

Tithing Taught In The N.T.

In the past two issues we have studied tithing as practiced in the Old Testament. Now let's see it as revealed in the New Testament.

E. J. DANIEL

There are many who say that tithing was only for those under law and that Jesus "did away with the tithe," that the New Testament does not teach it. Let us say first of all that it was ceremonial and not the moral law that Jesus nailed to the tree. The moral law is still in effect as a rule of conduct. Let me again say that the tithe was in effect before the law was given on Sinai.

The tithe, just like the murder law, involves what is right under dispensation. These principles of Grace did not change; it was not without changing right or wrong.

Who dares say Jesus did away with the law of murder? Did He not make it more binding? Did He change the principle of law relative to murder? Indeed not. Neither did He change the law of the first tithe. He abolished the two tithes having to do with Israel's ceremonial law, but not the first tithe which He gave before there was any Israel, or any Moses. **This is still in effect today.** It is demanded in the New Testament.

Jesus Taught Tithing

When Jesus entered upon His ministry there were moral laws in effect which were being kept in such a way that they needed not the stress of other neglected truths. For example—that concerning murder. This was also true of tithing. It needed not stress of other truths. But Jesus certainly taught tithing. We hear Him saying, "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithes of mint and

anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone" (Matt. 23:23) see also Luke 11:41, 32. If "THESE YE OUGHT TO HAVE DONE" DOES NOT prove that ye ought to tithe, I am unable to read. Of course tithing does not exempt one from other weightier matters. We should attend to both. Some have said, "But Jesus taught it but once." We have but two Bible accounts of His teaching tithing but He said many things which are not recorded. However if Jesus says a thing one time it is as true and obligatory as if uttered a thousand times! And too, let us not forget that whatever is in the Bible is in the truest sense the words and teachings of Jesus, for He inspired the writers in such a manner that the message is His.

Hebrews 7:1-8

The seventh chapter of He-

brews clearly teaches that Christians under grace are to tithe. In this chapter God through Paul is showing the superiority of Christ's priesthood over the order of the priesthood of the Levites. As you read presently, notice that one of the proofs offered is that Abraham, the father of the chosen people, all saints, paid tithes to Melchizedec, a type of Christ, thereby recognizing the superiority of his type of priesthood. Now read:

"For this Melchizedec, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man

was, unto whom even the patriarch Abraham gave the tenth of his spoils. And verily they that are of the sons of Levi, who receive the office of priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And there men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. (Heb. 7:1-8).

There are two clear arguments presented in this passage. One is that Abraham in whose loins the Levitical priesthood potentially existed paid tithes to Melchizedec thus recognizing the superiority of his priesthood. Since Christ is a priest of the order of (Continued on page 8, column 1)

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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The Bible Doctrine Of Man's Inherent Depravity

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

The Doctrine Stated

The Bible teaches that every man being is born into this world in a state of sin. From the cradle to the grave this state

ject.

Webster's Collegiate Dictionary defines the word "depraved" as something "characterized by corruption, perverted, evil." According to the same work, we find that this term is derived from the Latin, Depravare, meaning "crooked, perverse, wicked." The Bible teaches that all mankind is just that.

This Doctrine Opposed

This doctrine is opposed by no small number of persons. As they do with the other doctrines of grace, so they do with this. Prove that this doctrine is unscriptural and the whole system of grace falls. If men could see their true nature and deep need of grace, that they are totally helpless, sinful and dead in trespasses and sins, they would see that salvation must be all of grace from start to finish.

(Continued on page 2, column 1)



ELD. C. W. BRONSON

manifested in one way or another in the life of every person. This state we refer to as total depravity of all mankind. If it be objected that this is an old made term, it would be easy enough to show that it is descriptive of the general teachings of the Bible on the sub-

Money Is Wonderful And It Will Buy

...but not sleep.
...but not brains.
...but not appetite.
...but not beauty.
...but not a home.
...but not health.
...but not culture.
...but not happiness.
...but not a Saviour.
...but not Heaven.

Bro. Bob Ross To Be Home Next Week

HE AND BRO. CRACE HAVING A BLESSED TRIP

By the time this issue of TBE reaches our readers, Bro. Bob and Bro. Crace will have completed their journey, which has carried them to preaching points in Illinois, Missouri, Kansas, Oklahoma, Texas, and Arkansas.

We shall be happy to welcome them, and to learn how God has blessed their ministry among the many brethren and churches they have been privileged to visit.

At the same time, may I say that it has been good to look after the paper, preach twice on Sunday, and take care of Wednesday night's services in Bro. Bob's absence. For the benefit of those who will regret to learn this to be true, I am happy to say that there are still a few sparks in my battery yet.—JRG

Special Preaching Services In Wilds Of New Guinea

1400 HEAR WORD OF GOD

Dear Brother Gilpin:

This is Friday night. I am back home after a hard week in the bush. The family were all doing fine when I got back.

I feel that I accomplished much this week with the people that I wrote about in the following article. I established a good relationship with them and they were most attentive to the preaching services.

The building was a little more than half done when I left and next week it will be completed. About 150 people turned out to help work on it so the work went along fine.

I have been away from home so much in the last three weeks that I am far behind with everything. I hope to be able to stay around the station all next week and get things in order again.

Dear friends:

As I write to you today my heart is truly made to rejoice in that I am able to preach the gospel of Christ to the folk of New Guinea. For some time I have felt that I should put forth a special effort, above what I normally do, to reach these folk with the gospel. Perhaps it was Bro. Bob's and



ELD. FRED T. HALLIMAN

Bro. Gilpin's new paper "SALVATION" that gave me the extra boost that I needed. Permit me to digress from my subject momentarily and make a few comments on "SALVATION." The first thing that I did when I received a copy of the paper was to read it completely through, and (Continued on page 2, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"ELECTION AND MISSIONS"

By request, this message preached in 1956 is repeated this week.

Very definitely all of us get false impressions at some time or another. Some several years ago, a man wrote a letter relative to our radio program on Sunday night, in which he addressed our announcer. He told the announcer that he enjoyed the way in which he conducted the program, that he appreciated the singing, and he closed his letter by saying, "I surely do like to hear old Brother Gilpin preach."

I don't consider myself old even yet, and that was about twenty years ago. Now I dare say that that brother who had been lis-

tening to our broadcast, had a mental picture of me, that I had whiskers hanging half-way down my chest He thought that I was really old. That was just a mental misconception that he had.

Now, brethren, lots of times you will hear a man preach, and you likewise get a wrong conception concerning his message. For example, there are brethren who read our paper, THE BAPTIST EXAMINER, who think that I am a Hardshell Baptist preacher. I even have people write me who refer to me as such.

In contrast, brethren, if I could take you to the church of which I am pastor, and you were to ask their conception, they would tell

you that their pastor feeds them missions breakfast, supper, and dinner. Now that's their impression.

I hope tonight, brethren, if there is anyone here who has gotten the conception in the past that I was a Hardshell—I hope that I will be able to show you, that not only do I believe in the doctrine of election, but I also believe in, and practice, the doctrine of missions. And I would like to show you, beloved, that both are taught within the Word of God, and that they are harmonious when studied together in God's Book.

A man came to me years ago after hearing me preach on the (Continued on page 3, column 2)

That's Right, It Is Never Easy

To apologize,
To begin over,
To take advice,
To admit error,
To be unselfish,
To face a sneer,
To be charitable,
To keep trying,
To be considerate,
To avoid mistakes,
(Continued on page 8, column 1)

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Depravity

(Continued from page one)

Perhaps the most difficult thing for people to realize is that even tiny, helpless babies are born in a state of depravity. Because of their helplessness and seeming innocence, it is natural to suppose that they have no sin. Really, this is a delusion of Satan. It is a lie and dishonoring to God. It is an insult to Christ, for it attacks, in reality, His uniqueness in being the only Person born without sin. Those who oppose the teaching of total depravity are really rejecting God's Word on the subject.

The Source of Pollution

Every stream has its source. We may stand on the banks of some river and wonder from whence it came, but if we will, we can trace it back to its source. So with the polluted stream of humanity, God traces it back to us in His Word, as the very source of pollution.

After God had created man and finished all of the creation, He viewed His own work and is NONE that doeth good, no,

pronounced it good. The God who made man saw no fault in His handiwork. But Adam and Eve sinned in that they did not obey God's specific command. They became spiritually dead. Did they through this one act of disobedience become totally sinful? The Bible says so: "as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Through Adam's sinfulness, sin entered into the world. The fact that all men die, proves that all are tainted with sin, by virtue of the fact that they spring from one source. This source being polluted, everything that comes from it will be contaminated.

What does God now say concerning man? Once He pronounced him good, what doth He say now? "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." What does He find? "They are ALL gone aside, they are all together become filthy; there is NONE that doeth good, no,

not one." Ps. 14:2-3.

Man was once good; now he is . . . no good. The wisest of men, Solomon, said: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

Some who affect to make themselves wise above that which is written, have need to listen to one wiser than Solomon: "there is none good but one, that is, God." Matt. 19:17.

The State of Unregenerate Humanity

The Bible has much to say about man in his natural state. First, he is unable to perceive spiritual verities. He understands quite well the things of man. He has advanced to such a state that he can solve difficult mathematical problems, send missiles rocketing off into space, create intricate and complicated devices unthought of a generation ago and in the natural realm do many astonishing things. But he cannot create peace. He is ignorant of the true knowledge and wisdom.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14.

The unsaved man is blind. He is ignorant. He is dead to spiritual things. Before he can know the truth the Holy Spirit has to create him anew. No unsaved man can know the truth unless he is born anew.

The natural man is in a state of bondage. He is slave to his own passions, thoughts and will. He is in the "snare of the devil," taken captive by him at his own will." II Tim. 2:26.

"Everyone who lives in sin (lit., practices sin) is a slave to sin." John 8:34. (Williams Trans.)

