

His heart cannot be pure whose tongue is not clean.

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

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 32, NUMBER 10

ASHLAND, KENTUCKY, APRIL 6, 1963

WHOLE NUMBER 1279

Why Will You Go to Hell?

Reader, I don't know that you will go to Hell. I do know, however, that you shall one day die and go out into eternity to Heaven or Hell. There is no other home for the soul of man besides these two places.

I also know that in your own mind you have made no plans for going to Hell. I know that you would say, "I don't want to go to Hell; I don't intend to go to Hell."

But you would have said the same thing five years ago. You would have said that ten years ago. Yes, as far back as you can remember you would have said, "I don't plan to go to Hell."

But you are not saved today. You are not a Christian. You have not trusted Christ as your Saviour, so you have not made any plans for staying out of Hell. If you die in this condition, why

will you go to Hell? May I tell you why?

You Will Go to Hell Because Your Sins Must Be Punished

"The wages of sin is death" (Romans 6:23).

Sin has its reward: eternal punishment in the lake of fire. This is the "death" of the soul. It is the separation of the sinner from Almighty God.

"The rich man also died, and was buried; and in hell he lift up his eyes, being in torments." — Luke 16:22, 23.

Reader, if you go to Hell you will go there to pay for your sins, eternally suffering the wrath of God that is due to them.

"Every transgression and disobedience received a just recompense of reward"—Hebrews 2:2.

You will receive no injustice

whatsoever. What you receive will be what you have merited.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works . . . they were judged every man according to their works . . . And whatsoever was not found written in the book of life was cast into the lake of fire" (Portions from Revelation 20:12-15).

You Will Go to Hell Because You Rejected Christ

You probably have heard the Gospel. You have had opportunity to read your Bible and read Gospel messages or hear Gospel messages that point you to Christ. There is no excuse for you. You are responsible. The message is on your hands now; to reject it will only bring greater condemnation upon your soul.

If you go to Hell, you will have been guilty of **treading under foot the Son of God, and counting the blood of the covenant an unholy thing** (Hebrews 10:29). (Continued on page 2, column 1)

The Doctrine of The Limited Atonement

By T. P. SIMMONS

1. The Theory Stated.

The theory of a limited atonement holds that Christ died for the elect and for the elect only; that the value and design or application, the sufficiency and the efficiency of it are the same; that Christ in no sense whatsoever died for any that shall perish in Hell. To this we give our happy and unqualified endorsement.

2. The Theory Proved.

A—Arguments from other men. "All those for whom Christ gave His life a ransom are either ransomed by it, or they are not; that all are not ransomed or redeemed from sin, the law, Satan, and the second death is evident . . . Now, if some for whom Christ gave His life a ransom, are not ransomed, then that shocking absurdity follows . . . namely, that Christ is dead in vain, or that so far He gave His life a ransom for every individual man." (John Gill, *The Cause of God and Truth*, page 98).

"The so-called Scripture proofs of Universal Redemption depend upon human assumption, not upon the simple word. Thus, as regards propitiation for the sins of the whole world, we are told the world must mean every worldling. But why must it mean this? That is the unanswered question. The word world means many things in Holy Scripture, on which see Cruden's Concordance. Connection alone is its true interpreter. To rule that it must mean this or that is but to indulge in rash and idle talk." (Sanger, *The Redeemed*, page 7).

"If the law can yield at all, if the universe created and uncreated can afford to have law in its higher realms melt like wax, if God's love can in any respect be shown to violators of law at the expense of justice, if Christ having suffered all He was raised up to do and to suffer, justice, exact justice, pure and mere justice, did not permit, require, demand, necessitate the deliverance of those whom He represented and (Continued on page 3, column 3)

What God Has Wrought

By Pastor J. M. McDonnell
9151 Clay Road
Houston 24, Texas

Text: Ephesians 2:1-10

To think of that which God has wrought is to think of the great miracles of history. Think what He has wrought in nature. Several years ago a famous scientist wrote an article, "Seven Reasons Why I Believe in God," and the reasons were the miracles

100 miles an hour, our days and nights would be ten times as long—the sun would burn up vegetation every day and if any survived it would freeze in the long night. Consider the sun. It has a surface temperature of 12,000 degrees and the earth is just far enough away to be blessed by this terrific heat. If the sun gave off just one-half its radiation, we would freeze, and if it gave off one-half more, we would roast alive. Consider the slant of the earth, twenty-three degrees. If there were any difference the vapors from the seas would ice over the continents. If the moon were 50,000 miles away instead of its actual distance, our tides would be so enormous that twice every day the continents would be submerged. Think of the crust of the earth, just a few feet thicker and there could be no life because there would be no oxygen, and the thinness of the atmosphere—just a little thinner and millions of meteors now burning themselves out in space would fall upon the earth to destroy it. All of this was eloquent proof to the scientist that God exists. He has wrought miracles in nature.

Think of what God has wrought in history. It was God who time and again entered the pages of history to deliver the people who (Continued on page 6, column 1)

We search the world for truth,
we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From the old flower-fields of the soul,
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mother read.
—John Greenleaf Whittier

George Washington

. . . Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society.

Thomas Jefferson

I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.

John Quincy Adams

The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world . . . and I say to you, "Search the Scriptures."

Andrew Jackson

It (the Bible) is the rock on which our Republic rests.

Zachary Taylor

It was for the love of the truths



of this great and good book that our fathers abandoned their native shore for the wilderness. (Continued on page 2, column 1)

THAT'S GOLD IN THEM THAR



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Aug. 30 — Sept. 2, 1963

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"OUR SPIRITUAL POSSESSIONS"

Sermon by Pastor John R. Gilpin

"He brought me forth also into a large place." — Psa. 18-19.

At the very outset I would like to remind you of that which you know full well, namely, that our lives are in God's hands. There is no truth in all the Bible that is more prominent than the fact that our lives, in every detail and in every particular, are in God's hands. Listen:

"See now that I, even I, am he, and there is no god with me: I kill, and make alive; I wound, and I heal: neither is there any that can deliver out of my hand." — Duet. 32:29.

Now, beloved, you can't read

verses like this without realizing that God is sovereign, Lord, and all the events between life and death are in the hands of the Lord.

Moses, speaking for God, gives us a promise, for he says:

"And as thy days, so shall thy strength be." — Duet. 33:25:

Certainly, if our lives are in God's hands, then as our days, so shall our strength be. If God controls our lives — our birth, our death, and all the events in between — then as our days, so shall our strength be. He is giving us the strength that we need from day to day.

That is why I like to read the experience of the Apostle Paul when he refers to that thorn in his flesh. Paul prayed three times that God remove it, but God told him that He wouldn't remove it, saying:

"My grace is sufficient for thee." — II Cor. 12:9.

I say, beloved, our lives are simply, fully, entirely, and surely in God's hands. Our birth and our death, whether we live or whether we die, and everything that intervenes between birth and death, is in God's hands.

Certainly we like verses like (Continued on page 6, column 4)

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Calvary Baptist Church
Ashland, Kentucky

The Bible

(Continued from page one)

Abraham Lincoln

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith,

Hell

(Continued from page 1)

Since salvation only comes through the blood redemption of Jesus Christ, you will be guilty of rejecting Him and His work, if you go to Hell.

"He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son: and this is the record, that God hath given to us eternal life, and this life is in His Son"—I John 5:10, 11.

You Will Go to Hell Because You Loved Your Sins

There is really only one reason why you would reject Christ and finally perish; that is, you will not part with your sinful rebellion against God. You love self and the fulfillment of self's lusts. The Bible says that:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil"—John 3:19.

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them"—Romans 1:32.

What is the sin that is so precious to you that you will not part with it for Christ? In eternity, will you be glad that you loved this darkness rather than light?

You Will Go to Hell Because You Rejected Christian Concern

Some one loves you enough that somehow this message got into your hand to warn you to flee from the wrath to come by trusting Christ. I don't know how you got this paper—through the mail, from some individual on the street, in a church, or some other way. But you have it. Some one is concerned enough about lost souls to write it, print it, and distribute it. Some how it got into your hands. Christians have been concerned about your soul and so you have this message before you.

If you go to Hell, you will go there scorning and rejecting the concern of Christian people. You can't blame your damnation on them; they have given you the Gospel. You will have only yourself to blame.

Don't Do It!

Don't go to Hell! Don't spend an eternity apart from God! Don't suffer torment forever! Turn now to Christ and trust Him as your Saviour. Put Him off no longer. Let nothing enter your mind or life until this matter is settled. May God grant that you will see the truth and believe.

and you will live and die a better man.

Ulysses S. Grant

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future.

Theodore Roosevelt

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible.

Woodrow Wilson

A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible).

Calvin Coolidge

The foundations of our society and of our government rest so much on the teachings of the Bible, that it would be difficult to support them, if faith in these teachings should cease to be practically universally in our country.

George V. King and Emperor, British Empire—It is my confident hope that my subjects may never cease to cherish their noble inheritance in the English Bible, which, in a secular aspect, is the first of national treasures and is, in its spiritual significance, the most valuable thing that this world affords.

Benjamin Franklin, American Patriot and Diplomat—Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your interest.

Sir Isaac Newton, English Astronomer and Scientist—We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever.

William Ewart Gladstone, England's "Grand Old Man"—If asked the remedy for the heart's deepest sorrows, I must point to "the old, old story" told in an old, old book and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

Daniel Webster, American Statesman and Orator—If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity.

William Penn, Quaker, Founder of Pennsylvania—The Scriptures contain a declaration of the mind and will of God. . . . They ought also to be read, believed and fulfilled in our day. We accept them as the Words of God Himself.

Robert A. Millikan, American

Scientist, Nobel Prize, 1923—I consider an intimate knowledge of the Bible an indispensable qualification of a well-educated man. Contact with the finest influences which have ever come into human life can be obtained only in this way.

Thomas Henry Huxley, English Scientist—The Bible has been the Magna Charta of the poor and oppressed; down to modern times no state has had a constitution in which the interests of the people are so largely taken into account.

John Foster Dulles, Member of the U.S. Delegation to the United Nations—The fact that so many soldiers of different races and nations are today reading and studying the same Bible means a great deal not only in terms of their own individual lives, but in terms of bringing the whole human race to a unifying determination to live up to a moral law which is just as real as are the laws of physics.

