

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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WHOLE NUMBER 1278

He "Preached JESUS"

THE CONVERSION OF THE ETHIOPIAN EUNUCH

The Bible Account

Acts 8:26-39

And the angel of the Lord spoke to Philip, saying, Arise, and go to the south, unto the way that goeth from Jerusalem unto Gaza, which is desert.

And he arose and went: and, being under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

Was returning, and sitting in his chariot, and reading Esaias the prophet.

Then the Spirit said unto Philip, Arise, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou art reading?

And he said, How can I, except thou shalt guide me? And he desired him that he would come up and sit with him.

The place of the Scripture which he was reading was this, He was led as a sheep to the slaughter; and like a lamb dumb to his shearer, he was led.

before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

The Jesus Christ that Philip preached to the Ethiopian eunuch is the same Christ the Bible still holds up to lost sinners today for their salvation. Philip preached Christ from Isaiah 53, which the eunuch was reading. He "began at the same scripture, and preached unto him Jesus" (verse 35).



When Jesus is scripturally "preached," He is exalted as—

Deity — God in the Flesh

The Bible reveals that Jesus was "God manifest in the flesh" (I Timothy 3:16). His name was (Continued on page 8, column 4)

Yes, The Lord Uses The Printed Page In The Salvation Of Souls

By PASTOR MARVIN MERRY
Rollinsburg Baptist Church
Talcott, West Virginia

Some years ago a hard-hearted African negro soldier named Edward Chee picked up a Gospel tract in the barracks of the Second Battalion of the Native Reserve Army on the Gold Coast in West Africa. The Holy Spirit applied the Scripture verses and simple message savingly to his heart, and the soldier was at once led by the Holy Spirit to receive the Lord Jesus Christ as his personal Saviour.

This new Christian needed no one to tell him that he should be a witness for his Lord. The indwelling Holy Spirit filled his heart with a consuming compassion for his own tribe. At the first opportunity he struck out for home — a region where devil worship was at its worst. Ten thousand human sacrifices were offered there each year to appease the wrath of "strange gods."

Arriving home, Edward went straight to the Ashanti chief and said, "I would like to talk to the



MARVIN MERRY

priests of the land. I have something very important to say to them." A few days later the priests gathered before Edward in a small jungle clearing. Edward (Continued on page 4, column 3)

News From New Guinea

By Fred T. Halliman

Sovereign Grace Baptist Mission
Koroba Free Bog via Mt. Hogen
Territory Papua, New Guinea

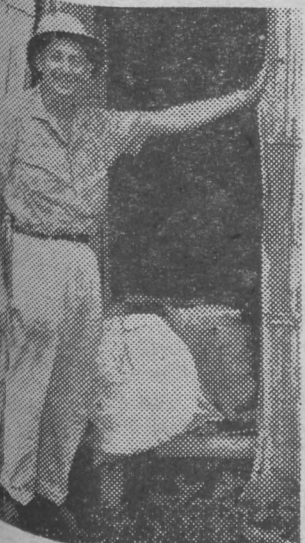
Friends In Christ:

Meetings to each of you in the love of our dear Saviour.

We continually rejoice in the workings of the Lord here at the Sovereign Grace Baptist Mission, and are ever mindful of the many

have been erected and two more are waiting. I will start services at a new place next Sunday. At first we will have services in the open, but later will put up a building to meet in. Next week, the Lord willing, I will go into the Levani Valley for a week of preaching and expect to put up one building while there. I spend about a third of the time now away from home, preaching and teaching the Word of God.

While some are beginning to show signs of responding to the Word of God, both inwardly and outwardly, most of the folk are just as steeped in heathenism as they were before I came. For instance, just this morning a little boy was brought into the station with a high temperature, severe pain and paralyzed from the waist down. I was of the opinion that he had Polio, and advised that he be taken into Koroba where he could be sent to Tari to the hospital. The parents flatly refused and said they would take him back to the bush and kill some more pigs to sacrifice to the spirits. In spite of the fact that they had already been doing this for a week and seeing their child (Continued on page 4, column 1)



Fred T. Halliman

that God has given us. We are sure that you rejoice with us as it may be, that God enables us to make. We have begun to make many outward changes in the way with whom we work now believe that in the days to come we will see some receiving the Saviour.

from the standpoint of preaching, the work has made strides in the past few months. Two places of worship

WARM OF "FLYS"

from self, and fly from sin, the world's tumultuous din; its pleasures, fly its cares, its friendship, fly its snares, the sinner's host'ning doom, and 'scape the wrath to come. To Jesus, he's the road, through him alone to God. To mercy's gracious seat, 'tis sorrow's last retreat; to Christ in deepest grief, and you shall find relief. And let your wings be love, and stretch your flight above; while life and grace are giv'n, from hell and fly to heaven.

The Heresy Of Interdenominationalism

By PASTOR R. F. HALLFORD
New Ellenton, S. C.

The term "inter-denominationalism" has been used long enough and widely enough for most of us to become somewhat familiar with it. The majority of people probably recognize it as referring to those who believe in and advocate the minimizing of denominational differences and working together as if all of us believed practically the same thing. The writer, being a graduate of two inter-denominational schools; cherishing the friendship of a goodly number of these people; and having spoken and taught in conferences and classrooms for them; feels that he is thereby in a rather good position to understand and speak authoritatively concerning their ideas and practices.

Due to the emphasis of most inter-denominationalists on "fundamentals of the faith,"

some may be astonished that we should accuse them of heresy, thinking that such a word is too strong. However, if someone should be shocked at the use of the word, let us ask that the primary definition of the word "heresy," as given by Webster, be considered anew: "Religious opinion opposed to the authorized doctrinal standards of any particular church and tending to promote schism." As must be perfectly obvious to any fairly careful student of the matter, inter-denominationalists do believe and teach things which are "opposed to the authorized doctrinal standards" of the average church, and such teachings do have a tendency "to promote schism"! If such is not the case, then why do we have so many members of our orthodox churches pulling out of them, under the leadership of these inter-denominationalists, and starting what is nothing more or less than a new

denomination which claims to be "inter-denominational" or "non-denominational"?

That some of their doctrines are heresy, according to Webster's definition, and as would be admitted quite readily by practically any authority on the matter in most of the denominations, is very easily seen. Let us take a brief look at four of these inter-denominational "heresies."

First, confusing the "church" and the "Kingdom of God." Inter-denominationalists reiterate, to the point of weariness, the idea that all born-again people compose "the true church," "the body of Christ," "the bride of Christ," "the universal, invisible church," and other kindred terms which they use in referring to it. They insist that the "church" and the "Kingdom of God" are one and the same — that if a person is saved he is not only a citizen of the Kingdom of God; he is also a member of the true church.

If this reasoning be true, then (Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"OUR SPIRITUAL POSSESSIONS"

NO. 41 IN "THE LIFE AND MINISTRY OF PAUL," by Pastor John R. Gilpin

"Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Tonight I want to continue my message on "Christian Possessions," and I want to mention some more of the possessions that we have.

Of course, when we talk about possessions, the majority of people begin to think in terms of their pocketbook, or their bank account, or their stocks and bonds, or their property. In fact, when we mention possessions, the average person thinks of what he owns so far as this world is concerned. I

would remind you, beloved, that there are other possessions, even in this world, besides the material possessions.

For example there are the physical possessions that you have by way of good health. Think of the number of people today who are afflicted with some kind of disease, and the number of individuals who go to the doctors from week to week. Think of the individuals who suffer with some kind of a malady. Certainly, it is a possession, a rich possession, if you are well and healthy. When you remember the number of folk who before 1963 comes to an end, will doubtlessly drop dead

with a heart attack, yet you move on day by day, you have much for which to thank God by way of physical possessions.

Then, beloved, remember tonight that there are people who are kept in mental institutions because their mind is such that they are not able to be out. When you recall how many persons there are who are mentally incapacitated at the present time, and yet you go about your work from day to day unhindered in this respect, you should certainly count your mental health as one of the great possessions that you have. (Continued on page 3, column 4)

GOOD NEWS FOR MUSIC LOVERS

We are happy to announce that we are now handling religious recordings and they are available either by mail or in our book shop, located upstairs at 336 13th Street.

The records we carry will be the very finest religious recordings on the market today, including such artists as Alan McGill, Phil Crosbie, Ronnie Avalon, George Beverly Shea, Stuart Hamblen, J. T. Adams, Herman Voss, Jack Holcomb, and numerous other artists.

We have catalogs of the records we handle and these will be sent free upon request. Address your mail to Calvary Baptist Church, Book Department, Box 910, Ashland, Kentucky.

ANNOUNCING—

THE SOUTHERN BAPTIST CONVENTION AND THE COOPERATIVE PROGRAM

What Bible-Believing Baptists Should Know About Them

The book we have recently been advertising in TBE is now ready for mailing. We firmly believe it is the best piece of literature available, exposing the unscripturalness and heresies of (and within) Conventionism.

What The Book Contains

It is a photographically produced book and many items from Southern Baptist publications are used, showing from their own literature exactly what is being taught and practiced within the Convention. Just about every facet of the Convention set-up gets into the picture. There is the story of Brooks Hays' visit to the Pope; the Ralph Elliott case; Nels Ferre's speaking at Louisville; Dale Moody's heresies; where the Sunday Board gets its lesson outlines; evolution in Georgetown College; dancing at Stetson and Wake Forest; New Orleans professor's denial of the atonement; the drift toward feminism; the affiliation of Convention agencies and institutions with the NCC; the revelation of what Southern Baptists are really giving; the fence-straddling and compromising of Convention leaders; reproduced letters from Convention sources.

These are some of the many

things you'll read about in the book.

Why We Prepared The Book

For years Baptist people—with in and without the Convention—have asked us for information about the errors of the Convention. Through TBE we have often exposed some of these errors. I personally have been saving material from Southern Baptist sources for several years, in order to back up my charges against this Convention's machine. Back in January, a West Virginia pastor wrote to us, earnestly requesting that we send him something on the Convention. He was having trouble in his church over the Convention issue and needed help.