If a man is unsaved, he is a slave of sin and thus of Satan. Indeed, the Bible teaches that the unregenerate are the children of the Devil. Only the Lord Jesus Christ can release a person from this state. But those He frees are truly free: "If the Son shall make you free, ye shall be free indeed."

Again, the unregenerate man is spiritually dead. Just as a corpse without the spirit of man is dead, so is the unsaved. A corpse cannot breathe, it cannot move. It is cold, rigid and incapable of performing one single act. Further, this state will not become better, but worse, and become putrid and vile. So is the spiritual condition of man in his natural state.

Worse than this, the unsaved person is in a state of aggravated condemnation. He has incurred God's just wrath and is in danger of an eternal hell. It is terrible to contemplate the end of those who die in an unsaved, depraved condition.

The State of the Saved

There is only one answer: "Ye must be born again." Over and over, the person whom God has saved is called blessed.

"Blessed is the man to whom the Lord will not impute sin." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

Those who are washed in Jesus' blood and whose sins have been remitted are blessed. They have been promised eternal life by the God who cannot lie.

But some seem to think that the flesh itself is regenerated. It is erroneous to suppose that the entire man is renewed and leads to many evils. The plain (Continued on page 8, column 4)



Halliman Letter

(Continued from page 1)
The next thing was to thank God for such a paper and for the editors. Then I asked God to supply the money to keep it in the mail till Jesus comes. Then I immedi-

"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).

My pastor preaches that there is no place in God's Word telling us to pray for the lost, since God has already provided the way and all a person has to do is to accept it. Is this teaching true?

This teaching is false. Christ prayed for sinners (Luke 23:34; John 17:20). Paul prayed for sinners (Romans 10:1). Paul instructed Timothy to pray for all sorts of men, whether they be kings or what not (I Timothy 2:1).

Understand, we do not believe in praying for sinners in the manner that some do; for instance, at a "mourner's bench." Neither do we believe in "praying with" a lost sinner. There is no Scriptural authority whatever for the type of praying that goes on at a "mourner's bench" or "with" a sinner; there's not a verse for such practices. But we should pray for sinners, asking the Lord to open their hearts to this Word.

Briefly, what is your interpretation of Psalm 51?

David prays in Psalm 51:12, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." In view of the fact that David prays thusly, it is plain David had sinned against the Lord, thus breaking fellowship with Him and losing the "joy of salvation."

David does not pray for salvation, but for the restoration of the joy of salvation. He had not lost salvation; neither was he lost when he prayed this prayer. If he had lost his salvation, as Arminians teach, he would have asked God to save him again, instead of praying only for the joy of salvation. If he were lost, on the other hand, he would not have prayed the Lord to "restore" the joy of salvation in the first place.

David was a backslidden child of God. He had committed the horrible sin of adultery with Bathsheba, and had caused her husband to be killed to cover up this sin. In this Psalm he comes confessing this sin unto the Lord, asking for cleansing and the renewal of fellowship.

Does a Christian ever need a man to point his finger at him and say, "Thou art the man?"

David did. (II Samuel 12:7).

Peter did. (Galatians 2:11, 12).

Apollos did. (Acts 18:26).

Paul told Timothy to do so. (I Timothy 5:20, II Timothy 4:2). Also Titus. (Titus 2:15).

Some of the churches in the first three chapters of Revelation needed it, and Jesus told John to do so in writing to them.

The church at Corinth needed it, and Paul did so (Read I Corinthians). So did the churches of Galatia (Read Galatians). But this is to be done in meekness (Gal. 6:1), not in a Pharisaical-like manner.

Can a truly born again believer ever doubt his salvation?

Yes, for he still has the old flesh and the devil warms against the inward man (Galatians 5:17), causing "fightings and fears." The only way to overcome these doubts is to grow in faith by study of the Word of God (Romans 10:17, I Peter 1:5-9).

Is it right for a Baptist church to give one of their members a letter of recommendation if he wants to join some other denomination?

We don't see how that would be possible. We could not recommend one to another denomination because we consider him as one who has departed from the faith. Furthermore, we could not recommend an individual to another denomination because we do not believe the denomination to be Scriptural. We think I John 2:19 should settle this question in the minds of all.

ately sent in a list of names of lost people that I wanted it sent to. I would say this is the best thing by far that I have ever seen, in the way of a tract to put in the hands of a lost sinner. Then too, I have most deeply appreciated Bro. Bob's comments in THE BAPTIST EXAMINER as to the most effective ways of using the paper and the approach to the sinner.

A Week Of Evangelistic Services

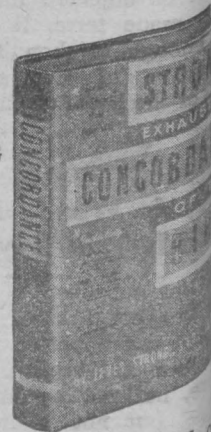
Now back to my subject. As mentioned above it might have been the special efforts of our editors to reach the lost that gave me the boost that I needed, but regardless of what it was that God used last week I found my soul burning within to put forth a special effort to reach the lost here in New Guinea. I decided to hold a week of special evangelistic (Continued on page 3, column 1)

STRONG'S CONCORDANCE

By
JAMES
STRONG

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Editors

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Halliman Letter

(Continued from page 2)

services. I started the first service on a Monday afternoon, after having preached to the largest crowd on Sunday that I had seen for many months. Monday afternoon's services were decided upon less than an hour before it started and consequently our attendance was very low. We had no more than 40 for the first service, but by the next day word had spread and by service time close to 300 people had gathered at the mission to hear the Word of God. On Wednesday I decided to move on up the valley preaching as I went when and wherever God would lead. About 8:00 a.m. I left with several carriers and equipment prepared to spend some time away from the Mission. About 10:00 a.m. I had several people following and decided to stop and have a service. It was not long until there were well over 100 people gathered around and so we preached to them. We left this place about noon and walked for about an hour and decided to have another service.

Held Two Services In Rain

By the time we had got to this second place it had begun to look like rain, but we started services anyway. About the time we were half through it was raining hard, but since the New Guinea natives have been accustomed to sudden downpours all their lives, one more rain doesn't make any difference to them. Some however had anticipated the rain, and had not come out, so the head man of the tribe asked me to stay there the night and have another service the next morning. I told him I would, but I would like to get started on my way fairly early the next morning. As I was just getting ready to eat my breakfast the next morning one of the men came and said they were ready for services. I looked at my watch and noted that it was 6:30 a.m. I hurriedly ate a few bites of my breakfast and went out to reach to a large group of people. The services started it began to rain, but the services went on just the same. Many folk would have called that a baptismal service for indeed all got sprinkled. After the services there I finished my breakfast, which was blessed by now, but since it had been

crossed the Tumbuda river again and went to the opposite side of the valley from where we had spent the night. The week before I had made a trip into the area where we were heading for and made contact with a group of folk for the first time. Word soon got out to them that we were coming and by the time, or shortly thereafter, that we had arrived we had a very large group of people gathered together to hear the gospel for the first time. They were very eager to hear what I had to say, and the silence was such that not even a whisper was heard. After preaching to this group of folk I decided to go back down this side of the valley towards home. About noon we came to a place where another group of folk gathered for services and there we preached again. By now I was getting very leg weary and decided to go back to the Mission station. I arrived back at the station late in the afternoon having covered about 30 miles since I had left the day before. The next day services continued at the Mission going on through Sunday afternoon. By the time I had closed the special services on Sunday afternoon I had preached 11 times to about 900 different people, about 300 of these for the first time, and I had an overall attendance of about 1400 to hear the gospel. How many that really heard and believed, if any, I do not know, but even if I knew that no one would believe, I would still be compelled to preach to them. Our command is to "Go ye therefore into all the world and preach the gospel to every creature."

Erecting A Meeting House

As this letter is being written I am a long way from home. I mentioned above that two weeks ago I made contact with a group of people for the first time, and last week came and preached to them. This week I am back with that group of folk preaching daily and helping in the putting up of the building. There are lots of old folk in this group, more than usual, and they seem to be interested in my presence and the word preached more than most folk. I feel that God has a definite purpose in leading me to them as many of them won't be living much longer. I would like to ask our readers to especially pray for this group of folk. I have been here since Monday (this is Thursday) and the building is about half finished. I will leave tomorrow to go back to the Mission station but will leave someone in charge here to help them finish it. All the folk have turned out real good in helping with whatever they can do. The men doing the heavy work and the women and children bringing grass, bark, etc. Many of the folk are in bad need of medical attention and I spend a couple hours each day attending to their physical needs. Since I started this letter I have pulled 9 teeth. For these little things that I do for them they are most grateful. Beloved, pray for us that we may be effectually used of our Lord among these primitive folk.

Sincerely,
Fred T. Halliman

"Election and Missions"

(Continued from page one)
doctrine of election and said, "Brother Gilpin, years ago I was a Hardshell Baptist." He said, "I read my Bible and found that missions was taught in the Bible, and I left the Hardshells, and joined the Missionary Baptists. After I became a member of a Missionary Baptist church, as a layman I was elected a deacon. But," said he, "I found that in the Missionary Baptist church which I became a member of, they preached missions but did not preach the doctrine of election." I might say, beloved, that this is very typical of Missionary Baptist churches today. I am sorry to say that it is.
Now, beloved, this man said, (Continued on page 4, column 1)

WHO ARE THE BAPTISTS?

HAVING BEEN STARTED BY JESUS, WHEREVER THEY ARE SOUND, THEY BELIEVED THE BIBLE AND ALWAYS STOOD FOR RELIGIOUS LIBERTY

CALVIN WHALEY, Lookout, W. Va.

I have been impressed more than ever during these changing, and somewhat unpredictable days, with the importance of knowing what you are, and having firm convictions for being what you are. The words of Peter are ringing a fresh tone of urgency in my soul as I observe the appalling indifference that underlies the reasoning and thinking trend of our day. He said, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). Can the slightest trace of conviction be found in the answers with which many respond, when they are asked, "Why Are You A Baptist?" When I ask a man that question, I am hardly impressed with such answers as, "My parents were Baptists," or, "I believe once in grace, always in grace," or worse yet, "The Baptist Church is the nearest to our home."

