

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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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THE INDEPENDENCY OF THE CHURCH

By BOB L. ROSS

What is meant by the term "independency," when used in relation to the church? Most Baptists today would differ with the definition which we have for most Baptists of our time. We are affiliated in some way with organizations such as conventions, associations, fellowships, councils, boards. We contend, on the basis of both Scriptural and practical experience, that a church is truly independent if it is not affiliated with any type of extra-church organization.

When I was in Texas recently, I attended a Southern Baptist Convention pastor. He asked, "What kind of church is your church?"

"We are independent Baptists," I answered.

"What group are you with?" he asked.

"No group," I replied, "we are a Baptist church without any affiliation with any group."

His pastor said, "We are independent, too, but we participate in the Southern Baptist Convention."

His pastor reflects the idea of most people have about the independency of the church. Realizing the kind of church that I am a member of is an unknown member in the minds of most Baptists. Most of them have the idea that churches are independent yet

are within some organization. We say this is an impossibility.

An Independent Church Has Sovereignty Over Every Particle of Its Work

Christ built no other organization but the church (Matthew 16:18) and He is the Head of the church and it alone (Eph. 1:22, 23). It is admitted on all sides that He built no convention, association, fellowship, board, society, council or centralized committee. No one presumes to offer any Scripture whatsoever to teach that any of these organizations is of Scriptural origin. Nothing like these modern organizations existed in Bible days.

What does this lead us to conclude? Simply this: the New Testament pattern is that churches—without any extra organizations—carried out the commission of Christ and had complete sovereignty over every detail of work.

New Testament churches had no centralized ecclesiastical boards and committees to which they could turn over a portion of their work. There were no such so-called "arms" of the church in Bible times.

The sovereignty of the church, which can only be fully manifested by an absolutely independent church, has been wrested (to various degrees, of course) from the churches by centralized

ecclesiastical organizations. To be sure, churches themselves voluntarily and gradually subjected themselves to such organizations, but this does not justify the organizations' existence. Churches are not legislative bodies, but executives bodies, and they have no commission to bring into existence, nor go into, such organizations, regardless of how "expedient" they may appear to be.

The idea of "authorizing" extra-scriptural organizations to take over certain phases of the church's own work is without scriptural warrant and is just an attempt to evade responsibility to our Lord's commission. If He had wanted other organizations of a

centralized nature, surely He would have guided His churches of New Testament times to set us the pattern (2 Tim. 3:16), but He didn't do that.

In our United States government, centralized power is gradually increasing as people, cities and states continue to turn over their responsibilities to the government. As a result, our freedoms and liberties are being subjugated and destroyed and the centralized power is encroaching more and more upon us. You can't turn around without bumping into a government nose.

But the same thing has happened to churches and will continue to do so just as long as churches evade their own Divinely-given responsibilities and look to some convention, association, fellowship, council, board, committee or society to do their work. Seemingly, churches in general are just looking for some outside organization to do their work for them. And of course, every outside organization is willing to take the churches' money and report back to them how "gloriously" the work is being carried on.

Some churches, when they want to support mission work, begin to "investigate" certain boards and societies to see which ones to give to. It seems that it never occurred to such churches to pray for God to raise up from their

A Rich Woman Saved

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14).

Lydia was a businesswoman who handled expensive merchandise. The above verse tells us that she sold purple, a very expensive item back in Bible times, whether it was purple dye or purple clothing. She evidently was rather wealthy.

She was from Thyatira, a city located in Asia Minor, and she had come over to Philippi, a European city near the Aegean Sea, probably on some kind of business venture, perhaps taking orders or filling orders to dealers in this city, or even having an established business there herself. The Bible does not go into detail on this point.

There was a preacher—a missionary—passing through Philippi at the same time Lydia was there. His name was Paul, the famous apostle who wrote so many of the books in the New Testament. Paul was in Philippi on business, too. But he wasn't selling his product for financial gain; rather he was inviting lost sinners to receive Christ freely and become spiritually rich. He told men of "the unsearchable riches of Christ" (Ephesians 3:8).

While Lydia sold purple, and was perhaps even dressed in pur-

ple, Paul was preaching Christ, and was rich through Him, even if he were dressed in rather common—maybe even ragged clothing.

But how did Paul and Lydia meet? How did the financially poor missionary and the financially successful businesswoman cross paths? Well, Lydia was a religious person and at the appointed time for services, she went to the place which was

C. H. Spurgeon Opposed Hyper-Calvinism Heresy

From The BANNER OF TRUTH London, England

One of the first attacks which was made on Spurgeon's ministry after his settlement in London came from a section of the Baptist community which could at that time be described as "Hyper-Calvinist". The label is not one that Spurgeon liked to use, for he regarded the introduction of the great Reformer's name as a misnomer:

"Calvinists, such men may call themselves, but, unlike the Reformer, whose name they adopt, they bring a system of divinity

to the Bible to interpret it, instead of making every system, be its merits what they may, yield, and give place to the pure and unadulterated Word of God."

In the January, 1855, issue of The Earthen Vessel, an anonymous writer of this school cast doubt on Spurgeon's whole position and call to the ministry. Spurgeon's untraditional phraseology, the crowds which followed him, his general invitations and exhortations to all hearers to repent and believe the Gospel, and the "broadness" of his theology were all grounds for suspicion. He was neither narrow enough

HELL - The Eternal Home of the Unsaved

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

Probably more persons are in hell than we are aware of. Any number of false ideas about hell cling to by various sects and nations. The most prominent ones are:

1. That there is no such place.

2. That this is an annihilation.

3. That there will be a second chance given to the ones who go

4. That hell consists of hell, purgatory, etc.

But the Bible teaches that there is such a place, that those who go there suffer eternally, that there is no respite given to them, and that at the time of a person's death, he immediately goes either to heaven or hell, depending upon whether or not his sins have been remitted through the blood of Jesus Christ. The Bible teaching is plain enough; the trouble is, it is too plain for the tastes of false teachers and others.

I First, we must say that hell is a present reality.

(Continued on page 8, col. 2)

SORROW CURES ATHEISM

"There is no God," the foolish saith,

But none, "There is no sorrow," And nature oft the cry of faith In bitter need will borrow:

Eyes which the preacher could not school

By wayside graves are raised; And lips say, "God be pitiful."

Who ne'er said, "God be praised."

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SPIRITUAL POSSESSIONS"

NO. 40 IN "THE LIFE AND MINISTRY OF PAUL," by Pastor John R. Gilpin

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33.

I am rather of the opinion that most of us don't possess too much so far as this world is concerned. It might be well just to pause and remember that whatever we have in our custody is really not our own; it really belongs to God. We are only the stewards of that over which we have control. I am sure that none of us could say that we are possessors of very much here within this world—a few clothes that you own, maybe an automobile, maybe a house, and not much

money. I am sure that the majority of us, if we were to analyze ourselves, would come to this conclusion, that so far as possessions are concerned, we have mighty little of this world's goods that we could call our own. I am rather of the opinion that the majority of us who are saved are much better off from the standpoint of our heavenly possessions than we are from the standpoint of our earthly possessions. I would like to show you some of the possessions which a Christian has.

I. THE CHRISTIAN HAS A LIFE THAT CAN NEVER BE FORFEITED.

Isn't it a blessing to know that the spiritual life you have is a life that can never be forfeited and can never come to an end. We read:

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also mak-

(Continued on page 4, column 4)

SUBSTITUTION

During the Civil War a man by the name of George Wyatt was drawn by lot to go to the front. He had a wife and six children. A young man named Richard Pratt offered to go in his stead. He was accepted and joined the ranks, bearing the name of George Wyatt. Before long, Pratt was killed in action. The authorities later sought again to draft George Wyatt into service. He protested, entering the plea that he had died in the person of Pratt. He insisted that the authorities consult their own records to verify the fact of his having died in oneness with his substitute. George Wyatt was thereby exempted as beyond the claims of law and further service. He had died in the person of his representative. There we have the truth of identification with our Substitute in His death and resurrection.

THE "ABC" GOSPEL

A London meeting at which late Mr. C. H. Spurgeon preached a young minister was asked to speak. He started by saying he was a poor speaker and that he knew was the A. B. C. gospel.

He went on to say "A" stands for the text we should all learn as it is the very beginning of the gospel for every sinner—have sinned and come short of the Glory of God."—Rom. 3:23.

"B" stands for "Behold the Lamb of God which taketh away the sin of the world."—John 1:29.

"C" is "Come unto Me all ye that are weary and heavy laden and I will give you rest"—Matt. 11:28.

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Independency

(Continued from page one)
midst a missionary and then to send him forth (Acts 13:1-4). Neither does it cross their minds that they, as churches, are the only "mission boards" revealed in the Bible. They are to do the sending, the paying, and the recalling. They are to have the sovereignty over the mission work and when the missionary comes home, he is to report back to the church (Acts 14:27).

