

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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What Sinners Have Through the Blood of the Saviour

The "blood of Christ" simply means the death of Christ. He shed His blood in death, dying for the sins of men. Read carefully what the Scripture reveals that a believing sinner has through Christ and His blood (death).

Remission of Sins

This is my blood of the new testament, which is shed for many for the **REMISSION** of sins—Matthew 26:28.

Without the shedding of blood there is no **REMISSION**—Hebrews 9:22.

To Him give all the prophets testimony, that through His name whosoever believeth in Him shall receive the **REMISSION** of sins—Acts 10:43.

Righteousness

Whom (Christ) God hath set forth to be a propitiation through faith in His blood, to declare His **RIGHTEOUSNESS** for the remission of sins that are past, through the forbearance of God—Romans 3:25.

For Christ is the end of the law for **RIGHTEOUSNESS** to every one that believeth—Romans 10:4.

Justification

Much more then, being now **JUSTIFIED** by His blood, we shall be saved from wrath through Him—Romans 5:9.

Redemption

In whom we have **REDEMPTION** through his blood, the forgiveness of sins, according to the riches of his grace—Ephesians 1:7.

Forasmuch as ye know that ye were not **redeemed** with corruptible things, such as silver and gold . . . but with the **precious blood of Christ**, as of a lamb without blemish and without spot—I Peter 1:18,19.

Forgiveness

In whom we have redemption through His blood, even the **FORGIVENESS** of sins—Colossians 1:14.

Be it known unto you therefore,

men and brethren, that through this man is preached unto you the **FORGIVENESS** of sins—Acts 13:38.

Cleansing From Sin

The blood of Jesus Christ His Son **CLEANSETH** us from all sin—I John 1:7.

Unto Him that loved us, and washed us from our sins in His own blood—Revelation 1:5.

Peace With God

And, having made **PEACE** through the blood of His cross, (Continued on page 8, column 5)

The Christian's Enemy

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

EDITOR'S NOTE: It was my joy and privilege to preach at Bro. Bronson's church on my western trip. The Lord is providing for Bro. Bronson and he will soon depart for the mission work in Korea.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:11-12.

I once heard a person remark that he was in doubt as to the actual existence of the Devil. "Don't you think," he said, "that it is just the meanness in people?" (Continued on page 7, col. 2)



C. W. BRONSON
Called to go to Korea

The Glory Of Sickness

By George Wells Arms

Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (John 11:4).

Louis E. Bisch, M. D., wrote an article entitled, "Turn Your Sickness Into An Asset."

"Any serious illness," says Dr. Bisch, "should be regarded as an opportunity to gather dividends and generate energies that mere health cannot possibly bestow."

He goes on to tell of Dr. Edward Livingston Trudeau, Eugene O'Neill, Florence Nightingale, and others whose sickness became a distinct turning point and blessing in their lives.

Our Lord, who takes us much more into the mystery of suffering, goes far deeper and declares that sickness may be for the glory of God. When they sent and told Him that His friend Lazarus was sick, what strange sympathy He gave! How unlike the kind of "get-well" card we would send. I wonder if Lazarus did not receive so much out of that experience, which thus enriched him, that he would not have given it up for anything in the world. At all

events, this is the word for you who are smitten with serious illness and temporarily laid aside, or enfolded in the sheepcote of shut-ins. These things may abound to His Glory. Further, they may be both for your enrichment of life and your joy.

In saying this, may I assure you that I am not speaking merely from theory, but out of a very personal experience that confirms to me the words of the Book. I have spent some 30 weeks, on different occasions, in hospitals as a patient with great suffering, having my life despaired of more than once. The longest period during which I was unable to carry on was ten months. It was a very bitter disappointment to be struck down in the prime of life and usefulness, with a family of little children; but it has become one of the richest experiences of my life. I would not now exchange it for a year of travel, nor anything else of which I can think. Like Jacob, I have suffered ever since from a physical handicap as a result, yet the most fruitful years of my ministry have been those since I was "touched

in the hollow of the thigh." May I mention, then, seven "Gloryings" that come to us through sickness, and that also abound to the glory of God.

The Glory Of Chastening

First of all, there is a distinct glory just in being chastened, "Whom the Lord loveth he chasteneth" (Hebrews 12:6). And if we are not chastened then we are "bastards, and not sons" (Hebrews 12:8). Neither is any chastening for the present joyous—whether from the hand of our earthly father or from the hand of our Heavenly Father.

We do well therefore to remember the chastening need not be punishment. Chastening is to refine and make better; punishment is to condemn and restrain. Moreover, sickness is not necessarily a result of our wrong doing. Concerning the blind man, it was our Lord Himself who said:

"Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:3).

The Psalmist learned this and (Continued on page 7, col. 4)

MINORITIES THAT WON

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won! When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight they were in an insignificant minority—but they won!

When Elijah prayed down fire from Heaven and put the prophets of Baal to shame, he was in a notable minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won!

When John the Baptist came preaching repentance, he was only "a voice" and lost his head—yet he won, receiving the Master's praise!

When Jesus Christ was crucified by the Roman soldiers, he was a conspicuous minority—but he won!—The Christian Witness

Some Of The Modern-Day Objections To Tithing

In a Series by E. J. Daniels

Many ignore all of the Scriptural and logical proof supporting the tithe, and object to it. Let me note some of their objections.

We have heard folk say, "I do not tithe BECAUSE I AM UNLAWFUL." They infer that tithing is only for those under the law of Sinai. We have seen that it

was practiced before this law was given. Also that the moral law, that of murder, adultery, stealing, keeping a day of wor-

ship, and tithing is as much in effect today as ever. It is true that "Christ is the end of the law for righteousness (for salvation) to every one that believeth" (Rom. 10:4). But He is not the end of the law as a standard for right living. "Do we then make void the law through faith? God forbid. Yea, we establish the law" (Rom. 10:4). But He is not the end of the statute book for our guidance. Salvation by Grace does not give us the liberty of disobedience but the liberty of (Continued on page 8, col. 2)

HOME AGAIN

By BOB L. ROSS

This is Friday, February 22. Brother James Crace and I arrived back in Ashland late Wednesday afternoon. I am still trying to get things "straightened out" so I can get back to my regular work. Mail, book orders, the SALVATION paper, the Sunday School lessons, the book catalog, income tax, book and other publications, and a lot of other items lie before me in the coming weeks. Pray for me and be patient as I try to get all these matters taken care of. My response to some of your letters and orders may be delayed, but eventually I hope to get everything taken care of. Really, I need some help—someone who can take dictation, take care of each of the mail, orders, stock books, etc. I'm praying the Lord supply a dedicated Christian who can help us and give me some time for other work. It's good to be back. We had a good trip and were greatly blessed. The story and pictures will appear in the next issue, Lord willing.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PAUL AS AN EVANGELIST"

NUMBER 38 IN THE "LIFE AND MINISTRY OF PAUL"

"These that have turned the world upside down are come hither also."—Acts 17:6

Acts 17 tells the story of an evangelistic meeting, or a crusade, that Paul held in the city of Thessalonica. I am not sure as to the exact length of time it lasted, but I do know that for three Sabbath days Paul reasoned with them out of the Scriptures. In view of the fact that he was there for three Sabbath days, I feel sure we can say that his evangelistic crusade, or missionary tour, in the city of Thessalonica lasted less than a month.

Of course Paul had the same experience here that he had every place else, in that he had

difficulties arise, to the extent that he had to flee out of the city. Even the man in whose home he had been staying, a man by the name of Jason, was arrested because he had harbored Paul and was taken before the rulers, and he himself had to give security. We would say in all probability that Jason was put under a peace bond because he had allowed Paul to stay within his home.

Now, beloved, as I say, this evangelistic campaign on the part of Paul in the city of Thessalonica lasted less than a month. We think that the average evangelist doesn't have time to do much preaching or teaching. In fact, I am sure in the majority

of cases, evangelists feel that all they can do is to present the Lord Jesus Christ as Saviour, and nothing more. I remember years ago when a man was holding a revival meeting in Huntington that he made the statement publicly that he wasn't there to preach the church, or any of the doctrines of the Bible, but he was there just to get people saved. He said that when he had gone, the pastors would interpret the church and the doctrines and the ordinances of the church unto the people that were saved.