If you are a Baptist, you should know why you are a Baptist, and to know why you are a Baptist, you should know who the Baptists are. To know who the Baptists are, you should know where the Baptists began, what the Baptists believe and what the Baptists have done.

1. WHERE DID THE BAPTISTS BEGIN?

While modern denominations trace their origin to modern founders, the Baptists have existed through all the centuries of Christian history. The Lutherans began with Martin Luther, the Presbyterians began with John Calvin, the Methodists began with John Wesley and the Disciples began with Alexander Campbell. All the modern cults began with modern founders. The Jehovah's Witnesses began with Charles Taze Russell; the Mormons began with Joseph Smith, Jr.; the Christian Scientists began with Mary Baker Eddy; the Seventh-Day Adventists began with William Miller; Swedenborgianism began with Emanuel Swedenborg, etc.

Though many Baptist groups sprang up during the Protestant Reformation, according to Collier's Encyclopedia, the Baptists have "descended from some of the evangelical 'sects' of the preceding age during which the Roman and Orthodox Churches dominated all of Europe and suppressed all dissent." A Catholic, Cardinal Hosius, President of the Council of Trent, (1545-1563), wrote during the early years of the Reformation period, "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater numbers than all the Reformers." This should convince anyone, that the Baptists are not a by-product of the Reformation, and are not even Protestants in the popular sense of the term.

If the Baptists did not begin with the Reformation, when did they begin? We will let a great American and World historian answer that question for you. John Clark Ridpath, (1840-1900), a Methodist by denominational conviction, wrote, "I should not readily admit that there was a Baptist Church as far back as 100 A.D., although without doubt there were Baptist Churches then, as all Christians were then Baptists." Yes, all Christians were then Baptists, because the doctrines that Baptists believe and teach today, are the same as those taught by the Lord Jesus Himself, by Peter, John, Paul and all the Apostles. We have not always been called "Baptists." The name is not a self-chosen one. Following what we believe to be apostolic precept and example, the Baptists rejected infant baptism for lack of Scriptural warrant, insisted on a "regenerate membership," and baptism sought intelligently by the candidate as a condition for church membership. For these reasons they were stigmatized as "Anabaptists," "Catabaptists," and sometimes as simply "Baptists;" this was to say, they were "rebaptizers, perverters of baptism," or, as unduly emphasizing baptism and making it a reason for schism, simply "baptizers." We are proud of the name, because it distinguishes our doctrinal position which is set forth in the New Testament, and identifies us with a host of saints who believe the same precious truths and were identified by the same denominator.

To this we need only point out that the first Church was organized by Christ and His apostles, and those apostles became the nucleus of the Church at Jerusalem, not Rome, and James was its leader, not Peter. We also contend that the bishop of Rome did not win primacy over other bishops until the fourth century, and that it wasn't until Gregory ascended the episcopal throne in 590 A.D. that the Roman bishop began to claim his supremacy over other bishops. Thus, we see that Roman Catholicism dates back to the fourth century at the oldest.

While we do not contend that only Baptists are going to Heaven, we do contend that the first Church was organized according to principles historically maintained by Baptists, and that Baptists have existed since that day. First called Christians, then by other names down through the centuries until they received the name that has distinguished them from Protestant and Catholic groups alike.

II. WHAT DO THE BAPTISTS BELIEVE?

When questioned as to his belief, Charles H.

Spurgeon used to say, "First of all I am a Christian. But as that word has become somewhat inclusive in the minds of many, I further define my position by stating, I am a Christian who holds the doctrines historically held by the people called Baptists."

The Baptists believe the great Bible Doctrines that have characterized historic Christianity from its inception. They believe:

A. That The Bible Is The Inerrant, Divinely Inspired Word of God. Though the pen used was the pen of man, the words written were the words of God, in the original manuscripts (2 Peter 1:21). Baptists recognize no divine authority in the traditions of men, their creeds, or ecclesiastic decrees. For them, the Bible is the final and only sufficient authority in doctrine, church government and life. They believe that the Bible, being a revelation of the will of God, sets forth the state of man, the way of salvation, the doom of sinners and the happiness of true believers. They believe that its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

B. That There Is One Eternal, Living And True God. The Baptists believe that God is sovereign, omnipotent, omniscient and omnipresent. That He is a personal Being, who created, preserves and rules the universe. They believe that God is infinite in holiness and all other perfections, and that to Him is due the highest love, reverence and obedience.

The Baptists are trinitarians in that they believe that the one great God is revealed to us as Father, Son and Holy Spirit, each having distinct personal attributes, but without division of nature, essence or being.

While we read in Deuteronomy 6:4 "The Lord our God is one Lord," we read in Matthew 3:16-17 that at the baptism of Jesus Christ, the three distinct personalities were manifested at one and the same time. While Baptists recognize a seeming paradox, they accept it, and humbly wait for its solution. Baptists do not measure what they are to believe in the Bible by what accords with finite reasoning. It is not possible for that which is finite to fully comprehend that which is infinite.

C. That Man Was Created By The Special Act of God, as recorded in Genesis 1:27, 2:7.

Though created in a state of holiness, through the temptation of Satan, man transgressed the command of God and fell from his original holiness and righteousness. Through his fall the entire human race inherited a corrupt and fallen nature (Romans 5:12), and are so utterly out of contact with God in their fallen condition that they have neither the desire nor the will to be in subjection to the will of God. Though man in his unfallen state had freedom and power to will to do good or evil, man by his fall, lost his ability to will any spiritual good accompanying salvation and has no strength to convert himself or make any movement toward God (Romans 3:10-11).

D. That In The Matter Of Salvation God Alone has taken the initiative (John 6:44), and grace marks His program from beginning to end (Eph. 2:8-9). He bestows salvation upon all, who by faith, receive His Son, the Lord Jesus Christ, as their Saviour and Lord (John 1:12; Rom. 10:9-10). This made possible through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon Himself our nature, yet without sin; honored the law of God by His personal obedience and made atonement for our sins by His death on the cross. As the assurance of God's approval and satisfied justice, He was raised from the dead (I Cor. 15:3-4), and is now enthroned in Heaven as our Advocate. He awaits the day when He shall visibly and personally return to earth to receive His people, assert His Kingly rule over all the earth and judge the wicked (Acts 1:9-11; Rev. 20:1-15).

Baptists believe in sanctification as the divine act of God in setting us apart for Himself, and also as a process of spiritual growth in the believer that shall culminate in our complete likeness to Christ when "we shall see Him as He is" (I John 3:2).

They believe in the eternal security of the believer in Jesus Christ (Romans 8:38-39).

E. That A Gospel Church Is A Congregation Of Baptized Believers, acknowledging Christ as their Head, united in their faith in His Word, observing the ordinances He instituted, and covenanting to do what He commanded.

Baptists believe there are two church ordinances, baptism and the Lord's Supper. They are not sacraments but symbols of spiritual truths. Baptism is the immersion of a Believer in water as a picture of the death, burial and resurrection of our Lord. It is also a symbol of the candidate's death to sin and resurrection to a new life in Christ. The Lord's Supper points back to the coming of Christ to die for sinners, and forward to the coming of Christ to receive His own (I Cor. 11:26).

In addition to two Church ordinances, Baptists (Continued on page four)

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reference to them. Some however had anticipated the rain, and had not come out, so the head man of the tribe asked me to stay there the night and have another service the next morning. I told him I would, but I would like to get started on my way fairly early the next morning. As I was just getting ready to eat my breakfast the next morning one of the men came and said they were ready for services. I looked at my watch and noted that it was 6:30 a.m. I hurriedly ate a few bites of my breakfast and went out to reach to a large group of people. The services started it began to rain, but the services went on just the same. Many folk would have called that a baptismal service for indeed all got sprinkled. After the services there I finished my breakfast, which was blessed by now, but since it had been

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—LUKE 11:52

"Election and Missions"

(Continued from page three)

"Brother Gilpin, I rejoice that I have heard you preach, because you have shown me what I believed as a Hardshell about election, and what I believe as a Missionary Baptist about missions, that both are taught within the Word of God." If I can tonight, beloved, I want to do the same with you.

ELECTION

I want to hurriedly read to you, and call to your attention, some few texts on the doctrine of election found within God's Book.

"As many as were ordained to eternal life THEY believed."—Acts 13:48.

Brethren, I call attention to this fact that if you look at this in the Greek language, you will find that there is a pronoun there: "As many as were ordained to eternal life, *THEY* believed." Now who believed, beloved? It was they who were ordained to eternal life.

The first time that I ever preached this, beloved was in my boyhood pastorate. One of the deacons came around at the close of the service and said, "Brother Gilpin turned 'Hardshell' this

morning." After he had said so, another one came up and said, "Well, whether it is 'Hardshell' or not, it is right there within God's Word, and it literally says: 'As many! as many! AS MANY! as were ordained to eternal life, *THEY* believed.'"

"ALL that the Father giveth me SHALL COME to me." — John 6:37.

How many are going to be saved, beloved; how many were saved during the ministry of the Lord Jesus Christ? It says, "ALL that the Father giveth me shall come to me." I insist tonight, beloved, that there will not be one single vacant chair in Heaven. I insist, beloved, that there will not be one single vacant mansion in Heaven. I insist that Heaven is a prepared place for a prepared people. And every one that God prepared before the foundation of the world, will be there, beloved, in that prepared place, for Jesus said, "ALL that the Father giveth me shall come to me."

There are not going to be any exceptions to it, beloved; I am not worried one particle about someone who is God's elect not getting to Heaven. Neither am I worried about the fact that there are some who say, "Now, maybe, some of the 'whosoever-wills' will not get there in the light of such preaching." I will come to the "whosoever-wills" in just a moment. But let me say this, beloved, I am not worried about anybody not getting to Heaven, for whom Heaven is prepared, for Jesus Christ said, "ALL that the Father giveth me shall come to me." My brother, you and I must either accept the words of the Lord Jesus Christ as literal statements, or else brand the Son of God as a falsifier when He said, "All that the Father giveth me shall come to me."