But we have all heard, "Why, if we did not have our organization, we would not be able to do what we are doing."

However, I have never met a man who says this who has tried to do it another way, especially the Bible way! Doesn't the Bible way at least deserve a "trial"?

But also, what are these organizations "doing" that is so important? What are their objectives? What is their divine commission? When did they get it? From whom did they get it? Answer these questions and it will be seen that what these organizations are supposedly doing is really without any Divine authorization. The only body ever authorized to do what these organizations supposedly are doing is the church.

All Steps Away From the Absolute Independency of the Church Are Steps Toward Ecclesiastical Powers Such As Roman Catholicism, the World Council of Churches, and the National Council of Churches

It would seem that in this day

and age of ecclesiastical domination over so many religious groups, Baptist people would easily recognize the evil of the organizations not found in the Bible. It is the outside religious organization, with centralized power over churches, that will eventually produce the "world church," controlled by Anti-Christ. And every step beyond the church and its authority is a step toward the "world church." Every act of a church, regardless of how small it may seem, in turning its responsibility over to some outside ecclesiastical set-up is an act favorable to the "world church" movement.

Why is it that when a few Baptist churches find themselves in agreement and fellowship on certain things, they begin to clamour for an association, fellowship or some similar organization? Since this fellowship in Spirit and in Truth was **not** produced by such an organization, is there any reason to believe it can be **preserved** by one? Having begun in the Spirit, are we made perfect by the flesh (Gal. 3:3)? Why can't Baptists be satisfied with the Spirit-born fellowship and unity and cooperate in their labors according to the Scriptural pattern, rather than set up a centralized ecclesiastical organization?

We have all seen the evils of ecclesiastical powers. They are often vicious in their dealings. They demand (and usually get) the respect of those who "affiliate." Back in West Tennessee, where I grew up as a boy, a

BOOK NEWS

SYSTEMATIC STUDY OF BIBLE DOCTRINE by T. P. Simmons is now down to only 60 copies. We are no longer selling them to book stores or other retailers, but are saving these last sixty copies for the readers of TBE. So far as our present plans are concerned, we have no idea when this book will be reprinted (if ever).

This will be the last notice to appear in TBE concerning the book until it is out of print. The 60 copies will sell for \$4.00 each to the first customers who order.

MABEL CLEMENT, by J. M. Sallee, (\$2.00 reg. price), the book which exposes Campbellism in the form of a novel, is now being offered for a limited period of time for only \$1.00 per copy, plus 15c for postage and handling. We are making this special offer because we have several hundred copies on hand and some of them need to be disposed to allow for needed space in our storage room.

We also have a few of these books on sale as "seconds" for only 75c, plus 15c for shipping costs.

We have not set a limit on this special offer on MABEL CLEMENT, but when sufficient copies are sold to allow for the space we need, the price will return to the regular \$2.00.

church is not looked upon as being a full-fledged church until it has been received by the association. Furthermore, associations are relieving the churches of the work of ordaining ministers and some have also grabbed hold upon the ordinance of the Lord's Supper to observe it at associational meetings. They also have their so-called "associational missionaries" riding the circuit, to keep everything under surveillance. There is a centralized power over the churches and their work in such organizations.

Then we get into the matter of schools and seminaries. Instead of teaching all things, as Christ told the church to do (Matthew 28:19, 20), and instead of having training by the church (Acts 13:1, Eph. 4:11, 21, I Tim. 3:15) where the Holy Spirit, the Divine Teacher, indwells (Eph. 2:21, 22), churches look to outside our organizations to do their work. Young ministers are urged to go off to some college or seminary for training in the Word of God, rather than getting it from the church, the body commissioned and empowered to teach. Is this the reason so few coming out of the schools today know much about the Bible and are rapidly turning to rationalistic ideas about God's Word? Did you ever see a modernist who was trained in a church, under the ministry of a God-called pastor?

But a lot of pastors say, "I don't have time. I don't have the ability." Then they ought to quit pastoring. The pastor is to be one "apt to teach" (I Tim. 3:2). If he is qualified to be a pastor, then he is qualified to teach another man who has been called to preach. Furthermore, if he doesn't have time, he ought to make time. Paul taught Timothy and later told Timothy to teach others also (II Tim. 2:2). This idea of having to sit at the feet of theological "doctors" is what is wrong with so many churches and pulpits today. Too many preachers have wasted time listening to the intellectual ramblings of an educated ignoramus (spiritually) and they know too little about God's Word.

Roman Catholicism began when churches began to gradually turn their responsibilities over to outside powers. Why can't we look back at history and learn a lesson, seeing the many evil fruits of ecclesiastical inventions?

Certainly, modern ecumenicalism (or ecumenism), as the "world church" movement is called, is just another sample of how centralized ecclesiastical powers can develop and enslave, once church-

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

Is it Scriptural to pass collection plates in our churches?

When the temple was repaired in the days of Jehoiada, the people brought their offering willingly, but no collection was taken. Cf Kings 12:9-11.

In Jesus' day, He observed those who brought the gifts into the treasury. There was no collection taken then. Cf. Mark 12:41-44.

It is nearer to the Bible for every church to have an offering box such as they had in the days of Jehoiada in the day of Jesus. But we do not believe this is a matter on which one can be dogmatic.

Can a person be properly received into a Baptist church on Methodist baptism?

No, Methodist baptism is no better than Roman Catholic baptism, for Methodist baptism came from the Roman Catholics. Baptism is no better than the church that administers it.

Please explain the following verses: Hebrews 2:9; II Peter 3:9; and Revelation 22:17. Did Christ taste death for every man?

The word "man" in Hebrews 2:9 is not in the original manuscript of the Bible. It was added by the King James translators, supposedly for clarity. But it has wrought confusion, and has led many who are not aware of this fact, into error as to Christ's atonement. The context clearly reveals for whom it is that Christ died. Verses 10-14, 16, 17, we have references to "many sons," "brethren," "children," and "seed of Abraham." These are the "every" for whom Christ tasted death.

II Peter 3:9 refers to God's longsuffering in the salvation of His elect. Peter says that God is longsuffering "usward," not willing that any of the "us" should perish. The "us" whom Peter speaks of are the elect of God, we see from reading II Peter 1:1. Peter wrote both of his epistles to the elect, according to these two passages.

Revelation 22:17 simply means what it says: "whoever will." Compare this with John 6:44 and Psalm 110:3, and you will see that no one will come but who God draws — His elect. See Philippians 2:13.

Does Isaiah 49:1 refer to Christ?

Yes. See Matthew 1:20, 21; Luke 1:31, 35; 2:11; for explanation of the last portion.

Has the term "age of accountability" any Scriptural meaning?

No. It is unscriptural to set dates as to when one becomes accountable.

Are the 144,000 spoken of in Revelation 7 the only ones that are God's elect, or are all the saved (now and in the future) His elect?

The elect of God are so many that no man can number them. See Revelation 7:9. The 144,000 are the Jews of the tribulation who will be saved during that period. Of course, they are God's elect, but so is every person who has been saved or ever will be saved.

Give me chapter and verse for the authority to vote members IN or OUT of a church.

As to RECEIVING members, Paul tried to join the church at Jerusalem (Acts 9:26), but they refused to receive him because they were not satisfied about his conversion. Then in Rom. 14:1, Paul tells the church at Rome, "Him that is weak in the faith, receive ye," showing that the church received folk into its membership.

As for EXCLUDING members, Paul told the church at Corinth to exclude an unworthy member. Cf. I Cor. 5:1-5. Then in II Thes. 3:6, he told the church to "withdraw from every brother that walked disorderly."

Did all mankind fall in Adam's first transgression?

Yes. God's covenant with Adam was not only for himself but for his posterity. Read Romans 5:12-21; I Corinthians 15:22.

What is the most wicked sin that a person can commit?

Rejecting Jesus Christ as Lord and Saviour. No sin can compare with this one. See Matthew 11:20-24; Hebrews 10:28, 29.

Is there a second chance to be saved? That is, can one be saved after he dies?

No. Read the story of the rich man who went to Hell in the sixteenth chapter of Luke. Here we learn that once a person had passed out of this life unsaved, he cannot be saved; there is no second chance.