We decided it would be a good thing to put together a book, using material from TBE and some other anti-Convention sources, and include in the book the clippings from the Convention publications. The book was hurriedly more or less "thrown together" and printed. Due to my trip west and a press breakdown, the book was about a month late; but we are happy to announce that it is now available and we hope we soon sell the limited edition just printed and have to reprint it again.—B.L.R.

Interdenominationalism

(Continued from page 1)
there is no such thing as a church on earth! According to clear Biblical teaching, one enters the Kingdom of God only through the new birth. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:3-5). A saved person voluntarily asks for fellowship in a local church, and is baptized into that fellowship. There is not a case on record, in the New Testament, where anyone was ever received into church fellowship apart from water baptism.

Second, teaching a present-day "baptism of the Holy Spirit." Their teaching along this line is to the effect that each believer is baptized by the Holy Spirit into the body of Christ, which is the true church, and that each one must experience this "baptism" in order to be a member of the body of Christ.

If there be any present-day "baptism of the Holy Spirit," it is a flat contradiction of Eph. 4:5, which says: "One Lord, one faith, one baptism." This passage must refer to water baptism, and our Lord Jesus Christ made clear to His disciples in the Great Commission that they were to con-

tinue making disciples and baptizing them until the consummation of the age. The "baptism of the Holy Spirit" was something which was accomplished once for all for the Jewish believers on Pentecost, and for the Gentile believers in the house of Cornelius. Believers now are not baptized with the Holy Spirit; they receive Him in the experience of salvation.

This so-called "baptism of the Holy Spirit" is based almost exclusively upon a faulty translation and a definite misinterpretation of I Cor. 12:13: "For by one Spirit are we all baptized into one body." The argument of the inter-denominationalists, based upon this message, is that each believer is baptized by the Holy Spirit into the body, or true church, at his conversion. It sounds good and conclusive. Doesn't it? However, a more careful study of the Greek will lead to a different conclusion. The preposition "en" would be more properly translated "in," and not "by." Too, the "Spirit" referred to in the verse does not necessarily refer to the Holy Spirit, notwithstanding the use of the capital "S." As all Greek students know, there are no distinctions in capital and small letters in the original; that had to be decided

by the translators. It is this writer's firm conviction that the verse would be translated better as follows: "For in one spirit (the spirit of unity) are we all baptized into one body." As is shown conclusively by the context, the "body" in this chapter can refer only to a local church and it is by means of water baptism that a believer is received into the fellowship of a local church, or body of Christ.

Third, accepting Roman Catholic "baptism." When these interdenominational "churches" accept into their membership people who have been "baptized" by sprinkling and pouring, they are accepting Roman Catholic "baptism"! As every intelligent student of church history knows, immersion only was practiced as baptism for the first two or three centuries of the Christian era. The pope of the Roman Catholic Church officially changed the mode to sprinkling at the Council of Ravenna in 1311 A. D. Therefore, when any "church" accepts any member from another group upon such "baptism," that "church" becomes guilty of heresy!

Fourth, ignoring the Scriptural steps to the Lord's Table. Almost without exception, these people contend that the only qualification necessary for participation in the Lord's Supper is salvation. Not so does the New Testament teach. The record of the first observance of the Lord's Supper following its institution says: "Then they that gladly received His Word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread" (Acts 2:41-42). According to this record, before they came to the Lord's Table, they were saved; Scripturally baptized; added to a New Testament church; held to true teaching; and were in fellowship with the others. Unless a person takes these five steps, he does not really come to the Lord's Table, and those who encourage him to come without these steps are guilty of heresy! This the inter-denominationalists do.

"SIN" and "SINS"

"What is the matter with that man, doctor?"

"Smallpox," was his prompt reply.

"Is that eruption on the face smallpox?"

The physician answered, "Oh, no! Smallpox is a virulent and highly infectious disease resulting from a specific morbid poison, that after a period of incubation manifests itself by high inflammatory fever, and later is followed by this eruption which you now see. This eruption will slowly develop into deep-seated, repulsive pustules and will result in death if a remedy is not at hand."

Sin, breaking out into sins, is the mark of the sinful and fallen nature of man. No man is free from this taint in the heart.

Lying, stealing, drunkenness, profanity, deception, covetousness, murder, pride, rebellion, self-righteousness are pustules which show that we are fallen and sinful. S-i-n-s are the visible results which come from s-i-n.

"All have sinned, and come short of the glory of God."—Rom. 3:23.

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"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).

Is there any version of the Bible where the Word "Easter" is not found in Acts 12:4?

In the Revised Version, that which is usually called the 1901 American Standard Version, we read:

"And when he had taken him, he put in prison delivered to him four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people." Those who know anything about the Greek language know that this is the correct translation and if the translators of King James' day had been honest with God's Word the word "Easter" would never have crept in. It is generally understood that this did this in order to support the heresy of Easter which observed by the church of England.

What about union meetings where all denominations come together on special days, such as Easter, etc.?

Protestants have nothing to lose and everything to gain by such a meeting. Baptists have everything to lose and nothing to gain. If they can work and worship together compatibly on one Sunday, why not every Sunday? Such procedure is a definite violation of the Word of God. Listen:

"Can two walk together, except they be agreed?"—Amos 3:3.

We have a Freewill Baptist preacher and a Methodist preacher holding a revival nearby in a United Baptist Church. A Campbellite owns the pool of water in which they baptize their converts, if any. What will be the final product?

Well, this is certainly a peculiar conglomerate. However, the preachers, doctrinally, see eye to eye on practically every thing except immersion. In many places Freewill Baptists are spoken of as "deep water" Baptists. Otherwise, they agree in doctrine. All are ministers.

Since both preachers believe in salvation by water in addition to the finished work of Christ, then the message they preach is one of frustrated grace. Cf. Gal. 3:12.

The Campbellite who owns the water hole, believes in salvation by water. He, too, has frustrated God's grace. The Bible says that salvation is not a work of righteousness. Cf. Titus 3:5. Jesus declared that baptism was a work of righteousness. Cf. Mt. 3:15. Therefore, since we are not saved by works of righteousness, since baptism is a work of righteousness, we are not saved in any part by baptism.

As for the finished product, growing out of such a revival meeting, in all probability, the converts will be folk who will be deluded and deceived by these preachers. They will still be on the road to Hell, walking now on the religious side of the road. Preachers and converts are still in their sin, are still saved, and are still on the road to Hell. Cf. Mt. 23. Jesus said, "If the blind lead the blind, both will fall into the ditch." (Mt. 15:14).

Explain I Corinthians 7:36.

This refers to the parent of a daughter who perhaps is exposing his daughter to contempt and reproach by not giving her in marriage after she has become a virgin. The teaching is that no parent sins by giving the daughter in marriage.

Recently I was in a Baptist church where there was a pastor. A visiting preacher from another church brought the message. At the close of the service "The Lord's Supper" was observed. This visiting preacher took charge of the Lord's Table, and he also partook of the Supper. I thought was wrong in both, am I right?

Yes, you are right. First of all, he was not a member of the church and was not appointed by them to administer at the Lord's Supper. Secondly, he had no right to partake of the Lord's Supper, for he was not a member of that particular church.

What do you think should be used for Communion, or grape juice?

Definitely wine. Grape juice contains leaven which symbolizes evil (I Corinthians 5:6). In the process of fermentation, the leaven is thrown off, and only wine is left. This typifies the pure, sinless blood of Son of God (I Corinthians 11:25). To use grape juice would be saying in a symbolic manner that Christ's sin in His blood, for leaven is typical of evil.

Explain Proverbs 23:31, in view of the matter of wine in the Lord's Supper.

The passage says, "Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." This has reference to looking at the wine with a greedy eye, as to desire or lust after it as a drunkard does. Matthew 5:28 warns against looking upon a woman to lust after her in the heart. Such a similar meaning of this verse. In observance of the Lord's Supper, there is certainly no lustful "looking upon wine" as is referred to in this passage.

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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YEARS IN THE CHURCH OF ROME"—

More Deception By Priests In Regard To "Masses"

CHARLES CHINIQUEY
selections by L. E. Jarrell
Lordsburg, New Mexico

ris, November 11th, 1874.

Mr. Camerle: We have the
ur of addressing you the in-
of what we forwarded to
on the 12th of October. On
ant we have put to your
it 188 masses. We respectfully
est you to get said the fol-
lowing intentions:

for the dead, to the acquittal
of Rev. Mr. Watters
prodefuncto,
ad intentionem donatis,
ad intentionem donatis,

discharge of Rev. Mr. C.

Curate: Be kind enough to
these masses, or have them
as soon as possible, and ans-
the reverend gentleman who
inquire from you about their
tital. The 188 masses men-
added in our letter of the 3rd
added to the 176 here men-
made 364 francs, the value
the goods sent you.

Respectfully yours,
(Signed) Ant. Lebesques.

ence, it is that priests, in
and elsewhere, have gold
thes, rich house furniture, and
resting books, purchased with
money paid by our poor de-
Canadian Catholics to their
bishops, for masses which are
ed into mercantile commodi-
in other places. It would be
cult to say who makes the
bargain between those mer-
ants of masses, the priests to
they are sold, or those from
they are bought at a dis-
of twenty-five to thirty per

only evident thing is the
deception practiced on the
quity and ignorance of the
an Catholics by their priests
bishops. Today, the houses
Dr. Anthony Levesques in
are the most accredited in
nce. In 1874, the house of
me was doing an immense
ness with its stock of masses,
in an evil day, the govern-
nt suspected that the number
masses paid into their hands,
needed the number of those
operated through their hired
ests. The suspicions soon turn-
into certainty when the books
examined. It was then
and that an incredible number
masses, which were to empty
large room of purgatory, nev-
filled their destination, but
filled the purse of the Pari-
mass merchant; and so the
ucky Mesme was unceremon-
ly sent to the penitentiary
mediate on the infinite mer-
of the Holy Sacrifice of the
is, which had been engulfed
his treasures. But these facts
not known by the poor Rom-
Catholics of Canada, who are
eed more and more by their
ests, under the pretext of sav-
souls from purgatory.

new element of success in
large swindling operations of
Canadian priests has lately
discovered. It is well known
in the greater part of the
ted States, the poor deluded

Irish pay one dollar to their
priest, instead of a shilling, for
a low mass. Those priests whose
conscience are sufficiently elastic
(as is often the case), keep the
money without ever thinking of
having the masses said, and soon
get rich. But there are some
whose natural honesty shrinks
from the idea of stealing; but
unable to celebrate all the masses
paid for and requested at their
hands, they send the dollars to
some of their clerical friends in
Canada, who, of course, prefer
these one dollar masses to the
twenty-five cents ones paid by
the French Canadians. However,
they keep that secret and con-
tinue to fill their treasury.

