

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

AND CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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God Blesses Those Who Give Him The Tithe

God promises to "open the windows of heaven" in blessing those who will obey Him by bringing their tithes to His house for His work. He will punish us for not giving it, but bless us for doing it. He blesses us in numerous ways—spiritually, physically, financially, and so on. Here is His clear-cut promise:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it. And I will rebuke the sower for your sake, and he shall not destroy the fruit of your vine; neither shall your vine be cut off; for ye have brought in all the tithes into the storehouse, saith the Lord of hosts." (Mal. 3:10, 11).

Some try to spiritualize this promise into something meaningless, but it means what it says. They will prosper the tither. Who questions God's ability to do it? He promises? Certainly He can do it even in the worst depression. But you say this promise is in the Old Testament and refers to Israel. My friend, it is applicable to all of us today. God says in the self-same passage, "I am the LORD and I change my name." (v 6). Here is a New Testament passage which says the same thing, "Give and it shall be given

unto you; good measure, pressed down, shaken together, and running over" (Luke 6:30). Is not this promise of Jesus as full as that of Malachi? "He which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall also reap bountifully" (2 Cor. 6:9). Again in Prov. 3:9, 10, we read, "Honor the LORD with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Here is Bible Key to Prosperity

These passages and promises contain the BIBLE KEY THAT UNLOCKS HEAVEN'S STOREHOUSE TO PERSONAL AND CHURCH PROSPERITY. From these, and similar passages throughout the Bible, I received my subject for this series. Any open-minded reader can clearly see that God does give a definite plan for prosperity. He positively promises — guarantees — that this Divine Key will unlock Heaven's Door to great prosperity and blessings. Listen to His promise and challenge:

"Bring ye all (not a part) of the tithe into the storehouse . . . and PROVE ME now herewith . . . if I will not open you the windows of heaven, AND POUR OUT A BLESSING." He just asks you to give Him a trial. Think of it! It is our duty to pay the tithe, for it belongs to

The Prodigal Son

A LOST SINNER COMES HOME TO GOD

THE BIBLE ACCOUNT

Luke 15:11-24

11 And he said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
13 And not many days after the younger son gathered all together, and

took his journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The Sinner's Rebellion

11 And he said, A certain man had two sons;

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided them his living.

(Continued on page 6, column 1)



One of the most precious portions in all the Bible, illustrating God's tender, compassionate mercy to broken, humbled sinners is the story of "the prodigal son." It reveals the misery of sin, the condition of the sinner, and the mercy of the gracious God.

God, and yet He asks us to be honest and TRY Him, and see that He will pour us out a blessing. Dear reader, can you reject such a clear-cut, gracious promise? Will you reject such a Divine challenge? You know that God has never broken any promise spoken. Men may fail to do what they say, but God never! Thousands of Christians have tried

The New Creation In Christ Jesus Our Lord

By J. M. McDONNEL
Bible Institute of Texas
5614 La Branch
Houston, Texas

Text: 2 Corinthians 5:14-18

Our text is the seventeen verse:

"Therefore if any man be in Christ, he is a new creature old things are passed away; behold, all things are become new."

And I translate that: "Therefore if any man be in Christ, as a cell is in the body, as a diseased cell is in the body, and is overcome by the power and health and the life of that body and remade; if any man be in Christ that way, the old system of things is passed away and a new system, a new order, a new being has come."

There is a new and wonderful word loose in the world. You haven't lived until you've learned to say it. It's a delight to utter. There is a certain way in which it must be pronounced: it must be pronounced with utter despair. And is better if it is accompanied by a gesture of despair, and



PASTOR J. M. McDONNEL

It was my privilege to speak recently at the Bible Institute of Texas where Bro. McDonnel teaches theology. We will have more of his writings in TBE in the coming weeks. — B.L.R.

the exact pronunciation of the word, the tone and the accent, should be a blending of (Continued on page 5, column 1)

SPURGEON AND AN ARMINIAN

I recollect an Arminian brother telling me that he had read the Scriptures through a score or more times, and could never find the doctrine of election in them. He added that he was sure he would have done so if it had been there, for he read the Word on his knees. I said to him, "I think you read the Bible in a very uncomfortable posture, and if you had read it in your easy chair, you would have been more likely to understand it."

"Pray, by all means, and the more the better; but it is a piece of superstition to think there is anything in the posture in which a man puts himself for reading; and as to reading through the Bible twenty times without having found anything about the doctrine of election, the wonder is that you found anything at all; you must have galloped through it at such a rate that you were not likely to have any intelligible idea of the meaning of the Scriptures." — Spurgeon.

The Killing Effects of Calvinism

By BOB L. ROSS

(Second Part)

SOME THINGS WHICH CALVINISM KILLS THAT OUGHT TO BE KILLED

While it is true that the misuse of Calvinism, or running into the orbit of hyper-Calvinism, will kill the graces and responsibilities that ought not to be killed, there are some things killed by the blessed doctrines of grace which certainly need to be slain. The very core of grace is the exaltation of God and the absolute rejection of man and the fruit of

this truth, when properly received in the Holy Spirit, is the humbling of man and the glorification of God by the saved sinner. Consequently, the flesh with all its pride and carnality is crucified as grace operates in the soul. Grace has a killing effect upon the carnal mind and actions of the sinner's "old man."

And saved people still have much that needs crucifixion! Our thoughts are certainly not altogether as God's thoughts and our ways are not fully His ways (Isa. 55:8). We are prone to lean upon the flesh, rather than trusting in

the Lord with all our hearts (Prov. 3:5). All of God's people, seemingly, go through the "Arminian" period in their Christian lives. It has been said that "all men by nature are Arminians." This simply means that men naturally exalt the flesh and its power and debase God and His attributes. It takes a period of "growing in grace" to get away from some of the "vain imaginations" (Rom. 1:21; 2 Cor. 10:5) that are ingrained in the very nature of the depraved fleshly mind. The writer once was just a

ONLY ONE SURE WAY

can a little child be saved, And know his sins forgiven? Be assured that he will be With Jesus, up in Heaven?

There's one, and only one sure way And that is by the Word, there we learn we must believe, And own Him as our Lord.

says to children, "Come to me, And I will give you rest; And you as my little lamb, And fold you to my breast.

you only need to trust in me, For all the work is done And saves a sinner from his sins, And from his dreadful doom.

then trust me now with all your heart,

And let your life be given, show to others you are saved, And on your way to Heaven."

—Messages of Love

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SPIRITUAL SLOGANS"

MECHANICALLY RECORDED FOR REPRODUCTION IN THIS PAPER

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."—Mt. 10:16.

In this passage, the Lord Jesus Christ was speaking to the twelve disciples as He instructed and sent them forth to preach the Word of God. Later on, He sent out seventy others. This, though, is the first time that Jesus sent out a group of individuals to preach in His Name. He warned them that they were going forth as sheep in the midst of wolves. In other words, He meant that so far as this world was concerned, they need not expect a welcome, and they need not expect

the world would take to them very kindly.

At the same time, the Lord Jesus Christ told these twelve when they went out into the world representing Him, they were to be as wise as serpents. While they were to be as harmless as doves, they were also to be as wise as serpents.

I am sure that most of us are aware of the fact that the nature of a dove is a very gentle, peaceful nature, but I doubt if very many of us knew that a serpent is supposed to be exceedingly wise. Now our Lord said to these disciples, "I want you to be as wise as a serpent when you deal

with the world."

I am wondering, in the light of this Scripture, if our Lord wouldn't say the same thing to us this morning. I rather imagine as we represent Him here within this world that it would be well for us to seek to be just as wise as a serpent here within this world.

I think our Lord was saying to His disciples, "You can learn something from the world." In fact, beloved, I think we ought to learn not only from books, and from the Bible, but we ought to learn from the world as we travel through it. I believe I can teach (Continued on page 5, column 5)

BIBLE CONFERENCE!

SWEET HOME BAPTIST CHURCH

UNION GROVE, N. C.
(Located West of Harmony, N. C.)

March 28-31, 1963

THURSDAY, MARCH 28TH

7:30 p.m. — Angels Irvin Wallace
8:30 p.m. — Prophecy W. E. Samson

FRIDAY, MARCH 29TH

7:30 p.m. — Satan D. L. Temple
8:30 p.m. — Prophecy W. E. Samson

SATURDAY, MARCH 30TH

7:30 p.m. — Holy Spirit J. A. Bracken
8:30 p.m. — Missions Milton D. Arnold

SUNDAY, MARCH 31ST

10:00 a.m. — Redemption John R. Gilpin
11:00 a.m. — Heaven N. A. Thompson
7:30 p.m. — Saints N. A. Thompson
8:30 p.m. — Rewards and Chastisements John R. Gilpin

"Calvinism"

(Continued from page one)
typical Arminian, not knowing the error of my way in my thinking about God. And, of course, there is still much that I need to learn of God and much in the flesh that needs to be crucified; we shall never reach a state of perfection until the resurrection. What are some things of the flesh that the doctrines of grace kill? First—

A Degradation of the Godhead

Arminianism talks about a God who fails. This is the doctrine of the fleshly mind, not the doctrine of the Bible. This doctrine degrades God and His glorious attributes. One man has said that hell is "a ghastly monument to the failure of the Triune God to save the multitudes that are there." He says, "God Almighty couldn't save them! He did all He could. He failed." (Noel Smith).

God the Father is degraded by such a doctrine, for this makes His eternal will to be thwarted, although He "tried" to fulfill it. God the Son is degraded by such a doctrine, for it makes His work in vain and powerless to atone for sin apart from man's power. God the Spirit is degraded, for this makes Him a failure in His office work of effectually applying the atoning death and merits of the Son. You hear men talk about "sinning away your day of grace," "crossing the deadline," and the like; all of this kind of talk degrades the power of God's Spirit. Yes, men do resist the Spirit—no one whom God ever saved did less than resist the Spirit. But the resistance was not, and never can be, an effectual resistance. Like Paul, all whom God intends to save will find it hard to kick against the pricks and they will bow the knee to

Jesus Christ as Lord!

The doctrine of sovereign grace kills such degradation of the Godhead for it exalts God in His true sovereignty and presents man in his state of depravity. It "amens" such verses as—

"He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?"—Daniel 4:35.

"Whatsoever the Lord pleased that did He in the heaven, and in earth, in the seas, and all deep places."—Psalms 135:6.

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand"—Isaiah 14:24.

"But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth"—Job 23:14.

"For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"—Isaiah 14:27.