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BOB L. ROSS
JOHN R. GILPIN

Editors

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es commit their responsibilities whole denominational into outside hands. In the clutch- eagerly looking forward to es of the modern octopus, the arrival of an even greater World Council of Churches, and tralized power in the its United States' tentacle, the Church. Churches within National Council of Churches, are (Continued on page 3, column

FIFTY YEARS IN THE CHURCH OF ROME—

Bishop Calls Chiniquy "On The Carpet"

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

Mr. Tetu answered: "You have shown us our error. Now, can you indicate any remedy?" "I cannot say that the remedy we have in hand is one of those patented medicines which will cure all the diseases of our sick church in Canada, but I hope it will help to bring a speedy convalescence. That remedy is to abolish the society of 'Three Masses' and to establish another of 'One Mass,' which will be said at the death of every priest. That way it is true that instead of 2,000 masses, we shall have only 1,200 at our death. But if 1,200 masses do not open to us the gates of heaven, it is because we shall be in hell. By that reduction we shall be enabled to say more masses at the request of our people, and shall diminish the number of five cent masses said by the priests of Paris at the request of our bishop. If you take my advice, we will immediately name the Rev. Mr. Tetu president of the new society. Mr. Parent will be its treasurer, and I consent to act as your secretary, if you like it. When our society is organized, we will send our resignations to the president of the other society, and we shall immediately address a circular to all the priests, to give them the reason for the change and respectfully ask them to unite with us in this new society, in order to diminish the number of masses which are celebrated by the five cent priests of Paris."

Within two hours the new society was fully organized, the reasons of its formation written in a book, and our names were sent to the bishop, with a respectful letter informing him that we were no more members of the 'Three Masses Society.' That letter was signed, C. Chiniquy, Secretary. Three hours later, I received the following note from the bishop's palace: "My Lord Bishop of Quebec wants to see you immediately upon important affairs. Do not fail to come without delay. Truly Yours, Charles F. Cazeault, Secy."

I showed the missive to the curate and the vicars, and told them: "A big storm is raging on the mountain; this is the first peal of thunder—the atmosphere looks dark and heavy. Pray for me that I may speak and act as an honest and fearless priest when in the presence of the bishop."

In the first parlour of the bishop I met my personal friend, Secretary Cazeault. He said to me: "My dear Chiniquy, you are sailing on a rough sea—you must be a lucky mariner if you escape the wreck. The bishop is very angry at you; but be not discouraged, for the right is on your side." He then kindly opened the door of the bishop's parlour, and said: "My lord, Mr. Chiniquy is here, waiting for

your orders." "Let him come, sir?" answered the bishop. I entered and threw myself at his feet as it is the usage of the priests. But, stepping backward, he told me in a most excited manner: "I have no benediction for you till you give me a satisfactory explanation of your strange conduct." I arose to my feet and said: "My lord, what do you want from me?"

"I want you sir, to explain to me the meaning of this letter signed by you as secretary of a new-born society called, 'One Mass Society!'" At the same time he showed me my letter. I answered him: "My lord—the letter is in good French—your lordship must have understood it well. I cannot see how any explanation on my part could make it clearer." "What I want to know from you, is what you mean, and what is your object in leaving the old respectable 'Three Mass Society'? Is it not composed of your bishops and of all the priests of Canada? Did you not find yourself in sufficiently good company?"

I replied: "My lord, I will answer by revealing to your lordship a fact which has not sufficiently attracted your attention. The great number of masses which we have to say for the souls of the dead priests makes it impossible for us to say the masses for which the people pay into our hands; we are, then, forced to transfer this money into your hands; and then instead of having these holy sacrifices offered by the good priests of Canada, your lordship has recourse to the priests of France, where you get them said for five cents. We see two great evils in this: First, our masses are said by priests in whom we have not the least confidence; and though the masses they say are very cheap, they are too dearly purchased; for between you and me we can say that, with very few exceptions, the masses said by the priests of France, particularly of Paris, are not worth a cent. The second evil is still greater, for in our eyes, it is one of the greatest crimes which our holy church has always condemned, the crime of simony."

"Do you mean to say," indignantly replied the bishop, "that I am guilty of the crime of simony?"

"Yes! my lord; it is just what I mean to say, and I do not see how your lordship does not understand that the trade in masses by which you gain 400,000 francs on a spiritual merchandise, which you get for 100,000 is not simony?"

"You insult me! You are the most impudent man I ever saw. If you do not retract what you have said, I will suspend and excommunicate you!"

"My suspension and my excommunication will not make the position of your lordship much better. For the people will know that you have excommunicated me because I protested against your trade in masses. They will know that you pocket twenty cents on every mass, and that you get them said for five cents in Paris by priests, the greatest part of whom live with concubines, and you will see that there will be only one voice in Canada to bless me for my protest and to condemn you for your simoniacal trade on such a sacred thing as the holy and tremendous sacrifice of the body, blood, soul and divinity of Jesus Christ."

I uttered these words with such perfect calmness that the bishop saw that I had not the least fear of his thunders. He began to pace the room, and he heaped on my devoted head all the epithets by which I could learn that I was an insolent, rebellious and dangerous priest: "It is evident

to me," he said "that you aim to be a reformer, a Luther, a petit pied, in Canada. But you will never be anything else than a monkey!"

I saw that my bishop was beside himself, and that my perfect calmness added to his irritation. I answered him: "If Luther had never done anything worse than I do to-day, he ought to be blessed by God and man. I respectfully request your lordship to be calm. The subject on which I speak to you is more serious than you think. Your lordship, by asking twenty-five cents for a mass which can be said for five cents, does a thing which you would condemn if it were done by another man. You are digging under your own feet, and under the feet of your priests the same abyss in which the Church of France nearly perished, not half a century ago. You are destroying with your own hands every vestige of religion in the hearts of the people, who will sooner or later know it. I am your best friend, your most respectful priest, when I fearlessly tell you this truth before it is too late. Your lordship knows that he has not a priest who loves and cherishes him more than I do—God knows, it is because I love and respect you, as my father, that I profoundly deplore the illusion which prevents you from seeing the terrible consequences that will follow, if your pious people learn that you abuse their ignorance and their good faith, by making them pay twenty-five cents for a thing which costs only five. Woe to your lordship! Woe to me, woe to our holy church, the day that our people know that in our holy religion the blood of Christ is turned into merchandise to fill the treasury of the bishops and popes!"

It was evident that these last words, said with the most perfect self-possession, had not all been lost. The bishop had become calmer. He answered me: "You are young and without experience; your imagination is easily fed with phantoms; when you know a little more, you will change your mind and will have more respect for your superiors. I hope your present error is only a momentary one. I could punish you for this freedom with which you have dared to speak to your bishop, but I prefer to warn you to be more respectful and obedient in the future. Though I deplore for your sake, that you have requested me to take away your name from the 'Three Mass Society'—you and the four simpletons who have committed the same act of folly, are the only losers in the matter. Instead of two thousand masses said for the deliverance of your souls from the flames of purgatory, you will have only twelve hundred. But, be sure of it, there is too much wisdom and true piety in my clergy to follow your example. You will be left alone, and, I fear, covered with ridicule. For they will call you the 'little reformer.'"

I answered the bishop: "I am young, it is true, but the truths I have said to your lordship are as old as the Gospel. I have such confidence in the infinite merits of the Holy sacrifice of the mass, that I sincerely believe, that twelve hundred masses said by good priests, are enough to cleanse my soul and extinguish the flames of purgatory. But besides, I prefer twelve hundred masses said by one hundred sin-

Korean Mission Fund

REPORT OF OFFERINGS — KOREAN MISSION FUND
FEBRUARY 1963

Bethel Baptist Church, Phillipsburg, Kansas	\$ 62.50
Bible Baptist Church, Broken Arrow, Okla.	9.12
Valles Mines Missionary Baptist Church, De Soto, Mo.	25.00
Rye Patch Baptist Church, Ludowici, Georgia	17.00
J. R. Dorrah, Tenn.	6.00
Mary K. Bennett, Florida	10.00
Marvin Long, Kentucky	4.00
Ralph E. McIlrath, Indiana	10.00

\$ 143.62

TOTAL OFFERINGS TO DATE \$1190.71

SEND OFFERINGS TO KOREAN MISSIONS, BETHEL BAPTIST CHURCH, PHILLIPSBURG, KANSAS.

cere Canadian priests, to a million said by the five cent priests of Paris."

These last words, spoken with a tone half serious, half jocose, brought a change on the face of my bishop. I thought it was a good moment to get my benediction and take leave of him. I took my hat, knelt at his feet, obtained his blessing, and left.

(Continued next week)

Independency

(Continued from page two)

octopus are merely pawns for the ecclesiastical power that dominates them.

But the evil of ecclesiasticism is not confined to Rome and the WCC; no, those "fundamental" organizations, so popular today, are just a few steps away from the same kind of centralized domination as those of the modernistic character. All of the extra-scriptural religious organizations now in existence today—including those made up of Baptists—will one day be a part of the one world religious power, subject to the Anti-Christ. Sound churches now a part of these organizations will either "come out" or gradually fade into the apostasy.