General of the Army Douglas MacArthur, Soldier and Patriot—Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed.

General Robert E. Lee, American Soldier and Educator—The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.

H. G. Wells, English Author and Historian—The Bible has been the Book that held together the fabric of Western civilization. It has been the handbook of life to countless millions of men and women. The civilization we possess could not have come into existence and could not have been sustained without it.

Lowell Thomas, World Traveler and Newscaster—The Bible is of vital importance in teaching freedom. Dictators fear the Bible—and for good reason. It inspired the Magna Charta and the Declaration of Independence.

Giuseppe Garibaldi, Italian General and Patriot—The best of allies you can procure for us is the Bible. That will bring us the reality of freedom.

Johann von Goethe, German Poet and Dramatist—I esteem the Gospels to be thoroughly genuine; for there shines forth from them the reflected splendor of a sublimity proceeding from the person of Jesus Christ of so divine a kind as only the divine could have manifested upon earth.

Immanuel Kant, German Philosopher—The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.

Alfred Lord Tennyson, English Poet Laureate—The Bible ought to be read. . . . It is an education in itself.

Thomas Carlyle, Scottish Essayist and Historian—A noble book! All men's book! It is our first oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth; and all in such free-flowing outlines—grand in its sincerity, in its simplicity, and in its epic melody.

Samuel Taylor Coleridge, English Poet—In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit.

Henry Ward Beecher, American Minister—The Bible has filled the air of the whole world with melodious joy greater than heart can conceive. Blessed be the day when that Book was given to me.

Martin Luther, Protestant Reformer and Translator of German Bible—Would that this one Book were in every language, in every land, before the eyes, and in the ears and hearts of all men! Scripture without any comment is the sun whence all teachers receive their light.

Count Leo Tolstoy, Russian

"I Should Like to Know"

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

Is capital punishment right or wrong?

Right. We are 100 per cent in favor of it. One reason for so much delinquency (both juvenile and adult) is the lack of punishment. Read Gen. 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed." To those who would object, let me remind you that it is much easier to be sentimental than scriptural.

Can a man put off his salvation until God won't deal with him any longer?

Usually this question is asked, "Can one sin away his day of grace?" Actually a sinner has never had any grace. He is still under the law of God.

All of God's elect will ultimately be saved. Cf. John 6:37; Phil. 1:6; Acts 13:48.

Are Baptist Protestants?

The Dictionary says: "Protestant; pertaining to the faith of those who protest against the Church of Rome." One of those who, in 1529 protested against an edict of Charles V and the Diet of Spire; one who protests against the Church of Rome." The word "Protest" is defined as "a solemn or formal protesting or declaration, especially one in writing by the minority of the body expressing dissent." So, the "Protestants" were those that came out of the Roman Catholic Church in the 16th Century.

Martin Luther was one of the first, and the greatest reformer, who made a "protest" against the practices of the Roman Church, and his followers formed the Lutheran Church.

The Reformation which took place in the 16th century results in the forming of the national churches in Britain, Denmark, Sweden, Norway, Holland, Germany, Switzerland. Out of these many other churches have come.

Baptists are not "Protestants" because they were never inside of the Roman Church to "protest." Baptists are much older than the Reformation—the first Baptist church having been organized by Jesus Himself.

Does the ordination of a preacher authorize him to baptize?

Not unless the church authorizes it. Baptism is by church authority, not by preacher authority.

Explain James 5:19-20.

A man may be saved only once, yet he may be converted many times. Every time that he strays from the truth and is recovered, he is converted. Every time he sees new truth and accepts it, it can be said that he has been converted to that particular truth. Every time that one turns away from error as a result of reading God's Word, it can be said that he has been converted.

It is because of this fact that we ought to be patient with all weak Christians. Many of them need converting and many could be converted, if we would but patiently teach them God's Word. Remember: we hide a multitude of sins when such an one is converted.

Is it right to ask for a receipt from the church for the tithe money that one has brought in?

That depends. If it is for the purpose of making a show, or a display of the flesh, then the answer would be "No." If it is for the purpose of presenting a receipt for taxation purposes, then the answer is "Yes."

Was Jesus anointed twice?

Yes, once by Mary of Bethany. Cf. Mark 14:3-8. And the second time in the Pharisee's house. Cf. Luke 7:46.

Is it Scriptural to be baptized in a pool?

Jesus was baptized in the River Jordan, yet it is just as Scriptural to be baptized in a pool. It is said of John that he baptized at a certain place because there was much water there. Cf. John 3:23. In Romans 6:4, baptism is referred to as a burial. The main essential of a burial is that one be put out of sight. This can be done just as well in a pool as in a river. The main thought here is that one should be sure that it is an immersion.

Novelist and Social Reformer—I do not know a book which gives in such compact and poetic form every phase of human ideas as the Bible.

John Ruskin, English Author—Read your Bible—make it your daily business to obey it in all you understand.

Fiodor M. Dostoyevsky, Russian Author—I recommend you to read the whole Bible through in the Russian translation. . . . One gains, for one thing, the conviction that humanity possesses, and can possess, no other book of equal significance.

Dr. Helen Keller, Famous Blind and Deaf Humanitarian and Author—Unless we form the habit of going to the Bible in bright

moments as well as in trouble, cannot fully respond to its call, because we lack equilibrium between light and darkness.

Captain Eddie Rickenbacker, Famous Leader in American Aeronautics—The Bible is One Book for One World. . . . Today I realize that I probably would not have had it not been for the spiritual light and the moral power learned from this Book which carried me through the crises of my life.

—American Bible Society
EDITOR'S NOTE: Not all foregoing men were believers in Christianity, yet God's Word is so impressive that these men of great note were compelled to pay tribute to its magnitude.

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS

JOHN R. GILPIN

Editors

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

SUBSCRIPTION RATES

One Year	\$2.00
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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

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"FIFTY YEARS IN THE CHURCH OF ROME"—

Carrying The "Good God" Around In Your Pocket

By CHARLES CHINIQUEY

Selections by L. E. Jarrell

Lordsburg, New Mexico

One of the first things done by the curate Tetu, after his new vicars had been chosen, was to divide, by casting lots, his large parish into four parts, that there might be more regularity in our ministerial labours, and my lot gave me the north-east of the parish which contained the Quebec Marine Hospital.

The number of sick sailors I had to visit almost every day in that noble institution, was between twenty-five and a hundred. The Roman Catholic chapel, with its beautiful altar, was not yet completed. It was only in 1837 that I could persuade the hospital authorities to fix it as it is today. Having no place there to celebrate mass and keep the Holy Sacrament, I soon found myself in presence of a difficulty which, at first, seemed to me of a grave character. I had to administer the viaticum (holy communion) to a dying sailor. As everyone knows, all Roman Catholics are bound to believe that by the consecration, the wafer is transformed into the body, soul and divinity of Jesus Christ. Hence, they call that ceremony: "Porter le bon dieu au malade" (carry the good god to the sick). Till then, when in St. Charles, I, with the rest of Roman Catholic priests, always made use of pomp and exterior marks of supreme respect for the Almighty God I was carrying in my hands to the dying.

I had never carried the good God without being accompanied by several people, walking or riding on horseback. I then wore a white surplice over my long black robe (soutane) to strike the people with awe. There was also a man ringing a bell before me, all along the way, to announce to the people that a great God, who had not only created them, but had made Himself man to save them by dying on Calvary, was passing by; that they had to fall on their knees in their houses, or along the public roads, or in their fields, and prostrate themselves and adore Him. But could I do that in Quebec, where so many miserable heretics were more disposed to laugh at my god than to adore him?

In my zeal and sincere faith, I was, however, determined to dare the heretics of the whole world, and to expose myself to their insults, rather than give up respect and adoration which were due to my god everywhere; and twice I carried him to the hospital with the usual solemnity.

In vain, my curate tried to persuade me to change my mind. He then kindly invited me to go with him to the bishop's palace, in order to confer with him on that grave subject. How can I express my dismay when the bishop told me, with levity which I had not yet observed in him, that on account of the Protestants who we had to meet everywhere, it was better to make our god travel incognito in the streets of Quebec.

He added in a high and jocose tone: "Put him in your vest pocket, as do the rest of the priests. Carry him to your dying patients without any scruples. Never aim at being a reformer and doing better than your venerable brethren in the priesthood. We must not forget that we are a conquered people. If we were masters, we would carry him to the dying with the public honours we used to give him before the conquest; but the Protestants are the stronger. Our governor is a Protestant, as well as our Queen. The garrison, which is inside the walls of their impregnable citadel, is composed chiefly of Protestants. According to the laws of our church, we have the right to punish, even by death, the miserable people who turn into

ridicule the mysteries of our holy religion. But though we have that right, we are not strong enough to enforce it. We must, then, bear the yoke in silence. After all, it is our god himself, who in his inscrutable judgment, has deprived us of the power of honouring him as he deserves; and to tell you my whole mind as plainly as possible, it is not our fault, but his doing, so to speak, if we are forced to make him travel incognito through the streets. It is one of the sad results of the victory which the God of battles gave to the heretics over us on the plains of Abraham. If, in his good providence, we could break our fetters, and become free to pass again the laws which regulated Canada before the conquest, to prevent heretics from settling among us, then we would carry him as we used to do in those happy days."

"But," said I, "when I walk in the streets with my good god in my vest pocket, what will I do if I meet any friend who wants to shake hands and have a joke with me?"

The bishop laughed and answered: "Tell your friend you are in a hurry, and go your way as quickly as possible; but if there is no help, have your talk and your joke with him, without any scruple of conscience. The important point in this delicate matter is that the people should not know we are carrying our god through the streets incognito, for this knowledge would surely shake and weaken their faith. The common people are, more than we think, kept in our holy church, by the impressing ceremonies of our processions and public marks of respect we give to Jesus Christ, when we carry Him to the sick; for the people are more easily persuaded by what they see with their eyes and touch with their hands, than by what they hear with their ears."

