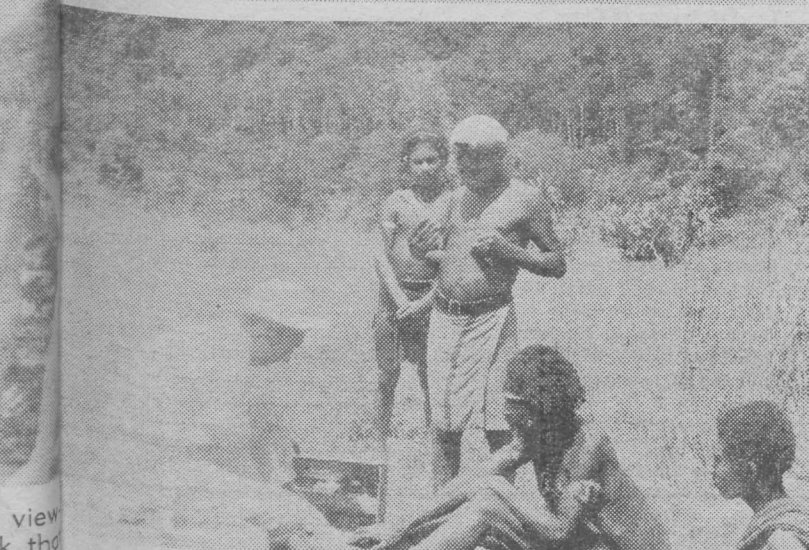
"EKKLESIA"— THE CHURCH

Not Universal And Invisible

By BOB L. ROSS

50c

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



These two pictures tell a story of what I do part of the time when I am out, besides preaching. I realize the fact that many of the brethren, and possibly some of the supporters of this work, do not agree that a missionary should do any medical work. In fact, many folk think that a missionary is to do nothing but preach all day long, seven days a week; nothing would suit me better if I had the people and they had the patience to listen to me. But working with a people such as I am, many things need to be done in order to be able to preach to them. For instance these people were so wild at first that I could not get them near enough to preach to, but after they found out that I was there to help them instead of harm them—by administering to their bodies, as well as their souls—they assembled for me to preach to them.

In one picture you see nothing but my patrol box, medical kit, and a few natives sitting around. Here they are getting acquainted with strange things. In the other picture you can see medical treatment being given to an old man.

changeable forever.

I want you to notice that while the Apostle Paul was a student of the Old Testament Scripture, and while he shows that the Old Testament was to be studied, and as to be made an example for Christians, at the same time, there is more for us in the New Testament than the Old Testament. They had angels that they worshipped, they had Moses and the prophets that they looked to in the Old Testament. They had a rest that was out of God's work of six days of creation. They had two great priests to look to—Aaron and Melchisedec, but with us we have someone greater—the Lord Jesus Christ.

VI.
PAUL TELLS US THAT OUR ETERNAL REDEMPTION IS GREATER THAN THE ANNUAL REDEMPTION OF THE OLD TESTAMENT.

In the Old Testament, all they had was an annual redemption, whereas we have an eternal redemption in Jesus Christ. Listen:

Neither by the blood of goats and calves, but by his own blood entered in once into the holy place, having OBTAINED ETERNAL REDEMPTION FOR US." Heb. 9:12.

In the Old Testament, on that great day of atonement, the high priest divested himself of his glory, and put upon himself white linen clothes and took on himself the task of acting as a priest for the nation. The word of God tells us how that he having offered a sacrifice for his own sins that he then led one goat as a sacrifice for the sins of Israel, and then took another goat and put it in the hands of a fit man who took it

eight o'clock Mass, nor at eleven o'clock Mass. You don't have to sacrifice the Son of God hundreds and thousands of times down through the years. Jesus Christ died just once on the cross for our sins, and when He died on the cross for our sins one time, He made complete atonement and reconciliation for our sins. While in the Old Testament they had an annual redemption that grew out of the sacrifice of goats and calves, we have an eternal redemption growing out of the shed blood of the Lord Jesus Christ. I thank God for this truth, that in this hour I have an eternal redemption in Jesus Christ that the Old Testament Jews never had.

Yes, beloved, the Apostle Paul was a student of the Old Testament. He loved it. You and I ought to love it, and we ought to study it more that it might become more and more of an example to us, and that we might be admonished more and more by the incidents that are recorded therein. At the same time, we ought to see that we have more today than any Jew ever had in the Old Testament.

CONCLUSION

I want to go one step further. I want to ask Paul a question, and I want him to answer it. Here is my question: "Paul, if the Old Testament was worth what you say it is, if you were a student of it as you were obviously, and yet we have so much more in the New Testament, then what is the value of the Old Testament to us today?" I turn to the book of Galatians and I hear him say:

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Wherefore **THE LAW WAS OUR SCHOOLMASTER to bring us unto Christ, that we might be justified by faith.**" —Gal. 3:19, 24.