The Arminian degradation of the Godhead needs to be killed in every person who becomes a child of God. That old merit-mongering, self-exalting, self-justifying, Pharisaical pride in us all needs to be slain with the sharp two-edged sword of God's divine revelation (Heb. 4:12). The doctrine of grace will do it, when received in the Spirit. Our God is not a failure in the least matter; grace never taught us that He failed; such a heresy is just a carnal doctrine. Let it be slain!

An Improper Motive and Basis for World-Wide Missions

No free-will on earth believes in preaching the Gospel to every creature any stronger than the man who has rightly received the so-called "five points of Calvinism" (depravity, election, limited atonement, effectual calling and

security.) And I will just add, in passing, that the term "Calvinism" is used only for the sake of theological distinction as over against what is called "Arminianism." These doctrines are not "Calvinism," but the teachings of the Bible.

Now back to the point: we believe in world-wide missions, preaching and witnessing to every creature. This is our God's command (Mark 16:15). It is His revealed command that we are to attend to, not the secret purpose (Deut. 29:29).

William Carey, the famous missionary to India, was a believer in the doctrine of grace, as was Andrew Fuller, the man who "held the rope" for Carey back home in England. The well-known theologians of the past, such as Calvin, Luther, Augustine, Jonathan Edwards, Charles Hodge, Augustus Strong, J. P. Boyce, B. H. Carroll, and others believed the sovereign grace of God. Men like Augustus Toplady, who wrote "Rock of Ages," Matthew Henry, J. R. Graves, J. M. Pendleton, and old John Bunyan taught the same.

Then there was the great revivalist, George Whitefield, and the "Prince of Preachers," Charles Haddon Spurgeon—no one believed in sovereign grace more strongly than these men. Old Whitefield once said that he would just as soon preach to a graveyard as to lost souls, without the power of God resting on His message. Spurgeon said he wouldn't even go into the pulpit if he wasn't persuaded that God would call men to salvation by His power upon the Gospel.

Our old Baptist confessions have this doctrine shining in them; our Baptist forefathers stood for it; it is grounded in the teachings of God's Word. It doesn't kill the mission spirit; it doesn't kill the preaching of the Gospel to every creature. The strongest believer in grace, who believes that God's election is certain, will at the same time tell you that it is not his business to fulfill the secret will, but it is his responsibility, as a subject of His King, to preach the Word according to the King's commission.

But sovereign grace will kill the false motive and false basis of mission work so prevalent today. The idea of world conversion, "winning the world to Christ," this "bringing in the kingdom" business—they all are rooted up by a proper understanding of grace and missions. Christ didn't tell us to convert the world; He told us to be "witnesses" to the world (Luke 24:48; Mat. 24:14). Through the Word He is calling His elect to salvation (2 Thess. 2:13, 14). Those ordained to life will believe the Gospel (Acts 13:48; John 6:44). Paul was willing to suffer all things for the elect's sakes, that they might also obtain the salvation in Christ (2 Tim. 2:10).

The goal of world-wide missions is not world conversion, but world witnessing, and the Lord will convert the souls! We don't need preachers "playing the Holy Spirit" and getting "decisions;" we need men obeying the Spirit and preaching the Gospel in power. Grace will kill such fleshly tactics as those used by many preachers, so-called evangelists, and missionaries who are eager to have a good number of members, professions, or "decisions."

A Perversion of Scriptures

The doctrine of God's sovereignty will kill the approach to the Bible so prevalent among free-willers, such as just snatching any word or phrase here or there, yanking things out of context, to prove a point. We are not to go to the Bible to prove our views, but we are to go to the Bible to find out what it

"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 orders, subscriptions, or some other matter).

Should a sinner join the church before he is saved? I have heard some say that people should join, even though they are not saved, and that they would be saved later.

There is no quicker way to ruin a church and tear it to pieces than to get unsaved people into the membership. The Bible nowhere teaches that we are to take into churches the unsaved. It teaches us to receive the saved into our churches (Acts 2:41, 47; Romans 14:1).

Can a murderer be saved?

Yes. Read Revelation 22:17.

Are all men the children of God?

No. Only those who have received Christ as Savior are the children of God (John 1:12, 13; Galatians 3:26). The rest of mankind are the children of the devil (1 John 3:8, 10; Ephesians 2:1; Acts 13:10).

What constitutes alien baptism?

"Alien baptism" is an act, misnamed baptism, administered by any unscriptural administrator. It is one that does not conform to the divine requirements attached to the ordinance. Alien baptism always lacks church authority to baptize. Pedobaptist and other unscriptural churches cannot administer Scriptural baptism.

Scriptural baptism is an act of a New Testament church in which the believer in Christ Jesus is buried in water by the authority of the local church in order to set forth in symbol the Lord's death, burial, and resurrection. In this divine order, we have: proper authority, a New Testament church; proper subject, a believer in Christ Jesus; proper mode, immersion or burial in water; proper motive, a desire to show forth in an act of death, burial, and resurrection of the Lord Jesus. Mt. 28:19, 20; 1 Cor. 12:13; 1 Pet. 3:21.

Do you believe a Christian should ever make a public dedication of His life?

When public sin is involved, yes. The individual should let it be known that he has repented of his sin and is now back in fellowship with the Lord and wants to be back in fellowship with the church. Otherwise, the church would suffer reproach from the outside world. If one acknowledges his error, then there will be no occasion for such reproach.

What would you tell a person who did not know whether he was saved or not; one who doubted his salvation?

We would tell him to take God at His word in passages as John 5:24, Acts 16:31, and Romans 10:9. We would tell him to quit looking to himself for salvation, feeling or experience, and to trust the Lord once for all. We would explain that Christ is our peace (Ephesians 2:14) and that He has borne the sins of all who believe in Him (11 Corinthians 5:21). We would say many things, but this would be the line of thought.

What is a Landmark Baptist?

Spelled with a capital "L," he is generally classed as one who is identified with either the American Baptist Association or the North American Baptist Association. But scripturally, he is any Baptist who contends for the faith once delivered to the saints (Jude 3 and Proverbs 22:28).

Is it right to smoke in the church building?

It is not right to smoke at all (Romans 12:1; Colossians 3:17), and if the Lord were to come back and find a crowd smoking in the church building He would probably do as He did in John 2:12-16.

What constitutes and makes a sound church? Some want and expect by the will of the Lord to organize a Baptist Church.

A number of two or more who have professed in Christ Jesus for salvation; must have had baptism in the hands of an administrator who was appointed by the New Testament Baptist church; must be sound in faith as to the ordinances and way of salvation; must be bonded together by the love of Christ to carry out His commission as led by the Holy Spirit; must be authorized by a N. T. church.

teaches and then believe and practice it. (Continued on page 3, col. 2)

Let's notice a few illustrations of how Scripture is distorted by the man who is devoted to free-willism. It is enough for him to read John 3:16, "For God so loved the world," to prove the notion that God "wants everybody saved." He has his own preconceived notion about the term "world" and has studied it no further to learn its true Biblical usage.

Again, those who call for "decisions" will run over to Joshua 24:15 to uphold the notion of man's "choosing to be saved." They never linger long in the

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BOB L. ROSS
JOHN R. GILPIN

Editors

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"Calvinism"

(Continued from page 2)

Others like "whosoever will," in relation 22:17, as favoring freeism and their notion about universal "opportunity." They do stop to consider that there no promised blessing upon whosoever won't," nor do they to the source of a man's willingness to come to Christ ill. 2:13, John 6:44).

Another popular phrase, yank-out of context, is "God is not ing that any should perish" Pet. 3:9). This is not how it is, but this is the way it is ally quoted. The free-willer looks the fact that Peter ites to the elect (compare I 1:2 and 2 Peter 3:1) and the Lord's longsuffering is to

"us-ward," the elect.

Time and space would fail us to mention all the distorted positions on words and phrases that are marshalled in array to oppose the doctrine of God's sovereign grace in salvation. But once a person sees the truth on grace, he approaches these verses with a different thought in mind than just proving his point; he now wants to find out what his sovereign Lord reveals. He is not willing to set up a word or phrase, yanked out of context and interpreted by carnal reason, against a mountain of Scriptural truth on the sovereignty of God. If he has problems, he is content to have problems until he can "see" more clearly. He is not ashamed to admit his weaknesses and difficulties, but he is neither ashamed of the light he does have and he is not willing to yield an inch to what he now sees as being unscriptural teaching.

Grace Kills the Flesh

We can sum up the latter part of this message on the killing effects of Calvinism by saying that grace kills the flesh in every area of thought and activity. God doesn't want fleshly thinking nor fleshly actions in our obedience to Him. We are not to approach His Word to understand it through the power of "reason," but through His Spirit's blessing us with understanding (1 John 2:27). The Bible is a book of faith, revealed to faith, accepted by faith. It is not a Book to be "proved" by reason, but a Book for those of faith. We can believe in the miracles only on the basis of faith—that is, God said it and we accept it.

If we approach the Bible by "reason," we cannot be anything but modernists, rejecting the deity of Christ, His virgin birth, His atoning death, His resurrection

YOU CAN "RUBBER STAMP" SALVATION

There are probably some of you who would like to have your church's name and address on the copies of SALVATION that you distribute, yet you are not able to afford having us print this in the masthead of the paper. If so, we would suggest that you get a rubber stamp made and use it on the copies that you order from us. While our address will appear in the masthead, there will be a small space left open on page 4 for addressing the papers for mailing and you could use this space for stamping your address.

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and every other supernatural doctrine and event in the Book. The approach of "reason" to the Bible is exactly why many saints have not as yet accepted the doctrines of grace; they want to be able to reason things out, rather than just joyfully receive the revelation of God.

Grace kills flesh-inspired efforts, self-righteousness, self-exaltation, and all manner of pride and arrogance. It brings us low before the Lord and we think of ourselves as nothing and less than nothing. It will cause us to have the spirit of Isaiah, who, when He saw the Lord in His glory, said:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isaiah 6:5.



mystery, which is worthy of the darkest ages of the Church. I wish I were dead, rather than see with my own eyes such abominations."

We then read that long chapter, the substance of which was that the venerable bishops of Quebec had sent not less than one hundred thousand francs, at different times, to the priests of Paris, that they might say four hundred thousand masses at five cents each! Here we had the sad evidence that our bishops had taken four hundred thousand francs from our poor people, under the pretext of saving the souls from purgatory! That article fell upon us as a thunderbolt. For a long time we looked at each other without being able to utter a single word; our tongues were as paralyzed by our shame: we felt as vile as criminals when detected on the spot.