I submitted to the order of my ecclesiastical superior; but I would not be honest, were I not to confess that I lost much of my spiritual joy for some time in the administration of the viaticum. I continued to believe as sincerely as I could, but the laughing words and light tone of my bishop had fallen upon my soul as an icy cloud. The jocose way in which he had spoken of what I had been taught to consider as the most awful and adorable mystery of the church, left the impression on my mind that he did not believe one iota of the dogma of transubstantiation. And in spite of all my honest efforts to get rid of that suspicion, it grew in my mind every time I met him to talk on any ministerial subject. It took several years before I could accustom myself to carry my god in my vest pocket as the other priests did, without any more ceremony than with a piece of tobacco. So long as I was walking alone I felt happy. I could then silently converse with my Saviour, and give Him all the expression of my love and adoration. It was my custom, then, to repeat the 103rd or 50th Psalm of David, or the Te Deum, or some other beautiful hymn, or the pange Lingua, which I knew by heart. But no words can ex-

press my sadness when, as it was very often the case, I met some friends forcing me to shake hands with them, and began one of those idle and commonplace talks, so common everywhere.

With the utmost efforts, I had then to put a smiling mask on my face, in order to conceal the expressions of faith which are infallibly seen, in spite of one's self, if one is in the very act of adoration.



The Limited Atonement

(Continued from page 1)

whom He came to redeem, then Christ died in vain, then is the offence of the cross taken away, then the wages of sin is not death, then are we all at sea as to the necessity for Christ's intervention, then we are ready to disperse on voyages of discovery that we may find good reason for Christ's coming into the world at all, and especially for His suffering in Gethsemane and on the cross." (Armour, *Atonement and Law*, page 129).

"Whenever the Holy Scriptures speak of the sufficiency of redemption, they always place in it the certain efficacy of redemption. The atonement of Christ is sufficient because it is absolutely efficacious, and because it effects the salvation of all for whom it was made. Its sufficiency lies not in affording men a possibility of salvation, but in accomplishing their salvation with invincible power. Hence the Word of God never represents the sufficiency of the atonement as wider than the design of the atonement." (Pink, *Exposition of the Gospel of John*, 1945 edition, vol. 3, page 76). Would that this last sentence could be emblazoned across the sky! Let it be emphasized again, in the Atonement of Christ Sufficiency Equals Efficacy.

"Doubtless universal and redemption (used here as a synonymous with atonement; in the sense of agorazo) where the greatest part of men perish, are as irreconcilable as Roman and Catholic (John Owen as quoted approvingly by C. H. Spurgeon, *Sermons*, Vol. 4, page 220).

Were the whole of mankind equally loved of God and promiscuously redeemed by Christ, the song which believers are directed to sing would hardly run in these admiring strains, "To Him that loved us, and washed us from our sins in His own blood and hath made us kings and priests unto God," etc. Rev. 1:5-6. A hymn of praise like this seems evidently to proceed on the hypothesis of peculiar election on the part of God, and of a limited redemption on the part of Christ, which we find more explicitly declared (Rev. 5:9), where we have a transcript of that song which the spirits of just men made perfect are now singing before the throne and before the Lamb: Thou wast slain, and hast redeemed us unto God by Thy blood out of every kindred and tongue and people and nation. Whence the elect are said to have been redeemed from among men. (Rev. 14:4) (Augustus M. Toplady, author of "Rock of Ages," in preface to *Absolute Predestination*, by Zanchius).

"That Christ is our life, and truth, and peace, and righteousness . . . our shepherd and advocate, our sacrifice, and priest, who died for the salvation of all who should believe, and rose again for their justification" (Article 7 of the Confession of Faith adopted in 1120 by the Waldenses, the most outstanding group of Baptist progenitors. See Jones' *Church History*, page 322).

"The doctrine of the atonement has been differently understood. The old churches pretty uniformly held that it was particular; that is, that Christ died for the elect only, and that in His stupendous suffering no respect was had to, nor any provision made for, any other of Adam's ruined race" (Benedict, *General History of the Baptist Denomination*, page 456).

"If there is anything plainly

Observing The Lord's Day In A Scriptural Manner

By ROY MASON

Tampa, Florida

Certainly Christians should observe the Lord's Day! It should be a precious day—one to look forward to. Instead of a lot of days, such as Easter and Mother's Day, which have no Bible warrant, we should carefully observe the Lord's Day.

Why? We suggest the following reasons:

Because that day was the day on which Jesus revealed Himself as risen from the dead. (See Mark 16:1-6). Many events of history deserve commemoration, but nothing in comparison with the resurrection of our Lord.

Because Jesus met with His disciples on that day following His resurrection. (See Mark 16:

taught in the Scripture, it is that the sacrifice of Christ was made for those only who shall eventually be saved by it" (Alexander Carson, *The Doctrine of the Atonement and Other Treatises*, page 196).

"It cannot be, that one soul for whom He (Christ) gave His life and spilled His blood; whose sins He bore and whose curse He sustained, should ever finally perish. For if that were the case, divine justice, after having exacted and received satisfaction at the hand of the Surety, would make a demand on the principal; in other words, would require double payment" (Booth, *The Reign of Grace*, page 235).

"Can a god of infinite ethical perfection, who with His own hand laid the awful burden of the sinner's guilt upon the adorable Surety, repudiate His own covenant engagements and withhold from Him the reward purchased at the cost of His most precious blood? To say so, is tantamount to an impeachment of the truth and justice of our covenant-keeping God" (Prof. Robert Watts, *Sovereignty of God*, comprising articles of President G. W. Northrup published in the *Standard of Chicago*, and those of Prof. Watts in reply, which latter articles were written at the suggestion of T. T. Eaton and published in the *Western Recorder* during Eaton's editorship).

They (certain divines) believe that Judas was atoned for just as much as Peter; they believe that the damned in Hell were as much the object of Jesus Christ's satisfaction as the saved in Heaven; and though they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them they are damned afterward. Now, such an atonement I despise . . . I reject it. I may be called Antinomian or Calvinist for preaching a limited atonement; but I had rather believe in a limited atonement that is efficacious for all men for whom it was intended, than an universal atonement that is not efficacious except the will of man be joined with it." (Spurgeon, *Sermons*, Vol. 4, page 218).

"I believe that election elected the elect; that foreknowledge foreknew them; that they were ordained to eternal life, and fore-ordained to be conformed to the image of His Son; that redemption redeemed them; that regeneration regenerated them; that sanctification sanctifies them; that justification justifies them; that preservation preserves them; that providence provides for them, and so on to glorification. Hence those to be glorified are those foreknown and redeemed. I don't believe in a general redemption and a special glorification" (J. B. Moody, *Sin, Salvation, and Service*, page 40).

"Here are the five points of Calvinism; unconditional election or predestination, limited atonement (Continued on page 4, column 1)

9-14). This He did during the period of 40 days before His ascension. Certainly He seemed to attach significance to that day; or else He would not have done this.

Because the followers of Christ continued to meet for worship on that day after Jesus went away, and have continued to do so through all the centuries since. Adventists deny this, and claim that the pope changed the Sabbath to Sunday. This is not true. Ancient writings reveal that the First Day of the week has ALWAYS BEEN the Christian worship day from the time of Christ.

Because the "Lord made that day." (See Psalm 118:24 with Luke 24:32-41 and also John 20:26-28).

Because the descent of the Holy Spirit came on that day. The church gathered for prayer, and on the Lord's Day the empowerment came. God stamped that day with the greatest events of Christian history.

How Should the Lord's Day Be Observed?

Not as the SABBATH. It is not THE Sabbath, and should not have the Sabbath restrictions imposed on it. The Sabbath belongs to the typical Old Testament economy. The Lord's Day is not just a rest day, but a day to "re-joyce and be glad in." Note several things in this connection:

Ordinary work ought to cease as much as possible. Why? Because if the ordinary things of life go on, there is interference with the worship and service of God.

The Lord's Day is a proper day to "lay in store" for the Lord. (I Cor. 16:2).

The Lord's Day is a proper day to "be in the spirit." (Rev. 1:10). One is not likely to be at the beach, out fishing, etc.

Any activities on the Lord's Day that leave no time for the worship and service of God is wrong. People say "SUNDAY IS ALL THE DAY I'VE GOT!" But it is not THEIR day! It is THE LORD'S DAY. If His day, then it should be used in a way pleasing unto Him.

The attitude of Christian people concerning the Lord's Day and its observance, certainly reveals what kind of Christians they are. When they become careless about what they do on the Lord's Day, they have become backslidden, and they are living at a guilty distance from the Lord.

One of the greatest of all testimonies to the fact of the risen Lord is Lord's Day observance. When we properly observe the day — when we are found regularly at the place of public worship, we say by our actions, "I believe that Jesus lives! I believe in the things of God!"

The New Testament knows nothing of lots of "DAYS" and we should repudiate day observance in general, but this day—the First Day of the Week—is a day to remember, and a day to willingly, voluntarily and gladly keep, because it reminds us of the fact that we have a risen Saviour and living Lord. Let us so observe the day that we can truly "BE IN THE SPIRIT ON THE LORD'S DAY."

HISTORY OF BAPTISTS

By G. H. Orchard

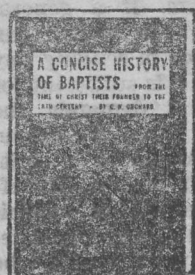
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The Sacrifice of Another

A little girl in Switzerland lived with her parents on the side of one of their lofty and beautiful mountains. A deep chasm separated this from the neighboring Alps, and into this chasm a huge rock had fallen and lodged, so that it formed a natural bridge.

One day when about to cross on the rock-bridge the mother saw that it was loose and just ready to fall. The frost had loosened it. She told her little child that if she ever crossed it again it would fall and she would be dashed into pieces.

The little girl thought, "I will not step on the bridge," and ran gleefully away to gather the wild flowers which grow in profusion — the Alpen-rosen, the Himmel-blumen on the Alps.

She wandered on, so busily engaged that she had come quite near to the bridge before being aware.

Just at that moment she saw her father coming toward her and found he intended crossing the bridge.

"Father!" said she earnestly, "mother says the rock is loosened and will fall if you step on it."

"Nonsense, child," said he. "I crossed it before you were born. It is quite safe; I must go to my work."

"Oh, don't—please don't step

on it," said she. "It will fall, I know it will."

But the father only laughed and persisted that there was no danger. The little girl, almost wild with distress, cried, "Father, father! Stop. Promise me one thing. Promise me, if I die you will trust in my Saviour." She knew her father was not a Christian, for he was a profane, careless man. She herself had trusted Jesus and knew she was safe, and determined what she would do.