I am satisfied that evangelist was not by himself. I am sure the majority of our modern evangelists take the position it (Continued on page 2, column 1)

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Life and Ministry of Paul

(Continued from page one)

is their business to preach Jesus in an attempt to get people convicted and converted. They therefore ignore the great truths and doctrines of the Word and only present the Lord Jesus Christ.

I have been very much impressed, and sadly so, the last few years, following the career of Mr. Graham. So far as I am personally concerned, I lost all interest in Billy when he was pastor in the city of Chicago, long before he ever became an evangelist. When he became pastor of a church in Chicago and dropped the name "Baptist," and no longer called it a Baptist church, but rather referred to it as "The Village Church," I immediately became suspicious of the young man. Likewise, when he became president of Northwestern Schools in Minneapolis and offered some further compromises as to church truth, I became still more suspicious. Then, of course, from his very

first campaign on the west coast, whereby he catapulted into a position of outstanding prominence as an evangelist, he has compromised the truths of God's Word consistently and continuously. I have noticed this to be true in all of his messages from that time down to this. Billy Graham's idea is to leave off Bible doctrines and important teachings, so that all he presents is an exceedingly watered-down, weak message of the Gospel that wouldn't offend, nor irritate, nor irk the devil.

Now, beloved, that wasn't the kind of evangelist that the Apostle Paul was. He wasn't in Thessalonica one month. We know he was there for three Sabbath days, which would indicate in all probability he was there are three or four weeks' time. However, in that short period of time, the Apostle Paul did more teaching concerning the great doctrines of the Word of God than a thousand evangelists would do today.

How do I know that this is true? I turn to the first book of Thessalonians which was writ-

ten when the Apostle Paul had been absent from Thessalonica for about a year. It had been about a year since he left out of the city and had gone on to Berea. It had been about a year since they took security of Jason and put him under a peace bond for having harbored the Apostle Paul in his home. It has been about a year since that evangelistic campaign in Thessalonica came to a close. In the meantime, the Apostle Paul has had a lot more experience in the service of the Lord. Now he writes to this church at Thessalonica and discusses with them great doctrines, in the sense that he barely refers to them, and passes on. He doesn't discuss them from the standpoint of teaching them, but he merely refers to these great doctrines, which would indicate that these folk at Thessalonica had been well taught in the three or four weeks the Apostle Paul was there for an evangelistic campaign. They had been so well taught that now Paul barely refers to these great doctrines and passes them by, knowing that the readers will know full well what he is referring to.

Now let's see some of the doctrines the Apostle Paul taught as an evangelist in his three or four weeks campaign at Thessalonica.

I

THE DOCTRINE OF ELECTION.

Paul refers to the doctrine of election, for he says:

"Knowing, brethren beloved, your ELECTION of God." — I Thess. 1:4.

He doesn't stop to discuss it. He doesn't stop to say, "This is what the doctrine of election is." He doesn't say, "I want to tell you something about election. Maybe I should have told you about that when I was with you a year ago, but I just couldn't get around to it." No, no, beloved. He just says, "Knowing, brethren beloved, your election of God," as if to say, "You know about the doctrine of election; therefore I'll just remind you of the fact that you have been elected of God."

Paul goes further in reminding them that they have been elected of God, for he says:

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." — I Thess. 5:9.

Now, beloved, when you read I Thessalonians 1:4 and I Thessalonians 5:9 you come face to face with the conclusion these people had been taught the doctrine of election when Paul went to preach to them the year before. He just barely refers to these things now. He doesn't discuss them; he doesn't elaborate upon them; he doesn't deal with these things in the sense of teaching them; he just barely mentions them, and goes on. I tell you, beloved, these folk at Thessalonica had been taught the doctrine of election when the Apostle Paul had visited them one year before and held an evangelistic campaign in their behalf.

Now that is unlike the majority of preachers today. I remember some years ago that a preacher not too far distant said, "Now the doctrine of election is a good doctrine. It is a Bible doctrine, all right. It is fine to talk about when you are sitting around the fireplace at home with some of the saints of God that have been saved a long time. It is a fine doctrine to discuss when you are having dinner in a home with a lot of good Christian people, who have been saved a good long while. It is good to talk about the doctrine of election, but so far as preaching it from the pulpit, that is another thing; it ought never be done."

Now, beloved, that wasn't the ministry of the Apostle Paul. You can see the way he refers to this teaching, in that he barely refers to it and passes by—you can see he had taught them the

"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).

If a member is excluded from the church, and refuses to repent and acknowledge that he has done wrong, what should be the church's attitude toward him?

Read Matthew 18:15-17. These are instructions of the Master. They are hard, but clear. Be sure that the first two verses (15 and 16) are prayerfully and lovingly obeyed before the last verse (17) is obeyed.

What is meant by "unconditional election?"

The expression means that before the world, God chose a certain number of the race of Adam to salvation, and that His choice was based upon no condition in or action performed by those whom He chose. The only condition was "the good pleasure of His will." (Ephesians 1:5, 9, 11).

Why preach the gospel if some are elected to go to Heaven anyway?

None are simply elected "to go to Heaven." A great number are elected to be saved, and the means of their salvation is the gospel message. See II Thessalonians 2:13, 14; Acts 13:48; I Thessalonians 1:4, 5:11; II Timothy 2:9, 10. The gospel is God's magnet to draw all the elect unto Christ (John 6:37).

Can a Christian commit a sin or sins that will bring premature death to him?

This is definitely the teaching of the entirety of the Word of God.

It was the experience of the Corinthian Christians "For this cause many are weak and sickly among you, and many SLEEP." — I Cor. 11:30. The word for sleep is actually death. This means that because the church of Corinth had abused the Lord's Supper, in having open communion, God had killed a number of them.

It was true of Moses in the Old Testament who because of his sin of smiting the rock, whereas he was told to speak to it, he was not permitted to enter into the land of Canaan, but rather died in the land of Moab, having been killed by the hand of God. See Deut. 34:1-7.

It was also true of Uzzah in that he touched the ark of the Lord, whereas none but the Levites were to ever handle it. Read II Sam. 6:1-11.

What is an Arminian?

An Arminian, basically, is one who believes that salvation is somewhat dependent upon the sinner, and not wholly of the Lord (Jonah 2:9).

He conditions election upon the will of the sinner, not the will of God from all eternity (Eph. 1:4).

He conditions the success of the Spirit upon the sinner's yielding to the Spirit (John 6:63).

He conditions the success of the atonement upon the sinner's acceptance of the atonement (Rom. 8:32).

The Arminian teaches that God and man are partners in the salvation of man. God does His part, but man must do his part.

Those who believe the Bible, believe in Sovereign grace, not Arminian "grace." Sovereign grace administers to God's elect the salvation that Christ purchased for them. The power of the Holy Spirit makes the Word of God effective to all whom the Father has given to the Son (John 6:37, Psalm 110:3).

What national association do you cooperate with?

None. We find no Bible authority for any organization of any kind other than a church.

doctrine of election one year previously when he had visited them.

There isn't anything that thrills my heart like the doctrine of election. Do you know why it thrills me? It is the thing that gives strength to my ministry. It is the thing that gives encouragement to me as a preacher. I know that God has elected and chosen a certain number unto Himself. I know that John 6:37 says, "All that the Father giveth me shall come to me." I know that all the elect of God are going to be saved. Therefore, it is my business to preach the Word of God to the best of my ability, and just wait on God to call in His elect, and save them as He will.

That was Paul's attitude. That was Paul's philosophy. He had preached to them and given them this doctrine a year before when he had visited them. How many evangelists would dare to preach the doctrine of election today? How many evangelists

would dare to even refer today? The majority of would take the position Hyman Appleman took a years ago here in Ashland. He said in substance, "I find this area there are a number of people disturbed over the doctrine of election, and are wondering if they are of the elect." "Now," he said, "I can make clear to you. It is just like there is an election on. God votes for you, the Devil votes against you, and it is up to you to the deciding vote. That is

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"IF I"

If I'm to be an instrument
To help some poor lost soul,
I must depend upon the Word,
For Truth must needs be told.