At last, Baillargeon, addressing the curate, said: "Is it possible that our bishops are swindlers, and we, their tools to defraud our people? What would that people say, if they knew that not only we do not say the masses for which they constantly fill our hands with their hard-earned money, but that we send those masses to be said in Paris for five cents! What will our good people think of us all when they know that our bishop pockets

twenty cents out of each mass they ask us to celebrate according to their wishes?"

The curate answered: "It is very lucky that the people do not know that sharp operation of our bishops, for they would surely throw us all into the river. Let us keep that shameful trade as secret as possible. For what is the crime of simony if this be not an instance of it?"

I replied: "How can you hope to keep that traffic of the body and blood of Christ a secret, when not less than 40,000 copies of this paper are circulated in France, and more than 100 copies come to the United States and Canada! The danger is greater than you suspect; it is even at our doors. Is it not on account of such public and undeniable crimes and vile tricks of the clergy of France, that the French people in general, not only have lost almost every vestige of religion, but not half a century ago, condemned all the bishops and priests of France to death as public malefactors?"

"But that sharp mercantile operation of our bishops takes a still darker colour, when we consider that those 'five-cent masses' which are said in Paris are not worth a cent. For who among us is ignorant of the fact that the greatest part of the priests of Paris are infidels, and that many of them live publicly with concubines? Would our people put their money in our hands if we were honest enough to tell them that their masses would be said for five cents in Paris by such priests? Do we not deceive them when we accept their money, under the well understood condition that we shall offer the holy sacrifices according to their wishes? But, instead of that we get it sent to France, to be disposed of in such a criminal way. But, if you allow me to speak a little more, I have another strange fact to consider with you, which is closely connected with this simoniacal operation?"

"Yes! speak, speak!" answered all four priests.

I then resumed: "Do you remember how you were enticed into the 'Three Masses Society'? Who among us had the idea that the new obligations we were then assuming were such that the greatest part of the year would be spent saying masses for the priests, and that it would thus become impossible to satisfy the pious demands of the people who support us? We already belonged to the societies of the Blessed Virgin Mary and of St. Michael, which raised to five the number of masses we had to celebrate for the dead priests. Dazzled by the idea that we would have two thousand masses said for us at our death, we bit at the bait presented to us by the bishop as hungry fishes, without suspecting (Continued on page 4, column 4)

FIFTY YEARS IN THE CHURCH OF ROME"—

What Happens to the Money for Masses?"

By CHARLES CHINIQUY
Selections by L. E. Jarrell
Lordsburg, New Mexico

In one of the pleasant hours which we used to pass after dinner in the comfortable parlour of our parsonage, one of the vicars, Louis Parent, said to the Rev. Father, "I have handed this morning more than one hundred dollars to the bishop, as the price of the masses which my pious clients have requested me to celebrate, the greatest part of every week I have to do the same thing, just as each of you, and every one of the hundreds of priests in Canada have to do. Now would like to know how the bishops can dispose of all these masses, and what they do with the large sums of money which come into their hands from every part of the country to have masses said. This question vexes me, and would like to know your mind about it."

The good curate answered in a joking manner, as usual: "If the masses paid into our hands, which to the bishop, are all celebrated in purgatory must be emptied once a day. For I have calculated the sums given for those masses in Canada cannot be less than 4,000 dollars every day, and, there are three times as many Catholics in the United States as there, and as those Irish Catholics are more devoted to the souls in purgatory than the Canadians, there is no exaggeration in saying that they give as much as 16,000 dollars at least to be thus given every day in these two countries to throw cold water on the burning flames of the fiery prison. Now these 16,000 dollars given every day, multiplied by the 365 days of the year, make the handsome sum of 5,840,000 dollars paid for that effect in low masses every year. As we all know, that more than twice as much is paid for high masses than for low; it is estimated that 10,000,000 dollars are expended to help the souls of

purgatory and their tortures every twelve months, in North America alone. If those millions of dollars do not benefit the good souls in purgatory, they at all events are of some benefit to our pious bishops and holy popes, in whose hands the greatest part must remain till the day of judgment. For there is not a sufficient number of priests in the world to say all the masses which are paid for by the people. I do not know any more than you do about what the bishops do with those millions of dollars; they keep that among their secret good works. But it is evident there is a serious mystery here. I do not mean to say that the Yankee and Canadian bishops swallow those huge piles of dollars as sweet oranges; or that they are a band of big swindlers, who employ smaller ones, called Revs. Tetu, Baillargeon, Chiniquy, Parent, etc., to fill their treasuries. But, if you want to know my mind on that delicate subject, I will tell you that the least we think and speak of it the better it is for us. Every time my thoughts turn to those streams of money which day and night flow from small purses of our

pious and unsuspecting people into our hands, and from ours into those of the bishops, I feel as if I were choking. If I am at the table I can neither eat nor drink, and if in bed at night, I cannot sleep. But as I like to eat, drink and sleep, I reject those thoughts as much as possible, and I advise you to do the same thing."

The other vicars seemed inclined, with Mr. Parent, to accept that conclusion; but, as I had not said a single word, they requested me to give them my views on that vexatious subject, which I did in the following brief words:

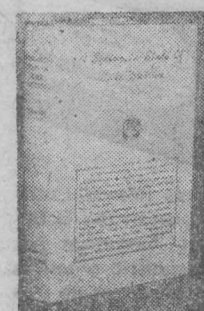
"There are many things in our holy church which look like dark spots; but I hope that this is due only to our ignorance. No doubt these very things would look as white as snow, were we to see and know them just as they are. Our holy bishops, with the majority of the Catholic priests of the United States and Canada, cannot be that band of thieves and swindlers whose phantoms chill the blood of our worthy curate. So long as we do not know what the bishops do with those numberless masses paid into their hand, I prefer to believe they act as honest men."

I had hardly said these few words, when I was called to visit a sick parishioner, and the conversation was ended. Eight days later, I was in my room, reading the "L'Ami de la Religion et du Roi," a paper which I received from Paris, edited by Picot. My curiosity was not a little excited, when I read, at the head of a page, in large letters: "Admirable Piety of the French Canadian People." he reading of that page made me shed tears of shame, and shook my faith to its foundation. Unable to contain myself, I ran to the rooms of the curate and the vicars, and said to them: "A few days ago we tried, but in vain, to find what becomes of the large sums of money which pass from the people through our hands, into those of the bishops, to say masses; but here is the answer, I have the key to that

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Examiner Editorials

WHILE I WAS AWAY. Brother Gilpin didn't make too many mistakes taking care of TBE by himself, but there is one that we should perhaps call attention to. The name of the author of the article, "Who Are the Baptists?" is Curtis Whaley, not "Calvin" (as appeared in the February 16 TBE). Brother Whaley is from Lookout, W. Va.

OUR MISSION in Huntington, West Virginia meets at the home of Brother and Sister Carl Massie, 1346 Twenty-eighth St. Brother James Hobbs of McDermott, Ohio goes up and conducts services every Sunday night. Readers of TBE in the Huntington area who are looking for fellowship with believers in the truth of God's Word should pay this mission a visit. The Massies are members of our church and Brother Hobbs has long been a close and dear friend.

BROTHER CRACE'S MISSION FUND, in behalf of his transportation to New Guinea, now stands at \$911.16. This includes \$188.00 from our church in Ashland (a part of the offering received at our Thanksgiving service), \$200.00 from Macedonia Baptist Church in Chicago, and \$523.16 appropriated from the offering on our western trip. In view of the fact that no appeals have been made in behalf of this cause, we believe this is a good start toward meeting the need.

SPURGEON'S AUTOBIOGRAPHY has just been republished in one large volume. I believe this is one of the most inspiring literary pieces I ever read and I believe it should be read by every Christian, especially preachers. It is well-illustrated and sells for \$3.75, a remarkable price considering the 548 pages. If you order from us, add 15c for shipping costs.

BE PATIENT. please, concerning the Southern Baptist Convention book and the new book catalog. In time, these will be ready. There was a delay due to my being away for nearly three weeks and now have so much on hand that needs to be done. There are a lot of small publishing ventures planned for the new year, but it takes time to get things done. So please be patient.

MORMONISM is very clearly exposed in a paperback book now available for just \$1.00. The name of the book is "The Book of Mormon, True or False?", by Arthur Budvarson. Photographically reproduced material clearly reveals the historical deception of the Book of Mormon, as well as its utter heretical nature.

JOHN R. RICE had an article in his "Pitchfork" sometime ago on "Scriptural Interdenominationalism," and a pastor in Florida has appealed to us to reply to it. Actually, we don't get Mr. Rice's "Pitchfork" anymore; we were so often distressed by this man's opposition to church truth and the grace of God that we found ourselves too prone to reply to his smears and consequently thought it best to just relieve ourselves of his continual agitation. We tried to get him to either publicly or in print discuss the points he despises so much, but he gave no response to this request.

Only at the request of our brother in Florida, who furnished us with a copy of Rice's paper, do we plan to review Rice's article on "Scriptural Interdenominationalism." Of course, if you wonder what that title means, it might be best to just put it this way: "Scriptural" interdenominationalism is what John R. Rice does when he unionizes with heretics, whereas "unscriptural" in-

terdenominationalism is what Billy Graham does when he unionizes with heretics. Personally, if I were going to unionize, I would just as soon do it Billy Graham's way as John R. Rice's. We will have more to say on this subject later.

A QUESTION ON TITHING comes from a reader in Cincinnati, Ohio. He says:

"I have a question concerning the message on 'money' by E. J. Daniels, that you have been publishing. I enjoyed and agreed with all that was said until I read the first few lines of the second message. Quote: 'God's demand in the O. T. was the tithe—one-tenth of one's net income.' To my way of thinking, 'net income' is your take-home pay after any number of deductions have been made by your employer, some which are quite large. To others net income means what you have left (savings, you might say) after paying all bills. Now, I believe that under such considerations, to tell a person to tithe his net income leaves the matter to individual whim and desire with no definite part to be given to God.