There are, however, many
priests in Canada who think it
less evil to keep these large sums
of money in their own hands,
than to give them to the bishops
to traffic with the merchants of
Paris. At the end of one of the
ecclesiastical retreats in the sem-
inary of St. Sulpice in 1850,
Bishop Bourget told us that one
of the priests who had lately died,
had requested him, in the name
of Jesus Christ, to ask every
priest to take a share in the four
thousand dollars which he had
received for masses he had never
said. We refused to grant him
that favour, and those four thou-
sand dollars received by that
priest, like the millions put into
the hands of other priests and
bishops, turned to be nothing less
than an infamous swindling oper-
ation under the mask of reli-
gion.

To understand what the priests
of Rome are, let the readers note
what is said in the Roman Catho-
lic Bible, of the priest of Baby-
lon:—

"And King Astyges was gath-
ered to his fathers, and Cyrus, of
Persia, received his kingdom, and
Daniel conversed with the king,
and was honored above all his
friends. Now the Babylonians
had an idol, called Bel, and there
were spent upon him every day,
twelve measures of fine flour,
and forty sheep and six vessels of
wine. And the king worshipped
it and went daily to adore: but
Daniel worshipped his own God,
and the king said unto him: 'Why
dost thou not worship Bel?' who
answered and said: 'Because I
may not worship idols made with
hands, but the living God, who
hath created the heavens and the
earth, and hath sovereignty over
all flesh.' Then the king said:
'Thinkest thou not that Bel is a
living God? Seest thou not how
much he eateth and drinketh ev-
ery day?'

"Then Daniel smiled and said:
'O, king! be not deceived; for
this is but clay within and brass
without, and did never eat or
drink anything.'

"So the king was wroth, and
called for his priests and said:
'If ye tell me not who this is that
devoureth these expenses, ye
shall die; but if ye can certify
me, that Bel devoureth them
then Daniel shall die, for he has
spoken blasphemy against Bel.'

And Daniel said unto the king:
'Let it be according to thy word.'
'Now the priests of Bel were
three score and ten, besides their
wives and children. "And the
king went with Daniel to the
temple of Bel — so Bel's priests
said: 'Lo! we got out, but thou,
O king, set on the meat, and
make ready the wine, and shut
the door fast, and seal it with
thine own signet; and tomorrow
when thou comest in, if thou
findest not that Bel had eaten up
all, we will suffer death; or else,
Daniel, that speaketh falsely
against Bel, shall die — and
they little regarded it, for under
the table they had made a privy
entrance, whereby they entered
continually and consumed those
things.'

"So when they were gone forth,
the king set meats before Bel.

"Now Daniel had commanded
his servants to bring ashes, and
those they strewed throughout
all the temple, in the presence of

the king alone: then went they
out, and shut the door, and sealed
it with the king's signet, and so
departed.

"Now in the night came the
priests, with their wives and chil-
dren, as they were wont to do,
and did eat and drink up all. In
the morning betimes the king
arose, and Daniel with him. And
the king said, 'Daniel, are the
seals whole?' And he said, 'Yea,
O king, they be whole.' And as
soon as they had opened the
door, the king looked upon the
table, and cried with a loud
voice: 'Great art thou, O Bel!
and with thee there is no deceit
at all.' Then laughed Daniel, and
held the king that he should not
go in, and said: 'Behold now the
pavement, and mark well whose
footsteps are these.' And the king
said: 'I see the footsteps of men,
women, and children.' And then
the king was angry, and took the
priests, with their wives and chil-
dren who showed him the privy
doors, where they came in and
consumed such things as were on
the tables. Therefore the king
slew them, and delivered Bel into
Daniel's power, who destroyed
him and his temple."

Who does not pity the king of
Babylon, who, when looking at
his clay and brass god, exclaimed:
'Great art thou, O Bel, and
with thee there is no deceit!'

But, is the deception practiced
by the priests of the Pope on
their poor, deluded dupes, less
cruel and infamous? Where is the
difference between that Babylon-
ian god, made with brass and
baked clay, and the god of the
Roman Catholics, made with a
handful of wheat and flour, bak-
ed between two hot polished
irons?

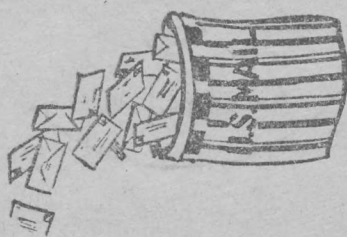
How skilful were the priests in
keeping the secret of what be-
came of the rich daily offerings
brought to the hungry god! Who
could suspect that there was a
secret trap through which they
came with their wives and chil-
dren to eat the rich offerings?

So, today, among the simple
and blind Roman Catholics, who
could suppose that immense sums
of money given every day to the
priests to glorify God, purify the
soul of men, and bring all kinds
of blessings upon the donors,
were, on the contrary, turned into
the most ignominious and swind-
ling operation the world has ever
known?

Though the brass god of Baby-
lon was a contemptible idol, is
not the wafer God of Rome still
more so? Though the priests of
Bel were skilful deceivers, are
they not surpassed in the art of
deception by the priests of Rome!
Do not these carry on their op-
erations on a much larger scale
than the former?

But, there is always a day of
retribution for the great iniqui-
ties of this world, when all things
will be revealed; and just as the
cunning of the priests of Babylon
could not save them, when God
sent His prophet to take away the
mask, behind which they deceiv-
ed their people, so let the priests
of Rome know that God will,
sooner or later, send His prophet,
who will tear off the mask, be-
hind which they deceive the
world. Their big, awkward, and
flat feet will be seen and exposed,
and the very people whom they
keep prostrated before their idols,
crying: "O God! with thee there
is no deceit at all!" will become
the instruments of the justice of
God in the great day of retribu-
tion.

Out Of The Mail Bag



"Ye shall not fear: for the
Lord your God, He shall fight
for you." Deut. 3:22. Forgive me
for procrastinating. I've been
meaning to write you for some
months now but because I have
failed—and the Lord knows how
many more like me—you have

Cleveland Church Writes

NEW TESTAMENT BAPTIST
CHURCH
Meeting at
3269 Stockholm Road,
Shaker Heights 20, Ohio

Dear Beloved Ones In Christ;

Greetings from the Church in
Cleveland. You must feel by now
that it's high time you heard from
your offspring.

The Lord has done us nothing
but good since he put it in your
hearts to authorize us as a church.
The body now is composed of 19
members (all very faithful) with
a number of good prospects. We
are faithfully proclaiming his
word to the best of our ability
and according to the knowledge
that he has given.

Our wise God has never allow-
ed us enough disappointment to
the point of despair, but has given
us enough fruit for our labor to
continually encourage us (but not
in great abundance for we then
might become proud in fleshly
efforts. He has supplied ALL
our needs far above that which
we could ask or think and his

been suffering anxiety and con-
cern. Though we humans fail, be-
cause we are only too human,
thank God, He remains faithful,
and we can rejoice in Him. En-
closed is a check and I trust
it is the beginning of many others
to come in the days ahead so
that TBE's indebtedness may be
paid in full to His praise and
glory.—John Falci, N. Y.

Enclosed is an offering for
The Baptist Examiner. The paper
has been a real blessing to me.
I pray the Lord's richest bless-
ings be on Calvary Baptist
Church, you, and Brother Ross
as you continue to send forth
the truth.—W. F. Ashbrook, N.M.

This little love offering isn't
much, and I know the need is for
much more. Maybe I can do bet-
ter, God granting the opportunity
to work this winter. — Ralph
Woodson, Okla.

This little check is to be used
in any way you may see fit to
the glory of our Lord. Wish I
could do more to help in the won-
derful work you dear brethren are
doing. At least I can pray for the
work. The more I look around
and go around the more I come
to see how few there are in this
old world that really stand for
the whole truth. A couple of years
ago I spoke in another Bible Con-
ference. At that time I felt that
I could enjoy their fellowship
and help support their work. This
year I returned to their confer-
ence only to find so much com-
promise and so much Arminian-
ism that I left before the confer-
ence was over, fully convinced
that I could no longer support
their work. I love these brethren:
they seem to stand for the things
I stand for, but they have fellow
travelers whom I find it impos-
sible to swallow. So I have tried
to increase my little support to
your work and have dropped the
other altogether. I feel that your
more rigid screening of your
speakers has developed a fellow-
ship that is far beyond any other
that I have been able to have
part in. May it continue to our
dear Lord's glory.—E. G. Cook,
Ala.

"Life and Ministry of Paul"

(Continued from page 1)
I say then, beloved friends, the
wealth we have, the health we
enjoy, the mental faculties we
possess are truly great possessions
for which to render thanks to
God.
We have lots of possessions by
way of wealth and health and
material faculties, but more than
that, we have some spiritual pos-

blessed Spirit has laid it upon
our hearts to send the enclosed
gift of \$250.00 to help in the mi-
nistry of the Baptist Examiner.

Our enemies have probably
been disappointed in the steady
success of our church and have
by now given up any hopes that
we might fail—our God is Faith-
ful!