The word "schoolmaster" is not the word that you might think it is. It doesn't mean a schoolteacher. Years ago I used to read it and I thought Paul was referring to a schoolteacher. No, the word for "schoolmaster" is not "schoolteacher," but the word for "schoolmaster" is one that refers to the individual that picked up the child and took the child to where it was to be taught. Paul says that the law was our schoolmaster, to thus bring us to the Lord Jesus Christ, that we might be justified by faith in the Son of God.

Beloved, we are not saved by keeping the law. We are not saved by anything that we do relating to the law, or in any way whereby the law relates to us, but the law is our schoolmaster that brings us to the Lord Jesus whereby that we ourselves might be justified by faith.

In all probability you will come in contact with someone who will say, "I just don't like for the preacher to go back in the Old Testament to preach. It is just so hard to understand. I just don't like it at all. I much prefer the New Testament." When you do, beloved, just remind him that Paul studied in the Old Testament, and if he wants to be a Pauline Christian he will have to study the Old Testament, too. You just remind him that Paul said the Old Testament was written as an example for us, and for our admonition. You can tell him that we have much more under Christ than the Jews in the Old Testament ever had, yet, at the same time, be sure that he understands that the law was given for a specific, explicit purpose of being the schoolmaster that is going to bring us to the Lord Jesus Christ, who would teach us how to be saved.

Oh, may I impress it upon you that if it weren't for Jesus there would be no salvation for any of us. The law brings us to Christ, that Christ might justify us by faith.

May God bless you!



As I face you in this picture I am looking out over the horizon in the same direction as the pictures were made that you have just seen and I am wondering what lies beyond where I have been. Just as soon as the Government will permit me to penetrate further into these jungles and mountains, by the grace of God I intend to go to these "regions beyond" in search of God's elect. The Lord said, **I have come to seek and to save that which was lost.** I believe He is seeking them out by sending men into places like this, under the leadership of the Holy Spirit, and saves His own when the gospel is faithfully preached.

Beloved our days are numbered and my physical strength will not last forever in a place like this. Pray that I might know the will of the Lord in making each of these trips and that I might be truly directed to the ones that He would have me preach to. Looking to the right of my head, as you face the picture, is where the old man lived that I preached to who said he trusted the Lord as his Savior only a few days before he died. I hope to get a regular preaching point established in that area before long. Please pray for us in this New Year as we face great responsibilities in the service of our Lord.

EDITOR'S NOTE:

Brother Halliman needs your prayers, your financial support, and your brotherly love and encouragement. Write him an "air mail" letter and tell him you are concerned about his work and are standing behind it. His address is: **Sovereign Grace Baptist Mission, Koroba Free Bag, via Mt. Hagen, Territory Papua, New Guinea.**

Offerings For The Work

REPORT OF OFFERINGS, NEW GUINEA MISSIONS NOVEMBER, 1962

Trinity Baptist Church, Rialto, Calif.	\$ 25.00
Grace Baptist Church, Melbourne, Fla.	10.00
West Side Baptist Church, Emporia, Kansas	10.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Manhattan Bible Baptist Church, Manhattan, Kan.	10.13
Faith Baptist Church, Hurst, Texas	9.93
Bible Baptist Church, Broken Arrow, Okla.	15.00
Katy Baptist Church, Farmington, W. Va.	25.00
Grace Baptist Church, Springfield, Mo.	20.00
Valles Mines Baptist Church, Bonne Terre, Mo.	100.00
Macedonia Baptist Church, Cannelton, Indiana	10.00
Providence Baptist Church, Henderson, Texas	50.00
Bethel Baptist Church, Phillipsburg, Kansas	38.80
Zion Baptist Church, Detroit, Michigan	12.71
New Testament Baptist Church, Clearmont, Ind.	18.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	50.00
Calvary Baptist Church, Ashland, Ky.	10.00
Calvary Baptist Church, McLeansboro, Ill.	10.00
Baptist Tabernacle, Columbus, Ga.	10.00
Macedonia Baptist Church, Chicago, Ill.	100.00
Mr. Arthur B. Harris, Arkansas	45.00
Mr. Dale M. Reel, Virginia	5.00
Mr. Marvin Long, Kentucky (2 offerings)	9.00
Mrs. Garnet L. Klinker, Iowa	300.00
Mrs. Mary Bennett, Florida	10.00
Mr. Ralph E. McIlrath, Indiana	5.00
Mr. Purdom Carney, Kentucky	7.00
C. K. Quillin, West Virginia	5.00
Mr. Hugh Massey, Florida	7.00
Mrs. Margaret T. Beaty, Florida	25.00
Elder Gerald Price, Tennessee	5.00
Anonymous, Kentucky	5.00
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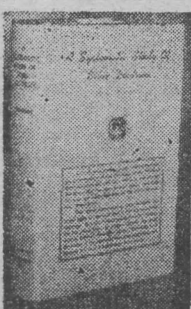
out into the wilderness where it was turned loose. It was called the scapegoat. It was said that the goat that escaped into the wilderness was carrying away the sins of Israel, as a type of the coming work of Christ.