She ran ahead of him and leaped upon the rock and sure enough it went down, and with it went the little girl. The trembling father crept to the edge, and with eyes dim with tears gazing wildly on the wreck and the crushed form of his dear little child. She had died for him. He was safe. She had suffered and bled in his place.

This thought led this father to Jesus. He knew that his little girl loved the Saviour. He knew she knew what he did not — that he was not prepared to die.

In her great love he read a deeper mystery — how God commendeth His love to us in that while we were sinners Christ died for us.

How we are safe by what Christ has done. How we must trust Him and how He, in love, takes our place. Brother, sister, have you learned that?

according to this argument, and also according to truth and logic, all those who affirm that Christ suffered the penalty of the law for every man make God "the most unjust tyrant of the universe."

C—Arguments From Scripture.

(a) Isa. 53:11; In this passage, the prophet, in speaking of Christ's sacrifice, says that God "shall see of the travail of his soul, and shall be satisfied." We take this to mean that the just demands of God, the penalty of the broken law were satisfied in the death of Christ. But for whom? If for every son of Adam then God cannot in justice damn any of them. Satisfied justice can demand nothing more. If the reader is minded to argue that the lost in Hell will suffer, not for their sins in general, but only for the sin of rejecting Christ, we refer him back to our discussion of the theory of a general atonement under "(2) The Theory Disproved." Furthermore this same passage represents God as saying: "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities to justify them, then it follows, as the night the day, that those whose iniquities He bore must receive justification. By accepting this satisfaction at the hands of Christ, God puts Himself under obligation to Christ (not to the sinner) to communicate justification to every one for whom satisfaction is made, which He does by working repentance and faith in the heart.

(b) John 15:13: "Greater love hath no man than this, that a man lay down his life for his friends." If Christ laid down His life for every man without exception, then He has the greatest love for every man; and, therefore, loves those that perish in Hell as much as those He saves. Could Christ ever be satisfied with some of the objects of His greatest love in Hell? Moreover if it were true that Christ loves those that perish as much as He does those that are saved, we should have to attribute our salvation to ourselves rather than to the love of Christ.

(c) Rom. 8:32; "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?" This passage argues that God's greatest gift of His Son guarantees all lesser gifts. Hence it follows that God delivered up His Son for none except those to whom He freely gives all other spiritual blessings, that is, those who believe. See Eph. 1:3;

(d) Rom. 8:33-34; These verses tell us that no charge or condemnation can be brought against the elect; that God will not charge them, for it is He who justifies; and that Christ will not condemn, because He died for them. This passage would be deprived of all logical force if Christ had died for any that He shall some day condemn in judgment. Hence He died for none except those who escape judgment.

(e) II Cor. 5:14; "For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died." There is here the undeniable assertion that all for whom Christ died, died representatively in Him. Hence death has no power over them, and none of them will suffer it; but all will receive justification and eternal life through faith. In commenting on the last three words of this passage, A. T. Robertson says; "Logical conclusion . . . the one died for all and so the all died when he died. All the spiritual death possible for those for whom Christ died." (Word Pictures in the New Testament). Do not fail to note the use of "all" in this passage.

(f) II Cor. 5:19; "God was in Christ, reconciling (katalasso) the world unto himself, not imputing their trespasses unto them . . . "This tells what God was doing in the death of Christ and it tells how He was doing it: He was reconciling men to Himself and He was doing it by laying their trespasses on Christ, and therefore, not imputing, reckoning, charging them to those for

THE ANSWERS SOMETIMES VARY



whom Christ died. Christ, in His Death, accomplished full objective reconciliation for the objects of His death, which necessitates their being brought to experience subjective reconciliation. The only right conclusion from this is that Christ died for those and those only who eventually receive reconciliation. Note the use of the word "world" in this passage.

(g) John 10:15; Acts 20:28; Eph. 5:25; In these passages Christ is said to have purchased the church, to have given Himself of it, to have laid down His life for the sheep. "I know that universal terms are sometimes connected in the Scriptures with the atonement; but if these are to be interpreted in their widest sense, why should the sacred writers have employed the restrictive at all? The universal terms . . . may be readily made to harmonize with the restrictive, but no man can make the restrictive harmonize with the unlimited" (Parks, The Five Points of Calvinism).

3—The Scriptures Explained.

We take up here the passages taken by some to teach a general atonement.

A—John 3:16; I John 2:2; In both passages the word "world" is used in connection with the saving work of Christ. One speaks of God as loving the "world," and the other speaks of Christ as being a propitiation for the sins of the whole "world."

Against the interpretation given of these passages by the advocates of a general atonement we reply:

(a) A love that would cause God to give Christ to die for each individual man of Adam's race would also cause Him to save all. Why should God discriminate between men in saving them if He loved all of them with the greatest of all love? See Rom. 8:32;

(b) There would be no real expression of love in sending a Saviour to die vainly for men. What

kind of love is it that performs an act that cannot really benefit? Would there be any real love shown by a Father in buying a beautiful picture for a son who is totally blind?

(c) That God does not love men without exception is proven as already stated, by declaration: "Jacob have I loved, but Esau have I hated" (Rom. 9:13); "God love Pharaoh?" (Rom. 9:17); "Did He love the Amalekites?" (17:14); "Did He love the Canaanites, whom He commanded to be extirpated without mercy?" (18:3). Does He love the workers of iniquity? (Psa. 5:5). Does He love the vessels of wrath prepared for destruction, whom He endures with much long-suffering? (Rom. 9:22); (Haldane, Atonement, 113).

(d) Finally, the word "world" by no means, alludes to all men without exception in every case. The Scripture, and, therefore, remains to be proved that means this in these passages. "World" is used of unbelievers, distinction from believers (John 1:10; 12:31; 14:17; 15:17; 16:20; 17:14; I Cor. 4:9; 11:32; 2:2; Heb. 11:7; I John 3:1; 5:19;). It is used of Gentiles, distinction from the Jews (John 1:11, 12, 15). It is used of the gentility of known people (John 19:9). We believe in the two worlds under consideration. The world alludes not to all men without exception, but to all men without distinction; that is, men of all nations, tribes, tongues (a cross section of what we see in Rev. 7:9) revealing Christ did not die for the world alone, but for Gentiles also, to the uttermost parts of earth.

B—I Tim. 2:6; Titus 2:11. The word "all" appears in both of these passages. But this word is used in the absolute. Note a few of its limited uses: (1) A number (Matt. 3:5; 4:24; 23:47; Luke 2:10; John 12:32; 13:10; Rom. 1:29; 15:14; II Tim. 2:9; I Tim. 6:10). (2) All kinds and classes. (Mark 16:7; Acts 2:46, 47; I Cor. 6:18; 9:22; 10:35; Titus 1:15). (3) All manifest exceptions (Mark 16:7; Acts 2:46, 47; I Cor. 6:18; 9:22; 10:35; Titus 1:15). (4) Every one of a certain class (I Cor. 3:21; Rom. 5:18; last part; I Cor. 8:2; compared with vs. 7 and 15:22; last part. Col. 1:23;). We can easily see that the meaning of "pas" must be determined according to the context and the teaching of Scripture in general. Therefore, view of what has been said of the unscriptural implications, affirm that "pas" in the foregoing passages is used in the sense listed above, and that meaning is men of "every nation and of all tribes and people of tongues," a cross section of what we find depicted in Rev. 7:9. "all" for which Christ died

The Limited Atonement

(Continued from page 3)

or particular redemption, total depravity necessitating preservation or perseverance of the saints. And the writer does not hesitate to subscribe to all five points." (C. D. Cole, Definitions of Doctrines, Vol. 1, page 131).

The author gives an enthusiastic "Amen" to all these. He is not ashamed to be found in their company and in the company of many other eminent saints of God who have held the same sentiments. He is willing to be found contending for the historic faith of Baptists, the faith of ancient churches; the faith of the Waldenses, "those eminent and honored witnesses for the truth during the long period when the church and the world were overrun with gross error and immorality" (Rice, God Sovereign and Man Free).

B—Arguments from Reason.

(a) It is only the theory that makes the death of Christ truly substitutionary. If Christ died for one man as much as for another, which He must have done if He made salvation possible to all men, then He died for some that will suffer eternally in Hell. His death, therefore, was not truly substitutionary. (b) It is the only theory that is compatible with the justice of God. God's justice demanded that Christ pay the exact penalty of the sins of those who are saved. His justice also demands that He save all whose penalty Christ paid. This is an axiomatic proposition. It is also a Scriptural proposition. What is the meaning of I John 1:9, in stating that God is "just to forgive our sins," if it does not mean that the forgiveness of our sins is an act of justice toward Christ? The theory of a limited atonement alone leaves any just reason for the condemnation of unrepentant sinners. If a general atonement has been made, then there is no justice in sending any sinner to hell. If it is sufficient for all men then it demands the acquittal of all. Since the atonement was demanded as a satisfaction of God's justice, its efficiency must equal its sufficiency. The same justice that demands that the penalty of sin be paid, just as emphatically demands that the sinner be liberated when the payment has been made. There is absolutely no ground either in Scripture or reason for making a distinction be-

tween the atonement and the application of it, or between atonement, and redemption or reconciliation, as to their extent or value. Atonement, redemption and reconciliation all apply to the objective basis of pardon, and they all alike apply to actual pardon.

(c) It is the only theory that gives to the death of Christ any argumentative value in proving the security of the believer. The following statement will be recognized, no doubt as a strong argument for the security of the believer by all who believe that doctrine: "Christ, in His death on the cross, suffered for all the sins of every believer. If the believer should go to Hell, he would suffer for the same sins that Christ suffered for. Both the believer and Christ would then be paying for the same sins, and God, in punishing two men for the sins of one, would be the most unjust tyrant of the universe. Perish the thought! The judge of all the earth must do right."

But this argument has no force if Christ died for all, for one as much as for another, which He must have done if He made salvation possible for all, removing all legal obstacles out of the way of their salvation. Moreover,

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The Christian And The Bible

By D. L. MOODY

Close Contact with the Word of God - Word and Work - The Christian's Weapon - Young Converts and Bible Study - Up to Date - Every Case Met - "Great Peace" - Starving the Soul - The Guide-Book to Heaven.

quicken that will last time to last him his lifetime. That is a mistake that people are making: they are running to religious meetings and they think the meetings are going to do the work. But if these don't bring you into closer contact with the Word of God, the whole impression will be gone in three months. The more you love the Scriptures, the firmer will be your faith. There is little backsliding when people love the Scriptures. If you come into closer contact with the Word, you will gain something that will last, because the Word of God is going to endure. In the one hundred and nineteenth Psalm David prayed nine times that God would quicken him—according to His word, His law, His judgment, His precepts, etc.