It is our hope and prayer for
you that your enemies will be as
disappointed as ours.

May it please God to reward
your faithfulness now as we know
He will in glory.

Our remembrance of you all
is very dear indeed. Your kind-
ness, hospitality, encouragement
when we most needed it and
Christian love shall never be for-
gotten.

We extend to each of you our
most earnest invitation to come
and visit with us at any time.
Our homes and hearts are always
open to you.

In The Bounds of Our Saviour,
New Testament Baptist Church,
Paul Tiber, Moderator

sessions that are worth far more
than any other possessions that
come our way.

WE HAVE A TITLE THAT CAN NEVER BE CLOUDED.

We read:
"For the which cause I also
suffer these things: nevertheless
I am not ashamed: for I know
whom I have believed, and am
persuaded that HE IS ABLE TO
KEEP that which I have com-
mitted unto him against that
day."—II Tim. 1:12.

The Apostle Paul was a pos-
sessor of eternal life. Beyond a
shadow of a doubt he knew he
had it, for he said, I have this
assurance "that He is able to keep
(Continued on page 7, column 1)

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THE RUSSIAN "DIDN'T FIND GOD"

Upon returning from his trip in the "outer space" just beyond this globe, a Russian cosmonaut stated that he didn't see nor find God in outer space. This seemed to be sufficient "proof" for the Russian that God does not exist.

However, had this Russian read the Bible he would have known better than make such an invalid statement relating to seeing and finding God. God is not a man that He can be seen, nor a thing that He can be "found."

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (John 4:24)

But as sinners, neither Russians nor Americans could "see" or "find" God apart from Jesus Christ, who was "God in the flesh" (I Timothy 3:16). It is true that "the heavens declare the glory of God; and the firmament sheweth His handywork" (Psalm

19:1), but sinners have never known God in His love except through Christ.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (I John 4:9, 10).

We can see the fact of a Creator and a universal Governor from observing the marvelous order of the universe. Yet nowhere do we see and find redeeming love but in Christ. No Russian could find that in outer space; it is revealed in the Word of God. What the Russian could not see and find in space, the poorest sinner on earth can see and find in the Gospel of Jesus Christ!

Halliman Letter

(Continued from page one)

get worse by the hour they insisted that nothing else would help. I sent word to the Government Officer that without proper medical attention the child would soon die, and not until he came out with police force did the mother agree to take him in to where he could get medical treatment. This sort of thing happens every day with these folk.

Perhaps many folk are wondering what we pay for groceries etc. in comparison to prices back there; therefore, I have prepared a price list of several items that you may compare them with your local grocery store. It would be worth noting also that these prices that I will quote are not 'over the counter' prices, i.e. buy-

of what can be had here, neither are all of them necessarily to be found in our home. We get price lists of things from the various stores we trade with, at times, and with these and bill of sales of things we have bought this list has been compiled. I have not tried to pick out the highest nor the lowest items nor some of both, but have gone right down the list of things as I came to them.

Item—Amount	Price
Butter—1 lb. ....	.71
Eggs—1 doz.	1.50
Pork (fresh frozen) 1 lb.	1.08
Beef (fresh frozen) 1 lb. ....	.87
Oranges—1 lb. ....	.45
Apples—1 lb. ....	.53
Canned Chicken—2 lb. tin	1.70
Potatoes—1 lb. ....	.35
Flour—1 lb. ....	.30
Powdered milk—3 lb. tin	2.17
Sugar—(white) 1 lb. ....	.30
Pineapple—1 lb. tin ....	.28
Tomatoes—1 lb. tin ....	.54
Vinegar—26 oz. bottle ....	.81
Black Pepper—4 oz. tin ....	.45
Rice—(white) 1 lb. ....	.38
Rice—(brown) 1 lb. ....	.25
Peaches—1 lb. 13 oz. tin ....	.78
Beets—1 lb. tin ....	.45
Green Peas—1 lb. tin ....	.48
Green Beans—1 lb. tin ....	.52
Asparagus—10 oz. tin ....	.79
Carrots—16 oz. tin ....	.48
Rinso Soap Powder 2 lb. 9½ oz. box	1.18
Condensed milk—14½ oz. ....	.41
Lard—1 lb. ....	.74
Table Salt—1 lb. 8 oz. ....	.61
Coffee—1 lb. ....	.90
Toilet Tissue—1 roll ....	.27
Peanut Butter—12 oz. ....	.50
Canned Beef & Vegetables—8 oz. ....	.28
Blackberries—16 oz. ....	.56
Raisins—18 oz.	1.04
Yeast (dry)—16 oz.	1.04
Cocoa—8 oz. ....	.55
Vanilla—4 oz. ....	.86
Gelatine—2 oz. ....	.33

Dried Lima Beans (large) — 1 lb. ....	.73
Sugar — (brown) 1 lb. ....	.25
Tomato sauce—20 oz. ....	.79
Kraft Cheddar Cheese—12 oz. tin ....	.60
Tuna—6 oz. ....	.41
Salmon—8 oz.	1.02
Rice Bubbles—8 oz. ....	.51
Corn Flakes—16 oz. ....	.75
Fruit Salad—15 oz. ....	.45
Baked Beans—16 oz. ....	.30
Honey—23 oz. ....	.52
Worcestershire Sauce—9 oz. ....	.51
Canned Ham—1½ lb.	1.38
Kerosene—1 Gal.	2.51
Nails—(any size) 1 lb. ....	.31

I have listed 53 items that might be found in the average American home if not all at one time at various times during the year. I trust that this is enough to give you an idea of what we pay for food stuffs. Everything we buy would compare with these prices. Some may wonder why we are not trying to raise a garden and cut down on our food bill. The answer is, ever since we have been here we have tried to have a garden, but with little success. We are growing a few things now, but only with the aid of fertilizer and that is very expensive to get in here. In many parts of New Guinea anything will grow in abundance, but where we live it rains so much that the ground stays bleached of most of the necessary minerals that plant life requires to grow. There is no fruit at all that grows here in our area except a few scrubby bananas, and they are very scarce. I have made several attempts to get the mission stocked with some cows that we might have a supply of milk and butter, but as yet to no avail.

We desire your prayers that we might know how we can use the money that is supplied for this work, more wisely. We realize that we are spending a lot of money in living in this remote place, but we are not purposely doing so. I will not say that we are not enjoying any luxuries at all, but I will say that we are enjoying only those that our Lord said we should enjoy i.e., "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:29-30).

Sincerely,
Fred T. Halliman

The Printed Page

(Continued from page one)
first sounded a challenge to them to call upon their gods to take

Offerings For The Work

REPORT OF OFFERINGS FOR NEW GUINEA WORK, JANUARY 1963

Katy Baptist Church, Farmington, W. Va.	\$
Baptist Tabernacle, Columbus, Ga.	
Faith Baptist Church, Hurst, Texas	
Valles Mines Baptist Church, Bonne Terre, Mo.	
Tabernacle Baptist Church, Tulsa, Okla.	
Calvary Baptist Church, Ashland, Ky.	
Grace Baptist Church, Melbourne, Fla.	
Bethel Baptist Church, Phillipsburg, Kansas	
Calvary Baptist Church, McLeansboro, Ill.	
Grace Baptist Church, Springfield, Mo.	
Bible Baptist Church, Broken Arrow, Okla.	
Holts Prairie Baptist Church, Pickneyville, Ill.	
Zion Baptist Church, Detroit, Mich.	
Providence Baptist Church, Henderson, Texas	
Woodlawn Terrace Baptist Church, Memphis, Tenn.	
Fairmont Park Baptist Church, St. Petersburg, Fla.	
Macedonia Baptist Church, Chicago, Ill.	
Faith Baptist Church, Hurst, Texas	
Calvary Baptist Church, Ashland, Ky.	
Grace Baptist Church, Melbourne, Fla.	
Manhattan Bible Baptist Church, Manhattan, Kansas	
Fairmont Park Baptist Church, St. Petersburg, Fla.	
Fossil Baptist Church, Fossil, Ore.	
Mr. Marvin Long, Ky. (4 offerings)	
Mr. and Mrs. Howard Downing, Pa.	
Mrs. Joe E. Greene, N. C.	
William T. Phelphey, Ky.	
W. R. Powell, Texas	
Mrs. Pauline R. Ross, Ky.	
Mrs. T. C. Hunter, Fla.	
Mrs. Mary Y. Bennett, Fla.	
Ralph McIlrath, Ind.	
Eld. Ollie Parkey, Ky.	
Mr. and Mrs. Noel L. Davis, N. C.	
Mrs. Margaret T. Beaty, Fla.	
Mr. Purdom Carney, Mo.	
Esther Smith, Ky.	

TOTAL

his life. In the pattern of the priests of Baal, the devil doctors and heathen priests cried and cut themselves, but to no avail. As Elijah had expressed it, their gods were either sleeping or dead.

But the God of heaven was very much alive. Edward looked with pity at the haggard, disillusioned faces before him and declared, "Now I will tell you about a God of love." At the close of a stirring message borne straight to the idolators' hearts, Edward took a sharp stick and drew a line in the sand. Then he called upon the heathen priests to forsake their fetishes and fears and turn to Christ for salvation. He asked them to publicly declare their faith by crossing the line he had drawn and standing beside him. That morning God effectually called more than forty heathen priests out of gross darkness unto the light of Christ. They in turn were used of the Lord to reach other natives, and soon there were hundreds of transformed devil worshippers ascribing all glory and praise to the Lamb slain from the foundation of the world.

And it all began with a Gospel tract. Yes, A SINNER CAN BE LED TO CHRIST THROUGH THE PRINTED PAGE! For, while never intended to take the place of preaching, the printed page is one of God's appointed means of bringing the Good News of Salvation to His people.

The extraordinary ways in which our sovereign God has used the printed page to bring elect sinners to Christ are amazing. For example, one man saw a tract floating in the Frazier River. He took it out of the water, dried it, read it, and was converted.