I ask you, beloved, how long were those sins atoned for? When the fit man came back with the news that the last he saw of the scapegoat was as it was gamboling out of sight over the horizon, and that it had carried their sins away, how long did those Jews have remission? Beloved, that lasted for one year, and the next year they had to do the same thing over. Every year the Jewish priest had to go through this same ritual on the great day of atonement whereby the sins of Israel were taken care of for one year at a time.

Beloved, I have better news for you than that. When the Lord Jesus Christ died, He died just once. You don't have to sacrifice the Son of God at six o'clock Mass on Sunday morning, nor at

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Bro. "Sunshine" Meets The Master



One of the best friends TBE ever had, Bro. A. C. "Sunshine" Stogner, died following a lingering illness, and was buried Saturday, January 5, 1963.

"Sunshine" was a railroad engineer on the L & N. He knew the Lord and served Him to the best of his ability. I have often said through the years, no man was more faithful to the Lord nor more sacrificial as to his giving than was "Sunshine." Time and time again he has sent \$100.00 for the support of our paper.

It might be said that what he did for us, he did for many others, for he was a man who loved people and was noted for the fact that he continually gave liberally of his income to help the poor and unfortunate.

"Sunshine" has visited us on many occasions. I remember all too well the time he visited me just before he retired from the service as engineer on the L & N. He said the thing that grieved him about quitting the work was, that he wouldn't have the income to support us and others in the future as he had in the past. Truly, helping others was the joy of his life.

It would have been the joy of your editor to have attended the funeral services; this was impossible. "Sunshine's" favorite scripture was used as the preacher's text — Eph. 2:8, 9. One of the seven Baptist preachers in attendance at the funeral services said, "I wish my funeral could be like this one."

"Sunshine's" favorite song was "Farther Along," which naturally means more to him now than it did prior to his death on January 2nd. May the blessings of God be upon his memory and upon his family. Truly it has been a joy to have had fellowship with "Sunshine," in this life, and we look forward with eager anticipation to seeing and being in fellowship with him throughout eternity.

Eternal Life

(Continued from page one) gifts, the greatest of all blessings, eternal life! Reader, will you be among the number who make this foolish, this fatal mistake?

But with some the greatness of this gift, and its blessed reality, are obscured by the teaching that the believer on Christ has not everlasting life now, but only the promise of it. When God's Word tells us that the redeemed one, the believer on Christ, is not under the law (Rom. 6:14), is a child of God (Gal. 3:26), has been saved (Eph. 2:8, 9, 1911 Bible and R. V.), not will be saved, it would be strange that, after all, the believer should have only a promise for the beyond and no reality here and now.

But God's Word goes further and says, "Whosoever believeth that Jesus is the Christ is born of God."—1 John 5:1.

There cannot be birth without new life. It is not the old life; that would mean no birth. If, then, the new life is not eternal life, what life is it?

If language can be made to

mean anything, God's Word makes it plain that every redeemed man, every believer on Christ, has here and now, eternal life; for God's Word tells us, not only that "by grace have ye been saved" (Eph. 2:8, 9, 1911 Bible and R. V.), but it states plainly, "he that believeth on the Son hath everlasting life" (John 3:36).

"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.

That God's Word does not mean that the believer on Christ has simply the promise of everlasting life, but that he really has the everlasting life, notice John 5:24, "Hath everlasting life and shall not come into condemnation, but is passed [here and now] from death unto life."

The Revised Version (1884, the more exact translation) makes it much stronger,—"hath passed out of death into life." What life, if not eternal life? Before this plain, positive statement of God's Word, the mere promise of eternal life theory cannot stand. But the fact that the believer on Christ really has now eternal life, is made plain by other Scriptures.

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—1 John 3:15.

Here we are shown that when one "hath eternal life" it is "eternal life abiding in him"; for there would be no meaning to the language if no one has eternal life abiding in him.

Again, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life."—John 6:53, 54.

The Saviour had just taught in verse 35 what eating His flesh and drinking His blood meant: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Here in verses 53, 54, the Saviour shows clearly that the eternal life that the believer on Him "hath" is "in" you — here and now.

Let the unredeemed reader pause: in a moment, here and now, he can have everlasting life with God's assurance that he "shall never perish" ("I give unto them eternal life, and they shall never perish." — John 10:28).

"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.

Sin

(Continued from page one) refers to those who commit "Evil with both hands earnestly." Micah 7:3.

Sin is weakness. Rom. 6:19. The effect of a sinful nature is moral and spiritual powerlessness. Thus, the reason that man is incapable of fulfilling the di-

vine requirements—his helplessness is caused by sin.

Sin is selfishness. Rom. 1:29. One of the marks of evil is a greedy desire to have what is not possessed. Covetousness is essentially an expression of sin and when the thing that is desired is wrong, the selfishness is still deeper and darker.

Sin is wandering. Rom. 1:29. Sometimes this is a going astray in thought, involving wrong opinion. Cf. Eph. 4:14. Sometimes it is a going astray in conduct showing wrong actions. Cf. James 5:20.