Once Independency is Sacrificed, Other Evils Follow

How many Baptists there are who do not approve of the doctrines and practices perpetuated by centralized religious powers! Preachers—yea, whole churches—staunchly repudiate many of the evils in the organized religious movements, yet what can they do about these things? Can their repudiation destroy these evils? No, they will simply be black-balled and their voice will not prevail. The history of ecclesiastical machines constantly repeats itself and ecclesiasticism conquers whenever churches are so foolish to permit themselves to be held in bondage.

Those who objected to modernism in the old Northern (now American) Baptist Convention, yet remained on the inside, did not stop the apostasy of Northern Baptists. They are now affiliated in the National Council of Churches. Those who are remaining in the Southern Baptist Convention seem to think they will have better results than did the Northern Baptists who objected to modernism; however, Southern Baptist Bible-believers should be learning by now that an extra-scriptural machine such as the Convention, with all its centralization, can travel but one way—down.

The Holy Spirit was never promised to any organization but the church. The church has been perpetuated throughout all the ages—not by ecclesiastical organizations, but despite them. All other organizations of men have either totally apostatized and are now strongholds of error, else they are still rather young and are on the road down. The Spirit simply does not preserve the organizations of men, be they conventions, associations, councils, fellowships, schools, seminaries, boards, or something else.

Many evils come in the train when churches begin to sacrifice their independency. And the evils get worse as time goes by, a little heaven-leavening the whole lump.

What Should Churches Do?

Independent churches should remain TOTALLY independent of all kinds of extra-scriptural organizations. They should endeavor to show other churches that the commission of Christ can be fulfilled without all the paraphernalia of ecclesiastical machines. While they should stand free and separate from all organizations, they should at the same time be forbearing to other churches that are in some way caught in the snare of ecclesiasticism and be of whatever help they can in leading others to see the Truth.

As for those churches affiliated with some kind of organization, it is not our desire to stand in opposition to them as brethren and churches in Christ, but rather we desire to see them completely sovereign over their work, free of any outside power overlordship over the Lord's body. Therefore, we point out the evils and dangers of all extra-scriptural affiliations. Brethren, eventually the end will be bitter. The best church in the world cannot hold back the natural downward trend of a man-made, centralized, ecclesiastical organization.

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Tithing Must Be Practiced As The Lord Reveals in His Word

Series by E. J. DANIELS

In order to enjoy God's blessings for tithing we must do with it as He commands us.

There are some who say that the Bible teaches tithing, so they set aside one-tenth for God. Here is a lodge and here is a club that seems to be doing good, so they give out of the tenth to these. Whatever seems to be a good cause and appeals to them they "help along" with a part of the tithe. **ONE CANNOT TITHE WHEN HE DOES THIS.**

We are no more left to our own desires as to what to do with the tithe, than we are as to giving it. It is God's money, therefore we must do what He commands us to do with it. He tells us that the tithe is to be used for the support of His worship, for the preaching of the gospel. We remember the first tithe of Israel was to support the priesthood. "EVEN SO hath the Lord ordained" that the gospel today shall be supported in the same manner (see 1 Cor. 9:14). When the tithe is given to any other cause it is not acceptable to God. We must do with it what He says or else we do not pay Him His tithe. It is to be used to carry the gospel to the ends of the earth. We must see that it is given to this cause. It doesn't matter how worthy a cause seems to us, we must do with God's money as He says.

The tithe is to be brought to God's storehouse, not placed in a "box." A deacon told me once that I had convinced him that the Bible taught tithing, therefore he was placing the tenth in a cigar box. He said that he felt this would be handy. When a tramp came, or another needy call came, he would have the money to give help. "And perhaps," he added, "my own children might some day be in need, so I'll keep a reserve." What do you think that I told that deacon? My friend, that is not tithing at all! Those who keep the tithe in a cigar box usually have some occasion to take a part of it. They do not tithe. It is not our money and we have no right to put it in our treasury. What saith the Bible on this point?

God's Storehouse

"Bring ye all the tithes into the storehouse, that there may be meat in mine house . . . saith the Lord of hosts . . ." Mal 3:10. The storehouse when that was written was the Temple, but where is God's storehouse today? Where

is God's house? Surely no one knows so little about the Bible as to dispute that's God House today is His Church. It was to the church that Jesus built that the Great Commission was given to "Go ye therefore into all the world and preach, etc." Since to the church He gave His worldwide work, to the church He expects us to take the tithe which is to carry on the work. Inasmuch as the church is the custodian of the gospel, it is the custodian of His tithe — the means to carry forth the gospel. The church is to send forth messengers to the ends of the earth. It is to receive the tithe with which to send them. Yes, to the church we should take the tithe.

"Upon the first day of the week let everyone of you lay by him in store, as God has prospered him, that there be no gatherings when I come" (1 Cor. 16:2) This verse clears the question. "LAY BY IN STORE" certainly refers to God's storehouse as does Mal. 3:10. It cannot mean put up in a box somewhere, for Paul says "that there be no gatherings when I come." What Paul wanted to avoid was going from house to house to gather the money. If they put it in store at home there would have had to be gatherings when he came. Not only does this prove that it was to be taken to the church, but the fact that it was to be taken on the first day of the week also proves it, for this was the day when they went to church. No, sir, the tithe should not be "boxed," nor banked. Every cent of it should be taken to the church, the first Lord's Day after it is earned. Then the church should use it immediately for the glory of God — to preach the gospel.

Tithing Blesses Churches

If Christian men and women would "bring all of the tithes into God's storehouse" a great spiritual revival would sweep through our land and churches. We would evangelize our homeland, print tracts, Bible-truth literature to give away, and carry on a great work in our churches. We could send missionaries to the ends of the earth; into every tribe and tongue. It grieves my heart to see missionaries called of God to go to foreign lands who cannot go because we will not send them. God has plenty of money to send them, or else He would not have called them forth. Why don't they go? Because covetous churches are withholding God's tithe. I tell you, dear reader, the blood of

countless millions of lost heathen lies at the door of non-tithers. Oh, if all Christians would but tithe, what a work for God we could do! We could spread the glad tidings of a full, free and forever redemption around the globe.

God will bless a tithing church in every way. He promised to bless Israel as a nation if she tithed. "And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts" (Mal. 3:12). This promise is applicable to a tithing church. He will bless it spiritually and numerically. "The liberal soul shall be made fat" is applicable to church. I could write for hours giving the testimonies concerning the blessings tithing has been to churches, but I will not detain you.

Revolutionized Small Churches

I have conducted many revivals in small churches that started a tithing program at the close of the meeting, and were revolutionized thereby. Numbers of them went from one-fourth, and one-half to full time preaching at once. The offerings in all of them jumped from double to four and five times what it had ever been before the members started tithing. The attendance increased, and a general revival spirit prevailed after the members started tithing.

This same thing has occurred in all of my pastorates because the members obeyed God by tithing. Every year since I have been teaching tithing to my churches, the churches of which I have been pastor have led every church in the association in the number of additions, baptisms, etc. The credit cannot go to me. God did it as He promised He would if the church would tithe.

Church Members Should Tithe Through Church

There are many "fly-by-night" religious racketeer organizations that try to urge church members to give their tithe to them instead of sending it through their local church. But God's command is, "Bring all of the tithe into the storehouse"—the church. Can you, dear reader, think of any place where your tithe will do more than when given through your church to the Lord's work? Here it will preach the gospel at home and abroad. It will feed the hungry, clothe the poor, care for the sick and dying. It will do all of the work God wants done with the tithe—that is if your church is a Scriptural New Testament

RELIGIOUS CLASSIFICATION OF THE 88th CONGRESS AND GOVERNORS

Affiliation Reported	Senate	House	Governors
Apostolic Christian	0	1	0
Baptist	13	50	8
Brethren in Christ	0	1	0
Christian Scientist	0	3	0
Churches of Christ	0	4	0
Cumberland Presbyterian	0	1	0
Disciples of Christ	1	12	1
Episcopal	15	49	7
Evangelical Free Church	0	2	0
Evangelical United Brethren	0	1	0
Friends	1/2	1	0
Jewish	2	9	0
Latter Day Saints (Mormon)	3	4	2
Latter Day Saints (Reorganized)	1	0	0
Lutheran	2	15	2
Methodist	24	78	11
Plymouth Congregational Church	0	1	0
Presbyterian	11	71	7
"Protestant"	2	16	0
Reformed Church in America	1	0	0
Roman Catholic	11	88	9
Schwenkfelder	0	1	0
Seventh-Day Baptist	1	0	0
Unitarian	6 1/2	4	0
United Church of Christ	6	19	3
Universalist	0	1	0
"Not Given"	0	2	0
	100	434	50

—Church and

Church obeying the Lord's commands. If it is not, you should forsake it—with your presence as well as tithe. If you want to know what the tithe does when given through your church ask your pastor to explain "where the money goes and what it does."

has stood there from that never finished. The crash and property values sank exceedingly low level. The corporation went broke, with result that the framework of hotel building stands there unfinished.

