

Some people never get religion in their hands and feet.

The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."--Isaiah 8:20

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What Is "The Best You Can Do"?

Are we saved by doing "the best we can do?" This is a claim that is often made and many people evidently believe that God will receive them into Heaven if they "do the best they can do."

Certainly, it is right for people to live as best as they can. In fact, they are responsible to God to keep His law perfectly! But our thought now is not on living, but life after death: does the Bible teach that sinners are saved and suited for Heaven by the "best the sinner can do"?

The answer is no. The best that the very best of any of us could do would be far short of what is required. All of us are sinners, violators of God's Law:

"For all have sinned, and come

short of the glory of God" — Romans 3:23.

Even if a person were only guilty of violating God's law on just one point, listen to what the Bible says:

"For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." — James 2:10.

"Cursed is every one that continues not in all things which are written in the book of the law to do them." — Galatians 3:10.

God says that even our "righteousnesses" are nothing but "filthy rags" (Isaiah 64:6).

No, the way of salvation cannot be by doing the best we can do. God has again and again warned us not to try to be saved that way. God's way is the way (Continued on page 4, column 3)

What Is Faith?

Faith is the eye by which we lay hold of Jesus. A trembling hand is still a hand. And he is a believer whose heart within him trembles when he touches the hem of the Saviour's garment, that he may be healed.

Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. We may believe when we are without the smallest portion of comfort, for our faith is founded, not upon feelings, but upon the promise of God.

Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes.



John Newton, the celebrated English preacher and hymn writer, realized that he was a trophy of divine grace. A while before his death, a brother minister came in to have breakfast with him. Family prayers followed the meal. Mr. Newton's sight had almost failed, and he was unable to read. He sat and listened to his friend as he read the 15th chapter of I Corinthians. When this tenth verse was read, "But by the grace of God I am what I am," Mr. Newton began to speak:

"I am not what I ought to be. Ah! how imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I would cleave to what is good. I am not what I hope to be. Soon, soon, shall I put off, with mortality, all sin and imperfection. Though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acclaim," Mr. Newton began to speak: (Continued on page 4, column 3)

GRACE and WORKS

By JOE WILSON
Winston-Salem, N. C.

Preached at the 1962 Bible Conference

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Eph. 2:10.

I One of the most prominent doctrines in all the Word of God is the doctrine that salvation is solely, and completely, and entirely by the grace of God. This doctrine is taught over and over and over, and is made prominent, and is emphasized in the Word of God. We read:

"Therefore by the deeds of the law there shall no flesh be justified." — Rom. 3:20.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." — I Tim. 1:9.

"Not by works of righteousness which we have done, but according to his mercy he saved us." — Titus 3:5.

Again and again, by direct statement, the Bible declares that men are saved completely and entirely by the grace of God.

The Bible teaches us not only by direct statement, but it teaches this doctrine in the historical

events where men are saved in the Bible. When you read in the Bible of someone being saved, you find by the character of that person, and by the events surrounding that instance, that they are saved by the grace of God.

You find a publican going out and climbing a tree and the Jews hating him. You find the Lord Jesus saying, "Salvation is come to this man's house today." You find the Pharisees murmuring because this man Jesus had gone to the house of a publican. In Luke 7, you find a woman who was terribly wicked, and she came and stood at the feet of the Lord Jesus and wept, her tears falling upon His feet. God saved a woman of that character. In John 4, you find a woman so terribly wicked that the city would have nothing to do with her. She came alone to the well and there the Lord Jesus met her, and told her of Himself and spoke to her heart and saved her. She went back home and the women still would not listen, so she spoke to the men of the city of one who had saved her.

You read about a thief who had lived a life of crime, and sin, and wickedness, and who knew that he ought to die and go to Hell for

his sins; but you find in the dying hours, just a few hours away from Hell, that the grace of God reached down and saved this man. You find the Apostle Paul referring to himself as the chief of sinners. Over and over in the Word of God when men are saved, it is made clear that they are not saved because of any moral character of their own, or because of any good works that they perform, but by the grace of God.

Again the Bible teaches that salvation is by grace in its opposition to the contrary doctrine. The writers of the New Testament over and over bring forth their artillery to war against the doctrine that works have anything to do with salvation. So I repeat, in all of God's Word there is nothing more prominent and more emphatic than the fact that salvation is by the grace of God.

Now the grace of God in salvation presupposes the fact that man is guilty, and that he does not deserve salvation. If man could work for salvation, if man deserves salvation, then grace would lose its meaning. Grace presupposes that you are so wicked that you ought to spend eternity in Hell, and that God not only gives unmerited favor, but He gives that favor to people who

deserve the very opposite. It is not simply that we don't deserve the grace of God, but it is that we deserve the very opposite of the grace of God.

I declare unto you, you will never understand the grace of God, and you will never appreciate the grace of God until you are brought to the place by the Holy Spirit that you realize that you ought to die and go to Hell. You are so mean that if you got what you deserved you would spend eternity in Hell. Grace is based upon the fact that man does not deserve the salvation of the Lord.