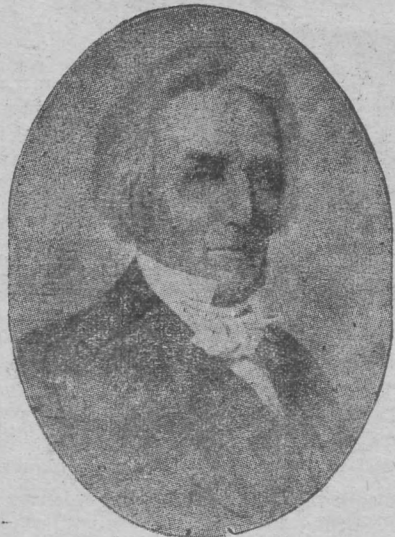
"With all the many verses in the Bible concerning giving, saying almost the same as this one—'And he gave him tithes of all'—the only conclusion seems to be that the tithe must be from all—gross income, before any deductions whatsoever. Our giving unto God must start with the tithe of our gross income (even preachers counting all the benefits and services that are given them in forms other than cash)."

We believe the brother is right and we will have to differ with Brother Daniels on this point, if he meant what "net income" generally is taken to mean. Of course, we don't presume to take responsibility for every point of view expressed in an article, nor do we necessarily agree with everything. Generally speaking, Brother Daniels' articles are excellent on the subject. But here and there, there are possibly some points of difference. We appreciate the letter from the Cincinnati reader and the spirit in which he expressed his difference.—B.L.R.

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It has been interesting to observe the response of Christian people to our new paper, SALVATION, especially in regard to how it is being put to use in various ways. We would like to cite a few of the ways people are using the paper, hoping that others might get some hints as to how they can make use of it.

A Deacon in the Virgin Islands

Brother George Starling, a missionary in the Virgin Islands, informs us that one of the deacons in his church is making the distribution of SALVATION a personal responsibility each month. Brother Starling says:

"I think the paper for the lost is a great idea. One deacon is busy mailing them out to different lost people. He hopes to make this a project for the new year."

A Lady in Michigan

One of our long-time readers, Mrs. Edith M. Baker of Lincoln Park, Michigan, writes as follows:

"I like your SALVATION paper very much, and hope to send subs to friends, a few each month. I'd like to use it as a tract, too, and give it to Christians to introduce it and encourage the further use and distribution of such a wonderful message."

A Tennessean

Brother W. E. McKinney of Memphis just recently wrote us a very interesting note and reveals how interested he is in distributing SALVATION. He says:

"I am enclosing a copy of a letter which I am writing to a number of our friends and which I hope will result in a wide distribution of SALVATION. The ones who are now making distribution of the paper want some more copies of the first issue. If they are available, we would like to have 200 more copies."

The letter Brother McKinney refers to reads as follows:

"Recently there came to my attention a little paper that is different. In fact, I believe it is the best of its kind that I have ever seen. I am enclosing a copy and you will note that it is much more than a tract."

"This little paper is published once every month and I am interested in getting it into the hands of as many people as possible that are not Christians."

"Knowing that you are also interested in such matters, I thought that perhaps you might know a number of people who are not saved and that you would like to have receive this paper. I expect to be getting a quantity of these in bulk for awhile and if you would like to give me the names and addresses, I will be glad to mail them to each one as they are available; or if you would rather I will send you whatever number that you would like to have and you could mail them yourself. You will also notice from the paper that you can send in the names and addresses to the people who publish it and they will send subscriptions to anyone that you would like to have receive it regularly."

W. E. McKinney

"P.S. Can you give us a list of names and addresses of teenagers? We are particularly interested in them."

An Arkansas Pastor

When I was in Benton, Arkansas recently, Brother Joe Shelnett told me how he was urging the people to make use of the paper. From the pulpit, he asks who will mail or pass out five copies, then 15 and so on. Brother Joe said, "I don't mind putting folk on the spot, for I believe Christians ought to be interested in distributing this Gospel paper." The church, East Side Baptist, orders a large number each month with the church name printed in the masthead.

Texas Pastor and Teacher

When I was at the Bible Institute of Texas recently, where Pastor J. M. McDonnel is teacher

of theology, I noticed that Brother McDonnel had the SALVATION paper assembled inside a bulletin (or some other item) which he had on hand for distribution.

Brother McDonnel also mentioned that he was taking copies with him on hospital visits, and this is something we believe every Christian could and should do.

Someone else has told me that the paper was being "stuffed" inside their church bulletin and thereby distributed. This is another excellent way of using the paper.

A West Virginia Church

The Calvary Baptist Church of Nitro, West Virginia, pastored by Brother Millard Mitchell, sent a large number of subscriptions and these are mailed directly from Ashland to the individuals each month. Of course, this costs more than the bundles, but it insures that these people will get the paper each month whereas they might only get one copy otherwise.

Pensacola, Florida Church

The Orthodox Baptist Church of 5042 N. Palafox, Pensacola, Florida, is really using SALVATION on a wide-scale basis. The

church is "bulk mailing" several thousand copies each month, using their own name printed in the masthead. It is their "own church paper." In February, 5000 copies were ordered for distribution. This is a new church and a new one, but they are deeply interested in spreading the Word of God.

Others

We can't take the time to mention all the individuals and churches that are using SALVATION in certain ways, but a few will give you some idea of the interest that is being manifested. It is also being used in Sunday School classes, in vacation programs, in jail services, home services, and in other places and activities. Our own church often mails it to hospital patients getting the names from the paper, and this might be a very often, could distribute SALVATION.

Of course, probably the best way to use the paper is in personal contacts. Keep a supply of papers in your car, by your side in your purse or in some convenient place and pass it out as you have opportunity.

50 Years In The Church Of Rome

(Continued from page three)

the hook. The result is that we have had to say 165 masses for 35 priests who died during the past year, which means that each of us has to pay forty-one dollars to the bishop for masses which he has had said in Paris for eight dollars. Each mass which we celebrate here for a dead priest, is a mass which the bishop sends to Paris, on which he gains twenty cents. Then the more priests he enrolls in his society of "Three Masses," the more twenty cents he pockets from us and from our pious people. Hence his admirable zeal to enroll every one of us. It is not the value of the money which our bishop so skillfully got from our hands which I consider, but I feel desolate when I see that by these societies we become accomplices of his simoniacal trade. For, being forced the greatest part of the year to celebrate the holy sacrifice for the benefit of the dead priests, we cannot celebrate the masses for which we are daily paid by the people, and are therefore forced to transfer them into the hands of the bishops, who sends them to Paris, after spiriting away twenty cents for each of them. However, why should we lament over the past? It is no more within our reach. There is no remedy for it. Let us then learn from the past errors how to be wise in the future."

Dear reader: Be sure to follow this chapter through. I hope the pastors are encouraging their

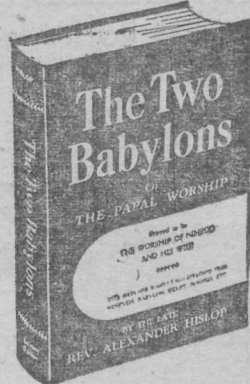
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KANSAS PREACHER



DON VALENCOURT

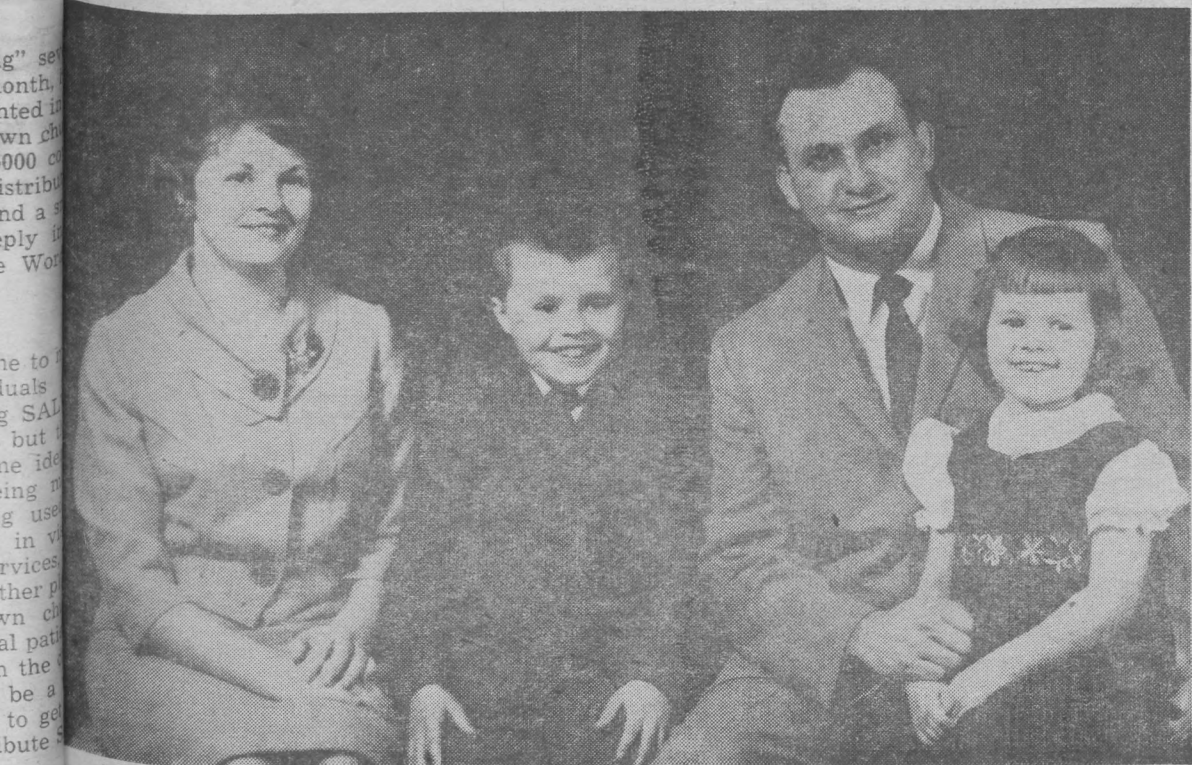
Last week we didn't quite finish our western trip, and Brother Don Valencourt was the "victim" left out. Brother Valencourt is a young preacher now stationed in the service of the Baptist Church in Manhattan, Kansas. He belongs to the Baptist Church in Manhattan, Kansas. He was not able to attend the service at Manhattan when Bro. Crace was there, but he drove down to Hutchinson for both the service and the fellowship very much enjoyed.

members to get the book. Every copy comes to be a dependent Bible preacher.—LEJ.