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born 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."—Romans 8:29, 30.

There are five words, beloved, that are used in these two verses that are very important. They are the words "foreknowledge," or "foreknow," "predestinate," "called," "justified," and "glorified." Get these five words: foreknow, predestinate, called, justified, and glorified. Chronologically they start back yonder in eternity past; they reach over into eternity to come, spreading through time.

"Who Are The Baptists?"

(Continued from page three.)

recognize only two Church officers as being scriptural; pastors and deacons. Pastors are also called bishops and elders. They exercise no authority save that of leadership. Deacons are servants of the church, chosen by reason of their fitness to perform certain duties, and by virtue of their position, are recognized as leaders in the church. In the average church other officers and committees are chosen in the nature of helpers.

F. That There Will Be A Resurrection Of The Dead (I Cor. 15), that Heaven is a place prepared for God's people (John 14:2-3), and that Hell is the eternal estate of the lost (Psalm 9:17; Matt. 13:42; Rev. 20:13-15).

III. WHAT HAVE THE BAPTISTS DONE?

There is little doubt that the Baptists have been the champions of religious freedom in this and other lands. The *Collier's Encyclopedia* says, "The ideals of the Republic were their own, and they became the leading protagonists of separation of Church and State which, in the Bill of Rights, became a fundamental principle in the Constitution of the United States." Skeats, the English historian, declared, "It is the singular and distinguished honor of the Baptists to have repudiated from their earliest history all coercive power over the consciences and actions of men with reference to religion. They were the protoevangelists of the voluntary principle."

Thomas Carlyle asserted, "The history of the world is but the biography of great men." And when you study the history of religious freedom you will discover that it is largely a biography of great Baptists. For this they have paid a great price. They were drowned, beheaded, burned at the stake, their eyes were gouged out, melted lead was poured over their bodies and they were publicly whipped. *Collier's Encyclopedia* says, "They were the victims of determined persecution on all sides, and this persecution was carried on with more violence by Protestants than by Roman Catholics." Though this may be disputable, the fact remains, in Protestant as well as Catholic countries, the Baptists paid the price of freedom with their blood.

Though Luther, Zwingli and Calvin appealed to the Scriptures as the final and supreme authority in matters of religion, not one of them advocated the freedom of the church from secular control. While Calvin believed in punishing dissenters with death and exile, Luther said of the Anabaptists, "Let the sword exercise its rights over them." The champions of liberty in Germany were not the Lutherans, but Baptists such as Balhasar Hubmaier, a learned man with a doctor of theology degree from the University of Ingolstadt. This great Baptist was hounded from city to city, until he was banished to Moravia where he became the leader of thousands who fled from the Zwinglian persecution and thousands of Moravian converts to Anabaptist views. He was burned at the stake by order of the Emperor in 1528, and three days later his wife, with a stone tied to her neck was thrown into the Danube by the Roman Catholic authorities. Throughout his career as an Anabaptist leader, Hubmaier insisted upon the separation of the Church and State, the authority of the Bible and the baptism of believers.

Notice: "Whom He foreknew." Now the word for "foreknow" is not the word for foreknowledge; it is not the fact that God foreknew everything about us, and He just decided that He was going to do something, because He knew something about us—it isn't that word. Rather, beloved, the word for "foreknow" has to do with the word for physical conception. You read that "Cain knew his wife and she conceived." Brethren, the word for "foreknow" in Romans 8 is that before the foundation of the world, God foreknew or conceived a certain group of Adam's race. You can call them an "elect remnant" if you want to—it makes no difference to me what the term may be that is used—but there was an elect remnant; there was a group whom He foreknew, in the sense of conception, before the foundation of the world.

This text also says that those that He foreknew, them He also did "predestinate." Now notice,

beloved, it doesn't say part of them but *them* whom He foreknew. He also did "predestinate," and those whom He predestinated, *them* He also "called." Brethren, it doesn't say that a part of them or a few of them, but *whom* He predestinated, *them* He also called and *whom* He called, *them* He justified. It doesn't say that He called a few, and they said, "No, we are not going to be saved." It doesn't say that He called a few, and they said, "No, we are going to stay home; we don't want salvation." It doesn't say that He called a few, and some preacher said, "Now the Lord is trying to save you; God is doing the best He can, but you just won't let Him save you." But, **WHOM THE LORD CALLED, HE JUSTIFIED.** And then it says that "Whom he justified, *them* He also glorified."

Brother, He is not going to lose a single one of them. Everyone that is saved and justified here in time, is going to be glorified out yonder in eternity. There is not one of God's sheep that will fail to get to Heaven. Everyone, my brother, whom He foreknew before the foundation of the world, is going to be glorified out yonder in eternity to come. So that from eternity past, to eternity to come, our experience, beloved, is one of Sovereign grace in every particular. You never would have been foreknown, you never would have been predestinated, you never would have been called, you never would have been justified, and you

In 1535 Charles V issued an edict ordering rebaptizers in the Netherlands to be put to by fire. During the next eleven years 30,000 tists were put to death.

Religious freedom in England did not originate with the Episcopalians or Presbyterians but Baptists, such as, Thomas Helwys, John M. and their followers who organized the first Baptist Church in 1612 and began to spread there the principles of liberty.

Our own country is not exempt from the of persecuting the Baptists. When nine of thirteen colonies had state-supported churches hundreds of Baptists were jailed or beaten in streets.

On June 4, 1768, the sheriff of Spotsylvania County, Virginia, arrested Lewis Craig, John Ler, James Childs, James Reed and William. The prosecutor charged them with being disturbers of the peace, alleging, "They cannot meet upon the road, but they must ram a test of Scripture down his throat." They were kept in prison in Fredericksburg forty-three days, quoting the Word of God.

In 1773, Jeremiah Moore was arrested for preaching and was told by the judge, "You shall jail until you rot." Patrick Henry was brought to Alexandria to defend Moore, and in a great passionate speech said, "Great God, gentlemen man in prison for preaching the Gospel of Son of God." Moore was later released.

Many others like Obadiah Holmes were strung to the waist and beaten, it is said, "Until blood ran down his body and then his legs his shoes overflowed." For days Holmes not rest except upon his knees and elbows, not to let his body touch the bed.

Roger Williams, under the Baptist banner banished from Plymouth Colony in 1638. He fled into the wilderness where he purchased land from the Indians and together with a band of settlers from Massachusetts, they established the first government on earth where there was absolute political and religious freedom. They saved the place Providence.

Baptist John Leland became a friend of Jefferson and James Madison, enlisting their support in his fight for religious freedom. He strengthened their own convictions, Leland did not become a member of the Virginia Convention called to ratify the United States Constitution, to force Baptist views of freedom upon the document. He was opposed in the General County election by James Madison. He lost the election won, but recognized in Madison a more persuasive political voice. So the two went to a place that is now known as the Leland-son State Park. There, Madison agreed to introduce an Amendment to the Constitution for separation of Church and State, if Leland would withdraw. Leland withdrew. Today, the Amendment in the Bill of Rights guarantees citizens of the United States freedom of religion.

Now you know why I am proud to be a Baptist. You should be proud to be a Baptist, and I must earnestly guard our principles which have been purchased by the blood of martyrs. Efforts are being made to violate some of our principles today. You should have firm convictions concerning the things that have made Baptists great, and stand for those things, what the cost may be.

never would be glorified if they were not the Lord God who chose them in him before the foundation of the world.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Ephesians 1:4

Now, brethren, when do you make choice? Before the foundation of the world! I do not wonder how old this world is. Scripture says that it is thousands and millions and billions of years old. I personally prefer to believe that it is about six thousand years old. Irregardless, I know that my brother, I am older than the foundation in the mind of Almighty God, for it says that "He chose us in him before the foundation of the world."

I sat here tonight and at these stones that have been placed here within this world. I couldn't help noticing the beauty—the intrinsic beauty—each of these rocks that are Brethren, I don't know where these rocks came from; (Continued on page 5, column 1)

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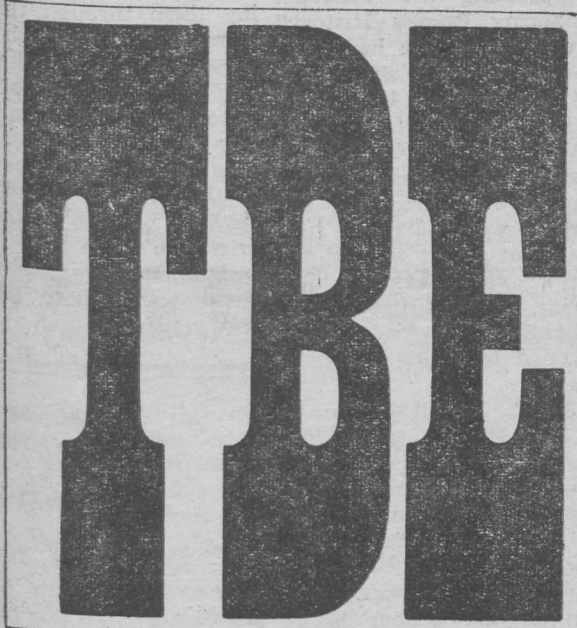
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"Election and Missions"

(Continued from page four)

Now how old these rocks are; I will assure you of one thing, before God ever made one of these rocks, He chose every person in Christ Jesus that is saved tonight, prior to the foundation of the world. I will assure you tonight, my brother, that before there had ever been one rock laid down, before God had ever sprinkled one bit of dirt over these rocks, before ever one single violet had ever peeped from beneath the sod in the early morningtime; before, beloved, there had been one single hardy sunflower grown to maturity to nod its head in the fall of the day, my God had already chosen you and me in Christ Jesus before the foundation of the world. Read, brethren, in the Bible about the time when the angels appeared their hands and sang for joy. I don't know when it was, but I can tell you this, that before ever the melody of a seraph was heard, before the solemnity of silence was broken by the song of an angel, before ever, beloved, those angels clapped their hands for joy, when they saw the creation of Almighty God — before that had taken place, my brother, you and I were already chosen of God in Christ Jesus — before we were chosen of Him before the foundation of the world.