Again, historically, from the invention of movable type down to the present hour, God has marvelously used the printed page, both to bring the Gospel to lost sinners and spiritual counsel to true believers. Few know that John Huss, the Bohemian Anabaptist, trusted Christ after reading one of Wycliffes' Gospel tracts skilfully reinforced by the personal testimony of Jerome of Prague. In this connection, the printed page has a telling effect in Baptist missions. William Carey's labors in India were given primarily to translation and publication of the Scriptures and helpful literature into the native languages. The printed page took

Adoniram Judson to Burma and Livingstone's "Journals" published in the British Isles. That host of young men to follow pioneer missionary out "Dark Continent."

Now all this may be interesting, but it is not practical. About me?" the reader asks. I lead sinners to Christ. That's the printed page? No, you can't but the Holy Spirit works through our lives and lips the printed testimony of Word can and will lead sinners to Christ.

Then what printed page we use? The Bible, of course. Whenever and wherever we should take the whole of God with us to use in winning to the lost and encourage them to repent of their sins and receive Jesus Christ as Lord and Savior.

However, this can't always be done. And even when it is done, it is often helpful to have a printed page which recaps the testimony of Scripture and presents a simple commentary means a sound, neat Gospel tract that uses (not misuses) Bible portions in conjunction with plain, helpful articles designed to point men to Christ. We need a printed page that will emulate emotion, nor dabble in doctrine; instead, it must be (Continued on page 5, column 2)

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By JOHN A. BROADBENT

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The Mission is marked "Mission Station" on the map, at the left center.

Tithing Lays Up "True Riches" In Glory

Final in the Series by E. J. DANIELS

I am sure that you see that the Bible, both Old and New Testaments, teaches that we should tithe; that we rob God if we do not; that we lose dollars when we keep tithing cents; that it is cheaper to tithe than not to tithe. Also that the Lord will prosper and bless us if we "Bring all of the tithe into the storehouse," and that the nine-tenths—our part—will go farther than ten-tenths—our part plus God's part. When we keep all, we rob God and have His "rod" upon us, but when we tithe, we have His blessings upon us and the remaining nine-tenths. Surely it is God "that giveth the power to get wealth." If we honor Him, He will give us the power. It doesn't matter if we receive but one dollar per week, if we will but tithe this, God will see that we are blessed. The ten cents paid God will be worth several times more than if we kept it.

Forgetting all about the blessings, I want to again say that it is our duty to tithe. It is not left to your desires or the leading of the Spirit; it is a clearly revealed Bible truth. But if you will follow the leading of the Spirit you will certainly tithe, for He inspired the Book that teaches it. You must do it, else you are a robber of the **BLACKEST DYE**.

What we give to God and His work does us the most good anyway. Those who store away money usually lose it before death, or they die and leave it all to be squandered or to ruin a family left behind. It doesn't matter how much we make—we only have what we store up with God anyway.

That which we give to God is stored up in heaven "where moths and rust doth not consume nor thieves break through and steal." That which we give to Him we shall have for eternity—we keep. That which we give to His work pays the best dividends. Suppose your tithe is one hundred dollars a year. This will support a native missionary. Suppose that he has ten conversions, you have an interest in those souls—saved from hell to heaven; the universe. Indeed, "It is more blessed to give than to receive." For he who gives shall receive many fold back again. Will you, dear reader, withhold God's money that He hath ordained should be used to carry the gospel to the world, and thereby prevent opportunity to hear of Jesus, and His blessed salvation? May you not be guilty of this most wicked robbery.

Not only will you be happier and richer here if you tithe, but hereafter as well. What we give to God's work after all makes us truly rich. How foolish to spend our lives in things so fleeting as those of earth and not lay up true riches in heaven where we can enjoy them for eternity. This is well illustrated by the following story:

TRUE RICHES

It was a cold December night. The cold winds sighed and moaned among the tree tops and whistled through the cracks in the window sills of the little parsonage, causing the couple within to draw up their chairs nearer and nearer the fire. "Put some more wood on the fire, mother, it seems so cold tonight," said the old minister, moving his chair closer to the stove.

"Yes, I will," she answered, "but you know the wood is scarce and we must be very saving of it, or we may not have enough to last through the winter."

"I guess I will go down and see how Eld. Parker and his wife are getting along tonight," said Mr. Newton, as he laid aside his newspaper, arose from his chair and put on his overcoat. "I dread to face the storm," he added,

glancing around the warm, comfortable room; "but I am afraid those old people will suffer this cold night. They have so little to make them comfortable." So drawing his fur collar up around his ears, he opened the door and walked out into the darkness and down the street through the blinding snow storm. How fortunate I have been, he thought to himself as he walked along. I have always had plenty of money and everything I wanted in the world, but there are those old people who have nothing but poverty to contend with. His rap at the door was responded to by the happy-faced old gentleman.

"Good evening, Bro. Parker," he said, as he entered their humble home. "Well, you are just as happy as ever, are you? I thought I would find you gloomy in this old house on so cold a night as this."

"Oh, no," answered the aged minister. "I am happier on nights like this than ever, because I have a shelter from the storm."

"Well, I should consider it a poor shelter," said Mr. Newton with a smile. "It always was a problem to me that you were so contented and happy here in your old age. You have nothing to look forward to. You will soon be too old to take charge of a circuit, and you will have to leave this parsonage, and you have spent all your life trying to help others and have forgotten your own interest, and now as a result of it you are soon to be homeless. If it were me I should be very much discouraged, and feel like my life was almost a failure."

"Yes," answered the old man, with a calm, serene look on his face; "for forty years I have been laboring for my Master and trying to lead souls to Christ. True, I have never laid up treasures on earth, but yet I am rich."

"Rich! What do you mean?" exclaimed Mr. Newton, in surprise. He had been very successful in a business career, but he knew nothing of true riches.

"Well," answered the preacher, "suppose I were a young man and had great sums of money to invest but was not going to live in this country, but expected to spend the greater part of my life in Europe; would you consider me wise if I should spend my fortune here, and then when I was ready to go to Europe, where I was to live in the future, I would have no money with which to buy a home?"

"Oh, no," answered Mr. Newton, "you would be very unwise indeed."

"Well," said the old gentleman, "that is what I thought. I always knew I should spend only a few short years here, then I shall go to my eternal home. So, for many years, I have been investing in a mansion in heaven. Now you see why I am happy because I will not need a home here long and I know that I have many treasures laid up above. You have spent all of your life securing the wealth of this world, and you, too, are growing old and will soon leave the shores of time. But to you that would mean to leave your treasures, while I come into the possession of mine, which I can enjoy through the long eternal years."

"Oh, yes, I see," answered Mr. Newton, dropping his head a moment. Then he arose and started toward the door.

"Will you stop with us a few minutes while we have family prayer? Mother and I always pray before we retire at night."

"Yes," said Mr. Newton, as he sank back into a chair.

The old minister opened the Bible and read: "Let not your heart be troubled: Ye believe in God, believe also in me. In my father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you." He read a few more verses, then closed the book. Then slowly and softly he sang:

"There is a land far away, 'mid the stars, we are told,
Where they know not the sorrows of time,
Where the pure river flows through the valleys of gold,
And where life is a treasure sublime.

"Tis the land of our God, 'tis the home of the soul,
Where the way-weary traveler reaches his goal
On the ever green mountain of life."

The song being ended, they knelt in prayer. When they arose from their knees, Mr. Newton bade them good-night and left the house.

Weeks and months passed away. The long, hard winter yielded to the touch of spring. The birds warbled merrily in the trees; the flowers were springing from their leafy beds and unfolding their tender leaflets in the gentle breeze as they passed.

"Lift me higher, higher, mother," said the aged veteran of the Cross, as he lay on his pillow dying. "I want to catch a glimpse of the rays of the rapidly setting sun. It is growing so dark. O so beautiful! Over the distant hills I see a city. Its walls are like jasper, and its gates are of pearl. And the city hath no need of the sun, the Lamb is the light thereof," he murmured, as his spirit took its flight.

Slowly tolled the bell in the old church tower as loving hands bore the casket, which held the cold form of the aged minister, out of that church in which for so many years he had been a faithful ambassador of the truth. As they laid him to rest in the quiet graveyard, to them the spot was more hallowed because his dust rested there.

"Wife," said Mr. Newton, as they were returning from the funeral, "I understand now, what I never did before, the meaning of those words the old minister spoke to me last winter. Truly my life has been a failure. Now he is exceedingly rich, but I am miserably poor. Today, beside that open grave I promised God that from now on I will begin to invest in TRUE RICHES."

Will you not begin today to lay up true riches? Stop, right where you are, lift your heart to God, and pledge Him your obedience, your tithe. Won't you do it for Jesus' sake? Surely you will do this for Him, when it is your duty and He promises to bless you, too.

Perhaps you, like some others, do not believe in pledging to tithe. I am sure that you would not feel this way if you would study the many Scriptures which teach, even ask us, to pledge to God. Jacob pledged, vowed to tithe, and God accepted it. God often called Israel to vow and renew their vows to Him. In II Cor. 8:12, we hear God through Paul, telling the Christians to pay up their pledges. This is saying that it is God's will to make pledges, and to keep them. If one who has not kept his pledge to God to tithe reads here, let him renew his vow now.

If you will now begin tithing

WHEN ALL ELSE FAILS



your life will never be the same again. You will be more successful in life than you can possibly be otherwise, for God's blessings will be upon you. "Bring ye all of 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 you the windows of heaven and pour you out a blessing, and there will not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of the ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts." (Mal. 3:9-10). Accept His challenge! He will keep His promise! Prove Him!

The Printed Page

(Continued from page four)

conviction. We have no desire to bring lost sinners into a spurious, philosophical "encounter" with a visionary "Christ." Nor do we wish to press folks into a quick "decision," like high-pressure salesmen who always get the name on the dotted line. We want a printed page that is written to the sinner, but reverences the Saviour. We long for men to behold and worship the sovereign Christ of the Bible, not the pseudo-Christ of modern "evangelical fundamentalism."