If I could say something that would induce Christians to have a deeper love for the Word of God, I should feel this to be the most important service that could be rendered to them. Do you ask: How can I get in love with the Bible? Well, if you will only arouse yourself to the study of it, and ask God's assistance, He will assuredly help you.

Word and Work

Word and Work make healthy Christians. If it be all Word and no work, people will suffer from what I may call religious gout. On the other hand if it be all work and no Word, it will not be long before they will fall into all kinds of sin and error, so that they will do more harm than good. But if we first study the Word and then go to work, we will be healthy, useful Christians. I never saw a fruit-bearing Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work, but God cannot make use of him, for there is not much for the Holy Ghost to work upon. We must have the Word itself, which is sharper than any two-edged sword.

We have a great many prayer meetings, but there is something just as important as prayer, and that is that we read our Bibles, that we have Bible study and Bible lectures and Bible classes, so that we may get hold of the Word of God. When I pray, I talk to God, but when I read the Bible, God is talking to me; and it is really more important that God should speak to me than that I should speak to Him. I believe we should know better how to pray if we knew our Bibles better. What is an army good for if they don't know how to use their weapons? What is a young man starting out in the Christian work good for if he does not know how to use his Bible? A man isn't worth much in battle if he has any doubt about his weapon, and I have never found a man who has doubts about the Bible who has amounted to much in Christian work. I have seen work after work wrecked because men lost confidence in the spirit of this Old Book.

Young Converts

If young converts want to be used of God, they must feed on His Word. Their experience may be very good and very profitable at the outset, and they may help others by telling it; but if they keep on doing nothing else but telling their experience, it will soon become stale and unprofitable, and people will weary of hearing the same thing over and over again. But when they have told how they have been converted, the next thing is to feed on the Word. We are not fountains ourselves; but the Word of God is the true fountain.

And if we feed on the Word, it will be so easy then to speak to others; and not only that,

but we shall be growing in grace all the while, and others will take notice of our walk and conversation. So few grow, because so few study. I would advise all young converts to keep as much as they can in the company of more experienced Christians. I like to keep in the society of those who know more than I do; and I never lose a chance of getting all the good I can out of them. Study the Bible carefully and prayerfully; ask of others what this passage means and what that passage means, and when you have become practically acquainted with the great truth it contains, you will have less to fear from the world, the flesh, and the devil. You will not be disappointed in your Christian life.

Something New

People are constantly saying: We want something new; some new doctrine, some new idea. Depend upon it, my friends, if you get tired of the Word of God, and it becomes wearisome to you, you are out of communion with Him.

A young lady once took up a novel to read, but found it dull and uninteresting. Some months afterwards, she was introduced to the author and in the course of time became his wife. She then found that there was something in the book, and her opinion of it changed. The change was not in the book, but in herself. She had come to know and love the writer. Some Christians read the Bible as a duty, if they read it at all; but as soon as a man or woman sees Christ as the chiefest among ten thousands, the Bible becomes the revelation of the Father's love and becomes a never-ending charm.

A gentleman asked another, "Do you often read the Bible?"

"No," was the answer, "I frankly admit I do not love God."

"No more did I," the first replied, "but God loved me."

A great many people seem to think that the Bible is out of

BONDAGE OF THE WILL



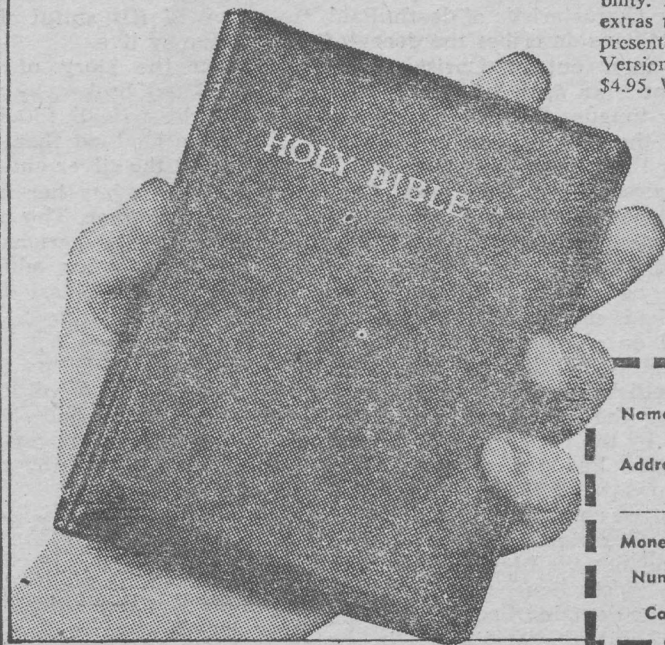
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date, that it is an old book, and they think it has passed its day. They say it was very good for the dark ages, and that there is some very good history in it, but it was not intended for the present time; we are living in a very enlightened age and men can get on very well without the old book; we have outgrown it.

Now you might just as well say that the sun, which has shone so long, is now so old that it is out of date, and that whenever a man builds a house he need not put any windows in it, because we have a newer light and a better light; we have gaslight and electric light. These are something new; and I would advise people, if they think the Bible is too old and worn out, when they build houses, not to put windows in them, but just to light them with electric light; that is something new and that is what they are anxious for.

Every Case Met

Bear in mind there is no situation in life for which you cannot find some word of consolation in Scripture. If you are in affliction, if you are in adversity and trial, there is a promise for you. In joy and sorrow, in health and in sickness, in poverty and in riches, in every condition of life, God has a promise stored up in His Word for you. In one way or another every case is met, and the truth is commended to every man's conscience.

It is said that Richard Baxter, author of "The Saints' Everlasting Rest," felt the force of miracles chiefly in his youth; in maturer years he was more impressed by fulfilled prophecy; and towards the end of his life he felt the deepest satisfaction in his own ripe experience of the power of the Gospel.

"If you are impatient, sit down quietly and commune with Job.

"If you are strong-headed, read of Moses and Peter.

"If you are weak-kneed, look at Elijah.

"If there is no song in your heart, listen to David.

"If you are a politician, read Daniel.

"If you are chilly, read of the beloved disciple.

"If you are getting sordid, read Isaiah.

"If your faith is low, read Paul.

"If you are getting lazy, watch James.

"If you are losing sight of the future, read in Revelation of the promised land."

"Great Peace"

In Psalm 119:165, we find these words: "Great peace have they which love Thy law; and nothing shall offend them."

The study of God's Word will secure peace. Take those Christians who are rooted and grounded in the Word of God, and you will find they have great peace; but those who don't study their Bible, and don't know their Bible

are easily offended when some little trouble comes, or some little persecution, and their peace is all disturbed; just a little breath of opposition and their peace is all gone.

Sometimes I am amazed to see how little it takes to drive all peace and comfort from some people. A slandering tongue will readily blast it. But if we have the peace of God, the world cannot take that from us. It cannot give it; it cannot destroy it. We must get it from above the world, it is the peace which Christ gives. "Great peace have they which love Thy law, and nothing shall offend them." Christ says, "Blessed is he, whosoever shall not be offended in Me." Now, you will notice that where ever there is a Bible-taught Christian, one who has his Bible well marked, and who daily feeds upon the Word with prayerful meditation, he will not be easily offended.

Such are the people who are growing and working all the while. But it is the people who never open their Bibles, who never study the Scriptures, who become offended, and are wondering why they are having such a hard time. They are the persons who tell you that Christianity is not what it has been recommended to them; that they have found it is not all that we claim it to be. The real trouble is, they have not done as the Lord has told them to do. They have neglected the Word of God. If they had been studying the Word of God, they would not be in that condition, they would not have wandered these years away from God, living on the husks of the world. They have neglected to care for the new life, they haven't fed it, and the poor soul, being starved, sinks into weakness and decay, and is easily stumbled or offended. If a man is born of God, he can not thrive without God.

I met a man who confessed his soul had fed on nothing for forty years. "Well," said I, "that is pretty hard for the soul—giving it

(Continued on page 6, column 1)

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Bible—Christian

(Continued from page five)
nothing to feed on!" That man is a type of thousands and tens of thousands to-day; their poor souls are starving. We take good care of this body that we inhabit for a day, and then leave; we feed it three times a day, and we clothe it, and deck it, and by and by it is going into the grave to rot; but the inner man, that is to live on and on forever, is lean and starved. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The Guidebook to the Christian's Home

If a man is traveling and does not know where he is going or how he is going to get there, you know he has a good deal of trouble, and does not enjoy the trip as much as if he has a guidebook at hand. It is not safe traveling, and he does not know how to make through-connections. Now, the Bible is a guidebook in the journey of life, and the only one that points the way to Heaven. "Thy word is a lamp unto my feet and a light unto my path." Let us take heed then not to refuse the light and the help it gives.



What God Has Wrought

(Continued from page 5)
belonged to Him. He opened the Red Sea and His children crossed over as on dry ground. He called the walls of Jericho to fall. He stopped the mouths of lions for Daniel. He stopped the course of the seasons for His prophet, He fed Elijah in his need. He defeated Napoleon with a snowflake and saved England with a fog at Dunkirk. God has been at work here.

Think of what He wrought in Christ. Here is the most profound mystery of all—His virgin birth, sinless life, vicarious death, glorious resurrection. All of God was in Him and all of man was in Him, and He moved humanity to the heart of God because He brought the heart of God to humanity. Here is the great miracle of God's redemptive love for man.

But the greatest miracle in which you and I have personally participated is—that masterpiece of His creative hand—the salvation of a human soul. The finest exposition of this miracle in the Bible is found in Ephesians, the epistle written to describe the glory of the Christian calling, the pre-eminence of Christ in the saving of the soul. Perhaps the finest statement of the miracle of redemption in the book is found in the verses of our text. Here Paul paints the majesty of the miracle by drawing a contrast—a contrast between what the Gentiles were before they met Christ and what they are since they have met Him. As we confront the contrast in our own lives, the miracle that God has wrought comes to sharp focus.

