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Character In Saved

(Continued from page one)
by such deeds are unworthy characters. And the Saviour defines clearly what love is:

"There was a certain creditor who had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love the most? Simon answered and said, I suppose that he whom he forgave most. And he said unto him, Thou hast rightly judged."—Luke 7:41-43.

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

This explains why God says: "They that are in the flesh cannot please God."—Rom. 8:8.

Their motive is wrong and they cannot have the right motive, because they have not been "forgiven most." Hence all characters are wrong in the sight of God that were formed by deeds whose prompting motive was a simple sense of duty, a desire to be saved, to go to Heaven, or from

fear of Hell. And all who have such a character are lost, have never been redeemed, are not real Christians.

Second, God develops character in the redeemed. His real children, by chastisements. Our earthly fathers "verily for a few days chastened us as seemed right to them; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."—Heb. 12:10, 11.

Third, God moulds the character of the redeemed by afflictions, burdens, sorrows, etc. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4:17.

"Let patience have its perfect work, that ye may be mature and complete, lacking in nothing."—James 1:4.

The shallow conception of God's plan with men that makes it His ultimate purpose simply to save men, leaves the life of the redeemed man here on earth an unsolved riddle, often an inex-

pliable tragedy. The heartaches, the disasters, the burdens, the afflictions, the sorrows—what of all these, when God assures us that "all things work together for good to those that love God, to those who are the called according to his purpose" (Rom. 8:28), if the ultimate purpose is simply salvation? "He shall sit as a refiner and purifier of silver." The silver has been mined, digged from the earth, but there is dross in it. The redeemed have been redeemed from the curse of the law (Gal. 3:13), have had the spirit sent into their hearts ("because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6); but there are defects from heredity, and environment. The purifying process, the development of character, comes, not in order to be saved, but after we are saved, because we are saved.

With God as the Father of the redeemed, many of the afflictions, and sorrows of real Christians can be accounted for as chastisements; many of the severe, heavy afflictions in the lives of real Christians can be accounted for in this way. "Ye have forgotten the exhortation which speaketh unto you as unto sons, 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 receiveth."—Heb. 12:5, 6. Scourging is severe, yet God says it is for every son.

But there are many, many trials, afflictions, burdens, sorrows, which cannot be explained by chastisements; for chastisements are for wilful sins of God's children: "If his children forsake my law . . . then will I visit their transgression with the rod and their iniquity with stripes."—Ps. 89:30-32.

In the lives of many of the redeemed who are living obedient lives there are some of the most severe trials and afflictions. If God is their Father and loves them, what can these severe trials and afflictions mean?

"One adequate support
For the calamities of mortal life
Exists, one only, — an assured belief
That the procession of our fate,
however
Sad or disturbed, is ordered by
a being
Of infinite benevolence and power,
Whose everlasting purposes
embrace
All accidents, converting them
into good."

WORDSWORTH.

God Himself hath said, "All things work together for good to them that love God, to those who are the called according to his purpose."—Rom. 8:28.

Had God said, "Some things," what confusion would have come to many of God's children. What enigmas would many things in the lives of many of the redeemed have been! But when God said "All things," He placed a key in the hands of every redeemed man, every real child of His, with which to unlock the door of every mystery; that every trial, every disaster, every accident, every burden, every humiliation, every disappointment, every affliction, every sorrow,—"All things work together for good to those that love God, to those who are the called according to his purpose";—"that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."—1 Peter 1:7.

Muscles are developed by trials; minds are developed by trials; God's redeemed people are developed by trials. To murmur against one's trials after being redeemed, means to murmur against being developed for one's eternal destiny. To give the muscles no trials, means for the body never to be developed; to give the mind no trials, means for the mind never to be developed; to give the redeemed man no trials, means for his character never to be developed. Two children are

"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).

Was there a sect of Nazarenes led by Paul?

The querist has reference here, no doubt, to Acts 24:5 where we read: "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes."

The term "Nazarene" was applied by the Jews to the disciples of our Lord. Jesus was of the city of Nazareth, thus a Nazarene. And so the followers of the Lord were branded Nazarenes as a name of reproach. Nazareth was a city held in contempt and reproach by the Jews and others (John 1:46), and the term "Nazarenes" just suited the Jews as a title of ignominy to thrust upon the disciples.

There is no connection between the Nazarenes of the New Testament and the Nazarene church of today, as this organization is only a few years old.

Does Romans 6:4 mean that a person starts to walk in newness of life only AFTER he has been baptized?

No. Baptism merely symbolizes the truth that we have died to sin in Christ and that we are now new creatures (II Corinthians 5:17), walking in newness of life. The very fact that a person submits to baptism is evidence of life (with exceptions, of course), for baptism is the answer (or testimony) of a good conscience, a washed conscience, toward God. (I Peter 3:21; Hebrews 9:14).

Is it possible to give a gospel tract to a sinner and the sinner be saved without any further personal contact?

Absolutely. Testimonies could be multiplied by the thousands as to this fact. God said, "My Word shall not return unto me void." (Isaiah 55:11), and regardless of how a person gets the Word, it shall not return void. However, the one who gives the tract should not be depending upon the tract and be unconcerned about personal testimony and also getting the sinner to come to hear Gospel preaching. Use tracts by the thousands, but always be ready to speak for the Lord whenever possible.

What is the background of the word "Baptist"?

This name has been given to the Lord's churches now existing. The early churches had no particular names. But when the apostasy began which developed into Catholicism, those churches that refused to "co-operate" were branded by the ecclesiastics by various names. One of the most popular names which developed was that of "Anabaptist." The apostate churches began to practice who sprinkling, and the true churches of the Lord would not receive anyone into their membership on sprinkling baptism; rather, the churches demanded that the sprinkled person be re-baptized. That is how the churches got the name "Anabaptist." "Ana" means re; plus "baptize" is "re-baptize."

"The "Ana" was gradually dropped in pronunciation of the term "Anabaptist," and the churches became known simply as "Baptist" churches.

Who was the author of Job?

The Holy Spirit. II Peter 1:20, 21. As to the human instrument, Christian scholars are not sure. It may have been Moses.

What do you think of baby dedication services in the church?

Such services are unwarranted by the Scriptures and tend toward Catholicism.

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Character In Saved

(Continued from page 2)

it all joy, my brethren, when ye
fall into manifold temptations."
—James 1:2 (R. V. Margin,
"trials").

But the redeemed, the children
of God, often complain that their
trials are so hard. Easy trials do
not develop. The one who takes
only light exercises for his mus-
cles will never be fully developed
physically. The boy who works
the easy examples and skips the
hard ones, will never be an edu-
cated man; he will be only a
"brawler of wood and drawer of
water." It takes hard trials to
develop the body properly. It
takes hard trials of the mind to
develop it properly. It takes hard
trials to develop the soul prop-
erly. "That the trial of your
faith, being much more precious
than of gold that perisheth,
though it be tried with fire."

He who asks for only easy
trials of his muscles, asks to re-
main undeveloped physically; he
who asks for easy trials of his
mind, asks to remain undevel-
oped mentally; he who asks,
years, to have no hard trials
spiritually, yearns to remain un-
developed in real character, in
his spiritual nature. The hard
trials are the ones that develop.
And the more one's muscles have
been developed, the harder
should be the trials for those
muscles; the more one's mind is
developed, the harder should be
the trials for the mind; the more
the redeemed man's spiritual na-
ture is developed, the harder his
trials will be.

That would be an unwise edu-
cator who, after training the pu-
pil's mind up through geometry,
would then put him back to
studying the simple branches of
mathematics, instead of taking
him on into higher mathematics.
Likewise the Heavenly Father
does not, after partly developing
the redeemed, His children, by
hard trials, return them to lives

of easy trials, but He leads them
into yet harder trials. Take Eli-
jah as an example (see F. B.
Meyer's "Elijah"). He is sent to
pronounce God's sentence against
Ahab (I Kings 17:1); he is then
sent into obscurity (17:2, 3), he
is left dependent on the ravens
for food (17:4-6); he sees the
brook dry up, his only hope for
water, for life (17:7); he is sub-
mitted to the humiliation of being
supported by a poor widow (17:
8, 9); God delays answering his
prayer (17:17-22); God requires
him to expose himself to danger
by showing himself to Ahab
(18:1); he is led to face popular
religious error, and in doing so
is left to stand alone (18:19-38);
God delays answer to his prayer
till he prays seven times (18:42-
45); he suffers the further hu-
miliation of Elisha being anoint-
ed prophet in his room (19:15,
16); he is taken up by a whirl-
wind to Heaven (2 Kings 2:11).