Beloved, God doesn't work that way, for everything God does, He finishes. I thank God when I enumerate my possessions as a Christian, I can say, "all, that I have a life that can be forfeited. Paul says, 'I am confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.'"

When some folk pray, close their prayer by saying, "finally in Heaven save us." This is the usual common method of praying on the part of the millions. Many an individual in testifying, will tell how he is doing the best he can and that he will hold out faithfully to the end, and he will call on his brothers and sisters to pray for him that he might hold out faithful to the end.

I tell you, beloved, I am worrying one particle about ing out faithful to the end, I am not worrying one bit about finally saved in Heaven. I have a life that cannot be forfeited like the Apostle Paul, I am confident of this. My confidence based upon the study of the word of God. The only reason confident of it is because God declares it within His Word.

If I were to ask you to enumerate your possessions, you probably start off by feeling in your pocket to see how much money you have. You might think about your wife and children, you might think about your mobile, your home, your clothes.

"Life and Ministry of Paul"

(Continued from page one)

eth intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:31-39.

I ask you, can you find a greater affirmation of the truth that we have a life that can never be forfeited? "If God be for us, who can be against us?" "Who shall lay anything to the charge of God's elect?" "In all these things we are more than conquerors through him that loved us." Then he sums it up by naming those nine agents and agencies—internal, internal and external—and says that none of these nor any other creature "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Beloved, I say to you, we have a life that cannot be forfeited.

Listen again:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. 1:6.

This tells us that He which begins a good work will perform it until the day of Jesus Christ. In the Greek, this literally says that He will finish it until the day of Jesus Christ. God never begins a work that He stops.

Sometimes a man begins a house and for a lack of funds is unable to complete it. I have seen houses in various places that have been started, were partially completed, and yet stood for years with only the skeleton of a house—never completed. Why? Well, for some reason (usually for lack of money) the individual never completed the house.

I know of a hotel skeleton some ten stories high. It was started during the Florida boom and it

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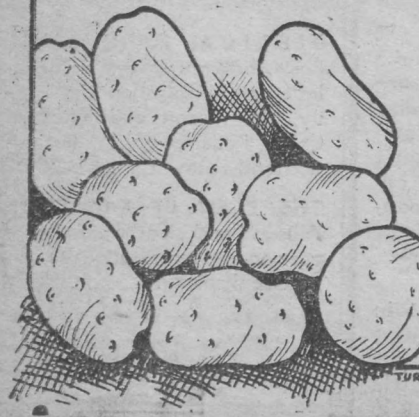
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ALL THE TITHE OF THE LAND

WHETHER
OF THE SEED OF THE LAND,
OR OF THE FRUIT OF THE TREE,
IS THE LORDS:
IT IS HOLY UNTO THE LORD.
Lev. 27:30

ONE LONE TATER OUT O' TEN
Who Could Give Less?



Why Believers Are Eternally Secure

Why is the believer in Christ secure for all eternity? The Bible gives these reasons—

God's election

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

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called not of the Jews only, but also of the Gentiles?" (Rom. 9:23, 24).

God's appointment

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thes. 5:9).

God's foreknowledge

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29).

God's purpose

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Eph. 1:11).

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Rom. 8:28, 29, 30).

God's providence

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28).

God's preservation

"The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment and forsaketh not his saints; they are preserved."

II.

THE CHRISTIAN HAS A RELATIONSHIP THAT CAN NEVER BE ABROGATED.

The Word of God tells us very simply as to our relationship to God. Listen:

"For ye are all the CHILDREN OF GOD by faith in Christ Jesus."—Gal. 3:26.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD: therefore the world knoweth us not, because it hath not known him. Beloved, now are the sons of God, and it doth yet appear what we shall be: we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:1, 2.

"And if children, then heirs; heirs OF GOD, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

These three verses, when put together, present our relationship to God. And what is it? We are the sons of God by faith in Christ Jesus. We are sons of God right now, and furthermore, we are heirs OF GOD, and heirs OF CHRIST, and joint-heirs with the Lord Jesus Christ.

I tell you, beloved, I have a relationship that means something to me when I remember that God my Father and Jesus Christ is my elder brother—that I am a child of God and a joint-heir of

for ever: but the seed of the wicked shall be cut off." (Psa. 37:23-28).

"His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." (Psa. 89:29-36).

God's power

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. I and my Father are one." (John 10:27-30).

God's inner work

"For it is God which worketh in you both to will and to do his good pleasure." (Phil. 2:13).

"Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6).

God's Spirit

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30).

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26).

God's promises

"And this is the promise that he hath promised us, even eternal life." (1 John 2:25).

God's hiding

"For ye are dead, and your life is hid with Christ in God." (Col. 3:3).

God's will

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:39).

God's ownership

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are

not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6:19, 20).

God's gifts

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

Christ's death

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34).

Christ's intercession

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34).

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is come; glorify thy Son, that thy Son also may glorify thee: (John 17:1).

Christ's righteousness

"For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4).

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; To declare I say at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus." (Rom. 3:24-26).

Christ's will

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." (John 17:24).

Believer's perseverance

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." (Job 17:9).

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: But they went out that they might be made manifest that they were not all of us." (1 John 2:19).

Believer's character

"But, beloved, we are persuaded better things of you, and things that ac-

company salvation, though we thus speak." (Hebrew 6:9).

Believer's fruit

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." (Matthew 7:16-20).

Believer overcomes

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4).

Believer is untouched

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 5:18).

Our Inability

"For we know that the law is spiritual but I am carnal, sold under sin. For that which I do I allow not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (Romans 7:14-25).

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Galatians 3:3).

The flesh may be destroyed but not the spirit

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5)—BOB L. ROSS

III.

THE CHRISTIAN HAS A RIGHTEOUSNESS THAT CAN NEVER BE TARNISHED.

The righteousness that a Christian has is not the righteousness that he has in himself, for we read:

"And all OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS."—Isa. 64:6.

Beloved, I am not talking about the righteousness that you have within yourself. It is tarnished to start with. It is no good. It is something you wouldn't even want to touch. Isaiah says that it is worse than a filthy rag. Beloved, I am not talking about sins; I am talking about your righteousnesses. I am talking about the best there is about you. Your personal righteousness is no good, but when you are saved, you have a righteousness that can never be tarnished. And what is that righteousness? It is the Lord Jesus Christ. Listen:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and RIGHTEOUSNESS, and sanctification, and redemption."—1 Cor. 1:30.

What is Jesus Christ to us? He is our righteousness. As I have often said, concerning every saved individual, at Calvary his sins are put on the Lord Jesus Christ, and the righteousness of Jesus Christ is put on the individual when he is saved. The day that I became a child of God, God took the righteousness of Jesus and clothed me thereby, just like two thousand years ago God took my sins and put them upon His Son at Calvary. Now I wear His righteousness just as He bore my sins at the cross. Therefore, whenever God sees me, He doesn't see me

as a filthy sinner, but He sees me clothed in the righteousness of His Son.

Notice again:

"When God hath set forth to be a propitiation through faith in his blood, to declare this RIGHTEOUSNESS for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:25, 26.

"For he hath MADE HIM, WHO KNEW NO SIN, TO BE SIN FOR

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I say, beloved, you have a possession that is worth not hundreds, not thousands, and not billions nor trillions, but you have a righteousness that is priceless. You are clothed in the righteousness. (Continued on page 6, column 1)

THE COVERED DISH SUPPER

In the realm of better things,
Above them all we wish
Not for Silver, Gold or Gems
But a little covered dish.

It's presence is a welcome sight
In groups both great and small,
It's contents to be guessed about,
While waiting for the call.

Around the little dish we walk,
We pause and sniff and gaze,
To gain an inkling of it's heart
But dare not the cover raise.

It rests upon the table there
As proud as it can be,
Just like the one that carried it
From home to you and me.

We wonder as the time goes by
Just what we'll have to eat,
Potato salad, slow or pie
Or perchance some cut of meat.

At last the joyous time has come
To raise the little lid
With eager appetite we reach
And each make anxious bid.

And now the contents are all gone
To live in peace we pray
With some good Baptist Sister
As she takes the dish away.

Say what you will, the truth remains,
If it's a crowd you wish
There's nothing that will bring them in
Like the little covered dish.

—G. B. Trent

"Life and Ministry of Paul"

(Continued from page five)
ness of God's Son, and you have a
righteousness that can never be
tarnished.

IV.

THE CHRISTIAN HAS AN ACCEPTANCE THAT CAN NEVER BE QUESTIONED.

The average Arminian evangelist says to accept Jesus. He says for you to give your heart to Jesus. Listen, beloved, no man in this world does any accepting. Rather, he is accepted of the Lord Jesus Christ. Notice:

"To the praise of the glory of his grace, wherein HE HATH MADE US ACCEPTED in the beloved."—Eph. 1:6.