As I rode along yesterday, driving to this Conference, I noticed after time the hills and rock cliffs off in the distance. Many times as I was riding along, I would say to myself, "I wonder how old those rock cliffs are? I wonder how old those hills are? I wonder how old this world is?" I don't know, beloved, but I know that I tonight in Christ Jesus am older than creation, because I was chosen of God in Christ before the foundation of the world.

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"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the BEGINNING CHOSEN you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." —II Thess. 2:13, 14.

When did He do it, beloved? It says here that He hath chosen us from the beginning. I don't know when the beginning was, but I know this, that from the beginning, God chose every saved man and woman that are in this house tonight. God did not save us then, but He chose us unto salvation in time in the Lord Jesus Christ, through the work of the Holy Spirit and a belief of the truth.

OBJECTIONS

But somebody will say to me tonight, "But, Brother Gilpin, doesn't the Bible contradict itself in this respect?" No, beloved, I think not. In II Peter 3:9 we read:

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

The objector might say, "Now, doesn't that passage of Scripture tell us that the Lord wants everybody to be saved and that He is willing that everybody shall be saved, and He is not willing that anybody should perish?"

Well, beloved, let's see the crowd to whom the apostle was writing. In I Peter 1:2, he is writing to a crowd whom he says are:

"Elect according to the foreknowledge of God the Father."

Now, beloved, that is the crowd to whom he was writing in I Peter. How about II Peter? In II Peter 3:1 he says:

"This second epistle, beloved, I now write unto you."

So this second epistle is written to the same crowd that this first epistle is written to. And the first epistle was written to the crowd whom he says were "elect according to the foreknowledge of God." Now, beloved, if they were elect according to the foreknowledge of God, when he says that God is "not willing that any should perish, but that all should come to repentance," He means that He is not willing that any of the elect should perish.

Ah, brethren, this thrills my soul; this is a glorious doctrine! But somebody might say, "But, Brother Gilpin, doesn't the Bible say 'whosoever will'?" Surely it does, and, brethren, I am perfectly willing for any man to turn to Jesus Christ who will do so. But, my brother, no man will

ANXIETY

By ARTHUR W. PINK (Now in Mansions Above)

In nothing be anxious" (Phil. 4:6. R. V.). Worrying is as definitely forbidden as theft. This needs to be carefully pondered and definitely realized by us, so that we do not excuse it as an innocent "infirmity." The more we are convicted of the sinfulness of anxiety, the sooner are we likely to perceive that it is most dishonouring to God, and "strive against" (Heb. 12:4) it. But how are we to "strive against" it?

First, by begging the Holy Spirit to grant us a deeper conviction of its enormity.

Second, by making it a subject of special and earnest prayer, that we may be delivered from this evil.

Third, by watching its beginnings, and as soon as we are conscious of harassment of mind, as soon as we detect the unbelieving thought, lift up our heart to God and ask Him for deliverance from it.

The best antidote for anxiety is frequent meditation upon God's goodness, power and sufficiency. When the saint can confidently realize "The Lord is my Shepherd," he must draw the conclusion, "I shall not want!" Immediately following our exhortation is, "but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Nothing is too big and nothing is too little to spread before and cast upon the Lord. The "with thanksgiving" is most important, yet it is the point at which we most fail. It means that before we receive God's answer, we thank Him for the same: it is the confidence of the child expecting his Father to be gracious.

turn to Jesus Christ unaided by the Holy Spirit of God. Jesus said:

"No man can come to me, except the Father which hath sent me draw him." —John 6:44.

My brother, you talk about "whosoever will." Well, nobody, will ever "will" to turn to God, if the Holy Spirit of God does not draw that individual to Jesus, Christ. Suppose I illustrate it in this manner:

I stand here tonight, and I look at an open door. Over the top of that door, I see a sign that says, "Whosoever will may en-

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Till at length he entered in,
Soon to taste the bitter folly
Of his tampering with sin.

Time is flying;—be decided!
Follow fully; be sincere;
For the Master be whole-hearted,
Be His earnest follower here;
Then,—if thou would'st be a borderer,
Live on Heaven's bright borderland,
Shedding forth its light and glory,
Valiant for the Master stand.

"Lukewarm!" neither cold nor fervent,
Nauseous to the Master, too;
Oh, 'tis sad to be a borderer
All one's earthly journey through;
Just to know the love,—and slight it;
Own the cross,—yet pass it by;
While the heart, to nature clinging,
Robs itself eternally!

"Cold nor hot,"—how deep the echo!
"Cold nor hot," — how sad the tone!
Angels weeping, saints lamenting,
For life's warmth and vigor gone.
Oh, awake! ye listless borderers!
Turn this mourning into praise;
Henceforth, all your spirit's fervor
Spend in Wisdom's Heavenly ways!

ALBERT MIDLANE.

ter!" Now, brother, the door is open! It is a broad invitation! I stand outside, and I read it, and I am thus invited to enter. "Whosoever will may enter!" I walk in, and when I get on the inside, I turn around and look up over that door, and I see another inscription. What does it say? "Elect according to the foreknowledge of God the Father." Brother, I see the truth now. When I was on the outside, the message to me was "whosoever will." And when I got on the inside, I realize that the reason I ever willed, was that I was one of those who were the elect of God before the foundation of the world.

Ah, brother, listen! Someone that is here tonight will say, "But, Brother Gilpin, why preach the gospel if the Lord has elected men to salvation?" I'll tell you why I preach it, beloved. It is because the Lord called me to preach, and told me to preach it, and He gives commission after commission in this Bible to preach it, and He has said furthermore, that He has ordained by the foolishness of preaching to save those that believe. Listen:

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the FOOLISHNESS OF PREACHING to save them that believe." —I Corinthians 1:21.

There is an abundance of reasons why I ought to preach the Word of God. I don't know who the elect are. I have no idea in this world as to who they may be. As I look out before me at an audience, I say: there might be some of God's elect here. My business is to give the Word of God to everybody, and it is God's business to save by the foolishness of preaching those that shall believe.

But somebody says, "But, Bro. Gilpin, I just don't understand it; it is beyond me." Well, let me let you in on a little secret, brother, if you could understand the doctrine of election, and all the rest of the doctrines of God's Word, you would be just as big as God Himself. If you could understand everything about the doctrine of election and everything about the Bible, brother, you would just be as big as God right here in this world—that is, if you could understand it all.

Brethren, listen, there are a lot of things that you don't under-

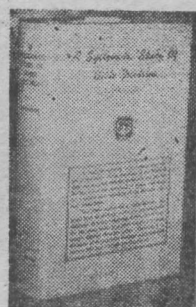
stand, that you take for granted every day. You don't understand for the life of you, brethren, how it is that the sun and the moon and the stars and the constellations move about in the heavens from day to day, and never strike together, and never have a collision. You don't understand it, but you know that it is a fact.

Can you tell me how it is that you can put a sheep and a hog and a cow and a goose, in the same field, and let them eat grass out of the pasture — the same kind of grass — and on the back of the goose, that grass will produce feathers. On the back of the cow, it will produce hair. On the back of that hog, it will produce bristles. And on the back of that sheep, it will produce wool. Can you tell me how it is that grass out of the same pasture produces something different in each case? I don't understand it, beloved, but I know that it is a fact, just the same.

Can you tell me how it is, beloved, that a red cow can eat green grass and give blue milk and yellow butter? I don't know why, but I know that it is a fact just the same. Can you explain to me tonight, brother, the procreation of human life? Can you tell me how it is that life is conceived—how that life is germinated—and how that children are ultimately born? Can you explain this to me? Oh, I say to you tonight, my brother, my sister, be-

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"FIFTY YEARS IN THE CHURCH OF ROME"—

More Revelations As To Rome's Departure From God

By CHARLES CHINIQUY

Selections by L. E. Jarrell
Lordsburg, New Mexico

The grand dinner previously described had its natural results. Several of the guests were hardly home, when they complained of various kinds of sickness, and none was so severely punished as my friend Paquette. He requested the Bishop of Quebec to allow me to go to his help, which I did to the end of May when I received the following letter:

Charlesborough, May 25, 1834

Rev. Mr. C. Chiniquy

My Dear Sir:

My Lord Panet has again chosen me, this year, to accompany him in his episcopal visit. — Please come as soon as possible — that I may tell you many things which will make your ministry more easy. — His lordship, when you pass through Quebec — will give you all the powers you want to administer my parish, as if you were its curate during my absence.

Your devoted brother priest
Antoine Bedard.

Mr. Bedard was as exact as Mr. Perras in confessing once, and some times twice, a week; and, rather than fail in that humiliating act, they both, in the absence of their common confessors, and much against my feelings, several times humbly knelt at my youthful feet to confess to me.

These two remarkable men had the same views about the immorality and the want of religion of the greater part of the priests. Both have told me in their confidential conversations, things about the secret lives of the clergy which would not be believed were I to publish them; and both repeatedly said that auricular confession was the daily source of unspeakable depravities between the confessors and their female as well as male penitents; but neither of them had sufficient light to conclude from those deeds of depravity that auricular confession was a diabolical institution. They both sincerely believed as I did then, that the institution was good, necessary and divine, and that it was a source of perdition to so many priests only on account of their want of faith and piety; and principally from their neglect of prayers to the Virgin Mary.