A study of these trials will
show that they were all hard
trials, and that they increased in
severity. God tells us that Eli-
jah was a man subject to like
passions as we are (James 5:17);
but by trials, hardships, burdens,
God developed him into one of
the noblest characters of all ages.
God's redeemed people may ex-
pect, then, trials through their
lives, and that the trials shall be
increasingly severe, as they ad-
vance in the Christian life.

Often God's children are dis-
couraged because they cannot
see any purpose in their trials.
But God assures us that there is
a purpose. The child cannot un-
derstand the purpose of the les-
sons at school, but the father has
the purpose. Elijah, possibly filled
with apprehension, sitting by the
drying brook Cherith, did not see
any purpose, but God, who makes
all things work together for good
to His people, had the purpose
and accomplished it in the de-
velopment of Elijah's character;
and so, as F. B. Meyer has so
aptly put it, the redeemed, sit-
ting by the drying brook of
health, of property, of reputa-
tion, of family happiness, may
not see the purpose, but the
Heavenly Father will work, in
His plan for each, every trial into
the warp or woof of each life.
The Saviour said to Peter, "What
I do thou knowest not now, but
thou shalt know hereafter." —
John 13:7.

"Behind our life the Weaver
stands
And works His wondrous will;
We leave it all in His wise hands
And trust His perfect skill.
Should mystery enshroud His
plan,
And our short sight be dim,
We will not try the whole to scan,
But leave each thread to Him."
Who knows the defects, the

weaknesses, of each character?
Only God. Who knows what
each character ought to be? Only
God. Who knows how to develop
each character properly? Only
God. Who is able to so shape the
circumstances of each life as to
properly develop each character?
Only God. And He has promised
that He will. "We know that all
things work together for good to
those who love God, to those
who are the called according to
his purpose" (Rom. 8:28); "that
the trial of your faith, being much
more precious than of gold that
perisheth, though it be tried with
fire, might be found unto praise,
and honor, and glory at the ap-
pearing of Jesus Christ." — I Peter
1:7. This is the only explanation
of the many harassments of life.

God has revealed that the
standard by which character is
measured is patience or endurance.
"Let patience have its perfect
work, that ye may be mature and
complete, lacking in nothing." —
James 1:4.

If there were no harassments,
no afflictions, no burdens, no sor-
rows, no disappointments, no suf-
ferings, there could be no pati-
ence, endurance; and if there
were no patience, no endurance,
there could be no maturity and
completeness of character. As to
what trials are needed, and are
best in each case, only God can
decide. In our dim-sightedness we
think that many things are mis-
takes in God's plans, and that He
cannot bring good out of them;
but He will.

A boy was born with a badly
deformed foot. When he was eight
years of age his father had two
surgeons to operate and try to
straighten the foot, but they failed.
After a second operation the
foot was placed in a brace which
was worn for months. But the
foot remained as badly deformed
as ever. The surgeons then in-
formed the father that the foot
could never be straightened. The
father studied the deformed foot
for many days, and then had a
strange-looking box made with
screws, felt taps and iron rods in
different part of it. He had the
surgeons to operate again on the
boy's foot, cutting the muscles
and tendons in different places.
The foot was then placed in the
strange box; a screw was turned
till the felt tap pressed against
the foot at one place, almost
breaking the bones; then another
screw and felt tap were brought
to bear on another deformed part
of the foot, straightening the foot
and almost breaking the bones in
that part of the foot; then the
iron rod was used to straighten
another part. For months the
boy's foot was kept in that box.
The suffering, day and night for
months, was indescribable. The
child would weep for hours, the
pain being all but unbearable;
and when the father would come
home the child would beg pite-
ously for the box to be taken
off and to be left a cripple. The
father, mingling his tears with
the tears of the suffering child,
would turn the screws tighter
than before, and the child would
shriek in fearful agony. During
those weeks and months of suf-
fering he looked upon his father
as being harsh and cruel and
without love for him.

Finally the father loosened all
the screws and said, "Son, stand
up," and for the first time in his
life the boy stood erect. Often
has that son, now a gray-haired
man, stood over the grave of
that father, long since dead, and
bedewed the grave with his tears,
and thanked God that he had a
father who was true enough to
continue the suffering until the
terrible deformity was corrected.

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Total	396.50
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In a letter from Brother Bronson of recent date, he says
that it is his expectancy to be able to leave from Seattle for
Korea about June 21, 1963. We would urge all of our friends,
readers and supporters to remember Brother Bronson in prayer
and with your offerings both now and when he arrives in Korea.

"My Call To Korea"

(Continued from page 1)

am I; send me. And he said, Go,
and tell this people, Hear ye in-
deed, but understand not; and see
ye indeed, but perceive not."
—Isa. 6:1-9.

This is a very dear portion of
Scripture to me and has been for
a long time. I imagine if you are
mission-minded, and love the
Lord, that it is also precious to
you. I will try to base my re-
marks upon this portion of Scrip-
ture. It is very difficult to speak
upon a subject of this kind be-

cause it involves self. We do not
like to preach ourselves. Paul
said, "We preach not ourselves,
but Christ Jesus the Lord;
and ourselves your servants for
Jesus' sake." II Cor. 4:5. I do see
here a parallel, however, in my
own particular case, and I im-
agine any missionary, who is call-
ed to go to some place, does. We
see a call, and we see the people
to whom he is being sent.

The Sovereignty of God

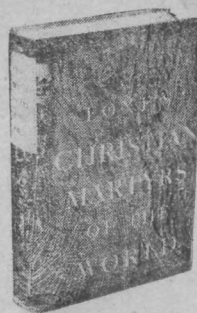
First of all, I think we need to
see the Sovereign God. Isaiah
saw Him in a vision, "sitting upon
a throne, high and lifted up, and
his train filled the temple." He
heard the angels crying with en-
raptured voices, saying, "holy,
holy, holy, is the Lord of hosts:
the whole earth is full of his
glory."

Well, I do not think that any of
us has seen the Lord of hosts
with the natural eye, nor will we
see Him until we depart from this
life, or until He comes for us. We
cannot say with the Apostle Paul,
I was "caught up to the third
heaven — into Paradise, and
heard unspeakable words, which
it is not lawful for a man to ut-
ter." II Cor. 12:2-4.

We have not seen the Sovereign
God with our natural eye, but if
we are saved and understand
these precious doctrines which
have been preached here during
this Conference, we have seen Him
with the eye of faith. We see Him
as an omnipotent God sitting up-
on a throne and the whole earth
is full of His glory. We see Him
as a God who surveys all mankind
and "hath mercy on whom he will
have mercy, and whom he will he
hardeneth." Rom. 9:18.

This is the only kind of a God
that I can preach. This is the only
kind of God that anyone ought to
preach — a sovereign God — a
God who is a God of grace. A
man who will not preach these
precious truths which we have
been hearing is not worthy of
anyone's support. He is not
worthy of the support of Baptists.
A lot of persons, in years past,
have been on the mission field in
Korea, but I imagine if you would
sift out the ones who have been
preaching the truth in its full-
ness, there would not be a hand-
ful. By God's grace, if He en-
ables me to go there, it will be my
privilege (and obligation) in some
measure to preach these precious
(Continued on page 4, column 1)

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"The ills we see—
The mystery of sorrow deep
and long,
The dark enigmas of permitted
wrong,
Have all one key—
This strange, sad world is but
our Father's school;
All chance and change His love
shall grandly overrule."