Praise God we have this printed page! God led in its origin and establishment, and continues month by month to lay His hand of blessing upon it. The printed

EXPOSITION OF MATTHEW



by
C. H.
Spurgeon

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A verse-by-verse commentary by a compassionate soul whose insight into the Word of God was alive and vibrant. No dull reading here, but a moving, practical work that will profit both preacher and layman. Although this commentary was not completed before Spurgeon died, he had so thoroughly covered the remainder of the book in his sermons and other expositions that the work was completed by drawing material from these.

Calvary Baptist Church
Book Department
Ashland, Kentucky

page I am referring to is Calvary Baptist Church's new monthly publication called "Salvation." It contains fine articles and carefully chosen or prepared drawings and illustrations, printed in two-colors on good quality paper. Each month "The Bible Account" accompanies the feature article, and at least one other article abounds in or is entirely made up of Scripture. Thank God for this paper!

Assured of God's plan to lead many to Christ through the printed page, let's get the best printed page we can. **THE BEST PRINTED PAGE WE KNOW OF IS "SALVATION."** May God help us to get it, pray over it, study it, and go out to use it for His glory in the salvation of souls! Together with God's Word and consecrated personal work, or even in homes, letters, and public places as a silent witness, let's use "Salvation" as a testimony to the lost and a blessing to the saved.

That's the challenge of the printed page. Are you ready to meet it?

Away!

I heard once of a simple Christian who made no pretence at being a preacher, but who was asked to take a service in the absence of the regular preacher. Entering the pulpit, he said, "If I were a real preacher I might find one text sufficient, but seeing I am not used to this business, I will take three texts."

The first text was I John 1:7: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." After reading it carefully, he paused, looked at his audience over his glasses and quietly said, "That's my sins away."

Reading his second, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. 4:6. He said, "That's my cares away."

Then turning to his third text, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord," I Thes. 4:17. He looked again at his audience and said with a happy smile, "That's myself away."

"HOW TO SPELL SIN"

An old time evangelist, tall and slender, once said, "The way to spell sin is to put a little 's' down on one side of me, and a little 'n' down on the other side—s-I-n spells sin."

"How Can You Reconcile a Particular Atonement to a Universal Invitation?"

If they were ever "at outs" with one another, it is certain that we could not reconcile them. But since we have never been able to see that any promise or invitation of the Bible is any broader than the particular atonement of Christ, we do not see that any attempt needs to be made toward a reconciliation. However, we will make these comments:

Does "whosoever will" include any one but those who do will? If not, then the particular atonement will take care of all the "whosoever wills," it was made for such people only.

Does "whosoever believeth" include more than those who do believe? If not, then the particular atonement will take care of all the "whosoever believeth"; it was made for these in particular.

Does "come unto me all ye that labor and are heavy laden, and I will give you rest" include more than those laboring, heavy-laden ones who do come to Christ? If not, then the particular atonement will suffice for them.

The truth is, the atonement was made for every person who ever responds to God's invitation. God plainly says that those who respond shall be saved. He does not say that Christ died for anyone else.

A lot of people think that God couldn't invite men in universal or general terms unless there were a universal atonement already made for them. That is rather foolish, for the atonement was not made until many years after God had been inviting men to come to Him for salvation. Even without the atonement having been made, God said, "Look unto me and be ye saved, all the ends of the earth." You who imagine contradictions, tell us: is there a contradiction between this invitation and the fact that the atonement had not even been made?

If men would examine the invitations and promises more closely, they would see that there is no blessing or atonement for anyone but the person who wills, believes, looks, and comes. It is *whosoever responds* . . . that receives the blessing. The invitation is that broad. Could it be any broader? We hardly see how it could be. But is it not restricted and limited? It certainly is. Pick out any one of the invitations and look for the restriction in it, such as "believe," "come," etc.

Now let us suppose this: If God had waited until the end of time for Christ to make the atonement, instead of having Christ make it in the "middle," for how many sins would it be necessary for Christ to suffer? Would He have to suffer for every single sin or just for the sins of those who were saved?

The latter, of course. Every person who is not a slave to theory ought to clearly see the simple truth here illustrated. Well, then, consider the fact that God is not a subject of time, but the knowledge of all things is with Him ever-present. In view of this fact, there is no sense in saying that God would have to punish Christ for all sins without exception in order to be "consistent." Such an argument arises from the mind of finite man, not from the Bible.

When we preach the Gospel to lost men, we have no Scriptural warrant to say to an individual person, "Christ atoned for your sins; therefore believe on Him." We are to preach Christ and tell men that "whosoever" believes on Him, trusts His work, shall be saved. Only to the man who has trusted Christ can we say, "Christ died for you." Examine the preaching of the apostles and see if they ever preached contrary to this.

Preachers ought to be as universal as the invitation of God in their preaching; but they ought not to pervert the truth. Press the invitation and promise on all men without exception; all that respond are taken care of by the atonement. Those who do not respond were not included in the atonement. You need not worry about some coming and not finding an atonement; none will come except those whom God draws and those are His elect (John 6:37), the same ones for whom Christ died (John 10). Did you ever see a "non-elect" person come to Christ truly responding to the Lord's invitation? No, and you never will.—B.L.R.

Whitefield's Invitation

It happened one Saturday morning that some ladies paid a visit to Lady Huntingdon, of whom she enquired during the course of conversation, if they had ever heard Mr. Whitefield preach. On their answering they had not, she informed them where he was to preach on the ensuing evening, and advised them to repair thither. They attended, and on Monday morning her ladyship enquired of them how they liked Mr. Whitefield.

"Oh, not at all!" was the prompt reply; "of all the preachers we ever heard, he is the most strange and unaccountable. Among other preposterous things — would your ladyship believe it? — he declared that Jesus Christ was so willing to save sinners, that He did not object to receive even the devil's castaways. Now, my lady, did you ever hear of such a thing since you were born?"

"There is something I acknowledge," replied Lady Huntingdon "a little singular in the invitation, and I do not recollect to have ever met with it before, but as Mr. Whitefield is below in the parlour, we will have him up and let him answer for himself."

He was called accordingly, and on entering the drawing room Lady Huntingdon thus addressed him: "Mr. Whitefield, these ladies have been preferring a very heavy charge against you, and I thought it best that you should come up and defend yourself. They say that in your sermon, you expressed yourself in the following terms: 'So ready is Christ to receive sinners who come to Him, that He is ready to receive the devil's castaways.'"

To this, he replied: "I certainly, my lady, must plead guilty to the charge; whether I did right or otherwise, your ladyship shall judge from the following circumstance — Did your ladyship notice about half an hour ago, a very modest single rap at the door? It was given by a poor miserable-looking, aged female who requested to speak with me. I desired her to be shown into the

Liquor On Campus Of Catholic University

"A long-standing feud over a Georgetown restaurant liquor license has ended" in victory for the liquor lovers.

There is an ordinance in Washington, D. C., forbidding the sale of liquor within four hundred feet of any school. But Richard J. McCooey, an alumnus of Catholic Georgetown University, bought the "old Hilltop Restaurant" and wanted to remodel it into a stylish tavern for the enjoyment of the professors and students of the institution. No doubt he wanted to do something "worthwhile" for his alma mater, and felt that the best thing he could do would be to furnish them with all the liquor they could drink without having to leave the campus — at a profit, of course.

Despite the fact that neighborhood residents opposed the ruling of the Beverage Control Board, Judge Leonard P. Walch, of the District Court, decided in favor of the Board.

Now Mr. McCooey can go ahead with his swank tavern on the campus of Georgetown University for the "benefit of the professors and students" of the institution, who holds the place of God on earth.



THOUGHTS TO PONDER

Life is too short and eternity is too long for a man to do anything before he is certain of where he will spend eternity.

A religion without Christ is no better than a corpse without life.

parlour, when she accosted me in the following manner. 'I believe, sir, you preached last evening at such a chapel?' 'Yes, I did.' 'Ah, sir, I was accidentally passing the door of that chapel, and hearing the voice of someone preaching, I did what I never have been in the habit of doing — I went in; and one of the first things I heard you say was, that Jesus Christ was so willing to receive sinners, that He did not object to receive the devil's castaways. Now sir, I am so worn out in his service that I may with truth be called one of the devil's castaways. Do you think, sir, that Jesus Christ would receive me?' I assured her, there was no doubt of it, if she was but willing to go to Him."

Such was Whitefield's ready and homely reply, to which no answer could be made. It is only necessary to add, respecting the poor enquiring castaway, that she gave every evidence of being received indeed, by becoming a lowly and devoted Christian.

—From the Life of George Whitefield.

Appreciated Comments

I wish to express my deep thanks for the Baptist Examiner: each copy is very precious. I enjoy the articles of T. T. Martin and also his picture and the valuable articles by C. H. Spurgeon, which we have no way to obtain personally. My! Oh! My! the research and composing which must be done in printing this paper—and the articles by C. W. Bronson and then your own sermons, which I thoroughly enjoy. Am enclosing a small check, in the name of our Lord Jesus Christ. —Mildred Jones, N. J.

I look forward to each week and each copy of the Examiner, and many have been the times the Lord has blessed my heart

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while reading different articles. Oh, I do so love your writers, Bro. Pink and Bro. Spurgeon, and Bro. Gilpin's messages, as I have seen anew what the Lord saved me from, and what He has saved me to. Oh, isn't it grace to know our Lord Jesus and to be accepted in Him. I'm praying for you in your work and hope some day to meet you in person.

—M. D. Davis, Jr., La.

Enclosed is a check for \$10.00 and seven gift subscriptions to the Baptist Examiner. The Word of God is dear to me, and when it is presented clear and true as it is in The Baptist Examiner I find it necessary to encourage others to receive your paper. May the Lord bless you in His work.

—Raymond P. Kunst, Pa.

Only God knows how much it means to know there are a few left who preach the Word in its purity. I get so discouraged sometimes, there is so much heresy, but then I read that there must be heresies so that those which

are approved may be made manifest. May God bless you in your work.