MOST INTERESTING LETTER FROM FLORIDA READER

Dear Brothers in Christ. I note in your paper this that you mention about preachers and laymen meeting out of the Bible Institute or something like that. Just want to say that several years ago under Bro. W. E. McKinney's ministry in the First Baptist Church of Somerset, Ky., we had what is called a Bible Institute; and they would bring a good sound men on the Bible, give talks on the doctrines of the Bible, and this did more to straighten out the Bible doctrine than any thing else, except to places to out do TBE.) I do not know just off hand whether there are any such in Florida that would go for the kind of service or not, but I would be the greatest of the service of God that I know of. People sure don't get any

ELDER JAMES F. CRACE AND FAMILY



MARY

DAVID

JAMES

JOY

This family will be joining Brother Halliman and family in the mission work in New Guinea later this year, Lord willing. We urge our readers to join in prayer and support for both Bro. Crace and Bro. Halliman.

from the pulpits today. Churches all over the country are going in on a great building spree and all you hear from the pit is money, pledge and a big upper and all kinds of demonstrations days — no special al for the lost or missions. What we coming to anyway?

I am enclosing a portion of the Florida Baptist Witness paper announcing a meeting here at the First Baptist Church, and I want to note one of the speakers, which I have marked. I knew Southern Baptists would be having women speaking in mixed assemblies.

Enclosed is my check in the amount of \$2.25 for which send 100 of "Salvation" as soon as they are off the press.

Yours in Christ our Saviour,
Mr. and Mrs. Hugh Massey, Fla.

"Eternity"

Many thousands of local people are visitors to a South Devon town. Don't you see the poster bearing a single word ETERNITY which was displayed on the rail-arch crossing the main road to the town.

A correspondent in a local paper described it as "grim"; it has been referred to as "startling" — and because of "strong feeling" it has now been moved.

How does the word "ETERNITY" strike YOU?

On Banishment

There goes a rumor that I am to be banished. And let it come, if God will. The other side of the sea is Father's ground as well as this — Rutherford.

The New Creation

(Continued from page one)
any German guttural and unpronounced lisp. The word, of course, is "existential."

Now, that word will do wonders for your ministry, especially as you sit with a group of intimate friends around the coffee table discussing — the behavior of children, the weather, the progress of the Geneva Conference — it's not very impressive, if in the middle of any discussion, you use the word of despair and say, "You know, after all it's existential." Now I don't, and never have, understood what's meant by it. They tell me that those philosophers who are in the vanguard of thought and who experimented this, did understand it. But

those of us who follow in the rear guard and are not aware that to the real thinkers of today, the word has all but become jaded, laughed upon, and somewhat empty and meaningless. For us, it is a wonderful new discovery.

But though I have never understood the meaning of the word, I have understood something that the word conotes. And I didn't get it from a philosopher, but from an English teacher in a course in Shakespeare who explained to us Hamlet's dilemma. "To be or not to be; that is the question. Whether it is nobler in the mind to suffer the slings and arrows of outrageous fortune or to take arms against a sea of troubles, to oppose and end them?"

Hamlet had a problem of being — to be or not to be. I understand this, for it's a problem of mine, and it's the problem of the twentieth century man. But it's a simple problem and an important problem, and today's scripture ought to be saying something in answer to this problem. Instead of this, I wonder if we are not dealing in superfluous things and not coming to the very ground and root of a man's being with the doctrine of regeneration that reaches past all the subterfuge and the sod and grabs that man and changes him.

To Think Is Not To Be

For instance, to think Christian ideas is not to be Christian. With apologies to Descartes, to think is not necessarily to be. And those of us, who subject our people Sunday after Sunday to some kind of logic, ought to be informed of the fact that by the long periods of subjecting people to logic, we can convince them intellectually and never reach their very beings. And this isn't the same as regeneration. To think is not to be. And because someone suddenly becomes a fifth stanza Christian, after standing through a long invitation and finally says, "Well, after all, everybody else believes it; it does make sense; I will give intellectual assent to that," it does not follow that he is always genuinely redeemed.

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Because it swells our associational report doesn't necessarily mean that the miracle of the new birth has taken place in our church on that Sunday. To think is not to be.

"Brain-washing"

To feel is not to be. The Communists have discovered a camouflage or counterfeit conversion experience. They had to discover it. Pavlov, the great Russian Scientist, in 1924 was experimenting with his dogs. And in the course of his experimentation, Leningrad was inundated with a flood. And the water seeped in under the dogs; the dogs in the cage watched it with terror. The water rose; it rose into the cage; and by the time the assistant arrived, the dogs were swimming around in their cages about to be drowned. And when they were later examined, it was found that those dogs, through sheer terror, had been brainwashed.

Pavlov took that scientific discovery and he added to it saying, "Every dog has his breaking point; therefore, every man has his breaking point, and by manipulation of the mind into the emotions, we can give men a new birth."

Now as long as Communism is moving on the momentum of appeal and challenge, this brain washing idea is kept in the background. But since men have in these past years been kept completely disillusioned with the logic and the sense behind the dialectical theory, this has been moved out to the very center, and on large scale the whole world is being subjected to this kind of emotion, fear, terror, peace, relaxation. Fear, terror, dilemma — not only is it done on a local scale, but those who are taken prisoners say that it is done from the Moscow press and the Moscow radio for world consumption every day. And it's an actual, emotional conversion which is like unto, but not a Christian experience. William Sargant in a book, "The Battle for the Mind," compares it to Paul's experience. He says that Paul was filled with hatred. And this was a great overpowering emotion, and as he went down the road to persecute the Christians, suddenly he was completely inundated by his hatred, and when he came up his brain was washed.

We can change people's thinking, and we can change their feelings. We can prey upon their feelings. We can keep singing and keep crying until somebody responds. But as Jeremiah says, this response is not necessarily a regeneration experience.

The Public Invitation

Baptists point everything to the public invitation. Three denominations started out from the East

Coast: the Anglicans, the Methodists, and the Baptists. The Anglicans were hampered by their paraphernalia, so they had to settle down and stay there in Maine. The Methodists and the Baptists had only their Bibles and their horses and their saddles, and they moved out into the West evangelizing America. But now only Baptists, with some exceptions of course, have maintained the crisis experience in every worship service — in every evangelistic service. And while this has been a great blessing to our movement, it might someday, if it's not guarded and carefully handled, prove to be a cursing.

The preachers are under tremendous pressure — pressure that they themselves exerted in the beginning with their emphasis on numbers. And now we've made cannibals out of our congregations, but it's too late to do anything about it. They want numbers, too, now. We've got to give them numbers, and the temptation is to lower the standard of the invitation, and to keep lowering it until somebody can step over it and come to Jesus. A new skimming of thought and a feeling in an individual is not the same as standing back as Moses stood by the glow of the burning bush and say, "Something has happened to that man and I had nothing to do with it. It's of God." And he is a new being, changed from the inside out, and not from the outside, by degrees, in.

To do is not to be. We are great doers. Not all the things we do make sense or are very important, but we do them. And we are organized. Sometimes I wonder if God isn't re-addressing us with the words that He directed to Israel when He said, "Who told you to trample my courts? Rend your hearts and not your garments." We are wonderful activists, and some of the activity just has to take the manhood away from us. For instance, can you imagine Elijah at a sweetheart banquet? Can you visualize Paul pinning an orchid on the mother of the most? We are activists. But being active is not the same as being saved. And there's great danger in our activity on every level of enterprise. To think is not to be; to feel is not to be; to do is not to be.

New Creatures

To be a new being — in order to be the new being the Bible says we must be — we must exist in Jesus Christ. And after all, that is our message, and He is our man. And our message is a Man, and our Man is a message, and our problem is not so much how to proclaim the message as it is how to present the Man who is the first new being in an old creation. And by being in Him, we are, we exist, We belong to a new order.—John 1:12, 13.

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Spurgeon

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day, and our fathers had them of their day and their fathers of theirs, and our children will have their programs and their philosophies, but human systems have their day. They have their day and cease to be. "They are the broken light of Thee, and Thou O God, are more than they."

To be in Jesus Christ is to have experienced climactic conversion. And I think there is real danger in the snobbish way in which we say more and more, "You don't have to have a Pauline conversion experience to be saved." I'm sure that's true. But if we keep saying that, we forget all about the climactic conversion that takes a man in sin and lifts him out of it, which takes him in the old flesh and puts him in the new resurrection. When we stop preaching a climactic gospel, we will stop having climactic experiences in our churches.

The one thing I have to say — when the world is looking for something new to think and something new to feel and something new to do, let us give them someone new to be. For "if any man be in Christ," the eternal, unfading Christ, he is a new being!

All that has been said here by all the professors will someday be forgotten. Every name in this place, as far as history is concerned, will someday completely be forgotten. Every name engraved on the marble tombstone will be worn away by the elements, and no one will be able to figure it out. The names of Schweitzer, and Churchill, and Dulles will one day be forgotten history. But long after the oldest pyramid and the youngest skyscraper have blended back into the dust, long after the longest and deepest river has turned to sand, the name of Jesus Christ will fill the earth as the waters fill the sea. Let every name be forgotten, let all that man has made and done fade and blend back into obscurity, but Jesus Christ will be more and more and more. His name will be above every name. And that lofty, holy name has been given to us to speak and lips of clay to tell men how to be.

I pray that you are in the happy group described in Acts 13:48.

(Delivered to Students in Bible Institute of Texas)

"Spiritual Slogans"

(Continued from page one)
you something from the world, using some worldly objects as illustrations of spiritual truths. I would like to take some slogans that you hear, and have heard many, many times, and show you a spiritual application of these slogans.

IT'S WHAT'S UP FRONT THAT COUNTS.

I need not tell you who it is that says this, nor what it is that is being advertised, but I would like to give you a spiritual slogan which is somewhat similar. I do not say that it's what's up front that counts, but I do say that it's what's inside that counts. So far as you and I as God's children (Continued on page 6, column 1)

The Prodigal Son

(Continued from page one)

The boy's downfall starts with rebellion. The lure of the world and the lust of the flesh pull at his heart; so he rebels. He has a vain estimate of what is out beyond life on the farm; he visualizes a life of gaiety, freedom and thrills; he thinks there's more to life than the drab grind he goes through on the farm.

Such has always been the lure of sin. It was so in the garden of Eden, where our first parents were caught in Satan's snare. And as they fell, and as this prodigal was snared, so every person has rebelled against the Almighty. "All have sinned" (Romans 3:23).

Sin's Destructiveness

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

This is the story of sin—it destroys our substance. Not only our financial substance, but our physical body, our health, our family, our soul. Observe what a mark it leaves on men! The poor, staggering drunkard; note the "man of extinction," not of "distinction," as advertised. Gaze upon the adulteress and see sin's destruction, ingrained beneath her paint and attire! Look into the eyes of those who have wasted their substance in riotous living! See sin's mark, indelibly made, scarring bodies, homes, and souls! In the "far country" of sin, there is nothing but destruction.