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"My Call To Korea"

(Continued from page three)

The Unworthiness of Man

Also, from this study of Isaiah's vision, we see an unworthy man. We see a man who knew himself. We see a man who knew something of human nature. Then said Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

I believe it was Job who had heard of the Lord with the hearing of the ear, but when he saw Him, he said, "I abhor myself, and repent in dust and ashes." Job 42:6.

If there is anything the Bible will do, and a correct apprehension of its truths will do, it is to pull us down to our rightful places and cause us to grovel in the dust, for we are nothing but dust — unworthy, vile, depraved creatures. The Word of God reveals my state to me.

It was John the Revelator who wept much because of his unworthiness. This was the same John who loved the Lord so much, so tenderly; so affectionately. He had been in close companionship with the Lord on earth, but now he says: "I wept,

because no man was found worthy to open and read the book, neither to look thereon."

There was only One found worthy, the Lion of the tribe of Judah, the Root of David. He "hath prevailed to open the book, and to loose the seven seals thereof." The depravity of man is something over which we can "weep much" and say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

If there is anything that will take the "air" out of a person, it is the doctrine of total depravity. I feel that it is just such persons that the Lord delights in using — those who are unworthy. The great Apostle Paul says, "Unto

Bro. C. W. Bronson is available to visit churches that would like to meet him personally and have first-hand information about his missionary plans.

me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. This is the same Saul who persecuted the saints, who went into their houses and literally dragged them to prison. God halted him in his mad course, saved him, and commissioned him to preach.

A lot of persons have the mistaken idea that God will only use those who are highly educated, who are fully equipped (according to the standards of men), but it seems, according to the Word of God, that He chooses the weak things of the world, the base things, and the things that are despised, "to bring to nought things that are." As I contemplate going to the mission field, I am made to feel very deeply a sense of my unworthiness, but this magnifies the Lord's sovereignty even more, that He would choose to use such an one.

The Necessity of Cleansing

Well, Isaiah then had the experience of cleansing, for he says: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

The Lord will not use an unclean man to preach the gospel. I have heard some say that He will use unsaved men, and that people can be saved under their ministry, but the Bible says, "how shall they preach, except they be sent?" Rom. 10:15. Here was a man that needed cleansing — the great, fervent Prophet Isaiah. He was cleansed in the same way that men are cleansed today —

with a coal from the altar — the altar that was in the temple in Heaven. This typifies our Lord Jesus, the Lamb of God, who was offered as a whole burnt offering on God's altar. God's wrath was the fire that consumed Him. In other words, when Christ died for our sins, the wrath of God was poured out upon Him, and He died in our stead.

We must ever be mindful of this fact, that it is God who hath saved us, and cleansed us, and has touched our lips and given us the gift of His Spirit. We may well sing: "This is my story, to God be the glory; I'm only a sinner, saved by grace."

The Response to the Call

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I; send me." We hear the call of the commission saying something like this: "Who will go?" Not everyone is called to go. Not everyone is qualified to go. But woe to that man who is called and does not go. "Woe unto me," says Paul, "if I preach not the gospel."

Isaiah responds to the call, "here am I; send me." "Jesus calls for reapers, I must active be; What wilt thou, O Master? Here am I send me!" I sincerely believe that the Lord has given to me the precious privilege, unworthy as I am, of preaching His Word in the country of Korea. I have felt that call for about ten years. Well, the Lord has blessed in spite of my unworthiness, and I believe that He is opening some doors. He says, "Go, and tell this people." To Isaiah, the place was his own native land. He is not only to "go," but to "tell" them.

We call ourselves Missionary Baptists. If we really believe in missions, we all ought to have a part. If God has called us, we ought to go. If He has called us to support missionaries, we ought to stay and support them. We ought to have, what my father used to call, some "go ye."

Missions are not restricted to any one particular place. Rather, the need is great the world around. Therefore, we are to pray to the Lord of the harvest that He will send out laborers.

Conclusion

A lot of mission boards, associations, and conventions will recall a missionary who is not getting a lot of "numbers." They fail to see this one thing, that for the most part, the message is going to be rejected. "Who hath believed our report? and to whom is the arm of the Lord revealed?" "But they have not all obeyed the gospel." Nevertheless, some will believe. Some will receive "all the counsel of God." Those are the ones in whom we are interested. Paul says, "I suffer all things for the elect's sake." We are interested in winning God's elect.

We see three things: We see an unworthy preacher, an unbelieving people, for the most part, but we see a sovereign God. It is His message. It is His lost sheep to whom we are sent. It is His Word. We are simply instruments. His good will is going to be done, however. We can only respond and say, "Here am I; send me," or "Here am I; use me."

I would ask for your prayerful consideration, and would ask you to pray for me. If God lays it upon your heart, then I would appreciate your support in any way He would see fit.

May the Lord be blessed!

"EKKLESIA"—
THE CHURCH

Not Universal And Invisible

By BOB L. ROSS

50c

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

READ THIS LETTER AND THUS VISIT WITH BRO.

Halliman In New Guinea

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends:

Greetings to each of you in the name of our Lord and Saviour Jesus Christ.

It has been quite some time since I have had time to write to you through THE BAPTIST EXAMINER; however that does not mean that I have forgotten any of you, for if at no other time during the day, we always remember each of you at least once each day as we pray. Never have I known such joy in prayer life as I have since being here in New Guinea. There is joy in knowing that we have a God that hears and honors prayer that is made according to His will. There is joy in seeing prayers answered, daily. (This is a continual source of strength in our faith in Him). There is joy to know that God has a definite plan and purpose in our being here. There is joy in knowing that He has impressed folk like you to supply our financial needs in order that we might be able to stay here to fulfill His eternal purpose. There is a great joy that floods our souls as we meet with God in prayer each day and thank Him for His choice of folk that He has raised up to support this work, and as we ask Him to supply the needs of each of you. It is always a joy to us when we see some new name on the list of contributors. And then, there is a joy that passeth all understanding when we lay aside all other thoughts for the day and seemingly we are caught up, in our minds, to the third heaven where we see the saints of God laying their crowns at the feet of Jesus, and as one by one we have seen you folk pass by until all have finished when there is a sudden burst of joy both by the angels of God and the people who have been redeemed by the blood of the Lamb, for here comes a sight hertofore unseen, a people that for millenniums have been wholly given over to Satan, the wild and savage New Guinea natives, no longer decked in their war paint and carrying their deadly bows and arrows, no longer making pig feasts to appease the spirits, worship the sun, moon, and a host of other things, but now they too are dressed in their robes of Righteousness and redeemed by the blood of the Lamb. Beloved, if we had not already experienced the joys of living in a great country like America, and if we didn't know that God could

make people just as happy as those in His service, as He could be, where else, we would find ourselves praying that the Lord would send all of you here to share the joys of being able to see our Lord in this isolated and until recently, little known place, are beyond words of description.

I used to have a warped, distorted theory about the deity of our Savior. Like most people, no doubt, I felt so sorry for the Lord that He had to die for our sins, but I believe the revelation is true. I believe He had the greatest moments of joy that He spent upon this earth while there on the cross, knowing that He was next to take the place of His people, and to fulfill the will of His Father who sent Him. Beloved, it is true that we are not able to do what our Saviour did for the people, in that He was able to die that through His blood they might be redeemed, but in another sense we are doing exactly what He did. He could do no more for His people, for that which all the Father had decreed He do and in that, He did come. The thing that was necessary for our salvation. The Father was satisfied with His death for the redemption of His elect, even though we are doing all that we can when we present the gospel of Christ to these people (the daily burial, and resurrection), we must ever remember that it is necessary to "The gospel is the POWER of God unto salvation to everyone that believeth." Therefore, we have great joy in knowing we are not all perhaps, but that some of these folk here will hear and believe the gospel.

With these few thoughts in background of our work we off the new year with great enthusiasm, and looking forward to a great year in His service. The past three or four weeks attendance here at the station has been unusually large, and each Sunday it seems to have increased. They bring their cassowary birds (similar to ostrich only some smaller), etc., but they come, and coming, they hear the gospel. Some preachers don't think we can preach if there is a baby in the audience; I would like to see a couple of squealing pigs tend with, to say nothing of a couple of crying babies.