If I'm to ease one aching heart
Or stop one throbbing pain,
I'll have to do the will of God
Else all will be in vain.

If but one sermon I'm to preach
And live that sermon too,
I pray to God to show me how
Then grant this task to do.

I know there'll be rough roads ahead
And paths so hard to climb,
But God's reward is a "well done,"
I'll dwell in joy sublime.

I know I'll meet men wise and strong,
Some low and weak as I;
Sit me not in the scorner's seat,
Let me heed the lost soul's cry.

—By Woody Calhoun

IV

ASSURANCE.

Paul preached assurance, for he said:

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much ASSURANCE." — I Thess. 1:5.

Paul didn't preach you could be saved today, and lost tomorrow. He didn't preach that a man is to "hope" that he is going to Heaven. Rather, Paul preached with assurance.

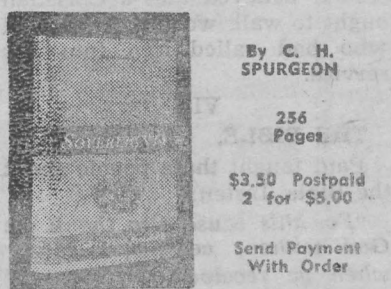
I met with a Hardshell man a few days ago who had the same notion that all the Hardshells have: "Well, I hope I have eternal life." He said, "I have heard you preach lots of times and you always say that you know you have eternal life. Now none of us Hardshells would ever dare say we know it. We hope we have eternal life, but that is as far as we go." I said, "Where is your assurance?" He said, "There is no such thing as assurance; all we can have is a hope."

Beloved, as the Apostle Paul referred to his assurance, so I want to tell you that I believe in assurance. I believe that a man can know definitely he is saved and on the road to Heaven.

Years ago, a fellow came to a river late in the day. There was no bridge and the river was frozen. He took a couple of planks and laid the down. Then he crawled out on one, using the plank to strengthen the ice. When he got to the end of that one, he pushed the other out in front of him and crawled out on it, and so on, until he had gotten almost across the river in that manner. He was trembling and fearful, afraid he was going to break through the ice any minute and drown. When he had gotten almost over to the other side, he heard a noise, and looking around he saw a Negro driving four mules and a roadwagon across the ice, singing "The Old Time Religion."

I often think about that, and I realize that lots of folk go trembling and fearful, out on God's promise, afraid they are going to Hell. They just don't know how to depend upon the Lord and have assurance within their hearts, whereas the man that is instructed in God's Word can face Hell, knowing that the Hell question is settled, and the Heaven question is settled, and the sin question of his life is settled, and he can sing "The Old Time Religion" in the face of all of the problems of this

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- Effectual Calling
- Distinguishing Grace
- Free Grace
- Salvation Altogether by Grace
- The Doctrines of Grace Do Not Lead To Sin
- The Perseverance of the Saints
- Providence
- Providence—As Seen in the Book of Esther
- Resurrection With Christ

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Spurgeon's Remarks On Baptist Perpetuity

CHARLES H. SPURGEON
(1834 - 1892)



Charles H. Spurgeon, a name that needs no introduction, stated:

We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a Government holding Baptist principles which persecuted others; nor, I believe, any body of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the State, to prostitute the purity of the Bride of Christ to any alliance with Government, and we will never make the Church, although the Queen, the despot over the consciences of men. (From *The New Park Street Pulpit*, Volume VII, page 225.)

Spurgeon again:

History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the "one Lord, one faith, and one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder — what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement. (From *The Metropolitan Tabernacle Pulpit*, 1881, Volume 27, page 249.)

V

CONVERSION.

Paul also taught conversion, for we read:

"For they themselves shew of us what manner of entering in we had unto you, and how ye TURNED TO GOD from idols to serve the living and true God." — I Thess. 1:9.

These folk at Thessalonica had had a conversion. They had turned to God from idols. Paul doesn't discuss it; he barely mentions it. He doesn't have to discuss it, because they knew about it. A year before, Paul had spent three Sabbath days and the weeks in between preaching unto these people. They knew what a conversion was. When Paul said they had turned to God from idols, they knew what Paul was referring to, by way of their (Continued on page 4, col. 1)

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II THE HOLY SPIRIT.

Paul preached about the Holy Spirit, for he said:

"For our gospel came not unto you in word only, but also in power, and in the HOLY SPIRIT, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy in the HOLY SPIRIT." — I Thess. 1:5, 6.

"He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit." — I Thess. 4:8.

Paul doesn't take time in either of these instances to discuss the doctrine of the Holy Spirit. Rather, He just refers to the Holy Spirit and pass by, as if to say, "I don't have to stop and tell you about the Holy Spirit. You know about this doctrine, because I was there a year ago and taught you."

Beloved, how many people today in the average church know anything about the Holy Spirit? People know organization, they know about drives, they know about the machinery and the me-

chanics of running a church, but how few know how to depend upon the Holy Spirit?

I often think of all of the machinery, and the organization, and the plans, and the promotions that go into the average church of today, yet, beloved, the Holy Spirit is positively ignored in every particular. Paul had taught his folk about the Holy Spirit and when he writes to them a year later, barely mentioning the Holy Spirit, they know that about which he was speaking.

III

THE TRINITY.

Paul refers to the Trinity, for he says:

"Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the FATHER and in the Lord Jesus Christ; Grace be unto you, and peace, from God our Father, and the Lord JESUS CHRIST." — I Thess. 1:1.

"For our gospel came not unto you in word only, but also in power, and in the HOLY SPIRIT." — I Thess. 1:5.

Put these two verses together and you have God the Father and the Lord Jesus Christ in verse 1 and the Holy Spirit in verse 5. The Trinity is mentioned, but Paul doesn't stop to discuss it, for they know something about the Trinity.

Every once in a while I meet up with somebody who says, "Now, Brother Gilpin, I just can't believe in the Trinity. I just don't believe in a Triune God." Every once in a while someone says, "Give me one verse of Scripture that refers to the Trinity." I always tell them that the word "Trinity" isn't found in the Bible, but, beloved, nobody but an ignoramus would dare read verse 1 and verse 5 of I Thessalonians and say that the Trinity didn't exist.

This is a great doctrine, and a deep doctrine, and it is a doctrine that is hard to understand — how that God can be three and yet the three can be one — one as to substance, but three as to person. Paul had taught this to the church at Thessalonica.

How many modern evangelists would think of teaching the Trinity to the folk that they were preaching to? How many modern evangelists would go to a town for three or four weeks, and think about preaching the Trinity, and explaining the deeper things of the Word of God, relative to the Trinity to the congregation, to the extent that a year later they could write back to that church and talk to them about the Trinity, and folk would understand? Beloved, I tell you, Paul surely wasn't like the modern evangelist.