They did not give me those

terrible details with a spirit of criticism against our weak brethren. Their intention was to warn me against the dangers which were as great for me as for others. They both invariably finished those confidences by inviting me more and more to pray constantly to the mother of God, the blessed Virgin Mary, and to watch over myself, and avoid remaining alone with a female penitent; advising me also to treat my own body as my most dangerous enemy, by reducing it into subjection to the law, and crucifying it day and night.

Mr. Bedard had accompanied the Bishop of Quebec in his episcopal visits during many years, and had seen with his eyes the unmentionable plague, which was then, as it is now, devouring the very vitals of the church of Rome. He very seldom spoke to me of those things without shedding tears of compassion over the guilty priests. My heart and my soul were also filled with an unspeakable sadness when hearing the details of such iniquities. I also felt struck with terror lest I might perish and fall myself, into the same bottomless abyss.

One day I told him what Mr. Perras had revealed to me about the distress of Bishop Plessis, when he had found that only three priests besides Mr. Perras believed in God, in his immense diocese. I asked him if there was not some exaggeration in this report. He answered, after a profound sigh: "My dear young friend: the angel could not find ten just men in Sodom—my fear is that they would not find more among our priests! The more you advance in age, the more you will see that awful truth—Ah! let those who stand fear, lest they fall!"

After these last words he burst into tears, and went to the church to pray at the feet of his wafer god!

The revelations which I received from those worthy priests did not in any way shake my faith in my Church. She even became dearer to me; just as a dear mother gains in the affection and devotedness of a dutiful son as her trials and afflictions increase. It seemed to me that after this knowledge it was my duty to do more than I had ever done to show my unreserved devotedness, respect and love to my holy and dear mother, the Church of Rome, out of which (I believed then) there was no salvation. These revelations be-

came to me, in the good providence of God, like the light-house raised on the hidden and dreadful rocks of the sea, to warn the pilot during the dark hours of the night to keep at a distance, if he does not want to perish.

Though these two priests professed to have a most profound love and respect for the Holy Scriptures, they gave very little time to their study, and both several times rebuked me for passing too many hours in their perusal; and repeatedly warned me against the habit of constantly appealing to them against certain practices and teachings of our theologians. As good Roman Catholic priests they had no right to go to the Holy Scriptures alone to know what "the Lord saith!" The traditions of the Church were their fountain of science and light! Both of them often distressed me with the facility with which they buried out of view, under dark clouds of their traditions, the clearest texts of Holy Scriptures which I used to quote in defense of my position in our conversations and debates.

They both, with an equal zeal, and unfortunately with too much success, persuaded me that it was right for the Church to ask me to swear that I would never interpret the Holy Scriptures, except according to the unanimous consent of the Holy Fathers. But when I showed them that the Holy Fathers had never been unanimous in anything except in differing from one another on almost every subject they had treated; when I demonstrated by our Church historians that some Holy Fathers had very different views from ours on many subjects, they never answered my questions except by silencing me by the text: "If he does not hear the Church let him be as a heathen or a publican," and by giving me long lectures on the danger of pride and self-confidence.

Mr. Bedard had many opportunities of giving me his views about submission which an inferior owes to his superiors. He was of one mind with Mr. Perras and all the theologians who had treated that subject. They both taught me that the inferior must blindly obey his superior, just as the stick must obey the hand

SCIENCE AND THE BIBLE

The following books are especially valuable to High school and college students who are confronted with the vagaries of unbelieving infidels who try to discredit the Bible by unfounded evolutionary and geological theories.

THE FLOOD by Alfred Rehwinkel (\$1.95). This book solidly supports the teaching of the Bible as to the origin of man and disproves the claims of those who argue that the world is millions of years old.

WHY WE BELIEVE IN CREATION AND NOT EVOLUTION by J. Fred Meldau (\$3.75). The arguments presented in this book are so numerous, factual and logical that evolution literally crumbles into rank foolishness.

THE GENESIS FLOOD by H. M. Morris and J. C. Whitcomb, Jr. (\$8.95). This work is somewhat more technical than the volume by Rehwinkel and is highly recommended by numerous scientific minds.

WONDERS OF PROPHECY by John Urquhart (\$2.50). This book is certainly faith-strengthening. It shows the minute fulfillment of several prophecies that have already come to pass exactly as stated. Who can question the Divine origin and absolute validity of the Bible, in view of such minute fulfillment of prophetic utterances?

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Would You Like To See Our Message On Rome As Tract?

Since printing our message, "Remembering Rome's History" a few weeks ago, we have had a number of brethren write, asking that this be put in tract form.

Bro. E. G. Cook of Birmingham, Alabama writes, "I don't recall ever having designated a contribution to your work, but this time I would like to suggest that you use it toward the printing of your sermon, 'Remembering Rome's History,' in tract form. I wish I could present a copy of it to every family in America."

Bro. L. E. Jarrell of Lordsburg, New Mexico says, "You have written what I wanted to see in print by a man of today in your message 'Remembering Rome's History.' You mention the very hideous facts of Rome's history just like I have found them in all the history books. You state that you believe you were destined for this hour. May God bless you. I believe it too. I wish every Baptist in name would read this message that they might see why you are willing to help the imposter, Pope John XXIII remember the history of Romanism. May it please God to keep you here a long time."

I don't know of anything I would rather do than print this

which holds it; assuring me at the same time that the inferior was not responsible for the errors he commits when obeying his legitimate superior.

Mr. Bedard and Mr. Perras had a great love for their Saviour, Jesus; but the Jesus Christ whom they loved and respected and adored was not the Christ of the Gospel, but the Christ of the Church of Rome.

Mr. Perras and Mr. Bedard had a great fear, as well as a sincere love for their god, while yet they professed to make him every morning by the act of consecration. They also most sincerely believed and preached that idolatry was one of the greatest crimes a man could commit, but they themselves were every day worshipping an idol of their own creating. They were forced by their church to renew the awful iniquity of Aaron, with this difference only, that while Aaron made his gods of melted gold, and moulded them into the figure of a calf, they made theirs with flour, baked between two heated and well polished irons, and in the form of a crucified man.

When Aaron spoke of his golden calf to the people, he said: "These are thy gods, O Israel, which brought thee out of the land of Egypt." So likewise Mr. Bedard and Mr. Perras, showing the wafer to the deluded people, said: "Ecce agnus Dei qui tollit peccata mundi!" ("Behold the Lamb of God which taketh away the sins of the world!") These two sincere and honest priests placed the utmost confidence also in relics and scapularies. I have heard both say that no fatal accident could happen to one who had a scapular on his breast—no sudden death would overtake a man who was faithful in keeping those blessed scapularies about his person. Both of them, nevertheless, died suddenly, and that too of the saddest of deaths. Mr. Bedard dropped dead on the 19th of May, 1837, at a great dinner given to his friends. He was in the act of swallowing a glass of that drink which God says: "Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder." The Rev. Perras, sad to say, became a lunatic in 1845, and died on the 29th of July, 1847, in a fit of delirium.

message in tract form. I would like to scatter it multiplied thousands if God permit me to do so. How let me remind you that it—and costs plenty to print and furnish the postage for ing them through the mail print a large enough supply these tracts to make it while would cost about \$1.00. It could be that someplace our readers there is some who might be interested in this tract to personally such a printing possible, might be there are several individuals. We shall see how the Lord may in this respect.

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Not Education God's Call Is

An education for a preacher, fine, and the more of it the better if he knows how to use it. baccalaureate requirement for entering the ministry is not a requirement of the New Testament. William Carey and Bunyan and Charles Spurgeon were not college graduates though two of them built up great churches. John A. Broadus was not a nary man, but he helped to build up one. J. B. Jeter, perhaps the greatest Baptist of his day, was one of the greatest editors of the Baptist. Some of the best men have had, and a college man. Somebody says, "Ellis Fuller, 'Wouldn't it been fine if Truett had been a seminary man?' Fuller wisely replied, 'Yes, it would have been for the seminary.'" B. H. never went to college, but he knew more than two or three college professors. Some of the best students at Louisville were there were not college men. —L. E. Burton.

This money is for the publication of the wonderful TEE. I wish it were more. I can not send any more just now. I do pray for the good of the paper and its staff.

—Mrs. James Booker

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DIET DEFICIENCY



Use Our "Salvation" Paper With Compassionate Heart

We have been urging you to support our new paper, SALVATION, to lost souls. We still do. We believe God is going to bless and use it, and supply its every need.

But we won't you to remember this fact, as you use this paper: can never replace the concern of a compassionate witnessing of a burdened Christian. We believe God blesses His Word through His servants being burned by His Spirit to such an extent that they will witness and pray for God to bless. A heavy heart for the cause of the Gospel for the souls of men must accompany your witnessing. You can't produce this yourself, but you can certainly ask God to take your heart to be this way. We want you to use our new paper as a supplement to witness-

ing. Don't use it in an ashamed, underhand manner. Don't be ashamed to let others know that you are trusting Christ and are interested in their coming to a knowledge of Him. Give a lost man a copy of SALVATION, ask him if he knows the Lord, and ask him if you may send him this paper free of charge to him. Expend yourself as best you can in witnessing of the Gospel, then follow it up with this paper and repeated witnessing as God leads.

Nothing can replace the compassionate heart. John had it; Christ had it; Peter had it; Paul had it; Bunyan had it; Spurgeon had it; we — to some degree — ought to have it! We ought to ask God for a greater compassion, a greater love for the Gospel cause!

Election and Missions"

continued on page 5, column 1)
you start talking to me about the fact that you won't believe in election, because you can't understand it, you had better start out of all saying that you are going to believe anything out life because you don't understand it. And if you do, it will certainly mean that you won't believe but mighty little.

But somebody says, "But, Bro. Gilpin, why should God do it?" Well, I ask you: why shouldn't He do so? If I am going to build a house, wouldn't it be the best of wisdom for me to have the plans before I start that house? I ask you tonight, brother, am I going to build a house, wouldn't it be wisdom for me to have some plans before I start building?