Besides our work here on station we have three other stations (Continued on page 5, column 1)

REPORT OF OFFERING FOR NEW GUINEA MISSIONS
WORK, DECEMBER 1962

Fairmont Baptist Church, St. Petersburg, Fla.	_____
Grace Baptist Church, Melbourne, Fla.	_____
Bethany Baptist Mission, Huntington, W. Va.	_____
Westside Baptist Church, Emporia, Kansas	_____
Tabernacle Baptist Church, Tulsa, Okla.	_____
Manhattan Bible Baptist Church, Manhattan, Kansas (2 offerings)	_____
Faith Baptist Church, Hurst, Texas	_____
Bible Baptist Church, Broken Arrow, Okla.	_____
Grace Baptist Church, Springfield, Mo.	_____
Bethel Baptist Church, Phillipsburg, Kansas	_____
Valles Mines Baptist Church, Boone Terre, Mo.	_____
Holts Prairie Baptist Church, Du Quoin, Ill.	_____
Providence Baptist Church, Henderson, Texas	_____
Woodlawn Terrace Baptist Church, Memphis, Tenn.	_____
Zion Baptist Church, Detroit, Mich.	_____
Trinity Baptist Church, Rialto, Calif.	_____
Macedonia Baptist Church, Chicago, Ill.	_____
Westside Baptist Church, Emporia, Kansas	_____
First Baptist Church, Derby, Ind.	_____
Temple Baptist Church, Rocky Mount, N. C.	_____
Fossil Baptist Church, Fossil, Ore.	_____
Reg. and Betty Trethewey, Deepwater, N. S. W., Australia	_____
Marvin Long, Ky. (3 offerings)	_____
Purdum Carney, Kentucky	_____
W. R. Shawl, Pa.	_____
D. G. Currie, Maine	_____
Ralph E. McIlraith, Ind.	_____
J. R. Dorroh, Tenn.	_____
Margaret T. Beaty, Fla.	_____
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Halliman Letter

(Continued from page 4)

teaching places now, one of which was just established this week. The new place is the Tumbuda Valley. We are up there, and the people that will make up the congregation here are the elderly folk. In order for them to get to the next closest teaching place they would have to walk about two hours one way over extremely rough bush track and would have to cross the Tumbuda river on a cane suspension bridge. When I visited them this past week they said the distance was too far, and besides they were afraid to cross the river—reverent if I would come and preach to them they would build a meeting house. This week they are getting the material ready, and next week I am to go spend the week or whatever time is necessary to assist them in the erection of the building; also, I will be able to hold a series of services for them. Pray for this group of people, especially in view of the fact that many of them are old people.

Besides our work from a spiritual standpoint, we are very busy with other things now. We have started preparing material for a new house to live in. This, however, will take a long time for the lumber will have to be sawn. For those of you who do not know what pit sawing is, in short a pit saw does exactly what a band saw does at a mill, except that it does not cut as good a job, and it is a much slower process. To start with a suitable site must be located, usually on the side of a hill in woods where the timber is cut, and a scaffold or table built. The logs are then brought onto the scaffold where they are made secure, one at a time course. The log is marked out whatever size planks, 2x4's, that you want, and then the sawers go to work. One stands the scaffold, and straddle, or top of the log, while the other stands on the ground below, and so hour upon top of hour is spent pulling the saw in that manner, but finally the log is cut into planks etc. and another one is brought and secured in place. This goes on for weeks, and the logs run into months, before enough timber has been sawn to build a house, and even then it is very rough compared to the other you are used to seeing. We do not know how long it will take us to get up a house in this manner but we have started, and hope to have it up or near completion by the end of this year. It is not that our present house is not good enough for us but the fact is, a house of this type does not last very long.

We ask you to continue to pray for us and these different things have mentioned in this letter. We will endeavour not to be so long next time about writing.

Sincerely,
Fred T. Halliman

Titling

(Continued from page one)

all that thou shalt give me will surely give the tenth unto thee" (See Gen. 28:20-22). WHY THE TENTH? Does this not prove that this was demanded of God, set apart by Him? Then we have seen that the moral law was in force long before it was given on tables of stone at Sinai. This moral law of murder, marriage, the Sabbath and the tithe was before the Mosaic law by several hundred years. It did not begin at Sinai. Moral laws and principles governing man began with man and will end only when man dies.

The Tithe in Mosaic Law
Hundreds of years later when God gave the law to Moses, the moral law, like other moral laws, was incorporated into it. "And all of the tithes of the land, whether of the seed of the land, or of the

fruit of the tree, is the Lord's: it is holy unto the LORD . . . and concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD" (Lev. 27:30-32). God says one-tenth is "holy unto the Lord." That is, He demands that it be set apart, sanctified, to His worship, as He directs. All that man possessed then belonged to God but the tenth was sacred for His special use.

The Use of the Tithe

They were not to set aside one-tenth and use it as they "felt led," or desired. God told them exactly what to do with it. It was to be used to support the priests, the ministers of the Old Testament. God demanded that they be not mixed up with the world. "And the LORD spake unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part among them. I am thy part and thine inheritance among the children of Israel. And, behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service to the tabernacle of the congregation. But the tithes of the children of Israel, which they offer unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance" (Num. 18:20-34). We notice in this connection that the priests were to tithe what they received, (see v. 26). The support of God's worship in the Old Testament was not left to the whims of the people. God gave definite orders for its support. Let it be remembered the first tithe was to be used wholly for the support of the priesthood—ministry.

God commanded two other tithes to be given to support the feasts of the tabernacle and temple, and the poor (see Deut. 14:22-29). They were not to use the FIRST TITHE for this purpose. Keep this in mind for we shall have need for this truth later.

Tithe Law Not Cancelled

This tithe law was not cancelled throughout the Old Testament for in the last book, God calls the people "robbers" for not bringing all of the tithe to Him. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts: But ye say wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? IN TITHES AND OFFERINGS. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse . . ." (Mal. 3:7-10). That is a serious charge. No wonder God punished them severely. It is worse to rob God than to rob men of earth. How important that we search diligently to find if God demands this tithe from us today.

Surely we don't want to rob God. Woe unto those who do! (Continued next week, D.V.)

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Salvation

(Continued from page one)

life put together look like filthy, repulsive rags in the sight of Almighty God. In view of that fact, what must our sins appear to be in the sight of a triune God?

Notice another Scripture that will help you to realize how unable man is to save himself:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast."—Eph. 2:8, 9.

Now, beloved, what works do you have that might be considered worthwhile? Well, irrespective of what you might think worthwhile, and irrespective of what you might present by way of deeds and good works, God says salvation is not by works of righteousness. There are no good deeds on our part that can placate the wrath of God. There are no good deeds that you and I can do whereby we will be able to save ourselves.

Notice again:

"Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

You will notice it says God has saved us, not according to our works. So, beloved, read these three verses—Isaiah 64:6, Ephesians 2:8, 9, and II Timothy 1:9—and put them together, and you will come up with this thought, regardless of how good we think we are in the sight of God, we look like a repulsive, filthy rag that you wouldn't want to touch, and furthermore, we can't be saved by our works. Therefore I say that man is absolutely and definitely and positively unable to save himself.

You go out on the streets and talk with the people that you come in contact with and you will find the majority of them think they are going to Heaven because of the good deeds that they do. I was impressed, and I might say somewhat amused last evening, by a television program that I saw. A fellow sang about being good and doing good, declaring "the Bible tells me so." Now, beloved, the Bible doesn't tell any man that if he is good, and does good, that he will go to Heaven when he dies. That was the implication of the song and I am sure that countless thousands of people thought of that song as a marvelous rendition. I say to you, beloved, it was a falsehood in every particular, from the very first word of it to the end. Regardless of how good a man maybe, and irrespective of how much good that an individual may accomplish in life, the Bible does not say that a man will go to Heaven on the basis of his goodness. Rather, man is unable to save himself. These three verses which I have read would tell us this to be true, and I might multiply these verses over and over and over again that you might see there is no hope for man in himself, on the basis of anything that he might do.

II

RELIGION WON'T SAVE.