Sin is deceit. Eph. 4:22. Sin offers advantages, but it fails to substantiate them. Cf. Heb. 3:13, II Thess. 2:10. It may offer butter in a lordly dish, but behind are the nails and the hammer. Cf. Judges 4:21, 22, Jeremiah 17:9.

Sin is enmity. Rom. 8:7. It starts with rebellion and always expresses itself in hostility.

Sin is unbelief. Heb. 3:12. Of course, the supreme sin is lack of belief in Christ (John 16:9), because the opposite of unbelief, faith, is believing what God says. This is how sin originally entered human life. Cf. Gen. 3:1-6. Rom. 14:23.

These are some of the mournfully numerous words which reveal sin in all its hideousness. The more they are studied, the more evident will be the conviction that sin is an abominable thing which God hates.



God's Gift

(Continued from page one) He appeared to put away sin by the sacrifice of Himself (Hebrews 9:26).

The Only People Invited to Come to Christ Are Sinners

I am not come to call the righteous, but sinners to repentance (Matthew 9:13).

Come unto me, all ye that labour and are heavy laden, and I will give you rest (Matthew 11:28).

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isaiah 1:18).

Sinners Are the Only People God Can Forgive

In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. 1:7).

Be it known unto you therefore, men and brethren, that through this man (Christ) is preached unto you forgiveness of sin (Acts 13:38).

To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins (Acts 10:43).

The Only People That Christ Saves Are Sinners

Thou shalt call his name JESUS: for He shall save His people from their sins (Matthew 1:21).

Christ Jesus came into the world to save sinners (I Timothy 1:15).

The Only People Who Go to Heaven Are Sinners Saved by Grace

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation (Rev. 5:9).

Do You Know Him As Your Saviour?

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name (John 20:31).

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent (John 17:3).

BOOKS PARTICULARLY RECOMMENDED BY THE EDITORS

We are often asked what books we recommend the highest. Of course not all of our favorites are in print today, so the following list is confined only to books now available. There are many other excellent books besides these, but we are listing only a select number.

Systematic Study of Bible Doctrine by T. P. Simmons	40
Spurgeon's Sermons on Sovereignty by C. H. Spurgeon	35
The Sovereignty of God by A. W. Pink	30
The Satisfaction of Christ by A. W. Pink	53
Baptism, Its Mode and Subjects by Alexander Carson	30
Alien Baptism and the Baptists by W. M. Nevins	25
John's Baptism by J. R. Graves	30
The Inspiration of the Scriptures by Louis Gaussen	30
All About the Bible by Sidney Collett	30
History of Baptists by G. H. Orchard (paper \$1.50); cloth	30
Origin of Baptists by S. H. Ford	10
First Baptist Church in America by J. R. Graves	10
The Doctrine of Justification by James Buchanan	30
The Trinity by E. H. Bickersteth	30
The Holy Spirit by E. H. Bickersteth	30
The Sovereignty of God by A. W. Pink	30
The Satisfaction of Christ by A. W. Pink	30
Alien Baptism and the Baptists by W. M. Nevins	30
Strong's Concordance	plain—14.75; thumb-indexed—16
Englishman's Greek-English Concordance	15
Vine's Dictionary of N. T. Words	10
Berry's Greek-English Interlinear of the N. T.	50
Pilgrim's Progress by John Bunyan (50c paper)	30
The Trail of Blood by J. M. Carroll	30
All of Grace by C. H. Spurgeon	30
Baptism Not for Infants by T. E. Watson	30
Matthew by C. H. Spurgeon	30
The Cause of God and Truth by John Gill	30
Lectures to My Students by C. H. Spurgeon	30
Fox's Book of Martyrs	30
Romans by Robert Haldane	30
The Flood by Alfred Rehwinkel	30
Wonders of Prophecy by John Urquhart	30
Exodus by A. W. Pink	30
The Tabernacle by I. M. Haldeman	30
Leviticus by A. A. Bonar	30
Galatians by John Brown	30

Sovereignty

(Continued from page 1)

various personages in history, such as Alexander the Great. He takes us through time on down to the reign of Antichrist and the time when the kingdoms of this earth are put down and Christ alone shall reign. God is sovereign.

"Behold, the nations are as a drop of a bucket and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing."—Isa. 40:15.

He who created the earth and the things therein, is also Lord over all, from the least to the greatest.

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."—Prov. 21:1.

We cannot read the Bible with an open mind without realizing that "all things were made by him; and without him was not anything made that was made" and that "of him, and through him, and to him, are all things: to whom be glory forever."

His Sovereignty In Salvation

The Bible teaches, whatever men may say, that God is sovereign in salvation. A great number of Scriptures could be offered

which prove this, as well as His sovereignty in worldly affairs.

"He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor him that runneth, every of God that sheweth mercy." Rom. 9:15, 16.