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:33, 34.

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

Beloved, you didn't accept Him, but rather Christ died to relieve the sentence of condemnation. You have an acceptance that can never be questioned.

A woman was telling me of recent date that she went to church and noticed that her little boy wanted to accept Jesus. She said she put her hand on his shoulder and "kinda pushed" him

out in the aisle. However, when I talked to her little boy, he was as ignorant of the Lord Jesus Christ as a Hottentot in Africa. He didn't know the first thing about the death of Jesus, and why Jesus had died. But this woman said that he had accepted Jesus.

Beloved, I thank God that every Christian has among his possessions an acceptance that can never be questioned. It isn't that I have accepted Jesus, but rather, I have been accepted of God in Jesus Christ. Therefore Paul says, "Knowing, brethren beloved, your election of God."

V

THE CHRISTIAN HAS A JUDGMENT THAT CAN NEVER BE REPEATED.

Will you believe me when I tell you that I have already been to judgment, and that I am not worrying one particle about ever going to the judgment? Beloved, there isn't any fear in my heart about standing in the presence of God to be judged, for I have already been there. I have been there in the person of my Substitute, and I have a judgment that can never be repeated. Listen:

"There is therefore NOW NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

"CHRIST HATH REDEEMED us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:13.

Notice, beloved, there isn't any more condemnation to that man who is in Christ Jesus, for we have been redeemed from the curse of the law. He was made a curse for us, and we have been redeemed from that curse of the law. Therefore we have a judgment that can never be repeated, because we have already been judged in Jesus Christ and He has redeemed us from the curse of the law.

Notice again:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and SHALL NOT COME INTO CONDEMNATION; but is passed from death unto life."—John 5:24.

The word for "condemnation" is the word for "judgment." Therefore, the man who believes on the Lord Jesus Christ has everlasting life and shall never come into condemnation—he'll never come into judgment. Why? Because he has passed from death unto life.

Beloved, I thank God for my possessions. I am glad for all of them. But somehow this strikes me as being about the most precious of all the Christian's possessions, just to know that we have a judgment that can never be repeated. I'll never have to come into judgment, for I have passed from death unto life. I didn't go to the judgment in the first place, but my Substitute went there. He answered for me, and my sins were laid on Him. Now I have a judgment in Christ that will never be repeated.

Talk about security, we have it. Some people are afraid they are going to Hell. Some professing Christians are afraid they are going to have to go to the judgment. Beloved, I am not one bit afraid of Hell. The thought of where I'll be in eternity doesn't bother me one particle, for I know it is going to be Heaven. I can never come into judgment again because Jesus Christ went to the judgment for me and I possess a judgment that can never be repeated. The judgment fell on Jesus Christ. He paid my sin debt and redeemed me from under the curse of the law. Now I have a judgment that can never be repeated.

CONCLUSION

Beloved, I have mentioned some of the possessions that a Christian has right now. We have a life that can never be forfeited; we have a relation that can never be abrogated; we have a righteousness that can never be tarnished; we have an acceptance that can never be questioned; and we have a judgment that can never be repeated. If that shouldn't put confidence in you—if that shouldn't

give you assurance—if that shouldn't send you out of here a happy man or woman, then there is one thing you need; you need to go to Calvary and see there Jesus Christ as your Saviour with all these as the outgrowth of an experience of Jesus Christ as your Saviour.

If you are lost, may God save you; but if you are saved, may He make these possessions to become more and more precious to you as the days pass by.

May God bless you!



Hyper-Calvinism

(Continued from page one)

nor discriminating enough for his critic, who complained: "Spurgeon preaches all doctrine and no doctrine; all experience, and therefore no experience."

For a reason which will later be apparent, the youthful preacher was not concerned to meet this attack, nevertheless he did sometimes pause in the course of a sermon to deal with the views of the Hyper-Calvinists. Sometimes his reflections are semi-humorous, as the following:

"Is there not many a good 'Hyper' brother, who has a full knowledge of the doctrines of grace; but when he is reading the Bible, one day, he finds a text that looks rather wide and general, he says, 'This cannot mean what it says; I must trim it down and make it fit into Dr. Gill's Commentary?'"

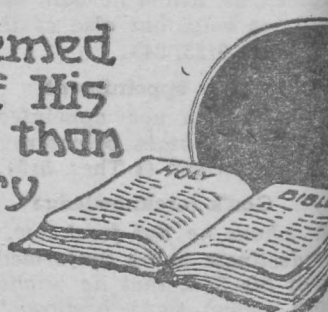
More often he deals much more sharply with the principles which lead to this kind of practice, for Hyper-Calvinism not only causes personal lopsidedness, but what is more serious, it prevents a full preaching of the Gospel:

"I do not believe," he declares in the course of a sermon on the Good Samaritan, "in the way in which some people pretend to preach the gospel. They have no gospel for sinners as sinners, but only for those who are above the dead level of sinnership, and are technically styled sensible sinners."

We must break the quotation for a moment to clarify his terminology: Hyper-Calvinism in its attempt to square all Gospel truth with God's purpose to save the elect, denies there is a universal command to repent and believe, and asserts that we have only warrant to invite to Christ those who are conscious of a sense of sin and need. In other words, it is those who have been spiritually quickened to seek a Saviour and not those who are in the death of unbelief and indifference to whom the exhorta-



I have esteemed
the words of His
mouth more than
my necessary
food. Job 23:12



tions of the Gospel must be addressed. In this way a scheme was devised for restricting the Gospel to those who there is reason to suppose are elect.

"Like the priest in this parable," Spurgeon continues, "they see the poor sinner, and they say 'He is not conscious of his need, we cannot invite him to Christ.' 'He is dead,' they say, 'it is of no use preaching to dead souls,' so they pass by on the other side, keeping close to the elect and quickened, but having nothing whatever to say to the dead, lest they should make out Christ to be too gracious, and his mercy to

from the Gospel, and Spurgeon spoke strongly because he by experience that it churches to inactivity or complete paralysis. "I have with some brethren who tried to read the Bible the way upwards. They have 'God has a purpose which is to be fulfilled, therefore will not budge an inch. All is in the hands of Christ, fore we will sit still,' but not Christ's way of reading passage. It is, 'All power is unto me, therefore go ye, do something.'"

"The lazy-bones of our dox churches cry, 'God his own work'; and then look out the softest pillow can find, and put it under heads, and say, 'The eternal poses will be carried out, will be glorified.' That is a fine talk, but it can be the most mischievous design can make opium out of it, will lull you into a dreadful slumber, and your being of any kind of all."

At no point was Hyper-Calvinism more seriously at Spurgeon's eyes, than in ure to be characterized for militant and world-wide gelism. While he knew that few Christians of this per were better than their cre saw clearly that both the logical and historical ex indicated that the influen this teaching never pr earnest missionary work. Gospel is only for sensib ners how then can the act under the compulsion commission to "Go into world and preach the Go every creature?" If the to believe only belongs penitent then it does not to all men everywhere, multitudes of the earth in that condition:

"I would like to carry those who only preach to sinners, and set him down capital of the kingdom homey. There are no sensib ners there! Look at them their mouths stained with man blood, with their (Continued on page 7, col

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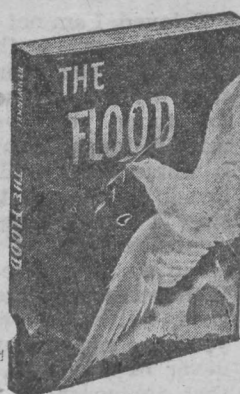
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THE LOCAL CHURCH

often the cry is heard, "This is the twentieth century! We need new (!) methods! This is the new era! The church ought to

Hyper-Calvinism

(Continued from page 6)
 are all over with the gore of immolated victims—how the preacher find any qualification there? I know not what would say, but I know what message would be. My word would run thus—"Men and brethren, God, who made the heavens and the earth, hath sent his Son Jesus Christ into the world to die for our sins, and whoso believeth in him shall not perish, but have everlasting life." The day was," he says in another sermon, "when the very act of sending the gospel to the heathen was regarded by our orthodox brethren as a piece of Quixotism, not to be attempted, and even now, if you open the world for Jesus, we are afraid you are tainted with universal redemption, or going off to the Arminian heaven. God grant these dear brethren new hearts and right minds; at present their hearts are too small to bring him much glory. May they get larger hearts, something like their Lord's, that they may have grace given to estimate the precious blood at a higher rate, for our sins did not die to buy a few trifles of souls, or to redeem ourselves a handful of people; but that his blood for a number of years no man can number, and understand which belt the sea."

above quotations are vital and important for the following reasons. Firstly, they indicate that there is a real difference between Calvinism and Hyper-Calvinism. The latter term is used as though it were a stronger formulation of Calvinist doctrines—something of a "moderate" position—this is an incorrect usage, in fact the system deviates seriously from Scripture and falls short of the truth.

other wrong usage of the term which is even more common is for the label "hyper" or "Calvinist" to be attached to those who are in fact opposed to Hyper-Calvinism. Being ignorant of the distinct theological differences which separate Hyper-Calvinism from the faith of the Puritans, and unaware of its different historical origins, critics use the term as though it were the suitable to describe anyone who is earnest in opposing the teachings of Arminianism. But while it may be a convenient way to label "extremists", it reveals the equal muddle of those who use it. Spurgeon, however, frequently put up with this term and it is not unknown

get up-to date!" The state of the world and the church indicate that the "new ox carts" introduced into religion do not seem very effective. In sober moments of reflection, the words of the great, pioneer missionary, Hudson Taylor, come to mind, "God's work done in God's way will never lack God's supplies." It is so true that many desire to do God's work, realizing their utter helplessness without God's supplies, but, how sad it is that these fail to recognize that "God's way" is that which bridges the gap.