Not only is it true that no man can save himself, but even religion itself won't save any individual.

Take the Apostle Paul as a good example. If ever there was a man that might have been saved on the basis of his religious training, and background, and upbringing, and the influence that religion had upon his life, it certainly would have been the Apostle Paul, yet religion never saved Paul. Listen:

"And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with

Have You Disappointed Jesus?

"I came to your Church last Lord's day,
I walked up and down the aisle;
I noticed your seat was vacant,"
Said the Master with kindly smile.

"Yes, I was home," I answered,
"Some folk in a neighboring way
Drove over for a week-end visit,
So we stayed 'round the house all day.

"Oh, I had an awful headache,
I had a roast in the pan;
Or we over-slept this morning
But I go whenever I can."

"Why I went to the morning service
Not over two months ago:
So much work must wait 'till Sunday,
There's no time for church you know."

The Master gazed at me sadly.
As He was about to speak;
"My child," He replied, "are there not
Six other days in the week?"

"If all of my other children
Should treat me the same as you;
My house would be closed—deserted,
Then what would lost sinners do?"

I saw I had grieved my Master,
As slowly He turned away;
And I vowed He'd not find me
Absent again on his holy day.

flesh and blood."—Gal. 1:14-16.

You will notice Paul says that he actually profited in the Jews' religion "above many my equals in mine own nation," yet religion didn't save him. He said that it remained for God who separated him from his mother's womb, to work another miracle for him—namely, that of calling him by His grace, which was just as great a miracle as the miracle whereby he was separated from his mother's womb and born into this world. In other words, the Apostle Paul is saying that the new birth is just as much a miracle as the first birth, and that he had just as much to do with the new birth as he had to do with his first birth.

Notice again:

"Ye doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:8, 9.

Paul looks at his religious life. He looks at his own life privately, prior to the time of his conversion, and he says that so far as he is concerned God regarded his religious life and his personal life as but dung or refuse, and he lays it all aside on that basis, that he might be found in grace, not having to depend upon his righteousness, but upon the imputed righteousness of the Lord Jesus Christ Himself.

Brother, sister, I say to you, man can't save himself, and religion won't save any man. If religion would save, certainly the Apostle Paul would never have needed the Lord Jesus Christ. If religion would save anyone, then surely the man whom Jesus met in the early part of His ministry, by the name of Nicodemus would never have needed to be told, "Ye must be born again." If religion would have saved anyone, then Nicodemus would never have needed to have learned about the new birth and about the Lord Jesus Christ, for he had certainly reached the pinnacle so far as religion was concerned in

the city of Jerusalem. I say, beloved, religion won't save anybody.

III

JESUS IS THE ONLY SAVIOUR.

I have said to you thus far that you can't save yourself and that religion can't save, and now I want to impress this thought upon you, that Jesus Christ is the only Saviour. As the Apostle Paul said in my text, the Gospel of Jesus Christ will make you wise unto salvation, so may I remind you that the Lord Jesus Christ Himself is salvation for us.

On the night that Jesus was born when the angels came down with their seraphic melody to sing of His birth, we read they said:

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a SAVIOUR, which is Christ the Lord."—Luke 2:10, 11.

Just about that time Simeon, an aged servant of the Lord, came into the temple and took the Lord Jesus Christ in his arms to pronounce a blessing upon Him. Then the Word of God tells us how that Simeon said, as he held the Lord Jesus in his arms:

"For mine eyes have seen THY SALVATION."—Luke 2:30.

What is salvation? Salvation (Continued on page 6, column 4)

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"FIFTY YEARS IN THE CHURCH OF ROME"—

A NAKED WOMAN THE

Victim of the Confessional

By CHARLES CHINIQUY

Selections by L. E. Jarrell
Lordsburg, New Mexico

"Oh! oh! my dear Chiniquy," replied the old curate, "you hold the stick by the wrong end. Are we not the children of God?" "Yes, sir," I answered, "we are the children of God." "Now, does not a loving father give what he considers the best part of his goods to his beloved children?" "Yes, sir," I replied. "Is not that loving father pleased when he sees his beloved children eat and drink the good things he has prepared for them?" "Yes, sir," was my answer.

"Then," rejoined the logical priest, "the more we, the beloved children of God, eat of these delicate viands, and drink of those precious wines, which our heavenly Father puts into our hands, the more He is pleased with us. The more we, the most beloved ones of God, are merry and cheerful, the more He is Himself pleased and rejoined in His heavenly kingdom." "But if God our Father is so pleased with what we have eaten and drunk to-day, why are you so sad?" This masterpiece of argumentation was received by all (except Mr. Perras), with convulsive cries of approbation, and repeated "Bravo! Bravo!"

I was too mean and too cowardly to say what I felt. I tried to conceal my increased sadness under the forced smiles of my lips, and I followed the whole party, who left the table, and went to the parlour to drink a cup of coffee. It was then half-past one p. m. At two o'clock the whole party went to the church, where, after kneeling for a quarter of an hour before their wafer God, they fell on their knees to the feet of each other, to confess their sins, and get their pardon, in the absolution of their confessors! At three p. m. they were all gone, and I remained alone with my venerable old curate Perras. After a few moments of silence, I said to him: "My dear Mr. Perras, I have no words to express to you my regret for what I have said at your table. I beg your pardon for every word of that unfortunate and unbecoming conversation, into which I was dragged in spite of myself; you know it. It does not do for a young priest, as I am, to criticize those whom God has put so much above him by their science, their age, and their virtues. But I was forced to give my mind, and I have given it. When I requested Mr. Paquette to tell me in what I might be wrong, I had not the least idea that we would

hear, from the lips of one of our veterans in the priesthood, the blasphemous jokes he has uttered. Epicurus himself would have blushed, had he been among us, in hearing the name of God connected with such deplorable and awful impieties."

Mr. Perras answered me: "Far from being displeased with what I have heard from you at this dinner, I must tell you that you have gained much in my esteem by it. I am, myself, ashamed of that dinner. We priests see the victims, like the rest of the world, of the fashions, vanities, pride and lusts of that world against which we are sent to preach. The expenditure we make at those dinners is surely a crime, in the face of the misery of the people by whom we are surrounded. This is the last dinner I give with such foolish extravagance. The next time my neighbors will meet here, I will not expose them to stagger, as the greater part of them did when they rose from the table. The brave words you have uttered have done me good. They will do them good also; for though they had all eaten and drunk too much, they were not so intoxicated as not to remember what you have said." Then pressing my hand in his, he said, "I thank you, my good little Father Chiniquy, for the short excellent sermon you have given us. It will not be lost. You have drawn my tears when you have shown us your saintly mother going to the feet of God in heaven, with your sacred promise written in her heart. Oh! you must have had a good mother! I knew her when she was very young. She was then, already a very remarkable girl, for her wisdom and the dignity of her manners." Then he left me alone in the parlour, and he went to visit a sick man in one of the neighbouring houses.

When alone I fell on my knees, to pray and weep. My soul was filled with emotions which it is impossible to express. The remembrance of my beloved mother, whose blessed name had fallen from my lips when her sacred memory filled my mind with the light and strength I needed in that hour of trial—the gluttony and drunkenness of those priests, whom I was accustomed to respect and esteem too much—their scandalous conversation—their lewd expressions—and more than all, their confessions to each other after two such hours of profanity and drinking, were more than I could endure. I could not contain myself. I wept over myself, for I felt also the burden of my sins, and I did not find myself much better than the rest, though I had

not eaten or drunk quite so much as several of them—I wept over my friends, whom I had seen so weak; for they were my friends. I loved them, and I knew they loved me. I wept over my church, when on my knees, to my heart's content, and it did me good. But my God had another trial in store for His poor unfaithful servant.

I had not been ten minutes alone, sitting in my study, when I heard strange cries, and such a noise as if a murderer were at work to strike his victim. A door had evidently been broken open, upstairs, and someone was running down stairs as if one was wanting to break down everything. The cries of "Murder, murder!" reached my ears, and the cries of "Oh! my God! my God! where is Mr. Perras?" filled the air.