Is salvation of man? Are we saved because we choose God, because we "pray through," "make a decision for Christ," or because God brings us to a certain point where we can see the truth and are convicted to sinners. The Holy Spirit, working on our hearts and minds, enables us to accept or reject Christ, and that the choice is ours alone: accept Christ and live; reject Him and perish. He will not, say the "An" coerce our sovereign wills. He does everything else for us, "you must open the door."

One example will be given which disproves their whole theory. Saul, the persecutor, was seeking salvation. He was seeking the overthrow of the followers of Jesus. God "prevented" with blessings of goodness. He was struck to the ground by the brilliance of the Light on the Damascus road. Utterly overwhelmed, he can only ask "what thou have me to do?" The

(Continued on page 8, column 1)

PRAY! GIVE!! GO!!

OUR LORD'S COMMAND!

"FIFTY YEARS IN THE CHURCH OF ROME"—

A Young Priest's Questions

By CHARLES CHINIQUEY

Selections by L. E. Jarrell
 Lordsburg, New Mexico

The postmaster of St. Charles was, then, a man whom Mr. Perras had got educated at his own expense in the seminary of Quebec. His name was Chabot. That man was a perfect machine in the hands of his benefactor. Mr. Perras forbade him to deliver any more of the numbers of that journal to the subscribers, when there would be anything unfavorable to the clergy in its columns.

"Give them to me," he said, "that may burn them, and when the people come to get them, give them such evasive answers, that they may believe that it is the editor's fault, or of some other post-offices, if they have not received it." From that day, every time there was an censure of the clergy, the poor paper was condemned to the flames. One evening when Mr. Perras had, in my presence, thrown a bundle of these papers into the stove, I told him:

"Please allow me to express to you my surprise at this act. Have we really the right to deprive the subscribers of that paper of their property! That paper is theirs, they have paid for it. How can we take upon ourselves to destroy it without their permission! Besides, you know the old proverb: 'L'espierres parlent.' (Stones speak.) It was known by our people that we destroy their papers, and would not the consequences be very serious? Now, Mr. Perras, you know my sincere respect for you, and I hope I do not go against that respect by asking you to tell me by what right or authority you do this? I would like to put this question to you, if you were the only one who does so. But I know several others who act to just the same thing. I will, probably, be obliged, when a subordinate, to act in the same manner, and I wish to know on what grounds I shall be justified in acting as you do."

"Are we not spiritual fathers of our people?" answered Mr. Perras. I replied, "Yes sir, we are the spiritual fathers of our people."

"Then," rejoined Mr. Perras, "we have in spiritual matters, all the rights and duties which temporal fathers have, in temporal matters, towards their children. If a father sees a sharp knife in the hands of his beloved but inexperienced child, and if he has good reason to fear that the dear child may wound himself, nay, destroy his own life with that knife, is it not his duty, before God and man, to take it from his hands, and prevent him from touching it any more?"

I saw that my answer had cut the good old priest to the quick, and he became more nervous than I had ever seen him. "I see that you are young," answered he; "you have not yet had time to meditate on the great and broad principles of our holy church. I confess there is a difference in the rights of the two children to which I had not paid attention, and which, at first sight, may seem to diminish the strength of my argument. But I have here an argument which will satisfy you, I hope. Some weeks ago I wrote to our venerable bishop Panet about my intention of burning that miserable and impious paper, 'Le Canadien,' to prevent it from poisoning the minds of our people against us, and he has approved me, adding the advice, to be very prudent, and to act so secretly that there would be no danger of being detected. Here is the letter of the holy bishop; you may read it if you like."

"But suppose that our good bishop has made a mistake in advising you to burn those papers, would you not have some reasons to regret that burning, should you, sooner or later, detect that mistake?"

"A reason of regretting to follow the advice of my superiors! Never! Never! I fear, my dear young friend, that you do not sufficiently understand the duties of an inferior, and the sacred rights of superiors in our holy church. Have you not been told by your superiors in the College of Nicolet, that there can be no sin in an inferior who obeys the orders or counsels of his legitimate superiors?" "Yes, sir," I answered, "the Rev. Mr. Leprohon has told us that in the college of Nicolet."

"But," rejoined Mr. Perras, "your last question makes me fear that you have forgotten what you learned there. My dear young friend, do not forget that it was the want of respect to their ecclesiastical superiors which caused the apostasy of Luther and Calvin, and damned so many millions of heretics who have followed them. But in order to bring your rebellious mind under the holy yoke of a perfect submission to your superiors, I will show you, by our greatest and most approved theologian, that I can burn these papers, without doing anything wrong before God."

He then went to the library, and brought me a volume of Liguori, from which he read to me the following Latin words: "Docet Sanchez, etc., parato aliquem occidere, licite posse suaderi, ut ab eo furetur, vel ut fornicetur." With an air of triumph he said, "Do you see now that I am absolutely justified in destroying these pestilential papers. According to those principles of our holy church, you know well that even a woman is allowed to commit the sin of adultery with a man who threatens to kill her, or himself, if she rebukes him; because murder and suicide are greater crimes, and more irremediable than adultery. So the burning of those papers, though a sin, if done through malice, or without legitimate reasons, ceases to be a sin; it is holy action the moment I do it, to prevent the destruction of our Holy religion, and to save souls."