Somebody says, "Why, this is fatalism!" No, no, beloved, if I want to build a house without a blueprint, that is fatalism. But, when I start to build a house and have plans, that is not fatalism. That is just going according to the blueprint. And be-cause, when God Almighty, be-fore the foundation of the world, chose an elect number unto sal-vation in Christ Jesus through preaching of the Word of God, and the effectual call of the Spirit, that is not fatalism. It is just Almighty God's draw-ing up some plans that He is going to work by.

I would like to answer another question. Here is someone who says, "But, Brother Gilpin, doesn't make God so unjust?" Listen, brother, how did you ever get it into your mind that salvation is based on justice, anyway? I want to tell you tonight, beloved, that you got justice, the last one you would spend your eternity in a Devil's Hell!

Brethren, I thank God tonight my salvation is not based on justice. A few years ago, I was a young preacher who was a member of the church of which I was then pastor, by the name of Justice—Brother Roscoe Jus-tice—a young preacher. I sent him in the country to preach one

day. I told him a certain house to which he was to go; he went to that house and knocked, and told them that I had sent him out to that church to preach on the weekend, in answer to their re-quest to me for a preacher. When he said, "My name is Justice," the man said, "Man, go back to town; we don't want justice out here; we want the grace of God!"

Brethren, that is exactly true with me. I don't want justice to-night; I want the grace of God. Stand up my brother, if you want justice tonight. I would like to see the color of the eyes of the man or woman in this house who would say, "I would like to meet God in justice." Brother, if you did, it would be a Devil's Hell for you.

THE COMMISSION

On the other hand, you say, "But, Brother Gilpin, do you believe in preaching the Gospel?" Some of my friends who read THE BAPTIST EXAMINER, will read something similar to what I have said to you tonight, and they will say, "That man's a Hardshell; he doesn't believe in preaching the gospel!" Well, let's just see.

In the gospel of Matthew, the Lord Jesus Christ gave a com-mission, and that commission, brethren, was given to His church. I make no apology when I say, brethren, that I believe in mis-sions that is carried on by a local Baptist church. I make no apolo-gy, brethren, when I say that I do not believe in mission boards in any wise at all! It makes no difference what kind they are; I just don't believe in mission boards! I believe, brethren, that our Lord gave the commission to His church. He said to this church:

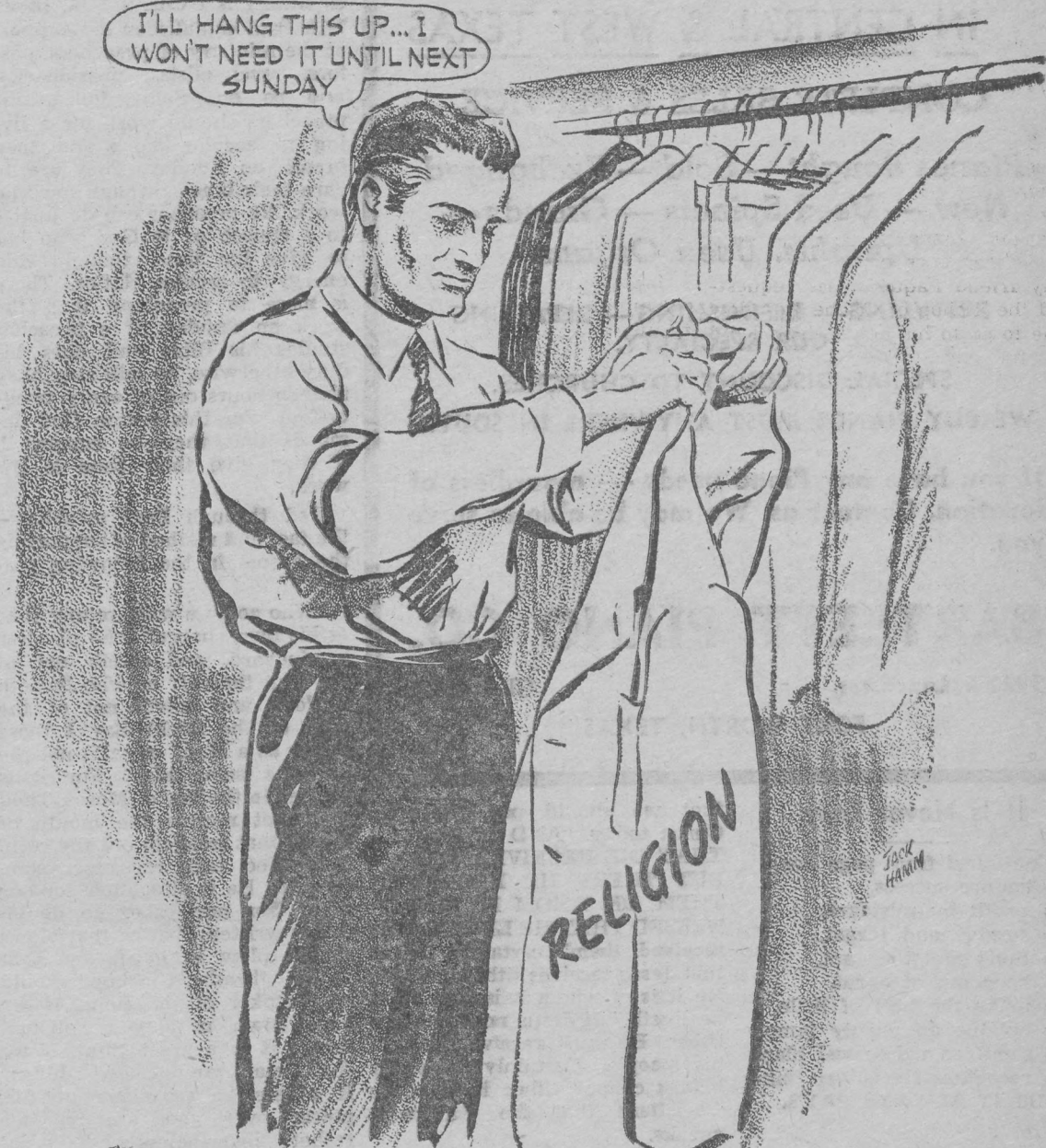
"All power is given unto me in heaven and in earth. Go ye there-fore, and teach all nations, bapt-izing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you, always, even unto the end of the world.—Matthew 28:18-20.

Brethren, to whom did He give that commission? He gave it to His church. He never gave it to the apostles as individuals be-cause if He had, the commission would have died when they did. He didn't give it to a mission board; He didn't give it to any association; He didn't give it to any convention; He didn't give it to anybody, my brother, but to a Baptist church. And if you are a member of a Baptist church, you ought to be carrying out this commission of the Lord Jesus Christ.

If your church isn't big enough to send out a missionary itself, you ought to do like I am doing, brethren. Being pastor of a little Baptist church, you ought to do as I am doing — help out a church that is able to carry on a great missionary program. Let your money go along to a bigger church, and let the two of you, or more, send out a missionary, but let it be done in the name of, and

FAR TOO MANY OF US

I'LL HANG THIS UP... I WON'T NEED IT UNTIL NEXT SUNDAY



"THE HYPOCRITE'S HOPE SHALL PERISH" — JOB 8:13

under the authority of, a local Baptist church.

Then you will find it in Acts when Jesus spoke His last words on earth, in that He said:

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be wit-nesses unto me both in Jerusalem, and in all Judea, and in Samaria, and UNTO THE UTTERMOST PART OF THE EARTH."—Acts 1:8.

To whom was He speaking, brother? To the same group to whom He spoke in the 28th chap-ter of the gospel of Matthew—to His church.

I will tell you, my brother, I believe in missions. And I not only believe in it, brethren, I also practice it. The church of which I am pastor, if they were here, would vouchsafe for the fact that we are a Missionary Baptist church. Will you allow me to take just a few moments time for a little personality?

I am pastor, beloved, of a very, very small church. Somebody said this afternoon that he was pastor of 700. Well, I am not. I am pastor of a church that has 34 members, including myself. We organized it a little over one year ago. We have good fellowship; in fact, we have wonderful fel-lowship. And you know, brethren, we have something else; we have some folk among these 34 members who love the Lord. We haven't anybody who is rich; we haven't anybody who is worth any more than Baptist preachers are, and certainly that isn't worth much. I was thinking this last week: I don't know where our little church gets all its money. I really don't know. Will you believe me, brethren: In addition to our local expenses, the church pays me a small salary as pastor, and Brother Bob a small salary as associate pastor. Then, since the 15th of March, our church of 34 members has contributed a little better than \$500 every month to missions.

Now, brethren, do I believe in missions? I say this with a feel-ing of reverence before God; I say it, beloved, with a feeling of deep humility before God, due to the fact that I have the honor of being pastor to such a group

of people. I ask you tonight, my brethren, to find for me a church anywhere that gives as much per capita to missions as our little church gives, and when you do, I will sit down and listen to him when he wants to object to my preaching the doc-trine of election.

I believe in election, and I be-lieve in missions. Brethren, God help me, and God help you to grasp this old Book—to take this old Book literally, and to go out and preach a Sovereign God. And brethren, if He is sovereign in salvation, He is also sovereign in His church; and He has a right to sovereignly tell us what to do in the realm of missions.

Years ago I broke with the Southern Baptist Convention. The corresponding secretary of mis-sions, in Kentucky, was then C. M. Thompson. He came to the Greenup Association when our church was a member of the as-sociation. Our church entertained the Association that year, and I said some things that led him to believe that I wasn't in sym-phony with the Southern Baptist Convention. And I am not, brethren, nor with any other board, or any association—I am just not in sympathy with anything other than a local Baptist church. C. M. Thompson came there, and he suspected that I was out of fel-lowship with the Convention. He called me off to one side, and I was just a little fellow—I only weighed about 128 pounds; I have come to the front a lot since then. He was an elderly gray-haired man whereas I was just a 23-year-old boy; he called me off to one side and put his arm around me in a fatherly manner, and he said, "Brother Gilpin, I have ob-served you here during this As-sociational meeting. I have great hopes for you, my boy!" There was genuine affection in his voice. Why, beloved, I can feel the sugar running down my neck right now; he loved me so. And he said, "Brother Gilpin, there are some things about the Con-vention that I don't like either, and I believe in fighting them!"