Sin's Emptiness

14 And when he had spent all, there arose a mighty famine in that land, and he began to be in want.

After spending all, after wasting his substance, note sin's reward: emptiness, a mighty famine! The poet has well said, "Pleasures are like poppies spread; you seize the bloom, the flower is dead."

Oh, young man, young woman—look upon the "mighty famine" of riotous living, drunkenness, immorality, crime, and all manner of sin and take heed! To those now in the midst of this "mighty famine," sin was once just a spicy, fanciful, harmless indulgence, as it might now appear to you; but oh how it has brought them low and left them empty!

As the Bible says, sin's pleasure is but "for a season" (Heb. 11:25). It is at first strongly alluring, but in the end it is only misery. It never satisfies.

Sin's Bondage

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

Sin is a hard taskmaster. While it holds out the promise of pleasure and freedom, the bottom of the cup is full of bitter dregs and bondage. Instead of lifting you to the heights, it drags down to hell. It dragged this boy away from home, away from his godly parents, away from a comfortable life, and now he finds himself in a hog-pen, trying to live off the slop and husks. He was in bondage.

The Sinner's Awakening

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

Thank God for an awakening to sin, its bondage and misery! Some poor souls never awake to their misery and the riches of God's grace. Some never get out of the hog-pen of sin!

The Sinner's Resolve

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

A blessed thought, this boy has! He will just go to his father and throw himself upon the father's mercy, to take anything his father has to offer such a rebellious son. He will not go demanding, but humbly and rightly acknowledging his wickedness, simply taking any

mercy given to him. He knows that anything will be better than the hog-pen of sin! Even to be a "hired servant" will be wonderful.

The Sinner's Action

20 And he arose, and came to his father.

Once this boy had realized his misery and resolved to throw himself upon his father's mercy, he didn't linger in the hogpen for another husk or two! He probably jumped over that hog-pen fence and started for home in a hurry.

The Sinner's Saviour

20 But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

How often that weeping father had looked down that lonesome road, hoping to see the face of his son. How heart-rending it had been to see the boy turning his back and leaving. But now his hopes and expectations are realized: the son returns!

The father has no thought of scolding the son—the boy has been scolded sufficiently in his own heart to bring him home. The father runs out and embraces the son, weeping for joy. A heart-touching scene, a happy reunion.

How this illustrates to us the love and tenderness of God to returning sinners! While we poor sinners are yet a great way off, God meets us in mercy and pours out His grace upon us. He runs out and falls on our neck, as it were, gladly receiving us as returning sons. Was there ever revealed a greater, sweeter, more tender love and compassion than this?

The Sinner's Confession

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Notice that the son senses his sin as being first of all *against heaven*. He is a sinner in *God's sight*, not merely his father's. He is a wicked rebel before God, as well as having mistreated his father. And this is what every returning sinner realizes in his heart—he is a sinner in God's sight. He has sinned against both God and man.

The Sinner's Reception

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet;

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry;

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Before the son could finish the little speech he had conceived, the father interrupts him and orders a celebration. He says, "Get the best robe to clothe my boy; get a ring to signify my love for him; get him some shoes for these tired feet, so long in sin; kill the fatted calf and let us fellowship and rejoice."

And this is what God does for a returning sinner, too. He puts on the best robe—Christ's righteousness (2 Corinthians 5:21); He puts the ring of His eternal love in our hearts (Romans 5:5); He puts shoes on our feet, causing us to walk in new paths (2 Cor. 5:17; Eph. 2:8); He orders us the fatted calf—we feast and fellowship through the sacrifice of His Son, our lamb who takes away our sin (John 1:29).

Lost sinner, there is hope for you in the mercy of God. The hog-pen of sin is only misery and bondage. Like this boy, why not arise and go to Christ and cast yourself upon His mercy? You'll find that He, like the father in this story, will run out to meet you and cover you with the kisses of His loving grace!

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

Return, O wanderer,
to thy home,
Thy Father calls for thee;
No longer now,
an exile roam,
In guilt and misery.

My All In All

The Lord is my shepherd, and He leadeth me
Beside the still waters, and o'er troubled sea,
With His hand to guide me, I've nothing to fear,
Though the shadows be close, and the nighttime is near.

I'll cling to the hand of my Lord and my King,
And ever His praises I gladly will sing;
For beside still waters and o'er troubled sea,
My blessed redeemer, in love, leadeth me.

He giveth me blessings of peace—and I know
That He watches o'er me, His Word tells me so:
I count myself blessed for ever to sing
The praises of Jesus, my Shepherd and King.

Fred Jacobs, Georgetown, Ohio

inside that counts.

If you have Jesus Christ inside, He is going to really change your life. If you don't have the Son of God within your life, then folk are not going to be able to see anything but the world in your life. It is what is on the inside that counts.

You remember the old nursery rhyme:

"Pussy cat, pussy cat, where have you been?
I have been to London to see the new queen.
Pussy cat, pussy cat, what saw you there,
I saw a little mouse right under her chair."

I used to read that when I was a boy but I never understood it then. Beloved, what did the pussy cat see when she went to London to see the queen? She didn't see the tower of London. She even failed to see the queen's gown, all she saw was the mouse under the queen's chair. Why did she see the mouse? She saw it because she was a cat and it is a cat's nature to see a mouse. What the pussy cat saw was what her nature responded to.

Likewise, beloved, we see, we do, and we react from day to day in the light of the nature we have on the inside. To some it is what is up front that counts, but to me it is what is on the inside that counts.

I remember years ago a little girl of my acquaintance who had a little cat that came to her home. She loved it dearly. They cleaned it up and the cat became a part of the household. But you know cats have a way of disappearing, just the same as they have of appearing. One day this little girl awakened to find that her cat had disappeared. She grieved over it for days until her grandmother decided she was going to have to do something about it. So she bought her a beautiful Persian cat and gave it to the little girl. Somehow this kitty didn't have the appeal to the little girl. Somehow there was something lacking, and the grandmother noticed it. She asked the little girl about it. She said to her, "I buy you a nice new kitten but you don't love it like the stray kitty that came here to live." The little girl replied, "But, Grandmother, you do not understand. It is what is on the inside of the kitty that counts."

I say to you, beloved, it is what is on the inside of the individual that counts.

II

"99 44/100% PURE."

I need not tell you that Ivory Soap has been advertising thus for many, many years, and I rather imagine in Ivorydale, in Cincinnati, that the leaders of the soap industry take pride in that slogan—and well they should. When any individual produces a product that is almost perfect from the standpoint of purity, he should be proud of it.

I tell you, beloved, the Lord Jesus Christ makes a demand of us, and that demand is that we are to be not only 99 44/100% pure, but we are to seek every-day to be perfect and pure in His sight. Listen:

"Lay hands suddenly on no man, neither be partaker of other

men's sins: keep thyself pure"—I Tim. 5:22.

"Be ye therefore PERFECT even as your Father which is in heaven is perfect."—Mt. 5:48.

Ivory Soap is proud to say they have a product that is 99 44/100% pure, but the Lord Jesus Christ demands more of us. In other words, we are to seek to be as perfect as God the Father Himself.

I do not say that you will reach such perfection. I do say that there is one of us will attain unto such perfection. However, I do say that it should be the goal of our lives to be perfect as even God the Father.

III

"THE PAUSE THAT REFRESHES"

While Coca-Cola says that it sells 50,000,000 cokes a day, also say that it is the pause that refreshes. I have a feeling there ought to be in the life of every child of God not just during the day, but many times during the day, a pause for spiritual refreshment. If the Coca industry boasts of the fact that when you drink Coca-Cola, it is a pause that refreshes your physical body, then I, as a representative of the Lord Jesus Christ, would tell you that every time you pause spiritually—look up your Bible, to meditate, to read their Bible, to contemplate God and His goodness, it is true pause that refreshes.

We read:

"Repent ye therefore, and be converted, that your sins may be blotted out, when THE LORD OF REFRESHING shall come from the presence of the LORD."—Acts 3:19.

"Be STILL, AND KNOW THAT I AM GOD: I will be exalted among the heathen. I will be exalted in the earth."—Psa. 96:9.

I tell you, beloved, when you pause with God for one moment's time—whether it be to read your Bible, or to meditate upon His goodness, or to pray whatever it may be, it will be time of refreshing with the Lord.

IV

"IT COVERS THE EARTH"

As an advertisement, See (Continued on page 7, column 2)

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"Spiritual Slogans"

(Continued from page five)

dren are concerned, that which is inside is that which is going to control the outside. Listen:

"For from WITHIN, OUT OF THE HEART of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."—Mark 7:21-23.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure

of his heart bringeth forth that which is evil: for of the ABUNDANCE OF THE HEART his mouth speaketh."—Luke 6:45.

Did you ever stop to think that what a man talks about is but a revelation of what is on the inside? Did you ever realize the things that a person spends his time discussing is but a revelation of what the inside of his soul is? We read:

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh."—Ezek. 11:19.

Here are three verses of Scrip-

ture which tell us that the heart controls the tongue, the heart controls the lips, the heart controls the life, and the heart controls the outer actions of our lives. Yes, beloved, it is what is on the inside that counts.

That is why it is that I never take any part in temperance campaigns and reform movements of various types. The brethren who are working at these, are working from the wrong angle. They are trying to change the outside of the life. My contention is that we need to get the individual regenerated on the inside, and that in turn will reform him on the outside. Beloved, it is what is on the

He Prays For Our Work

Since you announced the new salvation paper I have done my best to have a dollar over this first for at least one name to get that paper, and we want one here at home.

I am thankful that the right spirit led me to send you money when I had an income.

TBE gets better all the time and thank God for it. He has put it into the minds of plenty of people to keep you going and it is wonderful that you can get out a special paper for the lost. It makes me feel bad every time you mention writing you and specially ending the TBE to friends, but I can not help it now. I keep on hope that a turn will be made that will let me send you more money. And I ask God our Heavenly Father, every day, to keep up your courage and put it into the hands of His people who know you, to send in all your needs. It makes me think of Geo. Muller's great faith God gave him to build that 2,000 capacity orphan home in Bristol, and never ask anyone for money. He went alone to God, and did not let outside people know his need. It is wonderful to see how God will give such faith to one man. God bless all to be ready all day long to submit to His will and trust His promises.