I quickly ran to the parlour to see what was the matter, and there I found myself face to face with a woman absolutely naked! Her long black hair was flowing on her shoulders; her face was pale as death—her dark eyes fixed in their sockets. She stretched her hands towards me with a horrible shriek, and before I could move a step, terrified, and almost paralyzed as I was, she seized my two arms with her hands, with such a terrible force as if my arms had been grasped in a vice. My bones were cracking under her grasp, and my flesh was torn by her nails. I tried to escape, but it was impossible. I soon found myself as if nailed to the wall, unable to move any further. I cried then to the utmost compass of my voice for help. But the living spectre cried still louder: "You have nothing to fear. Be quiet. I am sent by God Almighty and the blessed Virgin Mary, to give you a message. The priests whom I have known, without a single exception, are a band of vipers; they destroy their female penitents through auricular confession. They have destroyed me, and killed my female child! Do not follow their example!" Then she began to sing with a beautiful voice, to a most touching tune, a kind of poem she had composed herself, which I secretly got afterwards from one of her servant maids, the translation of which is as follows:

"Satan's priests have defiled my heart!

Damned my soul! murdered my child!

O my child! my darling child! From thy place in heaven, dost thou see

Thy guilty mother's tears? Canst thou come and press me in thine arms?

My child! my darling child! Will never thy smiling face console me?"

When she was singing these words, big tears were rolling down her pale cheeks, and the tone of her voice was so sad that she could have melted a heart of stone. She had not finished her song when I cried to the girl: "I am fainting, for God's sake bring me some water!" The water was only passed to my lips, I could not drink. I was choked, and petrified in the presence of that living phantom! I could not dare to touch her in any way with my hands. I felt horrified and paralyzed at the sight of that livid, pale, cadaverous, naked spectre. The poor servant girl tried in vain, at my request, to drag her away from me. She had struck her with terror, by crying, "If you touch me, I will instantly strangle you!" Where is Mr. Perras? Where is Mr. Perras and the other servants? For God's sake call them," I cried out to the servant girl, who was trembling and beside herself. In that instant Mr. Perras entered, rushed towards his sister, and said, "Are you not ashamed to present yourself naked before such a gentleman?" and with his strong arms he tried to force her to give me up. Turning her face towards him, with tigress eyes, she cried out "Wretched brother! what have you done with my child? I see her blood on your hands!" When she was struggling with her brother, I made a sudden and extreme effort to get out of her grasp; and this time I succeeded:

but seeing that she wanted to throw herself again upon me, I jumped through a window which was opened. Quick as lightning she passed out of the hands of her brother, and jumped also through the window to run after me. She would, surely, have overtaken me; for I had not run two rods, when I fell headlong, with my feet entangled in my long, black, priestly robe. Providentially, two strong men, attracted by my cries, came to my rescue. They wrapped her in a blanket, taken there by her sister, and brought her back into her upper chambers, where she remained safely locked, under the guard of two strong servant maids.

The history of that woman is sad indeed. When in her priest-brother's house, when young and of great beauty, she was seduced by her father confessor, and became mother of a female child, which she loved with a real mother's heart. She determined to keep it and bring it up. But this did not meet the views of the curate. One night, when the mother was sleeping, the child had been taken away from her. The awakening of the unfortunate mother was terrible. When she understood that she could never see her child any more, she filled the parsonage with her cries and lamentations, and, at first, refused to take any food, in order that she might die. But she soon became a maniac.

Mr. Perras, too much attached to his sister to send her to a lunatic asylum, resolved to keep her in his own parsonage, which was very large. A room in its upper part had been fixed in such a way that her cries could not be heard, and where she would have all the comfort possible in her sad circumstances. Two servant maids were engaged to take care of her. All this was so well arranged, that I had been eight months in that parsonage, without even suspecting that there was such an unfortunate being under the same roof with me. It appears that occasionally, for many days, her mind was perfectly lucid, when she passed her time in praying, and singing a kind of poem which she had composed herself, and which she sang while holding me in her grasp. In her best moments she had fostered an invincible hatred of the priests whom she had known. Hearing her attendants often speak of me, she had, several times, expressed the desire to see me, which, of course, had been denied her. Before she had broken her door, and escaped from the hands of her keeper, she had passed several days in saying that she had received from God a message for me which she would deliver, even if she had to walk on the dead bodies of all in the house.

Unfortunate victim of auricular confession! How many others could sing the sad words of thy song. "Satan's priests have defiled my heart, Damned my soul, murdered my child!"

Salvation

(Continued from page 5)
isn't a creed. Salvation isn't your deeds. Salvation isn't something that you do. It isn't something that the church does for you. Rather, salvation is a person—the Lord Jesus Christ.

Now, beloved, I say to you that Jesus Christ is the only Saviour. It was said to us on the night that He was born when the angels spoke of Him as the Saviour. But even before His birth, when Joseph was considering the matter of divorcing Mary and putting her away even before they had come together as husband and wife, when it was found that she was with child of the Holy Spirit, then it was that the angel of God said:

"And she shall bring forth a son, and thou shalt call his name Jesus: for HE SHALL SAVE HIS PEOPLE FROM THEIR SINS. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall

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be with child, and shall forth a son, and they shall his name Emmanuel, which interpreted is, God with Mt. 1:21-23.

Notice, the angel of God to call Him Jesus, for He save His people from their

I say, then, beloved, to what I have said thus far, together, we can't save ourselves. Only Saviour is the Lord Jesus Christ Himself. Let it sink into your heart, and let it be a part of your soul; let it be believed completely in your heart, and in your heart, that the Saviour that can be present is Jesus Christ Himself.

IV

JESUS SAVES US FROM
GUILT AND PENALTY OF

When the Lord Jesus saves us, He saves us, first of all, from guilt and the penalty of our sins. I mean to say that when a man is saved, the first phase of salvation is that he is saved from guilt and the penalty of his sins. Every man stands in the sight of God as a sinner, and every individual standing guilty before God as a sinner has the penalty resting upon Him. Now, when a man sees that Jesus Christ is His Saviour, the and penalty of sin is taken off of right then, once and for all time. The first part of salvation becomes a reality in his life the first step of salvation becomes true. The first tense of salvation has become an actuality. He has been saved from the guilt and the penalty of his sins.

We read:

"And he said to the thief, Thy faith HATH SAVED thee, go in peace."—Luke 7:50.

"There is therefore NOW CONDEMNATION to them that are in Christ Jesus, who walk after the flesh, but after the Spirit."—Rom. 8:1.

"For by grace are ye saved through faith."—Eph. 2:8.

Now what do these three verses tell us? Jesus said, in 7:50, "Thy faith hath saved thee." It has already taken place, said in Romans 8:1, "The" (Continued on page 7, column 2)

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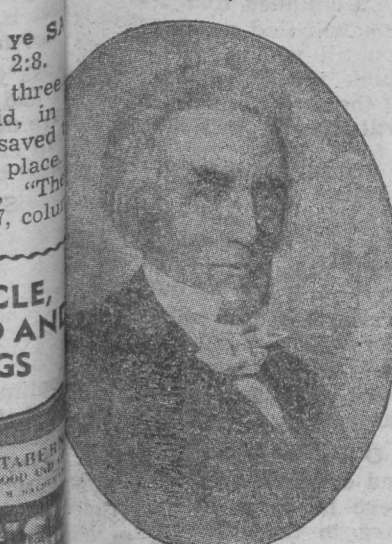
There are quite a number of missionaries who want our new per SALVATION sent to them for evangelistic distribution in their labors for the Lord. Especially there are many in the West Indies and Virgin Islands, where English is the prevalent tongue. We want to supply the paper to any Gospel workers, but it is going to take the Lord's ability to supply us with the support. As far as our human eye can see, we shall never continually keep a supply of papers going to these workers month after month. So we have felt led to lay this matter before others and ask them to pray that God will supply. We know He can and we have confidence that He will.