"I do not want to revolt against my superiors," I answered, "and I hope God will prevent me from falling into the abyss where Luther and Calvin lost themselves. I only respectfully request you to tell me, if you would not regret the burning of these papers, in case you would know that Bishop Panet made a mistake in granting you the power of de-

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- 4. What was the population of the earth before the Flood?
- 5. Is there actually enough water on our planet to cover the entire earth?
- 6. How was it possible to feed and provide drink for all the different animals in the ark for over a year?

Calvary Baptist Church
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...THE STONE ROLLED AWAY FROM THE TOMB—LUKE 24:2



stroying a property which is neither yours nor his—a property over which neither of you has control?"

It was the first time that I was not entirely of the same mind with Mr. Perras. Till then, I had not been brave, honest, or independent enough to oppose his views and his epse dixit, though often tempted to do so. The desire of living in peace with him; the sincere respect which his many virtues and venerable age commanded in me; the natural timidity, not to say cowardice, of a young inexperienced man, in the presence of a learned and experienced priest, had kept me, till then, in perfect submission to the views of my aged curate. But it seemed impossible to yield any longer, and to bow my conscience before principles, which seemed to me then, as I am sure they are now, subversive of everything which is good and holy among men. I took the big Bible which was on the table, and I opened it at the history of Susanna, and I answered: "My dear Mr. Perras, God has chosen you to be my teacher, and I have learned many things since it has been my privilege to be with you. But I have much more to learn, before I know all that your books and your long experience have taught you. I hope you will not find fault with me, if I honestly tell you that in spite of myself, there is a doubt in my mind about this doctrine of our theologians," and I said, "is there anything more sublime, in the whole Bible, than that feeble woman, Susanna, in the hands of those two infamous men? With a diabolical impudence and malice, they threaten to destroy her, and to take her before a tribunal which will surely condemn her to the most ignoble death, if she does not consent to satisfy their criminal desires. She is just in the position alluded to by Liguori. What will she do? Will she be guided by the principles of our theologians? Will she consent to become an adulteress in order to prevent those two men from per-juring themselves, and becoming murderers, by causing her to be stoned to death, as was required by the law of the Jews? No! She

raises her eyes and her soul towards the God whom she loves and fears more than anything in the world, and she says, 'I am straitened on every side, for if I do this thing it is death unto me; and if I do it not, I cannot escape your hands. It is better for me to fall into your hands, and not to do it, than to sin in the sight of the Lord.' Has not God Almighty Himself shown that He approved of that heroic resolution of Susanna, to die rather than commit adultery? Does He not show that He Himself planted, in that noble soul, the principle that it is better to die than break the laws of God, when He brought His prophet Daniel, and give him a supernatural wisdom to save the life of Susanna? If that woman had been guided by the principles of Liguori, which, I confess to you with regret, are principles accepted everywhere in our Church (principles which have guided you in the burning of 'Le Canadien'), she would have consented to the desires of those infamous men. Nay, if she had been interrogated by her husband, or by the judges on that action, she would have been allowed to swear before God and men, that she was not guilty of it. Now, my dear Mr. Perras, do you not find that there is some clashing between the Word of God, as taught in the holy Scriptures, and the teachings of our Church, through the theologians?"

Never have I seen such a sudden change in the face and manners of a man, as I saw in that hour. That Mr. Perras, who had, till then, spoken with so much kindness and dignity, completely lost his temper. Instead of answering me, he abruptly rose to his feet, and began to pace the room with quick step. After some time he told me: "Mr. Chiniquey, you forget that when you were ordained a priest, you swore that you would never interpret your own fallible private judgment; you solemnly promised that you would take them only according to the unanimous consent of the Holy Fathers speaking to you through your superiors. Has not Liguori been approved

by Popes — by all the bishops of the Church? We have then, here, the true doctrine which must guide us, but instead of submitting yourself with humility, as it becomes a young and inexperienced priest, you boldly appeal to the Scriptures, against the decisions of Popes and bishops — against the voice of all your superiors, speaking to you through Liguori. Where will that boldness end? Ah! I tremble for you, if you do not speedily change; you are on the high road to heresy!"

These last words had hardly fallen from his lips, when the clock struck 9 p.m. He abruptly stopped speaking, and said, "This is the hour of prayer." We knelt and prayed.

I need not say that that night was a sleepless one to me. I wept and prayed, all through its long dark hours. I felt that I had lost, and for ever, the high position I had in the heart of my old friend, and that I had probably compromised myself, for ever, in the eyes of my superiors, who were the absolute masters of my destinies. I condemned myself for that inopportune appeal to the Holy Scriptures, against the ipse dixit of my superiors. I asked God to destroy in me, that irresistible tendency, by which I was con-

(Continued on page 8, column 1)

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Young Priest's Questions

(Continued from page 7)

stantly going to the Word of God to know the truth, instead of remaining at the feet of my superiors, with the rest of the clergy, as the only fountain of knowledge and light.