I. CONSIDER THE GREAT DEFEAT.

Paul begins with a description of man's state in sin. He first of all describes the sinner as **dead**. The apostle looked upon the world, many colored, full of activity, full of intellectual stir, full of human emotions, affections, and saw it as one great cemetery. On every tombstone he saw written the same inscription, "dead in trespasses and sins." What a terrible way to look at man, you say. Yet, remembering the words of Jesus, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you," the description becomes appropriate. There are many evidences that Paul's analysis of the sinner is correct. Unconsciousness is one characteristic of death, and there was a time with all of us when, though we live and moved and had our being in God, so far as our consciousness of Him was concerned, we were like dead men placed in our caskets and unaware of the sunshine that plays across palid features. We were blind on the Spiritual side of our natures. In-

activity is another characteristic of death, and there was a time when, though we possessed talents and faculties for good, we did nothing for God. Like the stiffened lock which is never used, like the rusted hinges of an unopened door, these services were lost. We were as inactive toward God as if our hands had been long since folded on our unheaving bosoms forever, and decay is another characteristic of death. Paul in Romans describes the decay of the man out of Christ, "their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, shows the mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known." Before Christ touched us, there was nothing good or commendable about us. Kindness had decayed by the rot of selfishness, purity had decayed by the rot of sin, peace had died by the rot of an evil tongue, courage had rotted in the face of cowardice. We were dead in trespasses and sins.

Furthermore, sin is the course of the sinner's life. The man who lives in sin lives, says Paul, under the domain of sin. The sphere and habit of life is found in the standard of the world. He is subject to the ruler of this world. He lives in the domain of license—doing what the flesh and lust demands, and so it was with everyone of us before we met Jesus. Do you remember your bondage? There were habits we would have given anything to break, but we were powerless

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I would wholeheartedly endorse it and I ask every one of our readers who wish a greater knowledge of God's Word to buy this book and study it.

—John R. Gilpin

to break them, being in bondage to sin. There were relations we should have liked to dissolve, but the situation was beyond us—we were bond servants of sin. We lived, as do all men outside of Christ, in the laboratory of perverted thoughts, impressions, imaginations, and volitions.

As if to add insult to injury, Paul reminds us that this is not merely a matter of choice on the sinner's part, for he is "by nature a child of wrath." The sinner's state of sin is one of inheritance as well as deed. Man is born under the shadow of a proclivity to sin, so that by nature he is destined to become a sinner by choice.

Here, then, is the miracle. This is what God saves when He saves a sinner. It is this with which He has to begin—one dead in trespasses and sins, one living by the lusts of his flesh and in bondage to the world and to Satan, one who is by nature a child of wrath deserving only punishment for his rebellion against God. Talk about miracles—that God could save you and me is the greatest I know!

II. CONSIDER THE GREAT DIFFERENCE.

The miracle is further pictured in the fact that in spite of all of our sin and deadness, God loved us still! Here is the great difference—"but God, with His great love wherewith He loved us." The sinner gets far from God—we were alienated from Him, running from Him, lost to Him, but the sinner never gets so far as to escape the pervading, seeking love of God. That love hovered over us while we were yet dead in sin.

The beauty of that bending love of God is pictured in the most lonesome wail of the Old Testament. David climbs back to his palace, and between the sobs he is oblivious to victory, he is careless of the saving of His Kingdom. A father's love is more powerful—"Oh Absalom, my son, my son, my son Absalom, would God I could have died for thee." So the love of God seeks to take the place of His sinful children that they may live.

Or hear the story of Hosea, with his heart broken by the infidelity of his wife, but loving her a little like God, so that at last he takes all the silver and barley he possesses to buy her back to his heart and home. The prophet learned in the experience that God hovers over His adulterous creation, giving at last His all that they may have life.

If God's love had not hovered over us, where would we be? Yet in our sins, yet dead, yet lost. His love made the difference. That He should love us who refused to love Him is a part of the greatest miracle I know.

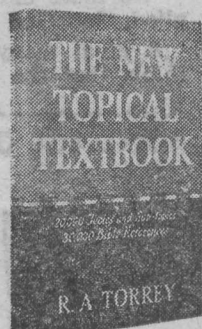
III. CONSIDER THE GREAT DELIVERANCE.

And because He did love us, He raised us to a new life in Him. He made us alive in Christ. The word "quicken" means to make alive—we who were dead in trespasses and sins were quickened in Christ, and He raised us up with Him. Paul here joined the resurrection of the sinner with the resurrection of Christ. He has vitalized our beings, made dormant capacities to be quickened and brought us into glorious activity for Him. He set us down in the heavenlies with Him. From that which we were by love and in Christ He has brought us to a new life, a new destiny, a new domain. We share the heavenlies with Him. Men who were sinners are transformed into the very sons of God.

Can it happen, does it happen? Once two ruffians decided to stop one of Wesley's Evangelistic services by injuring the Evangelist. They reached back their arms, each had clutching stones. Wesley spoke of the power of Christ to change life, and as he spoke such a beauty spread over his face that the two misguided men stood transfixed. One turned to the other to say, "He ain't a man, Bill, he ain't a man." The stones rolled from their hands to the ground. As Wesley continued speaking, ever offering them Christ, their hearts were softened. When the service had ended, and Wesley made his way through the crowd, the listeners stood aside to let him pass. One of the ruffians put out his hand to touch the hem of the preacher's garment and as he did so, Wesley's attention was drawn to him and his companion. He reached out two hands, placed them on their heads, and said, "God bless you, my boys," and passed on. As he left, one man said to the other, "He is a man, Bill. He is a man. He's a man like God!" So Tolstoy, on hearing of Lincoln's death, said, "He was a Christian in miniature." So

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Gladstone exclaimed after he had read *Pilgrim's Progress*, "No tinker hath such powers as this. It is my belief that in Bunyan's word God spoke." So Whitfield said of Isaac Watts, "He was a bit of Christ." So John said, "To as many as receive Him, to them gave He the power to become the sons of God." MIRACLE OF ALL MIRACLES!

And what is the purpose of our consideration of this contrast, this miracle? That we may remember, and rejoice at the work of God in our lives. That we may rest in the assurance that salvation is totally of God, and that we are secure in Him. That we may go forth from this room to share the news of this miracle with men who are yet dead in sin! We cannot be silent about this!

"Our Spiritual Possessions"

(Continued from page one)
these which tell us that our days, so shall our strength be. Surely we love verses such as these wherein Paul would remind us that the grace of God is sufficient for us. Beloved, whenever I think of this, how our lives are in God's hands, then it blesses me to turn to a Scripture, such as my text, which tells us that He brought us forth also into a large place.

You can see why that is true. I was born into this world with God looking down. My life every day continues as He provides me strength. Then when the time comes for me to die — His time — I will die. Since He controls all things concerning us, then, beloved, it is only logical that He can bring us into a large place if He wants to. In other words, everything depends upon God, and our lives, from the time we are born to the time we die, and all the events that intervene — all these things go back to God.

Now let's look at a few individuals in the Bible and see how God brought them into a large place.

I
JOSEPH

A good big family had been born before Joseph put in his appearance in the house of his father. It would seem that Jacob would have had some special favorite in all those children that had been born before Joseph arrived, but in the providence of God, Joseph became that favorite son. The interesting thing is that God revealed to everybody that Joseph was to be the man who

was brought into a large place. Joseph dreamed a dream one day. He said, "I dreamed that I was out in the field with my brothers and we were reaping grain. My sheaf up and all my brothers' sheaves were bowing towards mine."

Then he said, "I dreamed another dream, and the sun, moon and the stars all bowed towards me."

Joseph's brothers didn't like him, but the old father chose him in his heart. To be sure, he didn't like Joseph just a little. He meant to say that you and your father, and your brothers are going to be before you?" Yet deep in his heart Jacob rejoiced. He realized that God was using Joseph into a large place, and that every event of Joseph's life was used of God to place him in that large place.

Jacob sent Joseph to his brothers with the flocks when he was at Dothan. Just as soon as he arrived, the boys saw him and came to him. Let's put him in the well." So down into the well he went. I rather imagine they would have left him there if it hadn't been for his going to get rid of him for good. He came some Midianite men, and they said, "Just sell him?" So they sold him to the Egyptian Pharaoh.

It seems cruel to us that ten boys would conspire to sell their own brother.

(Continued on page 7)

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God and the Rain

maketh his sun to rise on evil and on the good, and with rain on the just and on the unjust." Matt. 5:45.

all that God gives us. We realize just how dependent we are upon God for His goodness and respect.

you realize that one corn can pump five pints of water out of the soil every day dur- ingly. When you remember there are 14,000 plants per acre, this means that the corn is pulling 875 gallons of water from the soil every day on one acre.

ve you ever counted the amount of bread on just a single loaf at a supermarket? Just re- member it takes 115 gallons of water to grow enough wheat for one loaf of bread.

en one inch of rain falls on a one-acre farm, it delivers this volume: 4,356,000 gallons. weight: 36,300,000 pounds. evaporate it from the Gulf of Mexico, over 1,000,000 horse- power of energy was used and an amount was transferred to the air mass which caused it to fall over the quarter- million of land.

transport this 18,150 tons of water would require 544 tank cars or four trains, each over a mile long.

the light of this, how thank- ful should we be for what God gives us by way of rain.

I WILL GIVE you rain in season, and the land shall increase, and the trees of the field shall yield their fruit. Lev. 26:4.

"Our Spiritual Possessions"

Continued from page 6)

brother to sell him as a slave, beloved, back of it all God bringing Joseph into a large place.

went down into Egypt and became a slave there. You know the story how that Mrs. Joseph ran out of the house and left his coat behind, saying is that where there is much smoke, there is bound to be a little fire. Beloved, there is plenty of smoke back there, without a single ember burn- ing. You can see Joseph as they put him down into the dungeon. It is like when Mrs. Potiphar came in the presence of her husband and says, "This Hebrew came in to mock me and out to save my own honor and my own life," and Joseph is brought to the large place that is in that direction.

the butler and the baker were put into prison, I ima- gine Joseph said, "Surely this is of any help to me." He passed by before the king and got out of prison. Two years before Joseph brought forth. Beloved, his was a long time before he brought him into a large place, but every step of his life was a step closer to God's goal. I see him when he is put into prison. I see him when he is sold into slavery. I see him when Potiphar lied concerning him. I see him when he goes down into the dungeon. I see him when he is brought out to stand in the

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presence of Pharaoh. I look at every step of his life and I say, "It is God leading and bringing him to that broad place."