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We believe there are enough missionary-minded Christians and churches in our reading audience covenant with the Lord to make this work a missionary endeavor of your own. Certainly, the Lord only knows how great a need is for sound Gospel literature on the mission field. Outside the cults and sects and religious heretics are spending and sending millions of pieces of their heretical tracts and papers to the world, what are we doing for the true Gospel? Yes, what are we doing to supply sound missionaries with the Gospel in the printed form that they might use it in their witnessing to Christ?

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A Welcome Letter From Our Brother Hamza Mohammed

By HAMZA MOHAMMED

Dear Friends in Christ:

Greeting in Jesus' Name. We trust that each of you dear friends are in good health, and enjoying the rich blessings of our Sovereign God and Saviour Jesus Christ. This is not going to be a lengthy report, but, in this article we shall try to answer some of the questions that some of you



HAMZA MOHAMMED

have asked; however, we shall be sending a full report next month of the work that is done here and shall also tell you about our national Independence, the church building, and those baptized into the Lord's Church here. Also, the progress in the missions, students to our Bible School in Puerto Rico, etc.

Here are some of the questions that have been asked us, and we shall try to answer briefly.

What do you preach?

We preach the Bible just as it is, to men just as they are, and contend for all the Doctrines that the people known as MISSIONARY BAPTISTS contend for, and have been contending for down through the ages.

"How many Churches have you got on the Island?"

One church, with many missions throughout the Island.

"Where does your church meet?"

The Calvary Baptist Church meets in a rented building in the town of Arima; however, we have purchased land for the erecting of a house of worship. The land is paid off in full, and a DEED IS NOW IN OUR POSSESSION IN THE NAME OF THE CALVARY BAPTIST CHURCH.

"Are you a full time Missionary?"

Yes, I am pastoring the Calvary Baptist Church, plus conducting services at our missions, hospitals, prisons, and other places where we are permitted to preach.

"Which church is supporting you, and the work in Trinidad?"

I am being supported full time by the WOODLAWN TERRACE BAPTIST CHURCH, OF MEMPHIS, TENNESSEE. I am a member of this Church, and their Missionary in Trinidad. This is one of the questions that has been asked quite often, so I would like to emphasize the fact that I am a missionary of the Woodlawn Terrace Baptist Church, in Trinidad, and I am receiving my support from this church and the work here is also being supported by this church.

"How can we send our offerings

to you, or the Church?"

You can send via money orders from the Post Office. If you are sending it to the Church, then send it in the name of Calvary Baptist Church; if to me, then send it in my name, or you can send it to my home church, the WOODLAWN TERRACE BAPTIST CHURCH.

"What kind of weather do you have?"

Warm sunshine, and then a heavy spell of rain.

"Have any of the brethren of the U.S.A. visited your work in Trinidad?"

Yes, Bro. Bell has been with us on several occasions. Bro. Cox, my Pastor, was here once and saw the work that is being done and preached at the church. We have had a few others also. Pastor Cox is soon to visit us again.

"When will you be coming up to the States?"

"I just can't answer this now, as I don't know when.

"If you do come to the States, how will we be able to contact you?"

Through the Woodlawn Terrace Baptist Church, Memphis, Tenn.

Well, I do trust that I have answered these questions so you can understand them. Please feel

The Holy Spirit

By E. H. BICKERSTETH

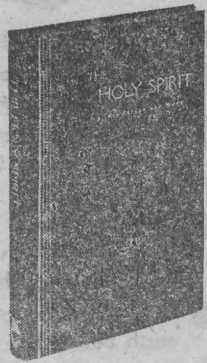
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free at any time to ask any questions in connection with the work here. God bless each of you.

Yours Under The Blood,

Hamza Mohammed
Pro Queen Street
Arima, Trinidad, W. I.

Salvation

(Continued from page six)
therefore now no condemnation to them which are in Christ Jesus." It has already taken place. Paul said in Ephesians 2:8, "For by grace are ye saved through faith." It has already taken place. Now what has taken place? What part of salvation has taken place? Beloved, we are saved from the guilt and the penalty of sin the very moment that we see Jesus Christ as our Saviour.

I mean to say that every man outside of Jesus Christ is a sinner and is a fit subject for Hell, and if he were to die outside of Jesus Christ he would go immediately into Hell. Yet beloved, the very moment any man believes on Jesus Christ, and sees the Son of God as His Saviour, he is saved.

When Jesus Christ said to the woman, "Thy faith hath saved thee," when Paul said, "There is therefore now no condemnation to them which are in Christ Jesus," and when Paul said to the church at Ephesus, "By grace are ye saved through faith," they said that salvation had already taken place. Now what has taken place? What does Paul mean when he says there is no condemnation? Simply this: we are saved from the guilt and the penalty of sin.

I tell you, beloved, if you are a saved man one hour old—if you were saved just an hour ago, the guilt of sin is removed, the Hell question is all settled, the place that you are going to after while, Heaven itself, is absolutely guaranteed to you, and so far as you are concerned, you are saved for time and eternity from the guilt and the penalty of sin.

V

JESUS SAVES US FROM THE

HABIT AND DOMINION OF SIN.

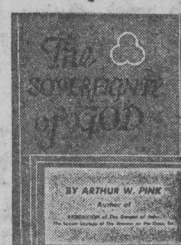
There is a second phase to salvation. After you have been saved from the penalty of sin, I ask you, have you lived perfectly everyday of your life since then? Have you lived perfectly every day since you made a profession of faith? Have you gotten mad? Is your flesh hard to control? Do you have a lot of problems? Do you worry and fret and fume about them. Beloved, what is wrong? We are already saved from the guilt and the penalty of sin. What is wrong? We still have a sinful nature that is giving us trouble. That is why you get mad. That is why you worry and fret and fume. That is why your flesh causes you so much trouble. That is why you don't live perfectly. That is why you want to have the last word in every argument that comes up.

One woman said to me sometime ago, "I told her enough to last her a month of Sundays." I don't doubt but that she did. I thought to myself, that is the old nature on the inside that is enabling her to tell her friend enough to last a month of Sundays.

I am saying, beloved, after you (Continued on page 8, Col. 1)

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"THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE" — 1 KINGS 8:56

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Salvation

(Continued from page seven)

are saved, there is something still wrong so far as you are concerned. What is it? The old nature is bad, and vicious, and depraved, and sinful, and wicked. Paul said:

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do to it, but sin that dwelleth in me."—Rom. 7:18-20.

Paul is simply telling this truth, namely, that there is no good in our flesh; that we don't do the good we want to do, and the evil that we don't want to do, that is the very thing that we do. The reason is that there is sin dwelling in us.

Listen again:

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. 5:17.

Do you have trouble doing the things you want to do since you have been saved? Paul says the reason that we don't do the things that we want to do is that the flesh is lustful against the Spirit, and the Spirit against the flesh, and the result is that we can't do the things that we want to do.

Notice again:

"But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."—Rom. 13:14.

Paul is telling us not to make

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any provision for our flesh.

If I didn't make any provision for my physical body, it would starve. If I didn't make any provision for my family, humanly speaking, my family would starve. If I didn't make any provision for my old fleshly nature, it would starve and die too; but you know, beloved, I make a lot of provision for it, and you do too. You know we take awfully good care of our fleshly nature after we are saved. That old fleshly nature, which is devilish, and sinful, and depraved, and in every particular a burden and trouble to us, continues and persists within us.

What is happening? The believer who was saved from the guilt and the penalty of sin, who had the Hell and the Heaven question settled the day that Jesus said, "Thy faith hath saved thee"—that individual now needs to be saved from the habit and the dominion of sin. That is what is wrong with us. Sin is our nature. We have the habit and the dominion of sin within us, and we need to be saved from that habit and dominion of sin. That is why the Apostle Paul said:

"Set your affection on things above, not on things on earth."—Col. 3:2.

Beloved, if you and I were to set our affection on things above—if we would not set our affection on things on this earth, it would not be any problem for us to overcome, so far as the habit and the dominion of sin is concerned. The trouble is that we set our affection on things of this earth and the habit and dominion of sin remain with us from day to day.

But Paul said:

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."—II Cor. 3:18.