Yours in His Amazing Grace,
L. E. Jarrell, New Mexico

"Spiritual Slogans"

(Continued from page 6)

Williams for years upon years have been pouring a can of paint over the top of the globe and of the earth. I am sure that that would be the desire of Sherwin Williams. There isn't any doubt in my mind, but that they would want their paint to cover the earth. I tell you, beloved, Sherwin Williams paints will never attain their slogan, for their paints will never completely cover the earth. However, there is coming a time when the righteousness of our God will cover the earth.

"They shall not hurt nor destroy in all my holy mountains: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isa. 11:9.

Some of these days when the Son of God comes back to this world, then the knowledge of the Lord shall cover the earth, just as the waters cover the sea. In the

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V "SMOKING MORE NOW BUT ENJOYING IT LESS."

When I mention this, you know in all probability the brand that advertises this. I am not telling you that I am advertising for this brand of tobacco, but I am saying to you that their slogan should be of some spiritual help to you.

I think of the martyrs who have died in defense of God's Word down through the ages. I think of that man in England who was hanged on a tripod, head down. A fire was built beneath him, not to roast him, but a lot of wet leaves was put upon the fire to make smoke, and he suffocated from that smoke. I think of this man of God who would rather be suffocated to death than to accept sprinkling for his baby, which he knew was wrong, or to observe Easter, which he likewise knew was wrong.

I think of other martyrs down through the ages who suffered and were burned at the stake rather than compromise what they knew to be right. I think of the modernists today, and I bow my head in shame in view of their compromise concerning His Word.

James and John came with an ambitious request to Jesus one day—asking to sit on His right and left in glory.

We read: "And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized."—Mark 10:39.

Jesus said, "You are going to drink of the same cup that I drink of, and you are going to be baptized with the same baptism that I am baptized with." Jesus meant they would drink the dregs of death just as He and that they would be immersed in the sorrows of death. Did it come to pass? Beloved, who was the first of the apostles who was put to death? None other than James. Who was the last to suffer when all others had died? It was John—the same two to whom Jesus spoke in Mark 10:39.

We read: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."—Acts 20:29.

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should EARNESTLY CONTEND for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 1:1-4.

Jude was getting ready to write a book about salvation and was giving diligence to it. However, before he got started, God told him to lay this aside and write about earnestly contending for the faith.

Yes, beloved, down through the ages God's people have suffered.

It was prophesied in the days of Jesus, and it was likewise prophesied by the Apostle Paul and Jude, and these prophesies have been fulfilled. The first century hadn't come to a close when Polycarp was arrested for preaching the Gospel of Jesus. They took him to the stake where he was to be burned. An individual stepped up to his side and said, "I can save you from this death if you will only recant and renounce your religion." What was his answer? He said, "For 86 years I have served him and he has never done me wrong. How could I refuse to die today for Him?" With that testimony he stepped into the fire and his soul mingled with the flames and he went out to meet God. Yes, down through the ages 50,000,000 Baptists have died in support of God's Word. Not all have been burned, but the principle has been there. Many men through the ages could have said they were, "Smoking more now but enjoying it less."

VI "ASK THE MAN WHO OWNS ONE."

Packard Automobile Company for years have used this as their slogan. Beloved, this morning I would adopt it in this manner: if you want to know whether Jesus Christ can save, and will save, just ask the man who has trusted Jesus Christ. Packard Automobile Company years ago said, "If you want to know what our car can do, ask the man who owns one." I say to you, beloved, if you want to know about Jesus Christ, if He can save, and will save, and keep, just ask the man who has had a genuine experience with the Son of God. If you want to know about Jesus Christ, just ask the man who is a Christian, who has had an experience of grace, for he can tell you.

VII "STURDY AS AN OAK."

I imagine you have been able to guess whose slogan all the balance of these have been, but for this one I go back to yesterday—maybe too far back for you to remember. This slogan has been the slogan of the Peoples Life Insurance Company for years. While others said that they stood as the rock of Gibraltar to emphasize their stability, the Peoples Life Insurance Company pointed to the oak as the sturdiest of all trees and said, "We are sturdy as an oak."

I am wondering if God's people ought not stand just as sturdy as an oak. I literally detest with all my heart to see any so-called Christian who is weak and who doesn't take his stand for the truth. We ought to stand today, tomorrow, and the next day just the same. I despise to see a Christian that wavers and shifts from one position to another.

I know a Baptist preacher who in the main, is a good preacher, but I would be afraid to quote that man today. If I hadn't seen him this morning I'd be afraid he might take a different position to what he did yesterday. I don't like to see a preacher like that, and neither do I like to see any Christian like that. I like to see a child of God read his Bible and learn what it teaches, and then

GLEANINGS IN EXODUS

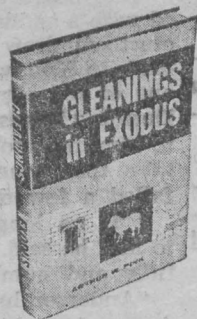
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Notable Quotations

God had a Son without sin, but none without sorrow; He had one Son without corruption, but no son without correction.—Dyer.

Those whom God loves He takes to pieces, and then puts them together again.—Anon.

Crosses and afflictions are God's call to examine our hearts and our lives.—Richardson.

No affliction would trouble a child of God, if he knew God's reason for sending it.—Richardson.

On Arminianism

Arminians represent the universe as the governess of God, instead of representing God as the governor of the universe.—Rowland Hill.

On Believing

Men are believers because they are elected; not elected because they are believers.—Sladen.

On the Blood

Without the blood of Christ upon thy conscience, all thy services are dead.—Wilcox.

On Christ

If Christ be not thy Jacob's staff to guide thee to heaven, He will never be thy Jacob's ladder to lift thee thither.—Dyer.

Let men be ever so great enemies to Christ, yet as soon as He sets up Himself in their hearts, they will love Him, own Him, serve Him, and suffer for Him.—Dyer.

He that builds upon duties, merits, etc., knows not the merits of Christ.—Wilcox.

If the law asks for sinless perfection, it is to be found in Christ my divine Surety.—Hervey.

Christ with His cross is better than this world with its crown.—Dyer.

stand for it, sturdy as an oak.

"That we henceforth be no more children, TOSSED TO AND FRO, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may GROW UP into him in all things, which is the head, even Christ."—Eph. 4:14, 15.

Beloved, God doesn't want you to be tossed to and fro by every wind of doctrine. Rather, God wants you to learn what the Bible says and then stand by it, sturdy as an oak.

VIII

"EVERREADY"

National Carbon Company, since the time when I was a child, has said that their batteries were such that they deserved the name "Everready."

I ask you, shouldn't that name characterize a Christian? Shouldn't we be "everready" in the service of our Lord? Shouldn't we be "everready" as we face the thought of Jesus Christ coming back to this world? We read:

"Therefore BE YE ALSO READY: for in such an hour as ye think not the Son of man cometh."—Mt. 24:44.

Brother, sister, you ought to be ready for the coming of the Son of God.

I ask you, are you saved? If you are, then you are ready so far as salvation is concerned. But how about your baptism and church membership. Are you saved and not baptized? Are you saved and not a member of His church? I can't think of anything worse than to be a saved person and to spurn baptism, especially since our Lord Jesus Christ gave us an example Himself. I can't think of anything worse than a saved person staying outside the church that Jesus built, in view of the fact that some of these days He is coming back to this earth, and you ought to be ready for His return.

Years ago, I was in the home of a doctor. Incidentally, it is rather conspicuous how many doctors we have, who have been friends and supporters of THE BAPTIST EXAMINER through the years. Well, I was in the home of an aged doctor. Before he retired one night he said, "I have a little book work to do." He got his

ledger for the day and made some notations in it, I presume, relative to his calls. That was part of his book work. Then he got His Bible and read therefrom. That was some more of his book work. Then he turned to me and said, "I am ready now if my Lord should come tonight."

Beloved, you and I ought to be "everready."

IX

"HAVE GUN, WILL TRAVEL."

This slogan has been changed considerably, for Rambler says, "If you buy a Rambler, you can afford to travel." A fellow who owns a concrete mixer says, "Have mixer, will travel." I read recently how one man said, "Her father has gun, I have to travel."

This slogan has been changed considerably since it first became a reality over six years ago. I think I can make an additional change that will be a blessing to you, for I would say, "Have Bible, will travel." You and I have the greatest blessing in this world to give to mankind, mainly the message of God, and you and I ought to travel. Listen:

"And he said unto them, Go ye INTO ALL THE WORLD, and preach the gospel to every creature."—Luke 16:15.

"Go ye therefore, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Mt. 28:19, 20.

Brother, sister, we have a message. The only message that this world needs is the message of this Book. The world is dying today for a lack of that message. You and I have the only message that the world needs, and "Have Bible, Will Travel" ought to be the slogan of your life and mine.

X

"IN GOD WE TRUST"

On the American dollar are the words, "In God we trust." Beloved, inscribed in your heart and in your soul ought to be the same words, "In God we trust."

I ask you, in whom are you trusting today? There isn't but one that you can trust. Believe me when I say to you, actually there is only one that you can trust. Listen:

"The fear of man bringeth a snare: but whose putteth his TRUST IN THE LORD shall be safe."—Prov. 29:25.

"TRUST IN THE LORD WITH ALL THINE HEART; and lean not unto thine own understanding. In all thy ways acknowledge him: and he shall direct thy paths."—Prov. 3:5, 6.

I rejoice that He is the only one that we can trust. Would to God that you might be trusting Him.

XI

"EVENTUALLY, WHY NOT NOW?"

This is the slogan of Gold (Continued on page 8, column 1)

One-A-Week

Why not resolve to send at least one new "sub" — to each of our papers — during the rest of the year? Is there any better way of spending \$2.50 a week.

TO TBE (\$1.50, gift rate)

Name _____ Address _____

TO SALVATION (\$1.00)

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Sent by _____

Calvary Baptist Church, Box 910, Ashland, Kentucky

Bible Conference

Beginning Friday night, March 22 at Katy Baptist Church,
Located West of Fairmont, West Virginia

Services will be held on Friday night, Saturday night, Sunday morning, Sunday afternoon, and Sunday night, with two speakers at each session.

Free Meals and Lodging

Visitors are welcome to the Conference and the sponsoring church will provide meals and rooms for all guests. Those who plan to attend should notify Brother Richardson at the following address:

Scott Richardson
Rt. 2, Box 489
Fairmont, W. Va.

Brother Richardson's phone number is 363-7933.