I look at my text which says, "He brought me forth also into a large place," and I see Joseph dispensing bread throughout all the nation of Egypt. He is dispensing bread to all the nations roundabout Egypt. He is caring for his own people, his father and his brothers, who are yet in Palestine. He is dispensing bread to everybody throughout all the years of the famine. When his chariot goes down the street everybody bows the knee to him. The biggest man in all the world in that day was Joseph. Only when Pharaoh sat on the throne did Pharaoh consider himself one bit bigger than Joseph. Not only was Joseph the biggest man in Egypt, but he was the biggest man in all the world. He controlled the world, the world looked to him, and the world depended upon him.

A little lad back in Palestine becomes the saviour, humanly and physically, of the world — through a pit, through merchant- men that bought him as a slave, through a woman that lied concern- ing his character, through a prison experience, and ultimately he became the prime minister of all the land. I want to tell you, beloved, God brought him out to a broad place.

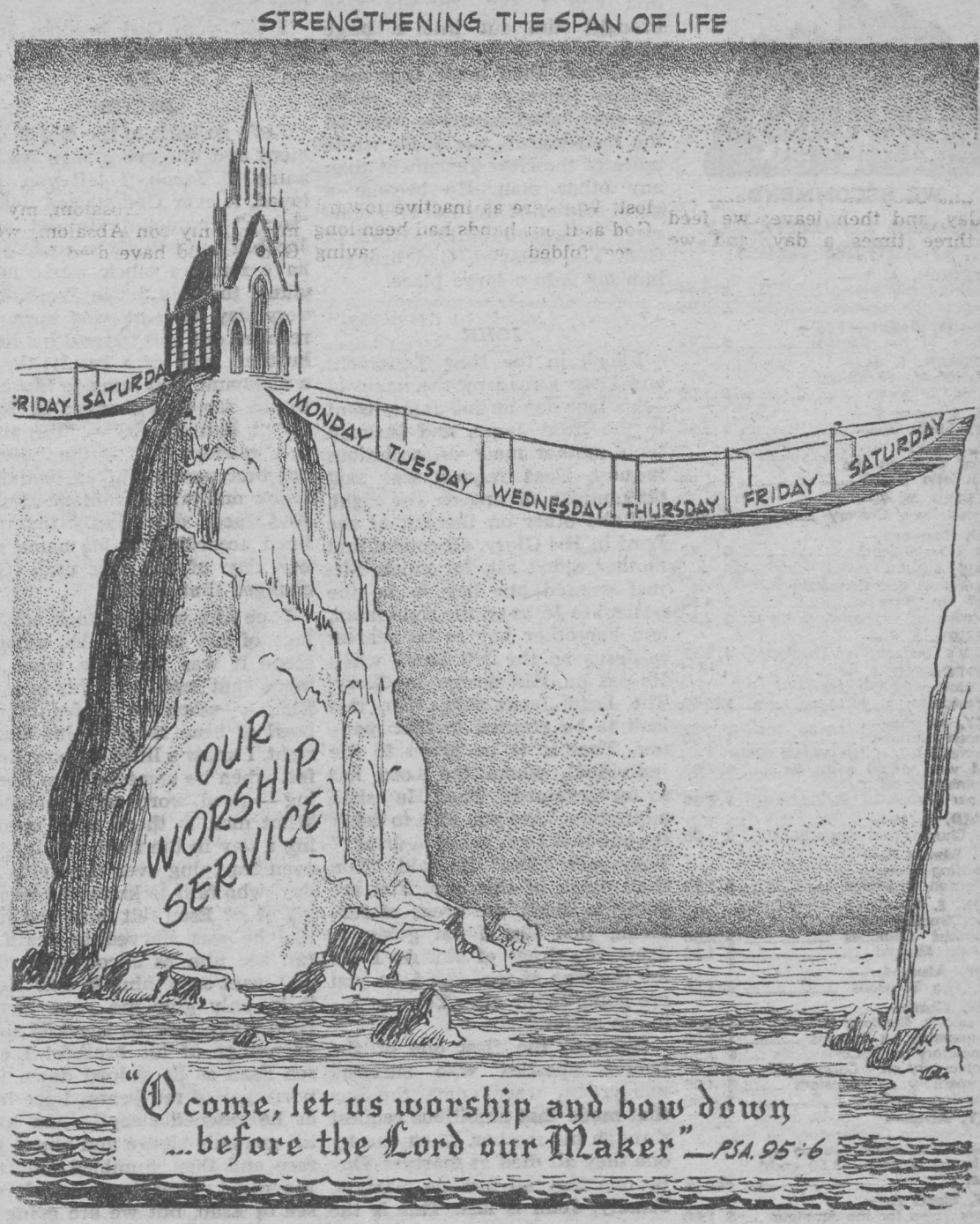
II DAVID

One day Samuel went out to anoint a king. To be sure, prior to that time, the children of Is- rael had chosen a king. When the people wanted a king, they looked off to Assyria, and they looked off to other nations round- about, and they saw kings on parade — big kings, stalwart kings, kings that were mighty in their appearance. The children of Israel said, "That is the kind of a king that we want," so they chose one that was head and shoulders above everyone else.

But the king that the children of Israel chose was not the king that God wanted them to have, so God sent Samuel one day to anoint a king. He came to the house of Jesse and the Word of God tells us that he announced his purpose — that he came there to anoint a son of Jesse to become king. Immediately Jesse had his first born come in. "Ah, here is my pride and joy, Samuel. Here is my firstborn. Here is the one that God gave me in the strength of my youth. Maybe you would like to make a king of him." Samuel looked at him and said within his heart, "My, what a mighty man he is. Surely he is the man that God would have." But God shook his head, "No, this isn't the one." One by one, those sons of Jesse passed by in front of Samuel, and as Samuel took his orders from God, Samuel re- jected all of these sons of Jesse. Finally, Jesse ran out of sons. Samuel said, "But God told me to come to your house and anoin- a king. Dont you have another son?" Jesse said, "Oh, yes, I have another son — the last one that was born into our home. He is out in the field taking care of the sheep, but I wouldn't think you would want to see him. He is just a little fellow. You came here to anoint a king I am sure you wouldn't be interested in him." Samuel said, "Bring him in," and when David, a little freckled, faced lad, came into the presence of Samuel, God spoke and said, "this is he; anoint him."

I look at David. Is it possible that God would take a lad, this boy, just a stripling, a mere wee lad, and make a king of him? Is it possible that God would take this lad and bring him into a large place? I don't have to wait long for the answer, for in the next chapter in the Word of God I see all the grown sons of Jesse fleeing, and all of Saul's army fleeing, and all of the people in the army turning their backs when Goliath raged and cowered over them, and challenged them.

STRENGTHENING THE SPAN OF LIFE



"OUR WORSHIP SERVICE"

"Come, let us worship and bow down ...before the Lord our Maker"—PSA 95:6

to send out a man to fight wit him. I see David as he takes his slingshot and a few pebbles out of the brook and goes out to bat- tle with the giant. I see David after Goliath falls down dead in his presence, and I see David then step by step as he is elevated.

God picked him up and elevat- ed him step by step, and protect- ed him from the murderous de- signs of King Saul, who was mo- tivated by jealousy thinking that David would become his succes- sor. I see him as he eventuall becomes the king over all th land. Beloved, how God kept His promise of Psalm 18:19 in the ex- perience of David is all well known to us, for God took the lad and brought him into a lar- ge place.

III DANIEL

In the providence of God, a great number of Jews were taken to Babylon as slaves and Daniel became a student in the king's college in Babylon. He was the because he was an intelligent lad. The king had looked around and found all the intelligent boys he could among the children of Is- rael in Babylon and had more or less conscripted them, and put them into a college. Here is Dan- iel now in the king's college in Babylon.

There were certain rules to be

observed in the king's college. They were to drink wine and to eat pork. When the wine and the pork were put before him, Dan- iel remembered that he was a Jew, set apart to the service of God, and that he should reject the food that was set before him. When he did so, the keeper of the boys of the college said, "You en- danger my head. The king will cut my head off because he won't see you as nice looking, and as well kept, and as well groomed, and as intelligent. You endanger my head if I allow you not to eat this food and drink this wine. Daniel persisted in his negative answer, whereby he said, "I will not drink that wine, and I will not eat that pork, because to do so is a violation of the command of my God." Beloved, ten days later they gave them a test and Daniel was smarter than anyone else in all the college.

I see this man Daniel how, when the wise men couldn't tell the king what he had dreamed or the meaning to the dream, that Daniel told him not only what he had dreamed, but gave him a minute detail of the fulfillment thereof. I can see him as he served from the time he was a boy until he was a man — I can see him as a prime minister un- der three kings — not just one, but when there came a change of government, they realized that the man to run the government was this man Daniel. Though there were changes and over- throws in the government, Daniel stayed in power from the time he was a boy until he was an old man, serving as a prime minister and advisor to three different kings.

I tell you, beloved, God surely kept His promise, for God brought Daniel out into a large place. To be sure, there were some trials as he went along. One day they put him down into a lion's den, but it was a whole lot better to walk in the den, with the lions, with the Lord than it was to walk on the outside, with the crowd, without the Lord, and God took care of him.

I say, beloved, I see Daniel serving under three kings, and I

see him control the destiny of Babylon from the time he was a boy until he is an old man. Sure- ly my text is fulfilled when it says, "He brought me forth also into a large place."

IV PAUL

Do you remember how Paul was saved? You recognize the fact that he is an unusual charac- ter in view of his position that he has occupied thus far in life. I rather imagine that as you look at him, you wonder, what is his future going to be? He has been a big man in Jerusalem up to now, fighting the church and fighting Christ, and killing Chris- tians. What is his life going to be like from now on? Beloved, the Word of God tells us that im- mediately he began to preach Jesus. As soon as his sight came back to him, the Word of God says im- mediately he testified of Jesus Christ, to such an extent that he had to escape from the city to save his life. They let him down by the wall in a basket, and he escaped from the city in a spec- tacular manner in order to save (Continued on page 8, column 1)

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[Continued Next Week]

"Our Spiritual
Possessions"

(Continued from page 7)

his life.