Now what does Paul mean? After we are saved, even though we have been saved from the guilt and the penalty of sin, we still have the habit and the dominion of sin to worry with. We still have an old nature that is fleshly and devilish, but as we contemplate Jesus Christ—as we look upon Him—as we study Him and reflect on the Son of God, we ourselves are changed from glory to glory; as we look at Jesus, the manifestation of Jesus reflects itself.

Now that is the second phase of salvation. That is what is taking place within us everyday. You are either starving the new nature and allowing the old fleshly nature to continue to grow, or else you are starving the fleshly nature and you are feeding the new nature. If so the result is that you are being changed from glory to glory.

But, beloved, you still have that old nature. Don't think for one moment's time that you have gotten rid of it, and don't expect ever to get rid of it. In fact, at the most inopportune time, when you think you have it under control, and when you get to the place that you think you can live perfectly, that old nature will rear its ugly head up, and take possession so far as your life is concerned, if you are not careful. That is the second phase of salvation—being saved from the habit and dominion of sin.

VI

JESUS IS GOING TO SAVE US EVEN FROM THE PRESENCE OF SIN.

As I have said, we are saved from the guilt and the penalty of sin just as soon as Jesus says, "Thy faith hath saved thee." We are being saved everyday from the habit and the dominion of sin. Now, in the third phase of salvation, some of these days we are going to be completely saved in that we ourselves are going to be delivered from even the presence of sin.

Now believe me when I tell you that we were saved the day that Jesus said, "Thy faith hath saved thee." We were saved then and there for Heaven; and we were saved then and there from the guilt and the penalty of sin.

Then everyday we have done battle with our old nature, and as we look to Jesus, we are being saved from the dominion and the habit of sin. Some of these days, beloved, we are going to be saved from even the presence of sin.

Now that isn't going to take place as long as I am in this body. That is going to come after while when my Lord takes me home. I will lay aside this flesh, and I will then be saved from even the presence of sin.

You remember how Elijah was caught up when the chariot came down and picked him up. The Word of God tells us how the old shaggy mantle fell back to the ground. Beloved, I have a feeling that some of these days every person who has been saved from the penalty of sin, and who is being saved from the habit and the dominion of sin—every person is going to find himself completely saved from the presence of sin. As that old shaggy mantle fell off and Elijah went on, when our Lord catches us away to be with Him, it is then that this sinful nature is going to fall by the wayside. We will then be completely saved from even the presence of sin itself.

We read:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. 8:29, 30.

Back yonder God chose us. After He had elected and predestinated us in the past, in time He called us and justified us. Then sometime out yonder in the future, He is going to glorify us; we are going to be completely removed from the presence of sin. That is when we will be saved in the third phase of salvation—when we will be saved from the presence of sin.

Listen again:

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—I Cor. 15:49.

Right here in this world we have borne the image of old Adam; someday we are going to bear the image of the Lord Jesus Christ. Right here in this world you and I have borne the image of the earthy; someday we are going to bear the heavenly image of the Son of God.

I tell you, beloved, the day you saw the truth that Jesus Christ died on the Cross for your sins—the day you heard Jesus Christ say, "Thy faith hath saved thee," you were saved then from

the guilt and the penalty of sin. Then penalty was all gone and the Hell question was settled so far as you were concerned. Everyday, as you look upon Jesus Christ and read His Word, you have grown in grace. Everyday you are being saved from the habit and the dominion of sin, but you will never get to the place that you will have complete victory over your sinful nature. You will never get to the place that your life is perfect. The individual who talks about perfection in the flesh doesn't know the truth so far as Jesus Christ is concerned.

Then, some of these days, we are going to come to the place that we are going to be translated to be with our Lord Jesus Christ. We will be conformed to the image of the Son of God. Our fleshly nature will all be laid aside. This will be the time when the future act of salvation takes place whereby that we are saved completely from even the presence of sin itself.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."—Rom. 13:11.

Now what does Paul mean? We are saved from the guilt and the penalty of sin, but as we go along, we get closer and closer to that day when the flesh is going to be laid aside, and our salvation is nearer now than it was when He we first believed.

Yes, beloved, some of these days these old fleshly bodies are going to be laid aside, and when they are, we will be saved from even the presence of sin. Then it is when these bodies are laid aside, our salvation will be complete in the Lord Jesus Christ.

The Apostle Paul groups the three phases of salvation in one verse when he says

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."—II Cor. 1:10.

Notice, He delivered us. That was the day He saved us from the guilt and the penalty of sin. He does deliver us. That is right now as we read the Bible and consider Jesus Christ, and as we do so, we get victory over the flesh, and little by little we overcome. As we grow in grace and overcome, we get victory over the dominion and the habit of sin in our flesh. Then after while, He will yet deliver us, for He is going to deliver us completely from even the presence of sin.

CONCLUSION

Doesn't it help you to know that you are saved now from the guilt and the penalty of sin, you are being saved from the habit and the dominion of sin, and some of these days you will be saved from even the presence of sin? I thank God when I realize that it all relates itself to this fact, that Jesus Christ is our Saviour.

I go back to my text which says:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."—Rom. 1:16.

I tell you, beloved, if it were not for the Lord Jesus Christ I would never be saved from the penalty of sin—I would never be saved from the habit and the dominion of sin—I would never be saved from the presence of sin. How I thank God for Jesus Christ, and how I praise Him because He is my Saviour yesterday, and He is saving me now from the dominion of sin, and some of these days He will save me completely from even the presence of sin. How I thank God for the Lord Jesus Christ, our precious Saviour.

As I have said, you can't save yourself, and religion can't save you. The only Saviour that you can have is Jesus. How I thank God that He has saved us, He does save us, and He will yet save us from even the presence of sin. I praise Him for His blessed goodness to us in saving us day by day.

May God bless you!

MOUNTAIN MUSINGS

By SIMON MUSE



Deacon Silas McCoy's wife don't speak out in meet'n, she's jest big 'n mean enuf. ol' Si sez jest what she told to say 'fore they left home. Si's so hin-pecked I'd be a bit sa'prised if'n he started eggs right soon. Shore would.

Th' mountain dew bizness ain't what it use' to be. h'ar. Mos' fellers what ma'dun' cided that it's a lots o' to git on givernint welfare don't know which is th' most speokable, tho.

Todtitter Smith wuz tellin' he kep' the law. I sez to him, law sez to love yore neybour as ye duz yore sef. An' h'ar, duz, ye ort to give me a big 'nuz yore fresh pork." How ever, we ain't had no pork-nur ham fer a meal yit.

Some preacher came an' ched fer us last Sunday wh' th' word "cemetery" wou'd better to use fer mos' sem' Mos' folks 'round h'ar th' that that wood be sorta in'ing to our Christian dead.

We hillbillies may be smart dumb 'bout lots of the Howsom'ever, we can tell th' difference 'tween th' Lord's shed in the 'devil's goats. When preacher preaches th' Bible some fokes sez, "I believes but . . ." then we jest them off as goats. They agin th' Bible too much sheep.

(More Musings Next Week)

Not Saved?

(Continued from page one) you will find no convenient son till you are in Hell. think you of what Hell is of the dread probability that will soon be cast into it!

Reader, suppose you should unsaved, your doom no word picture. Write out your dream in tears and blood, talk with groans and gnashing teeth: you will be punished everlasting destruction from glory of the Lord, and from glory of His power. A brother in voice would fain startle you earnestness.

O be wise, be wise in and ere another year begin believe in Jesus, who is always save to the uttermost. trate these last hours to thought, and if deep repent be bred in you, it will be and if it lead to humble in Jesus, it will be best.

O see to it that this year not away, and you an unforgotten spirit. Let not the new midnight peals sound upon your less spirit! Now, Now, Now, believe, and live.

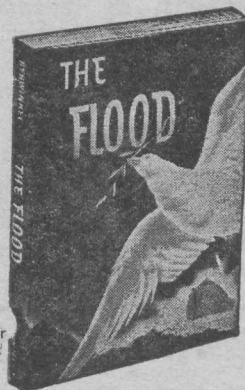
"Escape for thy life; Look not behind thee; Neither stay thou in all plain; Escape to the mountains. Lest thou be consumed." —Morning and Evening (pp. 734, 735).

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