But thanks be to God that blasphemous prayer was never to be granted.

End of chapter 20.

Sovereignty

(Continued from page 7)

minian would say that he made a decision. The question is, at what point was Saul saved: While he was struck down on the road, when he was praying, when Ananias placed his hands on him, or when he was baptized? Some would say when he was baptized. This is Campbellism; this we may discard as worthless. It is equally fanciful to think he was saved when Ananias laid his hands upon him.

Then, was he saved while he prayed? Some would give their hearty consent to this. We are not saved by **praying**, but by **believing** on the Lord Jesus Christ. When did Paul believe? He had to believe before he could **pray**. "How then shall they call on him in whom they have not believed?"—Rom. 10:14.

Paul did not formerly believe the gospel when he persecuted Christ. He did not believe that the Jesus he hated was the promised Christ. When the Christ was identified with Jesus, he saw Him with his own eyes, he could not disbelieve. He was forced to believe. He called Him Lord. No man can call Jesus Lord, Paul says, but by the Holy Spirit.

Was his will consulted? Paul says, "it is not of him that will-eth." Did he exert himself in the matter of his salvation? "It is not of him that runneth." Well, what is it then; how is man saved? It is "of God that sheweth mercy."

His Sovereignty In Our Lives

If God is sovereign over worldly kingdoms, if He is sovereign in our salvation, if He commands angels and even the devils must obey, who are we to say that our wills are our own? How can we say that our wills are so superior that God can do nothing unless we give our consent? It is nothing short of blasphemy. We cannot truly praise God and sing doxologies to Him until we have learned that we are nothing and

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Salvation Belongs To Our Sovereign God

By C. H. SPURGEON

"Salvation belongeth unto the Lord; Thy blessing is upon Thy people, Selah." (Psalm 3:8).

This verse contains the sum and substance of Calvinistic doctrine. Search Scripture through, and you must—if you read it with a candid mind—be persuaded that the doctrine of salvation by grace alone is the great doctrine of the Word of God.

"Salvation belongeth unto the Lord." This is a point concerning which we are daily fighting. Our opponents say, "Salvation belongeth to the free will of men; if not to man's merit, yet, at least to man's will." But we hold and teach that salvation from first to last, in every iota of it, belongs to the most High God.

It is God that chose His people. He calls them by His grace; He quickens them by His Spirit; and keeps them by His power. It is not of man, neither by men. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." May we all learn this truth experimentally, for our proud flesh and blood will never permit us to learn it in any other way.

In the last sentence the peculiarity and speciality of salvation are plainly stated. "Thy blessing is upon Thy people." Neither upon Egypt, nor upon Tyre, nor upon Nineveh. Thy blessing is upon Thy chosen, Thy

He is everything. Our life and breath, our possessions, our salvation and our security are all through His beneficence. We deserve nothing.

The Bible says that the world and the things therein belong to God. He exercises dominion over the whole universe. Even a heathen king was made to say, His "dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—Dan. 4:34, 35.

The unsaved are His by virtue of creation. "All souls are mine." Those who are saved belong to Him: "What? know ye that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19-20.

The Benefits Of This Doctrine

Should this doctrine be preached? Of what use is it? We reply, "much every way." It exalts the Creator and humbles the creature. Men speak of humility as though it were unattainable. They will not attain unto humility, unless they "humble themselves under the mighty hand of God."

It brings peace. In confusion of this world, when kingdoms are shaken and God's Word is rejected while all of the innumerable evils of the present are being perpetrated, we can say, "this, too shall pass away." God is in control, I need not fear. When men reject the gospel and it seems our testimony is vain, we can say: "He will save His people from their sins; He will save His elect." We need not employ fleshly means to attract the lost. No need of "mourner's benches" and "altars." No use to wear ourselves out in trying to save men before it is "too late." Rest in Him. Let His Sovereign Spirit lead men to a Sovereign Christ, by the power and will of a Sovereign God in heaven. Rather than "killing missionary endeavor," the truth will give us fresh strength and zeal to do His work and will in a Scriptural manner.



CHARLES SPURGEON

blood-bought, Thine everlastingly-beloved people, "Selah."

Lift up your hearts, and pause and meditate upon this doctrine; "Thy blessing is upon Thy people." Divine, discriminating, distinguishing, eternal, infinite, immutable love is a subject for constant adoration. Pause, my soul, at this "Selah," and consider thine own interest in the Salvation of God; and if, by humble faith, thou art, enabled to see Jesus as Thine, by His own free gift of Himself to thee—if this greatest of all blessings be upon thee, rise up and sing:—

"Rise, my soul, adore and wonder,
Ask, 'O why such love to me?'"

Readers' Remarks On SALVATION

I would like to order a bundle of the SALVATION papers which will be distributed by our church.

We believe this to be a worthwhile project and trust the Lord will bless this phase of your ministry.

I believe there will be several members of our church who will order the paper for their individual use.—Pastor Willard Pyle, Ohio.