I have been going to Kentucky associations for a long time, and the only thing that I ever saw him fight about, was back during

the depression — he fought like a tiger when they started to cut his salary from \$5000 to \$4000. That was the only thing that I ever heard him fight about. He said, "I believe in staying in and fighting, and I am going to do so, and I want you to do it! If you will, I will make you a prophecy, that within the next ten years, you will be the most out-standing preacher in Kentucky."

I didn't take his advice; I got out. I tell you, though, beloved, that he did tell the truth. When he said that he would offer a prophecy that I would be the most outstanding preacher in Kentucky, he told the truth. I am the most outstanding preacher in Kentucky: I am standing on the outside of the whole "shebang." And I haven't a bit of use in this world for any mission board. When I turned my back on the Southern Baptist Convention with all of its paraphernalia, beloved, I was through with mission boards.

I say to you tonight, beloved, that I believe in a mission work where the work is carried on by a local church. And I am glad to have a part in supporting that kind of a work; it's a joy for me to do so. I would surely urge all my friends to join in the mission program of our church.

May God bless you!

JEHOVAH OF THE WATCHTOWER



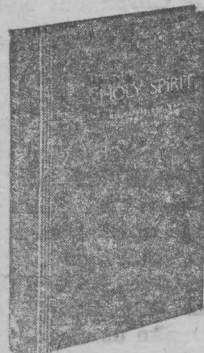
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It Is Never Easy

(Continued from page one)

To endure success,
To profit by mistakes,
To forgive and forget,
To think and then act,
To keep out of a rut,
To make the best of little,
To subdue an unruly temper,
To shoulder a deserved blame,
To recognize the silver lining,
BUT IT ALWAYS PAYS.



Tithing

(Continued from page one)

Melchizedec, He is superior to the Levitical priesthood and should receive tithes of all; of those represented by Abraham—Christians.

The other argument is that we should pay tithes to Christ as Abraham paid tithes to Melchizedec. "Melchizedec is a type of Christ in three ways: first, in his person, combining the kingly and the priestly offices; second, a type of Christ in his names, combining righteousness and peace, for Melchizedec itself means 'King of righteousness,' and 'Salem' means 'peace;' and third, a type of Christ in that he pronounced blessing on Abraham and brought forth bread and wine, the memorials of His death."—A. W. Pink. Abraham is also a typical character. He represents the believer, the saint, the faithful (see Rom. 4:16).

Thus we see in the incident of Gen. 14:18-20 that Abraham, our type, paid tithes to Melchizedec, Christ's type. (And remember this occurred long before the law was given to Moses). The writer of Hebrews argues that this typology and incident proves

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that we should pay tithes to Christ today. "AND HERE MEN THAT DIE RECEIVED TITHES; BUT THERE HE RECEIVETH THEM OF WHOM IT IS WITNESSED THAT HE LIVETH. "He received them" certainly means that Jesus receives tithes now, for He it is of whom it is said "that he liveth." If Jesus now receives tithes, He must receive them of his people. Certainly heavenly beings cannot tithe; it is of us Christians that the passage speaks.

Let me remind those who want to hold on to their money and give it to Jesus at some future time that He is to receive our tithes now. Some folk must plan to give the Lord His tithe—His tenth—when they get to Heaven for they give Him none of it now. I remember a story of a fellow who must have had this idea. An usher of a certain church was taking an offering. Coming to a pronounced "tight-wad," he said, "Do you have any money which you would like to give to the Lord?" The sharp reply was, "Yes, but I will hand it to him myself. I guess I will see Him about as soon as you will."

But we cannot pay the Lord our tithe when we see Him. When He comes it will be to judge us for the way we have exercised

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Lead To Sin
The Perseverance of the Saints
Providence
Providence—As Seen in the Book of
Esther
Resurrection With Christ

our stewardship—given our tithe.

I Cor. 9:7-12

Another Scripture which teaches tithing is I Cor. 9:7-14. In vs. 7-12 Paul establishes the support of the ministry of preachers, pastors, evangelists, missionaries, and so on. Some folk think preachers should work for a living at secular work and then preach on Sunday. They are to earn their bread through spiritual work. No preacher can do justice to a church or to God who has to give his time, thought and energy to secular duties. There is more to preaching than the work on Sunday. If a preacher studies his Bible and does his duty otherwise, he will stay busy sixteen hours out of every twenty-four. For this reason God demands that they be supported, if they give their time to His work.

God through Paul establishes the fact and method of supporting the gospel in the following passage:

"Who goeth a warfare any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a Man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen. Or saith He it altogether for our sake? For our sake, no doubt, this is written; that he that plows should plow in hope; and that he that thresheth in hope should be partaker of this hope. If we have sown unto you spiritual things it is a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffered all things, lest we should hinder the gospel of Christ" (I Cor. 9:7-12).

After Paul established the fact that God expects those who preach the gospel to be supported, he gives the method that their God hath ordained for their support. It is the same method as that of the Old Testament. "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers of the altar? EVEN SO (in the same way or manner) HATH THE LORD ordained that they which preach the gospel should live of the gospel" (I Cor. 9:13, 14). This plainly says that the New Testament preacher, and worship, is to be supported in the same way as those in the Old Testament. This was the tithe as we have seen (Num. 18:20-22). The people tithed and thus supported the priests. "EVEN SO" are the people to tithe today in order that God's Word may go forth into the ends of the earth. God hath ORDAINED this way—tithing. Paul did not do it, nor any other man. God did it. Woe unto the church, and unto the person who will not carry out God's ordained plan.

I Cor. 16:1-2

Another New Testament Scripture teaching tithing is I Cor. 16:1, 2. The word tithe does not occur but it is certainly implied. "Now concerning the collection for the saints, as I have given ORDER TO THE CHURCHES of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

Paul says that the collection is to be given according to ORDER, not orders. This signifies a system; some definite proportion—the tithe. To "lay by" signifies a pre-determined act, rather than a spontaneous impulse on the spur of the moment. It is laying by according to purpose and method. "As God hath prospered is certainly a definite proportion. It is in proportion to one's income. If every one gives as God prospers, all will give the same proportion of their income. God wants the same proportion of their income. God wants this to

be true. We learn in I Cor. 8:14 that the giving of Christians is to be by "an equality." This means all the same proportion. What proportion are we to give? The tithe is the part God everywhere demands. Certainly it is what Paul meant in saying "as God hath prospered you."

Need I give any other Scriptures proving that the New Testament teaches tithing—that Christians under grace should tithe? Those which we have examined teach it so clearly and definitely that I cannot see how any honest person can say that we are not to tithe.

Other Arguments

Aside from the Scriptures we have given, there are a number of logical, common-sense arguments in favor of the tithe. Let us consider one or two of them.

Why should the dispensation of Grace cancel the tithe when it makes the tithe more needed than ever before? The Jews had only their local and national worship to support, while under Grace our mission is world-wide (See Matt. 28:18-20). Do we not need more money to send messengers all over the world than the Jews needed to keep them in their own locality? Certainly the tithe is needed and demanded today.

Then why should we suppose that Christ cancelled the age-long principle of one-tenth of our money being holy unto God?

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Sunday—8:15 A. M.

Again, is it reasonable that God would make definite demands on us concerning our time, etc., but leave us to our "whims" as to our money? Would He leave us without a definite revelation concerning our duty on a matter so vital to us as our own possessions? How could we know we had given Him His part of our earnings except that He tells us what His part is? A right answer to this question forces us to the conclusion that some definite proportion of our money is required—the tenth.



Depravity

(Continued from page two)

truth is that the inward man is renewed, that is the spirit, but the fleshly nature still remains. The old man, the Adamic nature, is not fully eradicated. The flesh itself is still depraved and corrupt. By the flesh, we mean that sin still has its seat in the body. Paul, perhaps the greatest example of grace we have, says: "I know that in me (that is, in my flesh) dwelleth no good thing." Rom. 7:18.

He wanted to do God's will and please Him, but found himself greatly hampered by the flesh. Hear his plaintive cry: "O

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MOUNTAIN MUSINGS

By SIMON MUSE



Some of these h'ar Holy Rollers up in these h'ar hills duz more rollin' than they is. Winn Furthermore, they gossip much 'bout fokes that I wish would talk in them thar unk tongue on th' outside uf chesta like they sez they do on th' ins' hew.

Abraham Yelverton is a nuf Bible stewdint. You fool'm up airy way in th' on no Bible doctrine. I over him an' Oswald Crabtree talv 'bout some verses an' Oswald 'How duz ye harmonize verse with another verse' (I gits jest now which verses wuz talkin' 'bout). Ol Ab nered by say'n: "What you to do Oswald is to git straight th' first verse an' then you'll that thar ain't been no need me harmonizing them two ses; they ain't never had a fa out."

Sometimes Christians gits an' lets the flesh have its bit too much. One uf my frised to me jest t'uther day, goin' to give ol so-in-so a p of my mind." My reply w "That'll be jest fine, but be you gives him th' best pie that is, th' Christian s Course I've seed lots uf pe what didn't have a very big on that side an' if'n they'd much uf it they woodn't have much left.

(More Musings Next Week)

wretched man that I am! shall deliver me from the of this death?"

It was as though he chained to a putrid corpse, nauseating and distressing, knows of only one means of liverance: "I thank God thro Jesus Christ our Lord."

Conclusion

We are born in a state of and condemnation. We are wholly by grace without of any kind. After salvation must still look to God for liverance.

The only hope we have Jesus Christ. He died for those who believe, or shall lieve. Vile though we are, can make us clean. To those are freighted with despair their sins, we say: look to To the Christian who is distre by the multitude of his sins, cannot live as he would fof Lord, we say, "Look to Je He says, "My GRACE is cient for thee," even thee.