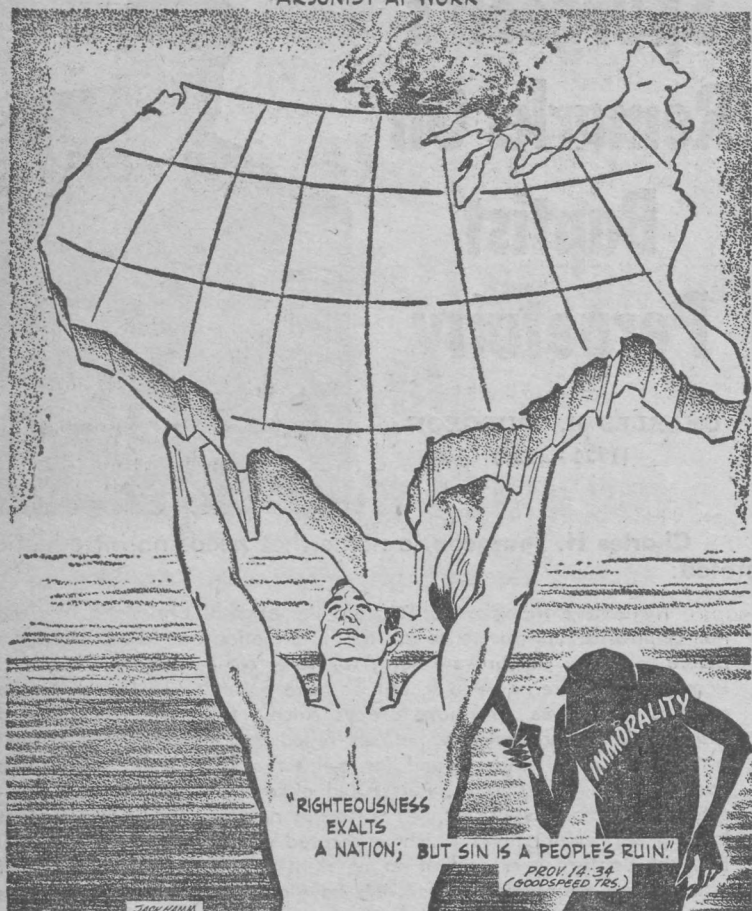
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ARSONIST AT WORK



"Life and Ministry of Paul"

(Continued from page three)

conversion. Beloved, I believe in conversion. I believe that a man who has had an experience with the Lord is going to be converted from something, to something. These people had been converted from idols to the Lord. I believe that any man who is saved is going to have a conversion "from," and a conversion "to."

Years ago, I was making a call one day on a woman who was a Methodist. She said, "You know, Brother Gilpin, I am inclined to believe that you preach a good doctrine, and I'll tell you why I say that." She said, "I have noticed concerning the folk who join our church, that you can't tell any difference after they join. However, the folk who join your church, I see a difference in their lives. They have turned from what they were doing to serve the Lord."

Beloved, that is exactly what conversion is, and that is exactly what ought to take place in the life and experience of every individual who is a professing Christian. If there hasn't been a change in your life—if you haven't turned from something to someone—there hasn't been a conversion.

Paul preached conversion. He

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5. Is there actually enough water on our planet to cover the entire earth?
6. How was it possible to feed and provide drink for all the different

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didn't preach for them to make easy profession. He didn't preach an easy decisionism. He didn't say, "Now there is a big crowd here and I know it would be hard for you to get out and come forward; therefore we'll have the ushers pass some cards through the audience, and you just sign your name if you want to become a Christian." He didn't do that. That is modern evangelism. He didn't say, "All you that want to decide now to be a Christian, hold up your hand." He didn't do that, beloved. The Apostle Paul said, "If you are saved, there is bound to be a turning from, and a turning to—a conversion."

When Paul wrote back to these folk at Thessalonica he didn't discuss conversion. He didn't tell them about conversion. He barely referred to it. He knew that they would know what he was talking about. He had been there a year before and had taught them for three or four weeks. He knew that they would know what he was referring to relative to conversion.

VI

THE SECOND COMING.

Paul also referred to the second coming. Four times in this book of I Thessalonians he referred to the second coming. Listen:

"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—I Thess. 1:10.

"From what is our hope, or joy, or crown of rejoicing. Are not even ye in the presence of our Lord Jesus Christ at his COMING?"—I Thess. 2:19.

"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the COMING of our Lord Jesus Christ with all his saints."—I Thess. 3:13.

"And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—I Thess. 4:16, 17.

Beloved, you can't read these verses without the realization that the Apostle Paul had evidently spent a good deal of time teaching and preaching the second coming a year before when he had preached to this group at Thessalonica.

How many people know about the second coming today? How many preachers know anything about it? The average evangelist will announce a subject on the second coming, about like one I heard years ago: "Who is going to be the Anti-Christ, Mussolini or Feisal?" Folk went to church expecting to hear something. The

evangelist said, "There are certain reasons why Mussolini may be the Anti-Christ" and "There are certain reasons why Feisal may be the Anti-Christ." When those who attended the service went home, they knew nothing about the Second Coming, for they had heard nothing about it. They had heard a few scattering remarks that Christ is coming, and there is going to be an Anti-Christ, and it might be Mussolini, and it might be Feisal, and it might be somebody else. They had not learned a thing. The majority of preachers don't know much about the Anti-Christ; they don't know much about the second coming; they don't know much about the return of the Lord Jesus Christ; and instead of staying close to the Book, and teaching what God says within His Book, they talk in a far-fetched manner, with the result that the audience is left in doubt.

Paul hadn't done that. In the brief time that he had been there for an evangelistic crusade, he had taught them so well concerning the second coming of Jesus Christ that he barely refers to the second coming, barely mentioning it four times in this book, and the people knew what he was talking about. What a preacher this man Paul was! What an evangelist! How unlike the evangelists of today! How unlike the modern evangelists, in that he taught the things of God's Book.

VII

THE CHRISTIAN'S WALK.

Paul taught something about the Christian's walk, for he said:

"That ye would WALK worthy of God, who hath called you unto his kingdom and glory."—I Thess. 2:12.

Paul had evidently taught the people a year before that a Christian was to walk differently than the world. Now, all he does is barely to refer to it. He says that a Christian's walk ought to be worthy of the God that has called one unto His kingdom and glory.

Beloved, I believe that. I believe that the walk of a Christian ought to be entirely different to what his walk has been heretofore. I think a child of God ought to show forth to the world something different, to what he has ever shown to the world before. I have often said, and I repeat it now, when a man is saved, there ought to be a difference in his walk, in his talk, and in his bask. He ought to walk differently, he ought to talk differently, and he ought to bask at a lot of things differently to what he would have basked at in the days gone by.

Paul believed that a Christian ought to walk worthy of the God who had called him into His service.

VIII

THE BIBLE.

Paul taught these people about the Bible. Listen:

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the WORD OF GOD, which effectually worketh also in you that believe."—I Thess. 2:13.

Here Paul refers to the Bible as the Word of God. He didn't try to convince them that the Bible was the Word of God. He had done that a year before. He

"Please Don't Call Me Reverend"

(Standard Bearer)

Ministers do not want to be called "Reverend" any more.

They are trying to find all kinds of substitutes as "Mister," "Preacher," "Brother," "Pastor," or "Father." Some even prefer to be called by their first names: "Harry" or "Joe." A Presbyterian presbytery in New Mexico passed a resolution "that all members, friends and enemies of the Rio Grande are hereby dissuaded and/or discouraged from using 'reverend' henceforth as a form of address to anyone." The resolution added that it is "blasphemous and idolatrous" to use the term as a title for any clergyman. An Episcopalian who is chaplain at the University of Michigan's Medical Center composed the ditty,

Call me Mister, call me friend
A loving ear to all I lend,
But do not my soul with anguish
rend,
Please stop calling me Reverend.

knew that they believed the Bible was the Word of God.

Beloved, I want to say in passing, I believe it is the Word of God. I don't want you to think for one moment's time that your pastor puts a question mark about one single portion of God's Word. I want you to know that I believe it is the Word of God.

When I was just a boy, before I was saved, the pastor of our church had some by-laws and a creed printed, and in it, he had this statement: "We believe that the Bible contains the Word of God." Now I have always tried to analyze words. All my life, even from the time I was a boy in high school. I have tried to analyze words to see which word would be the best word to use. When I read the statement that the Bible contains the Word of God, I said, "That is wrong. The Bible does not contain the Word of God; it is the Word of God." Beloved, if you say it contains the Word of God, that leaves room to say that it also contains something else. I do not say that the Bible contains God's Word, but I would insist that it is God's Word in every particular.

IX

THE CHURCH THAT JESUS BUILT.

Paul taught concerning the church that Jesus built, for he said:

"For ye, brethren, became followers of the CHURCHES of God which in Judaea are in Christ Jesus."—I Thess. 2:13.

He didn't say that the folk at Thessalonica were in the universal church. He didn't refer to it as "the church," but he refers to them as "the churches of God," showing that each is a complete church, and that each church institution is a complete organization in itself.

Beloved, how many evangelists today would dare talk about churches! Most evangelists talk about the church as though it were some great big super colossal "true church" that is made up of all the saved. I want to tell you, all the saved do not make up the church. The church is a local institution, and is never used in the Word of God as anything else except to refer to a local organization. That was how Paul preached.