—Mr. and Mrs. Corley Van

My wife and I thoroughly enjoy your paper—the best of any paper we have ever read as it stays by the Word. Please what we rejoice in. Please this \$5.00 to help carry the work on.

—W. B. McCormick.

This letter is coming to you in love, but must come with a bit of a critical plea in that the past two months we have been getting TBE. I've been neglectful in not writing so often, but I have a very busy schedule and very little talent for writing. But can you ever guess what is to be without your wonderful paper after receiving it for four years? Brethren, I pray frequently for you and your loved ones, and I ask that you in awhile you do the same for us. As for what I stand for, brethren, you need rest as I do. That my messages are Baptist, Premillennial, and mission, I believe and preach the doctrine of grace, as the Bible teaches, and that my God is a Sovereign God, even as to calling your prayer for the work here, perhaps you could ask your prayers that the Lord will make it possible for me to get to your Labor Day conference next year. How brethren, should we never face to face here on this journey, I know we'll meet on the other side—there are His praises in His very presence with wonderful Christian brethren such as yourself.

Pastor Dale Fisher

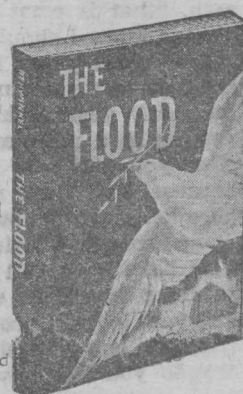
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The Gospel

THE ONLY GOSPEL:

sured that any religion makes light of the blood of its father, the devil. No how eloquent a man is, preaches against the blood, doing the devil's work. listen to him. Do not believe. If an angel from heaven preach any other gospel, I do not believe it. "Christ's blood for the pardon of our sins—that is the gospel that was preached, and that God honors in the salvation of men's souls. —D. L. Moore

A Great Awakening

In eternity, those who have doubted or denied the existence of God will awake to find themselves in "the hands of the living God" (Hebrews 10:31).

The man who thought death ended man's existence will "lift up his eyes" in hell, "being in torments" (Luke 16:23).

Those who looked upon Christ as merely a Person for the sentimental or hell-scared will find that they are without the only offering ever provided for sinners (Hebrews 9:28).

Those who denied hell, or said "hell is on earth," or that "hell is our conscience," will weep and gnash their teeth (Matthew 24:42).

He who thought sin was merely an inferiority complex or "purge of guilt," will find that every sin and transgression receives a just punishment (Hebrews 2:2).

Those who said the Bible is a book of myths will now be judged from it (Revelation 20:11-15).

Those who looked upon Christians as "fanatics," will find that the only fanaticism in eternity will be among those who weren't Christians on earth.

"Life and Ministry of Paul"

(Continued from page 3)

that which I have committed unto him against that day."

We find Peter making a similar statement. Listen:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:3-5.

The Apostle Peter says that we have an inheritance that is not only incorruptible and undefiled, but one that fades not away. It is not an inheritance that can be taken away from us, but it is an inheritance whereby we are kept by the power of God. I say then, beloved, you and I, in the light of these two Scriptures, have a title that cannot be clouded.

Every once in a while somebody buys a piece of property and is not careful to have the title looked into in advance. He has a piece of property which he cannot legally claim as his. When I was a boy preacher, I was pastor of the church bought a piece of property, and just before he made the last payment on it, a notice was served on him, and he learned that he had paid for a piece of property to which he did not have a clear title. There was no recovery whereby there could be any of the money that he had spent. He thought he owned a piece of property, but his property was of no value because

the title was not clear.

You know what it is to own an automobile. You may go out and look at an automobile on the street. You may admire that automobile and wish that you owned it, but if you don't have a title to the automobile, it is of no value to you.

Beloved, I thank God for this truth—that you have, and I have, a title that can never be clouded. When you talk about your possessions, you will, first of all, think in terms of what you own, or you will think in terms of physical health, or you will think of your mental faculties, but here is something even more worthwhile, when you consider that you have a title that can never be clouded.

II

WE HAVE A POSITION THAT CAN NEVER BE INVALIDATED.

When I say that we have such a position, I would remind you of what God says in His Word.

Listen:

"Even when we were dead in sins, hath QUICKENED US together with Christ, (by grace ye are saved;) And hath RAISED US up together, and made us SIT TOGETHER in heavenly places in Christ Jesus."—Eph. 2:5, 6.

Do you realize that if you are saved, you are already a spiritual resurrection? Paul says that God has raised us up. In other words, you and I were dead spiritually, but we have been made alive to the extent that we are already a spiritual resurrection.

Talk about position, beloved, I occupy a remarkable position. I am a spiritual resurrection, for I have already been spiritually resurrected from my position as a dead sinner.

Notice again as to what position you hold as a child of God:

"If ye then be RISEN WITH CHRIST, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:1-4.

You will notice Paul tells the church at Colosse, that if they are risen with Christ, they ought to set their affection on things above, for their life is hid with Christ in God.

Beloved, that is our position, for we have been made alive. Once I was spiritually dead; now I am spiritually alive. Now I know what it is to be resurrected. I am now a spiritual resurrection. I say, beloved, that is my position, and when I count my possessions I say that I enjoy a position that can never be invalidated.

Isn't it wonderful that the position you occupy is one that will remain the same throughout eternity? You have that position now, you will have it tomorrow, you will have it next week, and you will have it on and on and on, not only in this world, but also out yonder in Eternity. Yes, beloved, I not only have a title, that can never be clouded, but I have a position that can never

be invalidated.

III

WE POSSESS A SEAL THAT CAN NEVER BE VIOLATED.

In the Old Testament, the Word of God in two instances tells us how important is a seal.

Do you remember when Daniel was put in the lion's den, that King Darius had signed a decree and sealed it with his signet, declaring that if any individual prayed to any god other than himself, he would be thrown in the lion's den, and that decree could not be changed because it had been sealed with the king's signet?

Do you remember the history of the children of Israel in the days of Esther. The old king himself had given a decree that all the Jews were to be slain on a certain day, and he had not only given the decree, but he had sealed it with his own ring, and couldn't change it?

Well, beloved, I have a salvation that is sealed just like that, for the Word of God tells us that we are sealed until the day of redemption. Listen:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were SEALED with that holy Spirit of promise."—Eph. 1:13.

"And grieve not the Holy Spirit of God, whereby ye are SEALED unto the day of redemption."—Eph. 4:30.

Now what is the day of redemption? It is when Christ returns. Notice:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

How long are we sealed? We are sealed until the Son of God comes back to this world. We read:

"Nevertheless the foundation of God standeth sure, having this SEAL, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."—II Tim. 2:19.

I thank God for this seal that cannot be violated. Just as it was in the days of Queen Esther when Ahasuerus gave a decree making it a royal proclamation that could

NEEDED: CONSTRUCTIVE THINKING

"WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE,

THINK
ON
THESE
THINGS."
—PHIL. 4:8



not be reversed, so, beloved, I am saved and sealed by God the Father until the day when Jesus returns.

Talk about possessions! Don't forget you have a title that can never be clouded; you have a position that can never be invalidated; and you are sealed with a seal that can never be violated.

IV

WE HAVE AN INHERITANCE THAT CANNOT BE ALIENATED.

Wouldn't it be wonderful if you had an inheritance that could never be taken from you? But how many times is it true in life, when people think they have an inheritance, someone rises up and sues to break a will that someone else has made?

A preacher friend of mine, some few years ago, fell heir to almost a million dollars, so he thought, but a part of the family wasn't at all pleased with the arrangements of the will on the part of this exceedingly wealthy woman, and when the estate was finally settled this friend of mine got about \$100,000. Now I will admit that this is not to be sneezed at, but it was far short of the amount he thought he was going to inherit. What is wrong, beloved? The inheritance was alienated.

I would like to remind you that you and I have an inheritance that can never be alienated. Listen:

"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. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:11, 14.

"Giving thanks unto the Father, which hath made us meet to be partakers of the INHERITANCE of the saints in light."—Col. 1:12.

What kind of inheritance do we have? The Word of God talks about the mansions that are ours. It tells us that we are going to live in a city where the streets are made of gold, and where the gates of that city are made of a single pearl. Beloved, that is the inheritance that is awaiting every

child of God.

Believe me when I say we have an inheritance that can never be alienated. You might fall heir to some earthly possession, but it might be taken from you in some manner. Your inheritance might be alienated and taken from you, but we have a heavenly inheritance that can never be alienated. I am just as sure to walk on the streets of gold in the ages to come, as I am tomorrow to walk on the streets of Ashland. I am just as sure to associate with the angels of God and to hear their seraphic melodies as I am to associate with you and sing here in this world. I am just as sure to walk by the tree of life and sit in the shade thereof, and drink of the water of life as I am to sit in the shade of some tree at my home and drink ice water to quench my thirst. I tell you, beloved, I have an inheritance that can never be alienated.

V

WE HAVE A JUSTIFICATION THAT CAN NEVER BE REVERSED.

Every saved person stands justified. (Continued on page 8, column 1)

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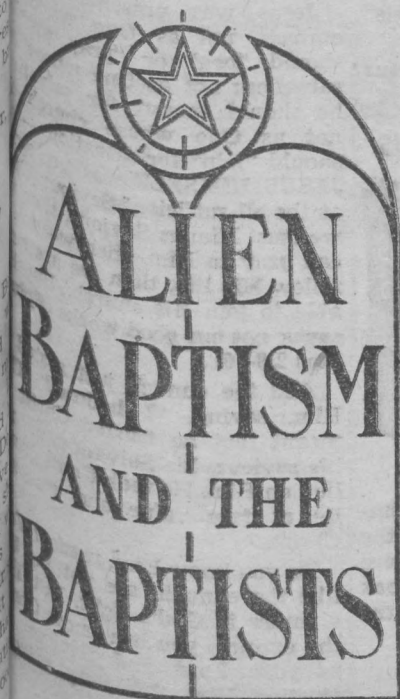
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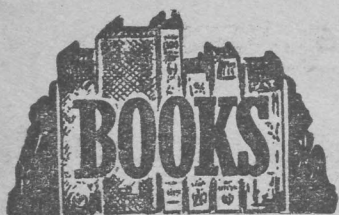
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[Continued Next Week]

"Life and Ministry of Paul"

(Continued from page 7)
fied before God. Not every religion teaches the justification the Bible teaches. The majority of people don't teach that you are a sinner justified before God, but rather they teach that you are a sinner on parole.