It is profitable to note that to undergird all of His work the Lord has strategically placed the local church—that assembly of redeemed ones who accept the Word of God in its entirety and who faithfully follow the policy as well as the doctrines. This is the church which Paul describes as "the pillar and ground of the truth."

Some, no doubt, would like to stress the "universal" or "invisible church," but upon an examination of the Truth, one discovers that the word, "church" (which actually means "an assembly") is used well over 100 times in the Greek New Testament. Upon 96 occasions it plainly refers to a local assembly of believers. In I Timothy 3:15, Paul instructs Timothy how he should "behave" himself in such an assembly which is "the pillar and ground of the truth." Such behaviour would obviously apply to a visible, local assembly and certainly not to anything invisible; indeed would it be quite difficult for one to behave invisibly.

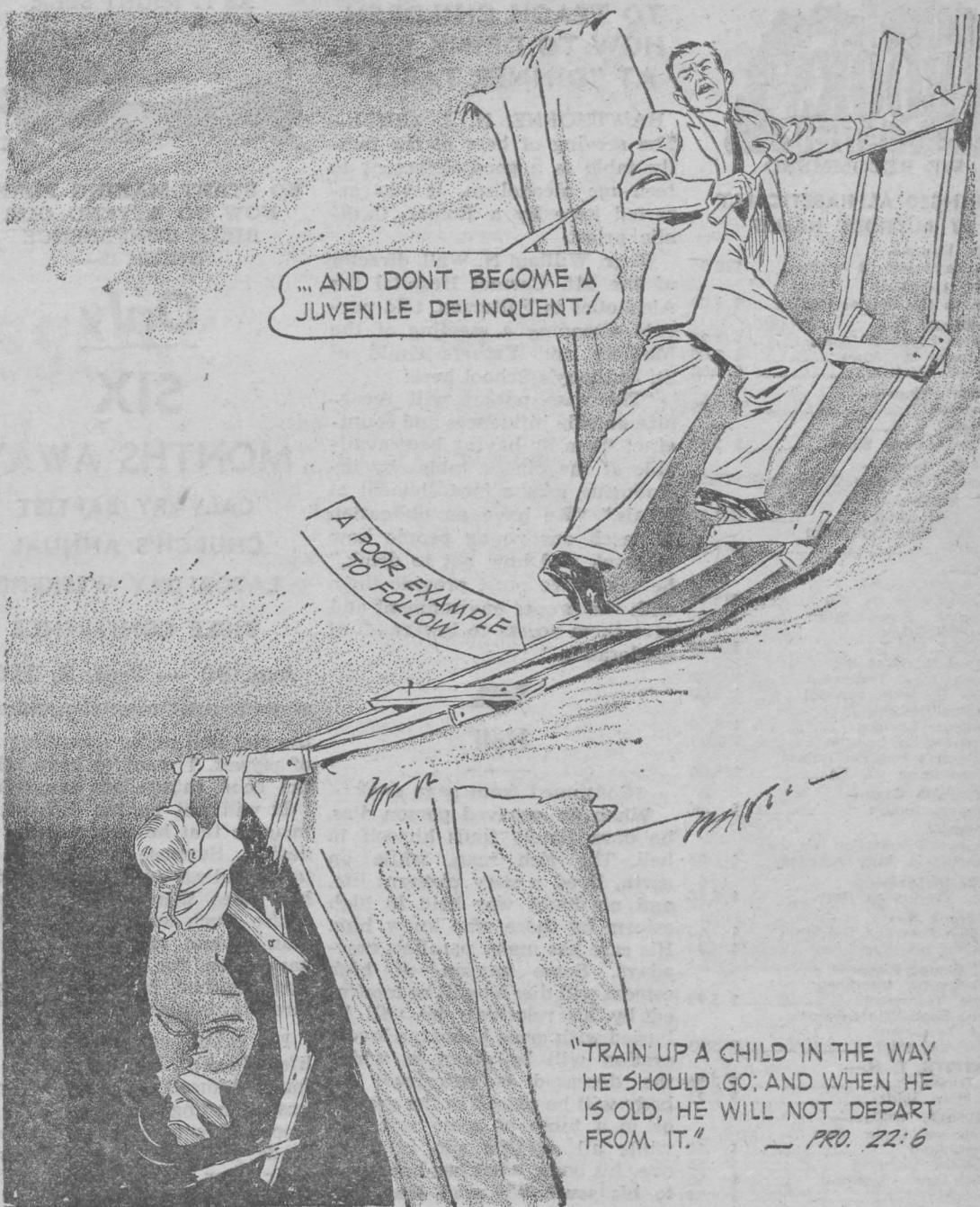
So then every such true, New Testament church, or visible assembly of believers, God clearly states is "the pillar and ground of the truth." Two interesting figures are used here. The importance of a pillar is evident, namely, for support. Remove it and there is collapse. (See Judges 16:26-30). The local assembly of believers is exactly that to society. Remove it and every type of sin flourishes. Witness many American cities where there is no true assembly. There is the evidence!

Again, Paul says that the assembly is "the ground (stay) of the truth." In other words, the Bible will have no perpetuation without the local assembly of believers, for it is declared to be the depository and custodian of the Truth.

Now, then, we understand why Paul and others were led by the Holy Spirit to establish local churches wherever they went in the Mediterranean world. The local assembly was, and is today, God's method to guarantee the perpetuation and effectiveness of His Word. Modern day illustrations may be found in China and Korea from which lands missionaries have been removed, but where local assemblies of believers gather for worship and perpetuation of the Truth.

If God's work is to go forward, primary emphasis must be given

THE "BRIDGE BUILDER"



to the local church and its extension. A church has one primary interest, namely, the strengthening of the local church and the

planting of new churches. "God's work done in God's way will never lack God's supplies."

—B. M. Cedarholm

able quantity, is used as a preservative.

The Lord's Supper A Local Church Ordinance

It should be observed only by members of one local church, and should be restricted to such. It is NOT an inter-church ordinance, neither a denominational ordinance. If it is a local church ordinance, then certainly it should not be observed at associations and conventions.

The symbolism as given in the Bible, is that of one loaf, the local church, partaking of the one loaf that represents the body of Christ. (See I Cor. 10:16-17). We make bold to say that inter-church observance of the Lord's Supper is just as lacking in Scriptural authority as "open communion."

Besides, churches are told to not eat with certain outbreaching sinners. (See I Cor. 5:11). That certainly limits the Lord's Supper to the persons over whom the local church has the power of discipline. Where inter-church observance is carried on, this Bible restriction must be utterly ignored.

How The Lord's Supper Is Made An Evil Thing!

By ROY MASON
 Tampa, Florida

The Lord's Supper as observed in the average Baptist church today is a wicked thing! Better that a people should never partake of the Lord's Supper than that they should partake as they do!

What do we refer to? We refer to Baptists using symbols that teach that Jesus was a sinner. The Lord's Supper is a symbolic ordinance. Change the symbols and the whole ordinance is ruined. Therefore the whole value of the observance is wrapped up in its symbolism. How do Baptists (and others) wreck the symbolism?

1. They do it by using leavened bread. Crackers or light bread are generally used. These contain leaven, and leaven is uniformly a symbol of evil and sin in the Bible. In connection with the Passover, the Lord instructed Israel to put all leaven out of their houses for seven days, and to eat only unleavened bread. The Lord made such a point of this that He commanded that any person having leaven in his house during this period should be expelled from the congregation of Israelite people. (See Exodus 12:17-20). The Passover typified the death of the Christ to come, just as the Lord's Supper symbolizes the Christ who has come. We know that Christ used unleavened bread when He started the ordinance of the Lord's Supper, because the Jews had no other kind of bread in use during the Passover period.