Most preachers talk about the church about like we talk about the "big top" at the circus. When I was a boy I always went to the circus. Sometimes, in order to get in, I carried water for the elephants, and I never saw anything that could drink more water. Sometimes I helped put up tent stakes. Sometimes I helped set up chairs. Sometimes I "snuck" in underneath, when I couldn't do otherwise. But if a circus came to town, I always went. Rain or shine, hot or cold,

nothing kept me from the circus. When I grew up, I lived on a farm, and money was about as scarce as the proverbial hen's teeth. Most the time when I went to circus I didn't have much money if any. Now there were a number of side shows—the fat lady, the sword swallower, the snake charmer, and others. If I had money to do so, I visited one of these, but since I didn't have the money, I saw to it that I got into the big top regardless of the side shows. Beloved, majority of evangelists think a church just about like the circus. If you want to get into a local organization (to them just a show), that is all right, but the main thing is, be sure you are under the "big top."

I tell you, beloved, I don't believe any such thing. I believe that the word "church" is a local congregation. It does not refer to a universal, visible or a universal, invisible organization. The word "church" refers only to a local group of people.

Beloved, that is what Paul talked about when he spoke about the churches of God; doing so, he just merely referred to them. How did they know what he was talking about? He told this group know anything at all as to what Paul was referring to? I'll tell you how I know. The year before he had been there for about a month and had taught them the meaning of the Lord's "churches." He was not like the modern evangelist. The modern evangelist doesn't know anything about the church. He doesn't teach anything about the church. The reason is, he himself is ignorant of the church.

X

OTHER TEACHINGS.

As you read through this book of Thessalonians you will find that the Apostle Paul barely mentions a number of other things. For example, in I Thess. 2:18, he says:

"But Satan hindered us." He didn't tell them who Satan was. He didn't give them a description of the work of the Devil yet he mentioned the fact that Satan had hindered him.

Then I Thess. 5:9 says: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

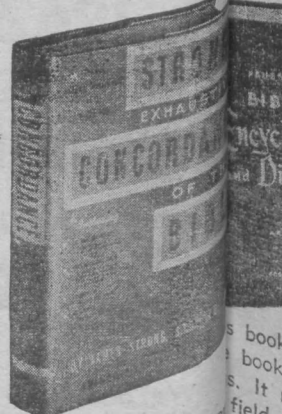
Paul believed in a God who made appointments. He believed in the sovereignty of God. He didn't take time to discuss it, just barely mentions it.

Then in I Thess. 5:23 Paul says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

What is man, beloved? Is he a tri-part being, or is he a part? Is he a soul, body, and spirit? or is soul and spirit of one entity? And the body something else? When Paul had been at Thessalonica he had taught them

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"FIFTY YEARS IN THE CHURCH OF ROME"—

Roman Priests—"Blind Leaders Of The Blind"

By CHARLES CHINIQUY

Selections by L. E. Jarrell
Lordsburg, New Mexico

In the beginning of September, 1834, the Bishop Synaie gave me the enviable position of one of the vicars of St. Roch, Quebec, where the Rev. Mr. Tetu had been curate for about a year. He was one of the seventeen children of Mr. Francis Tetu, one of the most respectable and wealthy farmers of St. Thomas.

Such was the amiability of my new curate, that I never saw him in a bad spirit a single time during the four years that it was my fortune to work under him in that parish. And although in my daily intercourse with him I sometimes unintentionally sorely tried his patience, I never heard one unkind word proceed from his lips.

This Mr. Tetu was very fond of fine cigars and choice chewing tobacco. Like the late Pope Pius IX, he also constantly used the snuff box. He would have been a pretty good preacher, had he not been born with a natural horror of books. I very seldom saw in his hands any other books than the breviary, and some treatises on the catechism: a book in his hands had almost the effect of opium on one's brains, it put him to sleep. One day, when I had finished reading a volume of Tertullian, he felt much interested in what I said of the eloquence and learning of that celebrated Father of the Church, and expressed a desire to read it. I smilingly asked him if he were more than usual in need of sleep. He seriously answered me that he really wanted to read that work, and that he wished to begin its study just then. I lent him the volume, and he went immediately to his room in order to enrich his mind with the treasures of eloquence and wisdom of that celebrated writer of the primitive church. Half an hour after, suspecting what would occur, I went down to his room, and noiselessly opening the door, I found my dear Mr. Tetu sleeping on his soft sofa, and snoring to his heart's content, while Tertullian was lying on the floor!

I ran to the rooms of the other vicars, and told them: "Come and see how our good curate is studying Tertullian!" There is no need to say that we had a hearty laugh at his expense. Unfortunately, the noise we made awoke him, and we then asked him: "What do you think of Tertul-

lian?" He rubbed his eyes, and answered, "Well, well! what is the matter? Are you not four very wicked men to laugh at the human frailties of your curate?" We for a while called him Father Tertullian.

Another day he requested me to give him some English lessons.—The third time that I went to his room to give him his lessons, he gravely asked me: "Have you ever seen 'General Cargo'?" I was at first puzzled by the question, and answered him: "I never heard that there was any military officer by the name of 'General Cargo.' How do you know that there is such a general in the world?" He quickly answered: "There is surely a 'General Cargo' somewhere in England or America, and he must be very rich; for see the large number of ships which bear his name, and have entered the port of Quebec, these last few days!" Seeing the strange mistake, and finding his ignorance so wonderful, I burst into a fit of uncontrollable laughter. I could not answer a word, but cried at the top of my voice: "General Cargo! General Cargo!"

The poor curate, stunned by my laughing, looked at me in amazement. But, the more stupefied he was, the more I laughed, to say anything but "General Cargo! General Cargo!" The three other vicars, hearing the noise, hastily came from their rooms to learn its cause, and get a good laugh also. But I was so completely beside myself with laughing, that I could not answer their questions in any other way than by saying, "General Cargo! General Cargo!"

The puzzled curate tried then to give them some explanation of that mystery, saying with the greatest naivete: "I can not see why our little Father Chiniquy is laughing so convulsively. I put to him a very simple question, when he entered my room to give me my English lesson. I simply asked him if he had ever seen 'General Cargo,' who has sent so many ships to our port these last few days, and added that that general must be very rich, since he has so many ships on the sea!" The three vicars saw the point, and without being able to answer a word, they burst also into such fits of laughter, that the poor curate felt more than ever puzzled.

"Are you crazy?" he said. "What makes you laugh so when I put to you such a simple question? Do you not know anything

about that 'General Cargo,' who surely must live somewhere, and be very rich, since he sends so many vessels to our port that they fill nearly two columns of the 'Quebec Gazette'?"

These remarks of the poor curate brought such a new storm of irrepressible laughter from us all as we never experienced in our whole lives. It took us some time to sufficiently master our feelings to tell him that "General Cargo" was not the name of any individual, but only the technical words to say that the ships were laden with general goods.

The next morning, the young and jovial vicars gave the story to their friends, and people of Quebec had a hearty laugh at the expense of our friend. From that time we called our good curate by the name of "General Cargo," and he was so good-natured that he joined with us in joking at his own expense. It would require too much space were I to publish all the comic blunders of that good man, and so I shall give only one more.

On one of the coldest days in January, 1835, a merchant of seal skins came to the parsonage with some of the best specimens of his merchandise, that we might buy them to make overcoats, for in those days the overcoats of buffalo or raccoon skins were not yet thought of. Our richest men used to have beaver overcoats, but the rest of the people had to be contented with Canada seal skins; a beaver overcoat could not be had for less than 200 dollars.

Mr. Tetu was anxious to buy the skins; his only difficulty was the price asked by the merchant. For nearly an hour he had turned over and over again the beautiful skins, and had spent all his eloquence on trying to bring down their prices, when the sexton arrived, and told him, respectfully, "Mr. le Cure, there are a couple of people waiting for you with a child to be baptized."

"Very well," said the curate, "I will go immediately," and addressing the merchant, he said, "Please wait a moment: I will not be long absent."