I wonder, will Paul continue? Will he be that kind of a man all the way through? I see him as he starts out as a missionary. He makes one missionary tour, and a second missionary tour, and a third missionary tour, and a fourth. To be sure, he had his troubles. They stoned him, and left him for dead. He had a hard time, beloved. However, in every instance he stood up for the things of God. I see how God used him to write more of the New Testament than any other individual. Fourteen books came from his pen, most of which was written while he was in jail. I look at

him and I say, "Surely God brought him out into a large place.

Beloved, Paul made four missionary journeys in thirty years. He established churches over all the then-known world. He wrote more of the New Testament than any other man. He became a great soldier of the Lord—a stalwart statesman of the Word of God. Yes, beloved, God brought him out into a large place.

V
JOHN

I look in the New Testament and I see a man by the name of John. One day he and James went to the Lord Jesus, and through their mother made an ambitious request. That request was that they might sit one on the right, and the other on the left of the Lord in His Glory. Of course that mother didn't ask for much. She just wanted one boy to be the nearest to Jesus on the right hand, and her other boy to be nearest to Jesus on the left hand, when He sat on His throne in Glory. The Lord Jesus said, "No, this isn't to be granted in that manner. That is to be given to the individual, whom the Lord has so foreordained." Then He asked a question. "Are you able to drink the cup that I am going to drink?" They said, "Yes." He said, "You shall drink of this cup. You are going to drink the dregs of suffering just like I am going to drink the dregs of sin. As I die for the sins of the world, so you are going to die also. You are going to suffer."

Beloved, the first one of the twelve apostles who suffered martyrdom was James, the boy that made that ambitious request through his mother. Then one by one they all died as martyrs. One by one they all became martyrs. Finally, John is last. This is the second son that came with his mother to make that ambitious request. Where do you find him? You find him on the isle of Patmos. And what is he doing? He has just written the Gospel of John, and he has written I John, II John, and III John. That makes four books of the New Testament that God has used him to write. What is he doing now? He is out on the isle of Patmos in retirement. I don't mean to say that he had voluntarily retired and was drawing his Social Security. I don't mean to insinuate that he had taken a retirement on his own accord. Rather, they had banished him to Patmos, a little island about thirty miles in circumference in the Mediterranean Ocean. A ship had taken him out one day and left him there, and he is in retirement on the isle of Patmos.

Beloved, God had made a prophecy concerning John as to what would be his future. He has written the gospel of John, and he has written I John, II John, and III John. Now he is out on the isle of Patmos and can't do anything. Did I say he couldn't do anything? Humanly speaking, we would say that, but not from God's standpoint. God looks down and says, "John, they won't let you leave Patmos, so just come on up and take a little look around Heaven. They may not let you leave Patmos but I will let you see what Heaven is going to be like. I will do more than that. I will draw back the curtain and will give you a preview of what the future is going to be like, and, John, you sit down and write what I show you and send it as a message to all the churches to inspire them, to renew hope, and to invigorate them for the cause of Christ." Beloved, John wrote the book of Revelation on

that basis.

I tell you, God brought John into a large place.

VI
JACOB

Let's go back to the Old Testament and observe a man by the name of Jacob. I tell you, beloved, if ever God started with a "sorry" character, He did with Jacob. I don't think he could ever have found a much worse individual than He did in Jacob. The very day that he was born, he reached out and tripped his little brother, and as a result he got a nickname that hung to him until the day God changed it. They called him Jacob, — "the tripper," a sneak thief — the individual that would slip up behind a fellow and take advantage of him. And Jacob did exactly that. He lived according to his name every day of his life until God changed that name.

I see him when he took advantage of his brother. Ah, what a scene it was that day when he made that trade with his brother Esau — when he traded him a bowl of bean soup for his birthright. I know a little bit how Esau felt when he came in from hunting — tired, worn-out, exhausted. What man is there after spending a day in the field hunting, or even tramping over the fields all day, who fails to know the meaning of it? Esau felt faint and just like he was starved to death. I can see him as Jacob said, "Do you want something to eat? Here it is, only give me your birthright." Oh, how he sneakily took advantage of his brother! I can see Esau as he gulped down the porridge of red beans. I see him as he yawned sleepily and took his goatskin sleeve and wiped his face and then stumbled out into the night. That is about all we see of Esau, but we are going to see more of the trickster, the sneak-thief.

I see Jacob when he got over into the land of Padanaram, that he and his uncle Laban do some trading. Pretty soon he ended up with his uncle's two daughters. He didn't aim to get but one, but he got two, and two servant girls. As a result, God gave him a lot of children.

Then not being content with having taken both of Laban's daughters and two servant girls, Jacob starts in on the patrimony, and he takes all that Laban has.

There comes a time though, when it looks like Jacob has gone as far as he can. His sons have killed all the males of the city of Shechem, and the nations roundabout are plotting and planning, "What are we going to do? Let's get together and gang up on Jacob and his family and wipe them out of existence." Beloved, it looks like the schemer and the conniver has gone as far as he can. It looks like it is "curtains" so far as Jacob is concerned. But back along the way Jacob had an experience of grace, and now God says, "Jacob, arise and go up to Bethel." If Jacob returned to Bethel that meant going back to where he first met God. When he got back to Bethel, the Word of God tells us how the fear of God came upon those nations roundabout so that they didn't pursue him. Listen:

"And they journeyed and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." — Gen. 35:5

Why didn't they pursue them? Why didn't these nations rise up and kill Jacob? Why didn't they exterminate the family of Jacob? Beloved, the terror of God fell upon them and they couldn't do it.

A little later we read that Moses said:

This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee. — Duet. 2:25.

Beloved, what God later on promised through Moses to the

Jew became a reality in the experience of Jacob. God put a terror upon the nations roundabout, that not one rose up in pursuit of Jacob.

God hasn't enlarged Jacob yet. Everything that has happened thus far has been the result of the lying and the scheming of Jacob, with God's grace only intervening. But one day when Jacob is an old man I see his son Joseph taking him by the hand and leading him in to see Pharaoh. Joseph has presented some of his brothers previously, and Pharaoh has already said, "These brothers of yours, Joseph, give them a job as herdsmen looking after my cattle." Then Joseph brings old Jacob in, and I can see him as he walks hand in hand with Joseph. Joseph says, "This is my father," and Jacob blesses Pharaoh.

Beloved, can you imagine a man being introduced at the court of a king and the first thing he does is to start praying God's blessings upon the king?

Suppose you were to go to England today and you were presented by the ambassador to the Court of St. James? When you stand in the presence of royalty, would you think it all right if you immediately started praying God's blessings upon the king?

Well, ordinarily, Jacob would be thinking about how he could shake hands with him and get back two of the king's fingers. Ordinarily, Jacob would have been looking at his robe and wondering if he couldn't trade him a gunny sack for the robe. Ordinarily, Jacob would have been thinking about the crown the king was wearing and wondering if he couldn't trade an old slouch felt hat to the king for the crown. Now, beloved, Jacob prayed. Pharaoh listened briefly and then stopped him. He couldn't stand it. He said, "How old are you?" Jacob said, "I am not an old man. Few and evil have been the days of the years of my pilgrimage." Now, as he stands in the presence of Pharaoh, he admits that he is not old, he admits that his days have been few, he admits that his days have been evil, he admits that he has been a vile sinner. Then he makes a further admission, that he is just a pilgrim. He has learned something at last, that he is only a pilgrim here within this world. He is not trading now. He is not scheming now. He is not trying to get something for nothing. Now he is witnessing, and he is telling Pharaoh that he is just a pilgrim here within this world. He answers the question that Pharaoh asks, and then proceeds to pray again God's blessings upon Pharaoh. Beloved, God has at last brought Jacob into a large place.

CONCLUSION

I have taken time to mention how our lives are in God's hands. I have taken time to show you that as our days, so shall our strength be, and that God's grace is sufficient for us. I have shown you how God takes hold of us and brings us into a large place. That is what he did with Joseph and David and Daniel. That is what He did with Paul and John and Jacob. Beloved, what God did with those six, God does with His own today, as seemeth good to Him. There isn't a one of us but what has this same assurance, that God can bring us into a large place, just like God brought these six into a large place.

In closing, I want to show you

The
PILGRIM'S
PROGRESS

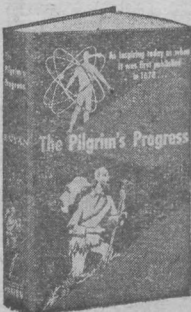
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MOUNTAIN
MUSINGS

By SIMON MUSE



I wuz viz'tin ovur neer Branch last week an' I moun'ed what sed he wuz th' pursun in th' kummuniti got th' deer ole Baptist TBE. I let'm know rite, that it wurnt nuthin' to be uf, fer he ort to have bin TBE to th' whol kounty. "Well, they woodn't believe I did." I sed, "That half of yore bizness to get me to believe; it's yore job to see they at leest gits sumthin' to believe, e'n if they wuz lieve, Yore jest an ole H an' don't know it."

Slim Tatnall wuz tell'n eat'n with th' viz'tin that preached over at his a few days ago. Th' preach "Well, I'd bettur not eat full much, fer it mite be preach'n." After Slim Arminian sarmont, he wuz th' preacher an' sed, "You I thank you ort to uf eat'n wanted, fer yore sarmont have bin any wurse off wuz."

More potry--
A gossip and a liar
Air jest like
A Bramble an' a briar
Both uf'm is down rite
An here's another quat
rhyme that haz lots of
A man uf words and
deeds
Is like a garden full of

Thar's lots of rich fokes churches what put me in fat hogs. Their fat purs fat hogs, don't do nobody till they's ded.

I have observated this men: a liar never believ one; a thief thanks every thieves; a crook is always he is gettin' crook'd; a alwaz suspishush uf others (More Musings Next)

how God can, and does lead His people today in us into a large place.

But this I say, He eth sparingly shall reap ingly; and he which sowe tifully shall reap also ly." — II Cor. 9:6.

This tells us that the sows sparingly can expect sparingly, and the man w bountifully can expect bountifully.

I have shown you how the New Testament consed their lives to God and brought them into a large Beloved, God has some places for you and me. I be a bit surprised but w has some exceedingly larg es out in store for every us.

May it please the Lord able you, and to give you to sow bountifully, that you reap bountifully; and that you may consecrate your life that God will bring you large place of service and ness to Him.

May God bless you!