I have read the sample copy of the new paper SALVATION which you sent to me. I like the approach you are giving in the paper. I feel that it will meet a very present need for us in our Sunday School and visitation work. Enclosed is \$2 for which I would like one hundred of the papers to introduce them to my church and Sunday School members.

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Calvary Baptist Church
Book Department
Ashland, Kentucky

I trust that a little later on I shall be able to put in a permanent order for some to be used as a regular feature of our literature in our Sunday School.

I should also be interested in any other materials you may be publishing. I shall look forward to receiving the material.—Pastor Ernest A. Whitten, Minnesota.

I have read a copy of your SALVATION paper and I believe it would be a great help to the lost who attend our church, in helping them to find Jesus Christ as their Saviour. — R. Brooks Legg, W. Va.

Enclosed is a dollar for a bundle of fifty of your papers. I was really happy to receive this copy of the paper and to know that something like this was available.

There are many, many pastors that have long been looking for something that is more complete, and attractive than the ordinary tract. To me this is the answer. I personally have looked over many, and have never found one that was like that I wanted. The monthly variation is certainly good.—Pastor Wayne Turner, Arkansas.

I am enclosing a dollar for fifty copies of SALVATION. I certainly like the proposition you had in TBE and so did some of the men of the church. We do hope we can arrange to have this plate made and have you print 300 copies for us each month. I think it would be a blessing to any church. I will contact you later about it.

We trust you are being blessed of the Lord. We pray His richest blessings upon you and your work. — Pastor James Denman, Texas.

Will you please send me your paper entitled SALVATION for one year. I enclose one dollar for same.

Was visiting at a friend's this evening and happened to see it. Appears o. k.—Douglas Hamilton, Canada.

Enclosed will be a check for the following subs: 22 names on separate sheet for SALVATION. I am 100 per cent in favor of this tract or paper. One name for TBE also on list. God bless your work.—Cletus R. Snyder, North Carolina.

May God bless you in your publication as God has commanded, go into all the world and preach the gospel. I am sure you will have the blessing of our Lord as He has said.—Mark Mascho, Washington.

Thank you for your wonderful TBE and the SALVATION paper. We are praying God will use them in a wonderful way.—Mrs. Grover Harmon, Ohio.

I think that SALVATION is just what I've been waiting for—for a long, long time. I'm praying that the Lord will bless its ministry and bless you as you plan and prepare for it—and that the necessary funds will be amply provided in the days ahead.

Won't you pray for me that the Lord will use it through me to win lost loved ones, friends, acquaintances and strangers? Thank you.

As a start, enclosed you will find a dollar bill. Please send 50 copies to me. Thank you and may His grace and peace flood your soul in a special way tonight.—John Falci, New York.

As you know, through the years I have received THE BAPTIST EXAMINER, and I might add that it has been a blessing to me spiritually.

The main thought in writing unto you is to praise God, as well as you, for the fine paper that you now have in print, SALVATION. This is one of the finest papers in tract form that I have seen. I am enclosing six dollars for this very needful ministry. Would you please send 50 copies per month for the next six months? We will use the SALVA-

MOUNTAIN MUSINGS

By SIMON MUSE



Clarabell Fossingham said "got her healing" in a tint over at Coon Holler last week. Howsom'ever, she coffered so while she wuz tellin' it th' never knowed she'd been healed uf her t.b. if'n she hadn't seen Which is th' way mos' of here healings is that I hear tell

Some city preacher came thro' these h'ar hills last year an' he sed people came to see monkeys. Time he got th' his littel talk, I sez to morin' "I ain't never seen no monkey that would be dumb a'n' have an off-sprang so lack sinse as that feller." And sez so, too.

We got lots of animals h'ar an' they puts me in mind of lots of Baptists. Thar's th' Baptist, what stink to high heaven in doctrine an' practice. Thiar possum Baptists, what play sum when somethin' in Lord's work needs their Thar's bear Baptists, what nates a big lot of th' time. T mule Baptists, what are as born as airy ol' mule in Holler. Thar's workhorse Baptists, what are ready fer work at up an' shore deservin' their at sun-down. Wish thar wuz uf these. 'Course thar's hog Baptists, what jest go to church when th' sun's a'st. Then thar's wildcat Baptists, allus talk'n 'bout free an' then they puts it into practice, fulfillin' all uf their carnal sars.

I'm a black sheep on my end of th' family 'cause I'm the Baptist in th' crowd. When have family reunion, ye 'bout confusion! Why, thar's many dif'rent religions an' beliefs at family reunion thar outsider might git to think wuz th' tower of Babel all agin.

(More Musings Next Week)

TION message in our visitation program on Tuesday evening. As the Lord provides, we feel, order more of these SALVATION papers. May the grace of our Jesus Christ, and the love of the Spirit be with you all.—Alexander, Indiana.

I received the sample copy of the new paper SALVATION believe this paper will be a help to me as I speak to a mission group and a hospital minister once each month. Enclosed dollar for a subscription.—Fleshman, Michigan.

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