In two minutes after the curate had donned the surplice, and was going at full speed through the prayers and ceremonies of baptism. For, to be fair and true towards Mr. Tetu, it must be acknowledged that he was very exact in all his ministerial duties: yet he was, in this case, going through them by steam, if not by electricity. He was soon at the end. But, after the sacrament was administered, we were enjoined, then, to repeat an exhortation to the godfathers and godmothers, from the ritual which we all knew by heart, and which began with these words: "Godfathers and godmothers: You have brought a sinner to the church, but you will take back a saint!"

As the vestry was full of people who had come to confess, Mr. Tetu thought that was his duty to speak with more emphasis than usual, in order to have his instructions heard and felt by everyone, but instead of saying, "Godfathers and Godmothers, you have brought a sinner to the church, you will take back a saint!" he, with great force and unction said: "Godfathers and Godmothers, you have brought a sinner to the church, you will take back a seal skin?"

No words can describe the uncontrollable burst and roar of the laughter among the crowd, when they heard that the baptised child was just changed into a "seal skin." Unable to contain themselves, or do any serious thing, they left the vestry to go home and laugh to their heart's content.

But the most comic part of this blunder was the seriousness and the calmness with which Mr. Tetu, turning towards me, asked: "Will you be kind enough to tell me the cause of that indecent and universal laughing in the midst of such solemn action as the baptism of this child?"

I tried to tell him his blunder, but for sometime it was impossible to express myself. My laughing propensities were so much excited, and the convulsive

laughter of the whole multitude made such a noise, that he would not have heard me had I been able to answer him. It was only when the greatest part of the crowd had left that I could reveal to Mr. Tetu that he had changed the baptised baby into a "seal skin!" He heartily laughed at his own blunder, and calmly went back to buy his seal skins. The next day the story went from house to house in Quebec, and caused everywhere such a laugh as they had not had since the birth of "General Cargo."

That priest was a good type of the greatest part of the priests of Canada. Fine fellows — social and jovial gentlemen — as fond of smoking their cigars as of chewing their tobacco and using their snuff; fond of fast horses; repeating the prayers of their breviary and going through the performance of their ministerial duties with as much speed as possible. With a good number of books in their libraries, but knowing nothing of them but the titles. Possessing the Bible, but ignorant of its contents, believing that they had the light, when they were in awful darkness; preaching the most monstrous doctrines as the gospel of truth; considering themselves the only true Christians in the world, when they worshipped the most contemptible idols made with hands. Absolutely ignorant of the Word of God, while they proclaimed and believed themselves to be the lights of the world. Unfortunate, blind men, leading the blind into the ditch!

Piltown Man

(Continued from page five)
success, if they'd only know it, too good to be true. One summer evening a pick struck the ground, and the faked jaw flew out. First public announcement of the "discoveries" followed, in December, 1912.

Miraculous luck continued to favor the diggers. The last spectacular discovery was no less than a "second" Piltown man, found, according to Dawson, in a Sheffield Park field two miles from the first site, in 1915. Like Piltown I, Piltown II was artificially stained with iron and bichromate.

During this period no one publicly questioned Dawson's honesty. But some of his fellow amateurs, in his home town of Lewes, expressed the opinion among themselves that he was "salting the mine." And a visitor who entered Dawson's office without knocking found him in the midst of some experiment, with bones immersed in crucibles of colored and pungent liquids spread out on his desk. Dawson admitted with apparent embarrassment that he was staining fossils—as he explained it, to find out how natural staining occurred.

The Piltown "discoveries" ended with Dawson's death in 1916. Undiscourageable, always hopeful, Woodward kept on digging at Piltown for many years. He never found anything more.

Nevertheless a "new" Piltown find was to turn up only recently. It was located by Weiner him-

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PERSONAL EVANGELISM

After one of his great sermons C. H. Spurgeon was approached by a man who said he had been greatly moved by the sermon, and was anxious for an opportunity of doing some church work. "What is your occupation?" asked Mr. Spurgeon.

"I am an engine driver," the man.

"And is your stoker a Christian?"

"No, I'm afraid he isn't." This sort of personal evangelism and influence is amongst the most valuable service that a Christian can do. When Andrew found him) we are told that he findeth first his own brother, and brought him to Jesus." He seized the opportunity which lay closest at hand, and began at home.

Our sphere of Christian influence is first of all with those who are nearest to us — those with whom we work and play. Do they know that we are Christians? Have we tried to bring them to Jesus?

J. P. NETTLE

self—and to some it may be the most direct evidence of the hoaxer's identity.

Harry Morris, a bank clerk and flint collector of Lewes, somehow obtained from Dawson a "Piltown" flint tool that he reached the British Museum and had discovered for himself it was spurious. So A. P. Piltown, a Lewes surveyor and a Baptist minister, told Morris that he had died and left behind a collection, including the "Piltown" flint and notes about it.

Where was the flint now? It had traded the call of flints to Frederick Wessely Ditchling for a collection of flint eggs. And Wood, too, had been a flint collector. But Mrs. Wood still held the Ditchling; perhaps she still held the missing cabinet.

With a colleague, Weiner, he had traded the call of flints to Frederick Wessely Ditchling. Luck was with them and they found the holding 12 drawersful of labeled flints. They started at the top one and worked down, their anxiety increasing as they proceeded. The twelfth drawer yielded the Piltown. It bore an inscription in handwriting:

"Stained by C. Dawson, intent to defraud (all)."
An accompanying note repeated the accusation, indignantly adding: "... changed by D. for my most precious specimen!"

A second note declared that the flint had been stained with brown color, leaving one end relatively common white. It was found on the Chalk Down in Lewes. Morris was right; that, Weiner found.

And whatever the motive, Morris' direct accusation for the first time has become an official record of the case. "Morris flint," inscription now reposes in the British Museum.

The fantastic Piltown seems closed — except for the puzzle of the hoaxer's identity. He gained nothing in the specimens were presented to the British Museum. Was the object? Was the deception intended joke—that went beyond reach of chemical and physical tests—and perhaps remain always a mystery.

LOVES THE

I am enclosing a change of dress. I am very anxious to see you and two other boys who are in the same address recently. The Baptist Examiner action. I can't seem to put the blessings I get from the Baptist Examiner, so all I can do is to write to you every time I write to you. "I love The Baptist Examiner." —Florence Rushing.

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Death Ends All

was talking to a person one and he said, "I do not believe in the things that you are teaching."

You have told me what you do not believe," I said; "perhaps will tell me what you do believe."

"believe that death ends all," replied.

"What! You believe death ends all?" I said.

"certainly do," I answered.

death ends all your chance for evil; death ends all your projects, when your ambitions, all your old friendships; death ends all the things you will ever hear; death ends it all for you and you will appear into the outer darkness.

for myself, death ends all my sufferings, all my tears, all my anxieties, all my disappointments, all my aches and pains; death ends it all, and I go to be with my Lord in glory."—Wilson

marks By Readers

may be sending \$2.00 to help TBE in the mail. I wish I could send more, for I sure would like to give up my Baptist Examiner. I enjoy reading it very much.

—Daily Woodward, N. C.

A. P. and enclosed a small offering, and I try in a small way to keep the Baptist Examiner going out.

left would like to commend you on the message entitled "The Bride of Christ and Marriage of the Lamb."

I sure received a blessing from it. A new thought: the bride get herself ready—the righteousness of saints. I would love to see one of those things. Paul said, "Be ye clothed with the Lord Jesus Christ."

May the Lord bless you and your folks and keep you strong physically, and financially.

—F. E. Moore, W. Va.

enclosed you will find \$2.00—much but will help a little. You and all the staff of TBE are blessed from our Saviour.

—Robert Burns, Ohio

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—H. R. Young, La.

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other volume by the author of TRINITY. This book is a full presentation of the truth concerning the Blessed Spirit of God. It is greatly relied upon in the church presentation.

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received TBE, and it is my prayer that the Lord may richly bless you and Calvary Baptist Church as you send forth the truth."—W. F. Ashbrook, N. M.