Leaven is mentioned as a type of sin in direct connection with the Lord's Supper. (See I Cor. 5). Take your Bible and a concordance and study the use of the word "leaven." You will find that the Lord uses it over and over again as a symbol of sin

and evil. (See Matt. 16:6 and 12).

To use leavened bread is to signify symbolically that Jesus was a sinner—that He had evil in Him—that His body was a body of sin. If He was—then He is no Savior from sin. Thus such perversion of the Lord's Supper undermines symbolically the very Saviorhood of Christ. How the Devil must chuckle when he gets Christians to do a thing like that.

2. They do it by using leavened grape juice. This symbolizes that the blood of Christ was tainted blood. How wicked! How diabolical! Fermented wine should be used because the process of fermentation eliminates the leaven. Jesus certainly used wine in instituting the Supper. We have statements from several reliable Jewish authorities to the effect that wine and not grape juice was used in connection with Passover observance. Paul certainly makes it clear that wine was used in connection with the Lord's Supper. (See I Cor. 1:21). Paul rebukes some for becoming intoxicated by drinking too much wine. How could they have become intoxicated from drinking grape juice?

The truth is, some extremists are so opposed to wine that they seek to make themselves believe that wine was not used in the Lord's Supper. We have been asked, "What about a person who has an appetite for alcohol using wine in the Lord's Supper—might it not set him off on a drunken binge?" Not if the person is a saved person. The alcohol in the amount of wine used in the Lord's Supper observance is infinitesimal. But—if any one is that weak—then by all means he had better not pretend to observe the Lord's Supper. Incidentally, such a person would not be able to take most medicine, for alcohol, and in consider-

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HAWTHORNE, N. J. (RNS)—The serving of beer at the family table is a good deterrent to teen-age alcoholism, it was asserted here by a Roman Catholic priest.

Msgr. William N. Wall, director of the Mt. Carmel Hospital for Alcoholics in Patterson, told parents attending a meeting of the Mothers and Fathers Guild of St. Anthony's School here:

"The wise parent will recognize outside influences and counteract them by having beer available at the dinner table—by introducing it as a food element at meals." "We have an obligation to teach our young people how to drink and how not to drink," he said. "We must provide them with the proper environment and give them access to beverages of moderation."



Hell

(Continued from page one)

When an unsaved person dies, he immediately finds himself in hell. The rich man, while on earth, lived a very pleasant life, and no doubt was held in high esteem by those who knew him. His case has many parallels nowadays. Some person of high esteem will die; he will be mourned by his relatives; he will be buried with great honors; a lovely oration will be given in which the deceased is eulogized; his body will be placed in the ground or in a tomb of some sort, but while all of this ado is made over his body, what has happened to his soul? We read that "the rich man died, and was buried." Next, we read that "in hell he lifted up his eyes." (Lk. 16:22-23).

By this we understand that he was conscious of his fate. His faculties were sensitive: he could see; he could hear; he thirsted; he suffered; he reasoned. He knew hell to be a reality, not some nebulous, vague, fictitious place, but a present reality. There is no such thing as soul-sleeping; the moment a person dies he is either carried by angels into heaven or wakes up in a burning hell.

II

Further, hell is a terrible reality.

It causes us to shudder to think of it. What a terrible thing to find oneself in hell at the end of a sinful, godless, Christless life! Here is a person who decides early in life what he wants out of life. He says, "I want to be somebody. I want to rise above

**IT'S NOT AS FAR AWAY
AS IT MIGHT SEEM**



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Aug. 30 — Sept. 2, 1963

the rest and make something out of myself. I want to have all of the good things life can offer."

It will not be too difficult to imagine that he accomplishes his desires. Suppose he enjoys life to the fullest extent possible and has more than his heart could desire. Such we suppose the rich man spoken of in the Bible to have been, for we read that he was "clothed in fine linen, and fared sumptuously every day."

But what was the end of his life? He died. He was buried. He found himself in hell suffering unspoken anguish and crying for mercy. How many countless thousands, yes, millions, have wasted their lives and "minded earthly things," only to lose all and go to a terrible, burning, unending hell! Nothing worse could be imagined; there is nothing worse than the terrible reality of hell. Yet, people will go on in their blindness and unconcern, caring only for this life and the things thereof.

III

Again, hell is an everlasting reality.

Throughout the Bible, hell is spoken of as being eternal, unceasing. The first person who died in his sins went to hell. He is still there, still suffering—still enduring the nameless agony of the fiery wrath of God for his sins. There is no end. There is no respite. Hell is eternal. All of the myriads who have gone there are still there.

The ungodly inhabitants of the world before the flood are there; the wicked hordes of Sodom and Gomorrah are there; the heathen of all ages who have died without hope in Christ are there. The Christ-rejecting masses of our modern world are there and the Christ-hating Jews who crucified Him and yet reject Him are there. Hell will never cease. Imagine an eternal place of suffering that never ceases to exist throughout the weary centuries and endless ages. But worse yet, the wicked are to be raised (that is, their bodies) and are to be judged and cast into the Lake of Fire, more terrible yet than the present hell.

We have a picture of hell given to us in the Bible: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night."

Indescribable are the terrors of hell. Satan will be there, the fallen angels will be there, the Beast and the False Prophet will be there: all of the wicked of all ages will have this dread place for their everlasting abode.

Perhaps some soul now says, "Yes, I am aware of the fact that hell is all of this, and more, but how shall I escape?"

To be concerned is some little indication that all is not completely hopeless. If men would only

fear God and flee from the wrath to come! Jesus is the only Refuge. Those who realize their unhappy, sinful state and come to know that the Lord Jesus Christ is the only Saviour and flee to Him are safe from the wrath to come.

Think of the great price Jesus paid for the sins of those who place their faith in Him. He shed His blood and tasted death for every one of these. God's indignation and wrath were poured out on Him and the Lord laid upon Him the iniquity of all who will take refuge in Him. Christian, think of what Jesus bore for you on the tree. He endured your hell. Penitent sinner, see God's Sacrifice for sin. God requires one thing of you: Come to Jesus.

He hath said, "Him that cometh unto me I will in no wise cast out." (John 6:37).

He says, "Come unto me and I will give you rest." (Matt. 11:28-30).

Instead of hell, Christ offers rest. Then you can sing, "I came to Jesus as I was, weary and worn and sad; I found in Him a resting place, and He has made me glad."



A Rich Woman Saved

(Continued from page 1)

designated for worship. Acts 16: 13 says:

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made and we sat down, and spake unto the women which resorted thither."

A careful study into the historical and Biblical setting of this event reveals that this was a Jewish worship service, held in a Gentile city. By the riverside was where it was legal ("wont") for this religious service to be held. Lydia, then, was evidently a religious Jewess. Paul, being a converted Jew—that is, converted to Christ—went out to tell his racial kin about his Saviour. This is where he met Lydia.

A very gracious thing happened as Paul addressed those who were assembled for this service. The Lord saved Lydia! The Scripture says, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

Paul's message was the same old Gospel story he preached everywhere he went: "Christ and Him crucified" (I Corinthians 2: 2). He exalted Christ as the One who alone takes away our sins and makes us acceptable in the sight of God.

Lydia's heart received this message. She trusted Christ as her Saviour. She was converted from simply being religious to being a saved person, confidently relying wholly on Christ for redemption from her sin.

And You?

What about you, dear reader?

**MOUNTAIN
MUSINGS**

By SIMON MUSE



Lots of fokes h'ar in Coler reely likes them that ers what I calls "awks preachers." Them's the kin hollers and hoops and nevur sez nuthin 'bout th' that's understandable.

Well, it peers like sum jest 'round th' corner. S always puts me in mind main diffurnce tween town kuntry. In town, fokes toilet indoors and they coo doors. In the kuntry, tho cooks indoors an' has the outside. Yit whin those city fokes goes to church they wants to turn thangs an' do th' cook'n on the nevur cood figger that out.

We has an ole say'n 'rou that you can trail a skunk odor. So it is with hairytk pervert th' Bible: you ca them by their doctrinal Corse I ain't got no plans skunks, ner hairyticks.

Evrythang is being use to git perfesshuns out of One of these h'ar hi-press wheelers came to Coon Ho lately and sed he wood churches to enstall aisles to make it easier to th' frunt and be sav thawt it wood pertickul be good fer children sim cood git on the escalator and git saved down fr afeered those kind of tions would damn more so hep git'm saved.

(More Musings Next W)

As you have read this has God opened your hee Has He spoken to you this simple message? Ha received His message? H trusted Christ?

Oh, may you, like Ly salvation in the Saviou lying upon Him for sa

**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
8:30 p.m. — Prophecy _____ W. E.

FRIDAY, MARCH 29TH

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

SATURDAY, MARCH 30TH

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

SUNDAY, MARCH 31ST

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

Brother Gilpin would be delighted to meet all our readers who live in this area. U'all come