There is a lot of difference between a sinner who has been justified, and a sinner who is paroled. If a man is on parole, he has to watch his step. He has to be awfully careful lest he violate his parole, and thus will have to go back to prison.

Beloved, I am not a sinner on parole. God isn't watching me every day to see how I walk, and to see whether I am going to Heaven or Hell. I am not a sinner on parole, but I am a sinner who has been justified. Listen:

"Moreover whom he did fore-know, 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. 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 maketh intercession for us."—Rom. 8:30-34.

I am not justified because of anything that I have done, but it is God that justifies. I stand in His sight not as a sinner on parole, but as a sinner that has been justified by Almighty God.

As I have often said, that word "justified" is an interesting word, for it literally means that I am "just-as-if-I'd never sinned." I couldn't do anything for myself, but Jesus paid for every one of my sins. Now, because He died for them, and paid for them, they are all completely wiped out, and He is my Saviour. I had nothing to do with it, except that I furnished the sinner, and God did the justifying.

God's Word tells us more about justification, for we read:

"Knowing that a man is NOT JUSTIFIED BY THE WORKS OF THE LAW, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. 2:16.

"And by him ALL THAT BELIEVE ARE JUSTIFIED from all things, from which ye could not be justified by the law of Moses."—Acts 13:39.

Beloved, we are not justified by what we do, but we are justified by the Lord Jesus Himself. What a blessing it is to know that we have a justification that can never be reversed. I have been to court—God's court. I have been tried; I have been found guilty; and I have been proven a sinner. I would have gone to Hell for my sins, except that there was One present that day who paid my sin debt—Jesus Christ. When He paid my sin debt, I became a justified sinner in God's sight.

Beloved, we have a justification that can never be reversed. I challenge any man to turn to the Word of God, and find a Scripture that indicates that the justification whereby we have been justified in God's sight can ever be reversed.

Think of this blessing of justification! You may have money, but you can lose that. You may have property, but you know property has a way of getting away from you. You have a good automobile? We read in the papers every day of wrecks that demolish automobiles in a matter of seconds. You may have stocks and bonds, but these can be spent in so short a time. Physical health may elude you, and your mental faculties may fail you, but the man who is saved has a justification that can never be reversed.

VI

WE HAVE A WEALTH THAT CAN NEVER BE DEPLETED.

Do you have a kind of wealth that can never be depleted? Wouldn't it be wonderful if we had bank accounts like that—that could never be depleted? Or if we had pocketbooks that could never be emptied of money? I imagine we would be the worst crowd in the world if that were true of us. How spiritually trifling we would become if we didn't

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have to depend on God!

I am reminded of the old boy in the community where I grew up who sold a crop of tobacco. I think he had about \$200 or \$300, which, incidentally, in those days was a lot of money, and somebody told him he ought to put his money in the bank. When he deposited his money, he was given a checkbook with the usual amount of checks and for a while he had a good time writing checks. But one day the bank called him and told him he was going to have to stop writing checks, because his account was overdrawn. His reply was, "But I have four more checks in the book that I haven't written."

Wouldn't it be wonderful if we had an account like that—an account that couldn't be depleted? I want to tell you, beloved, while I don't have anything like that naturally, I have a spiritual wealth that can never be depleted. The Apostle Paul says:

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that YE through his poverty might be RICH."—II Cor. 8:9.

As I have often said, He who was the richest of the rich became the poorest of the poor, that we who were the poorest of the poor might become the richest of the rich in Christ. Beloved, I am rich. I don't mean materially. I don't mean as far as material goods are concerned. Rather, I am rich in God's sight, for I have a wealth that can never be depleted. If I live tomorrow or for a thousand tomorrows, I will not have depleted the wealth I have in Jesus Christ. If I live a hundred years or more, I still will have an abundance of spiritual wealth. Beloved, I thank my God that I have a wealth that can never be depleted.

I think of some of the material blessings that I am the possessor of. I think God has been a little better to me than He has been to most preachers. I think He has showered me with some blessings that He has not given to other preacher brethren of my acquaintance, and I thank Him for every blessing I have. As I was thinking about this message and preparing for it, I thought of the various blessings that I have. Beloved, the thing that stood out in my mind by way of material blessings that I have was the friends that God has given us all over America. I know we have a lot of enemies, and I know that there is no preacher who has more friends than I.

I thank God for every blessing, and particularly for the friends that I have who love me because of my stand for God's Book, but, beloved, I would be willing to lay aside my material blessings, I would be willing to give up all my friends, and I would be willing to give up what little mental faculties I have, if it be necessary that I give them up in order to retain these spiritual blessings. I thank God for my material blessings, for the physical blessings

I have, for the friends He has given me, and for the mental faculties I have.

I thank God for all of these, but more than that, I thank God for the spiritual blessings that I have in Christ Jesus. I thank Him that I have a title that can never be clouded, a position that can never be invalidated, a seal that cannot be violated, an inheritance that cannot be alienated, a justification that can never be reversed, and a wealth that can never be depleted. Could I ask for more? Nothing else could take the place of these, and all these are mine in Jesus Christ, my Lord and Saviour.

My God bless you, and may God help you, that you, too, might come to possess these spiritual blessings.

He "Preached Jesus"

(Continued from page one)

Emmanuel, "God with us." He, as the eternal Son of God, was "made flesh" (John 1:1, 2, 14). Thomas bowed to Him and said, "My Lord and My God" (John 20:28).

This is the Christ that Philip preached and the Christ believed on by the eunuch, who said, "I believe that Jesus Christ is the Son of God" (verse 37). This Christ is preached to us as—

The Only Saviour

He is preached as the only sacrifice for sin, for we read:

"He appeared to put away sin by the sacrifice of Himself" (Hebrews 9:26).

"So Christ was once offered to bear the sins of many" (Hebrews 9:28).

"Christ died for our sins" (I Corinthians 15:3).

Because God has given no other offering for sin and will not accept any other offering, Christ is the only Saviour. Sin is paid for by no other, in no other way.

"Neither is there salvation in any other: for there is none other name given among men, whereby we must be saved" (Acts 4:12).

Jesus is the sinner's "peace with God" (Ephesians 2:14).

Jesus is the sinner's "righteousness" before God (I Corinthians 1:30).

Jesus is the sinner's Redeemer and "redemption" (Ephesians 1:7).

Jesus is the sinner's "life," for "he that hath the Son hath life" (I John 5:12).

Jesus Christ—graciously dying for our sins and raised from the dead by the power of God—is the sinner's Gospel ("good news"). Through Him is "preached unto you the forgiveness of sins" (Acts 13:38).

When He is rightly preached, needy sinners are urged and invited to—

Come to Him by Faith

When the eunuch asked Philip, "What doth hinder me to be baptized?", Philip pointed to the matter of faith in Christ. "If thou believest with all thine heart, thou mayest." (verses 36, 37).

It is simply by faith that sinners lay hold on Jesus Christ as their Saviour. This is the promise of God's own Word:

"Whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

"Believe on the Lord Jesus

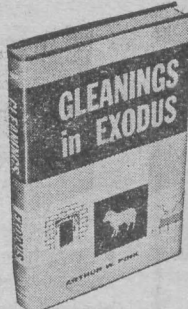
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MOUNTAIN MUSINGS

By SIMON MUSE



Red in th' county paper time ago how our prezidin' cussed out sum big shots steel bizness. In fact, he them sich a bad name th' ort to had his mouth w' out with lye-soap. Whin it in th' papur, I jest thaw' givernint leaders is all kom' about newklear fall-out they ort to be konsarned sum of their immoral fall' Newklear fall-out may be gerus to th' body, but im' fall-out is dangerous to th'

Jed Barlow don't know diffurce between a publican a re-publican, nur a democat a democrat. He jest use terms innerchangibly. Cou' don't spose it makes much nce in many cases.

A feller in Coon Holler bin sav'n up tabakky cooper' neerly 15 years. Well, lookin' he finely got his award—weren't what he wuz hopin' Th' doctur tole'm he had case of lung cancer.

Modurnists preachers ha' en the fire out of hell an' cook stove full of fire in church house. This church unt now feeds the minist' bodies but they is just fatt'n up fer th' devil to hell. If they don't believe more than that modurnist er is tell'n thim, thim they are in a bad speeritchal ch'.

I pass'd by th' Catholic whin I wiz up at th' coun' an' they must have rigg'd up new-fangled prayer. You they is always invit'n sum' new an' this prayer I over wint sumthing like this: B, 13; under I, 18; and on an' on. I herd wun fella "Bingo" sted of "Amen."

(More Musings Next We

Christ and thou shalt be (Acts 16:31).

When one trusts Christ, not need any additional salvation, for he has given to Him in Christ. of God is eternal life Jesus Christ our Lord" (6:33).

Jesus was presented eunuch, not as One who should "beg" or "pray" for salvation; not as One who he should "copy" for salvation not as One whose church should "join" for salvation JESUS HIMSELF was pres as the all-sufficient Saviour, we trust Him as Saviour, can pray to Him, then we follow His life, then we are able to join His church. saves, not our good works (ians 2:8-10).

And the eunuch just res Him, saying, "I believe. meant that he trusted Ch his saviour, his Salvation, lied on Him. He took God's ise at face value and re Christ.

Do you know Him, reader like the eunuch, are nothing a sinner in God's sight. Be the eunuch, you can know as your Lord and Saviour trusting Him this very