The Christian's Enemy

(Continued from page 1)

No doubt this is typical of the belief of many persons. Well, people are certainly mean enough in general, but the Bible teaches that there is just such a being and further, there are innumerable legions of fallen angels incorporated into one Satanic army with various ranks and powers. The Devil is the enemy of the Christian and hates him, as he does all that pertains to God, with a fierce and cruel hatred. Therefore God's Word tells the child of God to put on the panoply which God has provided to protect him from the assaults of the wicked.

Where did this adversary come from? The Bible tells us that he is a created being. Ezekiel, in prophesying against the king of Tyre, goes beyond this king and refers to Satan: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezek. 28:15.

Being a creature, Satan is in the hand of the Creator. He is on a chain and can only go as far as God allows him. This is comforting. Also, it provides us with a weapon. Since he is a creature, and since God gives us armor that is greater than all of Satan's power and craft, we can, and shall overcome even this Leviathan.

Part of our armor is to be sufficiently informed about the enemy. This the Bible supplies. We ought to avail ourselves of this information in order to equip ourselves for the fray. No small part of modern warfare is to find out all that can be known about enemy installations and weapons, etc. "Never under-estimate the power of the enemy." The main thing we will discover is that the flesh is impotent against such fierce spiritual foes.

"For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." II Cor. 10:3-4.

The Christian is often tempted to force sin from its throne by resorting to the flesh. The enemy is not dismayed by this. "He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear." Job 41:27-29.

Consider his subtlety. He is "full of wisdom." Ezek. 28:12. We first encounter him in the Garden of Eden in the form of a serpent. "Now the serpent was more subtle than any beast of the field which the Lord God had made." Gen. 3:1.

Spurgeon, in commenting on this passage, said "Satan has more of cunning within him than any other creature that the Lord God hath made, man included." Therefore the Scripture says, "Lean not unto thine own understanding." Our own wisdom and knowledge is as straw and rotten wood. Rather, we are told to trust. "Trust in the Lord." This we do. But there is more: "Trust in the Lord with all thine heart." Prov. 3:5.

There is nothing else we can do. The Bible pronounces a curse on those who do not do so, but rather trust in their own resources or abilities. "Cursed be the man that trusteth in man, and maketh flesh his arm."

On the other hand a blessing is pronounced on the one who trusts in the Lord: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" Jer. 17:5-7. God's helmet of salvation is all we need to "cover our defenseless head."

Next, think of the power of

GOOD BUSINESS ASSOCIATE



"FOR WE ARE LABOURERS TOGETHER WITH GOD."—I COR. 3:9

Satan. He is called a lion in the Bible. The lion is a symbol of power. Daniel's accusers were cast into the den lately inhabited by Daniel himself. God did not shut their mouths, as He did for Daniel, but gives them up to their power. "And the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." Dan. 6:24.

If God should give us over to the lion, Satan, what hope could we have of escape? But God controls this lion. Satan only has so much power as God allows him to exercise. Typical of this is the prophet who went into the northern kingdom, Israel, and disobeyed God. For his disobedience, he was slain. Yet, his body was not devoured, his donkey was unharmed and the lion stood idly by. Sometimes God will allow Satan to take the lives of His saints; sometimes, perhaps, because of gross disobedience (such as some of those at Corinth for abusing the Lord's Supper) and sometimes through persecution, through the power of Satan's instruments, ungodly men. But still the lion is under God's control.

As another example of Satan's power over men, and especially Christians, consider Job. "The Lord said unto Satan, Behold, all that he hath is in thy power." Again, "behold, he is in thine hand; but save his life." Job was sorely tempted and tried, but God preserved him and restored him. "The Lord blessed the latter end of Job more than his beginning."

Another characteristic of Satan is his cruelty. Perhaps this is typified by the lion's mouth. Paul said he was delivered from the "mouth of the lion." II Tim. 4:17. Our Lord Jesus, when delivered unto the tender mercies of the wicked, prayed, "Save me from the lion's mouth." Ps. 22:21. Even Christ did not resort to His own strength, but prayed to God, who was able to save Him and "was heard in that he feared." Heb. 5:7. The Devil is a coward. He attacks us when we are weak and needy. He attacked our Lord Jesus after He had fasted forty days with the subtle suggestion that He make the stones become bread. He attacked our Christ in His great

hour of need, upon the cross, and unleashed all the hounds of hell and the fury of his cruel wrath upon Him.

Moreover, the Devil is exceedingly wicked. He is the author of every false religion; the motivation behind every unclean act and malicious deed. Many and varied have been his schemes to overthrow the true religion. The most terrible, iniquitous scheme is yet to come and is even now in preparation. That is the mystery of iniquity. During the tribulation period Satan will empower the Antichrist and exert his power over the whole world. Much could be said about this. One thing is certain: the righteous, God's children will be preserved. "The Lord knoweth how to deliver the godly out of temptations." II Pet. 2:9.

The Devil has been practising his craft for ages. His devilry is going to come to an end. He will be chained during the millennium. After that, he is to be destroyed in the lake of fire. He will suffer untold anguish eternally. No more will he be able to tempt God's people. The enemy is to be destroyed. A beautiful promise is given to us in God's Word: "the God of peace shall bruise Satan under your feet shortly." Rom. 16:20.

which can never be imitated, but is born of God. And whoever truly walks this path never poses as a martyr nor covers himself with self-pity.

The Glory Of Meditation

Then in sickness we enter into the chamber of the glory of meditation. At last there is time to think whether we will or not! Here is where so many find God. It is a good thing to be brought to the very gates of death. We all have to pass through them some day. Now if by being brought to these gates we can be made ready to pass through and find the victory that is in Him, then all the rest of our days we are going to live more than conquerors!

The Glory Of Strength

Here, too, strange to say, one finds the glory of strength; for, as Paul says, "When I am weak, then am I strong" (2 Corinthians Strange paradox! The secret is, of course, that we can do more in God's strength than we can in our own. Abandoned to Him, we let Him do. Paul could say, I "glory in my infirmities, that the power of Christ may rest upon me . . . for when I am weak, then am I strong" (2 Corinthians 12:9, 10). It may be that we need what he (Continued on page 8, column 1)

Sickness

(Continued from page one) said, "It is good for me that I have been afflicted; that I might learn thy statutes" (Psalm 119:71).

The Glory of Abandonment

Then there is the glory of abandonment — we have to "let go" in order to "let God." With every underpinning taken away there is naught else that we can do. Yes, and that is what perfect trust is — just relaxing as a helpless babe upon Another and leaving it all to Him. No one likes to be sick; no one chooses it. And here is born in one's heart that flower of humility — hidden, sweet and fragrant like the arbutus, trailing along the ground until it bursts forth from out of the snows of winter into the warmth of His love — humility

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Sickness

(Continued from page seven)
needed.

The Glory Of Discipline

This lost self-power, in order that we might put on God-power, brings strength because it brings us into the glory of discipline. Someone has said, "You never live to grow old until you have been turned down by an insurance company," because then you go into training and discipline yourself, and you do only those things that make and keep you fit.

We need discipline and more of it. Self-indulgence never made true manhood or womanhood. To go on a diet for the rest of one's days brings much more ultimate satisfaction out of life than to live as an epicurean. Editors and athletes have to keep on a diet to play their game, and they enjoy it. Why should not we "keep the body under" who seek the full abundance of life?

The Glory Of Fellowship

But we must not omit the fragrance of the glory of fellowship that comes with all sickness and suffering. To have to be cared for with the intimate tenderness demanded by a weakened body knits a cord between those who do the waiting and those who are waited upon that cannot be broken. Nursing cannot be done by a machine. There comes a glory from sickness that likewise blesses the well — also disciplining and chastening them. "I was sick, and ye visited me" (Matthew 25:36), says our Master. And there in the sickroom the Friend of friends is found again and again, making new friends.

Of course, all sickness is not

just sickness in a comfortable home with loving hands to wait on you. Sickness often means a large financial outlay, where there are no means from which to make this outlay. Often it is the bread-winner who is stricken, which means that in all these things there is only a deeper pruning being done, and the deeper pruning means "more fruit." In this we have to trust Him with our financial end as well as our bodily end.