"Spiritual Slogans"

(Continued from page 7)

Medal Kitchen Tested Flour. If I understand that slogan, I think their thought is that after you have tried everything else, sooner or later you will finally get around to them; so eventually if you are going to use their flour, why not now? Why waste all your time on these other flours, if eventually you are going to come to them.

Let me remind you that there isn't any need in you trying religion for salvation; there isn't any need in you trying works for salvation; there isn't any need in you trying baptism for salvation; there isn't any need in you trying reformation for salvation. Just by-pass these, for eventually you are going to realize that it is Jesus or nothing — it is Jesus or a Devil's Hell. You will find sooner or later that you can't be saved by works, nor by baptism, nor by church membership, nor by reformation. You will find that these other things will not save, and eventually you will come to realize that you can be saved only through Jesus Christ. Eventually, why not now?

"Behold, NOW is the accepted time; behold, NOW is the day of salvation." — II Cor. 6:2.

Might it please God to take these few remarks that I have made and that we might learn something thereby, which might be a blessing to us. Might it please God today to save somebody who is here.

May God bless you!



Tithing

(Continued from page 1)

this "Key to Prosperity," and found that it worked. All who have tithed as God commanded, and for holy purposes, have en-

joyed blessings they had never known before. The "Windows of Heaven" were opened, and blessings showered upon them. Let me give you the testimony of some of them. First hear Mr. H. Z. Duke, who gladly gives this testimony:

A Tither Prospers

"(This personal experience is given to the public after numerous requests from brethren I have confidence in, with the hope that it may do some good and advance the Master's cause.)

"I went into the mercantile business known as the 'five and ten-cent business' in Bowie, Texas, in 1894, and in January following, my pastor, Brother F. M. McConnell, and I agreed to tithe for one year. Before the year was out I said, 'This suits me, and I will tithe, not for one year only, but for life.' The business prospered from the start, although begun in a small way. Having only about \$700 capital, doing a strictly cash business, both in buying and in selling, of course our business was limited. Yet the first year our tenth was \$110; the second \$154; third, \$360; fourth, \$388; fifth, \$330; sixth \$662; seventh \$566; eighth, \$250; ninth, \$566; tenth, \$1,040; eleventh, \$650; twelfth, \$1,223; thirteenth, \$1,221; fourteenth \$1,143; fifteenth, \$2,472; sixteenth, \$3,378; seventeenth, \$1,604; eighteenth, \$2,390.

"I have tried the Lord in this business way and I would no more quit tithing than I would quit providing for my family." — H. Z. Duke.

Newspaper Tells the Story

At the Southern Baptist Convention meeting in Oklahoma City, Okla., in May of 1939, a Mr. J. H. Anderson gave his testimony on the blessings of tithing. The local newspaper—"The Daily Oklahoman"—was so impressed that they gave this story the center of the front page. The heading and story was as follows:

"BUSINESS MAN TELLS SUCCESS STORY" "Tithe For The Lord Pays Big Dividends"

"For more than fifty years, J. H. Anderson has been putting aside at least a tenth of income 'for the Lord's Work.' Meanwhile he became head of a big department store in Knoxville, Tenn., and he made a sizeable fortune.

"He attributes his success entirely to the blessings which the Lord has showered upon him as a tither. He tells of some amazing instances when he apparently has been guided by a Power entirely outside of himself, to his profit. Anderson, one of the leading laymen in the Southern Baptist Convention at the Municipal auditorium, cannot understand why more men don't heed the command to tithe, given in Malachi 3:10, and realize the fulfillment of the promise it gives!

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it."

"I live with the most comforting faith," he explained, "that I am in His keeping. It removes all fear.

"I stand amazed at the blessings which have been showered upon me. Time after time things have been thrown in my lap. There is no room for doubt that the Lord is merely carrying out His part of the bargain."

"Anderson started tithing the first year he went into business, on borrowed capital, operating a little mercantile store in Hopkinsville, Ky. He was impressed by a tithing sermon. After careful consideration he set up an account in his books called 'The Lord's Account.'

"At the end of each month he credited the account with a tenth of the profits.

"In one of those early years' he recalled, 'I was prevailed on to give \$1,000 toward a church building. I figured it would be more than my tithe for the year—but the Lord planned differently. I made \$11,000 that year.'

"He once won a contract for 500 suits on a rather unusual material for an institution. He went to New York and tramped the streets trying to find the suits.

"You might think it was foolish to bother the Lord with a little thing like that," he said, "but I just closed my eyes and said a prayer, asking to be shown where I could get the suits. I walked aimlessly a few blocks past office after office of clothing firms. Finally I went into one. They had just what I needed at a better price than I'd hoped for."

"In 1907 with two others he started a department store in Knoxville. They decided to operate a small jobbing business also. They set a date to go to New York. Just before they were to leave the Knickerbocker Trust Co. in New York failed.

"Something told me to heed that warning," he said, 'I prevailed on my partners to wait. Before the year was out, prices had tumbled. We were able to buy our goods and sell them at much lower prices than our competitors. Before we knew it, we had a \$7,000,000 jobbing business that first year. It put us on our feet.'

"One night, Anderson awakened with a sudden thought that he must withdraw his money from a bank in Knoxville, thought to be one of the city's soundest firms. Deciding it was the Lord speaking to him, he wrote his secretary to take the money out. The bank failed a few days later.

"It no longer seems strange to me," he said. 'I accept it gratefully and humbly.'

"Anderson hasn't kept a 'Lord's Account' on his books for many years. Now, instead of giving just one-tenth to the Lord, he takes out what he needs to live on comfortably—and gives the rest to the Lord's work."

I can imagine some reader saying, "But Mr. Anderson is an exceptional case." I think not. God has promised to bless those

who "bring all of the tithe into the storehouse," and I firmly believe He will do it in every case. There are thousands of other cases like the two just given. Colgate, the soap maker, gives the Lord's blessings through TITHING credit for his prosperity. If space permitted I could give scores of others whom I know who declare they have enjoyed greater prosperity, as well as other blessings, since they started tithing.

An Insurance Man

Since I have been writing on this book, Mr. Don Mott, an insurance man of Orlando, Fla., came to see me. When I told him what I was writing, he said, "I give Tithing credit for all of my blessings." Then he told me his story. Some few years ago he was out of work, and was worth less than \$25.00. He told God that he would give one-tenth of all he received if he would enable him to find work. He found work the next day, and has been working ever since. His salary has increased almost every month. He now owns an insurance agency worth thousands of dollars. The general salesmanager of the company for whom he works told me that he didn't think he could make a go of the insurance business when he entered it, but that he was one of their top men now. "How he does it, I don't know" — the manager said. But Mott says he knows that it is God's Blessing because of Tithing.

What God has done for those whose testimonies have been given He can do for you, dear reader. He has promised to bless you; He will POSITIVELY DO IT, IF YOU WILL "BRING OF THE TITHE INTO THE STOREHOUSE."

Not All Blessings in Money

Before leaving this point let me say a needed word here. Do not look for all of your blessings in dollars and cents. I believe God often opens the windows of heaven and pours out blessings to some tithers that are far greater than He could give to them through material prosperity. I doubt that God will make all tithers rich in dollars and cents, for this would be a curse, and not a blessing to multitudes. God knows the kinds of blessings that are the greatest for us, and will give the tither those kinds of blessings.

God blessed Anderson, Duke, Colgate, and thousands of others with great material gains. But He may have blessed other tithers even more than them though not in worldly riches. The greatest "prosperity" is in happiness, health, home, children, and SPIRITUAL PROSPERITY. God has given to this tither a wife that he would not exchange for billions of dollars. To another he has given precious children with healthy bodies, minds, and souls—worth their weight in diamonds. To another He has given a happy outlook on life—a peace within—worth all of this world's riches. The material prosperity that He gives to tithers is among the least of His blessings to them. Let us learn that all prosperity is not in the possession of this world's

Baptism

Not For Infants

By T. E. WATSON

Not a Baptist writer is quoted in this book, but the author arrays pedobaptist over against pedobaptist and lets them argue amongst themselves. This proves to be an unusually effective method of showing the lack of scriptural grounds for the baptism of infants.

Every text of Scripture used by pedobaptists is examined and a thorough historical survey of the first two centuries of the Christian era is given. Nearly 200 quotations from over 60 standard pedobaptist writers are given.

The book is well-arranged, the chapters are short, and the reading is interesting.

\$1.00—Add 10c for postage

Calvary Baptist Church
Book Department
Ashland, Kentucky

MOUNTAIN MUSINGS

By SIMON MUSE



I know of some fellers h'ar what grows what mount'n dew watermelons of pours home-brew on th' watermelon vines an' the taste like mount'n dew. They gits ripe. Lots of town comes thru an' buys these an' don't know what they Aint that jest th' way lots teachers duz? They is enat at th' roots of their but put it of on lots of foke don't know any better.

At th' Fust Baptist Church at th' county seat I noticed a bulletin board in th' front that thar wuz to be a meed a groop call'd th' "willin' ers." But this church had only one whats got sich a Lots of Baptists are willin' ers. They's willin' fer work dun an' they is willin' fer body else to do it.

Quentin Q. Quarrelsome wuz a very religious man. "Yep, Quent, I 'spose an' what pas'd by yore place o' days wood know that. If wuz to see ye whittlin' a hickry stick while ye after the brewing of yore supply of mount'n dew, wood know ye wuz religious somthin'."

(More Musings Next Week)

goods.

Wrong Motives in Tithing

Let me warn you against ish motives in tithing. One not make tithing a mere ment. You know some reader promises about tithing an' "Well, I want to be prosy so I'll give a tenth. If I back tenfold I'll keep it up. This is insulting to God. It an investment from which expect great returns. Let the tithe because God's teaches it and "for Jesus" for the glory of God, rather for personal gain, and see that the "windows of are opened" upon us.

Other Duties Neglected

Others begin tithing, but down on other Christian They feel to tithe will bring blessing though they live in tery and other sins. When find God's rod on their they complain that they easy sailing when they TITHING WILL NOT KEEP ROD OFF A REBEL CHRISTIAN'S BACK. It release us from other duties. Some one says, sin in other ways, so I tithe for I will not get ing." Wrong again. Tithing bring its share of blessing to tithe will bring more sufferings.

But God does promise we tithe for the same reason we keep other command because He says to do it want to please and honor will richly bless us: He buke the devourer"; prev vine from casting her fruit season, "open the window heaven," and "pour out a ing."