The Glory Of Answered Prayer And The Healing Christ

Finally, we come to the glory of answered prayer and of the healing Christ. Here we often take our first lessons in the School of Prayer, to come out of our illness with the glorious testimony, "I cried unto the Lord . . . and he heard me" (Psalm 3:4). We learn here that there is a healing hand above all the science and means that men can employ. This does not mean we are expected to use all the offices men and medicine can offer, but to use them only as a means, and as a means in His hands Who as the Great Physician is greater than all His means. His very presence brings healing. How many can testify, "The Lord hath healed me!"

Whether, then, this be the first sickness or the last (so little do we know), let us resolve we are going to get all the glory and blessing out of it there is. Then we can say with much assurance and joy:

"This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby" (John 11:4).—Tract by American Tract Society, Oradell, N. J.



Tithing

(Continued from page one)

obedience. Grace has a live principle that challenges us to a more perfect obedience to the Lord. My friend, do not be guilty of pleading that you are under grace as an excuse for your robbing God of His tenth. You have as much right to say that grace releases you from the law of murder, or adultery, as it does from the tithe.

If anything, Christians are under more obligation to tithe than those under law. "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). Our blessings and privileges under grace are much greater than were those of saints under law, therefore we should do more in every way than saints did. If I were of those who oppose tithing I would be ashamed of myself for wanting to do less under grace than the Jews did

under the law. They gave three tithes.

"All Belongs to God"

Others say, "All I have belongs to God, therefore I don't believe in tithing. I believe it is all His."

This is some excuse for robbing God of His tithe! If it is all His, and it is, then give Him that part which He demands. Do not keep it all. I preached on tithing once in a church, and at the close of the service practically every one in the audience pledged to tithe. But there was one man who would not. I was talking with him after the service. He said, "All I have belongs to God." I replied, "Well, tithe then. If it is all God's money He has a right to demand a tenth of it." He began, "The Lord gets His part of my money—". His wife standing nearby interrupted, "But he doesn't give nearly a tenth." Poor fellow. It all belonged to God, but he was keeping most of it. This is true with most of those who offer this as an excuse for not tithing. Yes, I agree that all of our time and money belongs to God but He lets us use a portion of it as ours — as we see fit to use it for His glory. However, He demands one-tenth of our earnings to be given as He directs — "Holy unto the LORD."

The Tithe Not All That We Should Give

Let me say here that the tithe is not all that we should give under Grace; we should make additional offerings. In addition to the first tithe which the Jews gave to support the priesthood, they gave another tithe for the support of the poor. (Of course they gave even another tithe for the support of their ceremonial feasts, but this tithe has no connection with the present dispensation. It ended with ceremonialism.) Over, and above the tithes which they gave they made offerings. "Speak unto the children of Israel, that they may bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering." (Exo. 25:2).

In Malachi 3:8 God charges Israel with robbing Him in "tithes and OFFERINGS." In 2 Cor. 9:6-11 Paul writes concerning these offerings that are to be made for the poor. He says, "Every man according as he purposeth in his heart, so let him give! not grudgingly, or of necessity: for God loveth a cheerful giver."

Remember, the first tithe is to be used wholly for the support of the gospel. We should make offerings above the tithes for other worthy causes. There are some who are able to give to God's work a great deal more than the tithe. Surely a rich Christian should abound in these offerings more than one who is struggling for a living. The tithe is certainly not the limit of our giving, but the minimum. We owe God the tithe; we should give Him offerings.

Income Too Small to Tithe

We hear some say, "I get work only now and then, and receive but little for my work. I can't afford to tithe. I have to have all of my money I get to live on."

Regardless of how small the income God demands a tithe anyway. He will make the nine-tenths go farther than the tenths would go if you were to keep it. He will bless those who are very poor and yet tithe. You remember the poor widow had but a handful of meal and God asked for that. Though she was starving she gave it, and God filled her barrel with meal and kept it so (see I Kings 17:13).

We often hear people say, "The Bible says, 'He who provides not for his own household is worse than an infidel.' I believe that my family comes first." God comes first in everything. But one should provide for his family and God has allowed him to keep nine-tenths for that purpose. If God can carry on His world-wide

work on one-tenth, we should get along on the balance.

Debts to Pay

Still others say, "I have some debts which I must pay. God wants us to pay our debts; I can't tithe and pay them." Now what do you think of a man robbing God of his money to pay someone else? What would you think of a fellow who would steal from "Peter to pay Paul?" The tithe is God's; we have no right to take it and use it for our own purposes. Certainly debts should be paid, but let us pay our debts with our own money, not God's. Then, to tithe and to be honest with God will enable you to pay your debts better.

"Don't Know What Income Is"

I have heard some say — especially farmers — "I can't tithe because I don't know what my income is." If one making this excuse were promised a 10 per cent bonus on his net income, he would be able to tell you to a penny just what he made. If you, my friend, keep no books and have no idea of what you are earning, you had better change your business practice or you will awake to find yourself bankrupt "one of these mornings." If tithing would make you keep books it would be worth more than it cost just for the added efficiency it would give you.

"Too Much To Tithe"

One of the most absurd excuses for not tithing I have ever heard is, "I make too much to tithe." And yet there are hundreds who do not give God one-tenth because they think it too much to

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give. A preacher friend of mine had such a member in his church. He was making a big salary as a public employee. When this pastor talked to him about tithing he replied, "I make too much to tithe. If I were to give one-tenth of all I make to the Church it would amount to several hundred dollars per year."

The wise pastor said, "All right, if you make too much to tithe, let us get on our knees and pray that God will reduce your salary to a point that you can afford to give one-tenth of it." The layman saw the point and said, "I see it now. If God has been good enough to give me a large salary I should be Christian enough to give Him what belongs to Him out of it. And if I don't He may reduce the salary. Yes, I'll start tithing now."

Space will not permit us to consider other excuses for not tithing, but not one of them will "hold water." God says, "Bring ye all of the tithe into the storehouse," and there can be no reason for not doing what He says.

MATTHEW HENRY'S COMMENTARY



This commentary is well-known and needs no recommendation. It has been of great usefulness for many years. Whitefield, Spurgeon and others prized it above all others.

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MOUNTAIN MUSINGS

By SIMON MUSE



I never did tek a'likin' some preachers calls simmons. I allus notic'd th' ginally makes simpul sim

That young preacher-b came down from simin preach fer th' Methodist Sunday shore must uf dun high-fallutin' talking. An Macdougall tole me that it to her like th' boy swall' cyclopedy an' th' dickshun spat both uf'm up at th' time. Course, anymore th' kind uf preaching lots u' likes. If'n ye preach th' 'um they begins to wound whethur ye've got any la not,

My wife Sadie planted ter vine out by th' backyad last sprang but it only bore two or three t'maters 'baked size uf a walnut. Lots 'ave fessin' Christians duz 'e dy: same whin it comes to I have fruit fer th' Lord.

I think th' buzzards gi good xample uf sum th' outside uf th' church. Y how buzzards jest feeds th' karcus that's rot'n. We uf these h'ar ole deeprave zards outside uf th' chur' is redy to point their at sum perless'n Christi may have dun sumthin' If they wuzz anythang b zards, they wood try to purson ruther than pick pieces like he wuz a ded u;

(More Musings Next)

The Blood

(Continued from page 1) by Him to reconcile all to Himself—Colossians 1:20. But now in Christ Jesus sometimes were far off at night by the blood of Christ He is our PEACE—Ephesians 13, 14.

Therefore being justified by Him, we have PEACE with God through our Lord Jesus Christ Romans 5:1.

Access to God

By whom also we have ACCESS by faith into this wherein we stand, and hope of the glory of God Romans 5:2.

Having therefore, boldness to ENTER the holiest by the blood of Hebrews 10:19.

Sanctification

Wherefore Jesus also, might SANCTIFY the with His own blood, without the gate—Hebrews 12.

We are SANCTIFIED the offering of the body of Christ once for all—Hebrews 10.

The Blood of Jesus Christ is sufficient to atone for the vilest sinner on earth. Are you a man?