Now the grace of God that brings salvation is sovereign grace; it is particular grace; it is effectual grace; it gets the job done. Grace does not offer salvation, and grace does not provide a way whereby man can be saved by grace, but it is effectual, it gets the job done.

Then the grace of God that brings salvation is eternal. It began in eternity in the heart, and mind, and will of God, and it will go on into eternity in the glorification of all the elect family of God.

II

The most prevalent heresy of all ages has been the heresy that works have something to do with

salvation. Every false religion is predicated upon the idea that works have all, or part, to do with salvation. Now why is it that men cannot be saved by good works? Well, first of all, God's Word says so. It is God's Heaven, and it is God's salvation, and if you are going to be saved and spend eternity in Glory, it must be upon the foundation set forth in the Word of God. If we are to reach the city of God, we must travel by the way of the Word of God. And God's Word declares this.

Second, men cannot be saved by good works because man is so filthy, and so wicked, and so totally depraved in the sight of God that all of the works that he performs partake of the character of his nature. Talk about man being saved by good works, he can't perform a good work. There is nothing that man can do in his lost and depraved condition that God can accept as a good work in His sight.

The Bible tells us that "the heart is deceitful above all things, (Continued on page 5, column 2)"

THE BIBLE CONVINCED THEM

"The holy Scriptures, which are able to make thee wise unto salvation." (II Timothy 3:15)

Two Mongol Tartar chiefs were engaged by a missionary to assist him in preparing a translation of the Gospels into the language of their country, and they had, as a matter of course, to study the subject intently. At length the work was completed, the last correction made, and the book was closed on the table. Still they sat serious and silent.

At last the missionary inquired what was the matter, and was equally surprised and delighted to hear them both declare themselves converts to Christianity.

"At home," they said, "we studied the sacred writings of the Chinese, and the more we read the more obscure they seemed; but the longer we have read the Gospel, the more simple and intelligible it became, until at last it seemed as if Jesus were talking with us."

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A REVEALED RELIGION"

Sermon by Pastor John R. Gilpin

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God." — I Cor. 2:10, 11.

I would like to remind you at the very beginning of this message that the things of God have to be revealed from God. I mean by that, beloved, you can't understand the Bible unless God reveals to you the truth of the Bible. I am inclined to be most unusually patient with people who claim to be saved but who

cannot at all understand many of the things that we preach here from Sunday to Sunday. As I say, I am inclined to be exceedingly patient with them. I realize that if the Lord had not revealed these things to me, I would be just exactly in the same position as they. I realize the only reason why I believe as I do, is because God has made a revelation of His Word unto me. I say then, beloved, I am inclined to be exceedingly patient with that individual who does not see as we see, and does not believe as we believe. I am inclined to be very patient with such an individual because I realize that only the Spirit of

God can teach him the things of the Lord.

While that is true so far as saved people are concerned, it is likewise true relative to the unsaved. In a special sense, and in a particular way, it is true of the unsaved, for an unsaved man never will see the truth of God's Word unless the Holy Spirit takes the things of God and shows them unto the individual.

We have a good example of that growing out of the experience of the Lord Jesus Christ with Nicodemus. Listen:

"Jesus answered and said unto him, Art thou a master of Israel, (Continued on page 2, column 2)

The SOUTHERN BAPTIST CONVENTION and the COOPERATIVE PROGRAM

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Photographically reproduced articles from Southern Baptist literature reveal exactly what is being taught. Definite facts and figures show how little Southern Baptists are really giving through the Cooperative Program. Exposes the fact that between 2 and 3 million Southern Baptists "cannot be located." If you need information on the SBC, this is the book you have been looking for.

Calvary Baptist Church
Ashland, Kentucky

W. Va. Bible Conference

Meeting In Texarkana

It was recently my privilege to attend the Bible Conference of the Katy Baptist Church, located near Fairmont, West Virginia. Brother Scott Richardson, who has preached at our own Conference here in Ashland, is the pastor of this church. The church is a strong independent Baptist church and, among other things, is supporting the work of Brother Fred Halliman in New Guinea. Several preachers were in attendance at the Conference, including Willard Pyle (South Point, Ohio), Joe Gadd (Coving-

ton, Ky.), Stanley Borders (Madison, Va.), Gerald Price (Bristol, Tenn.), Wayne Crow (Dover, Delaware), all of whom brought messages. It was my privilege to also be one of the speakers. It was evident that this was a good conference, both for the church and for the visiting



ELD. WILLARD PYLE

preachers. Doubtlessly, Brother Richardson was blessed and encouraged by the response of the church and the fellowship with the visiting preachers. Likewise, I'm sure that all of the preachers, like myself, enjoyed sitting and listening to other men of God



ELD. GERALD PRICE

preachers. Doubtlessly, Brother Richardson was blessed and encouraged by the response of the church and the fellowship with the visiting preachers. Likewise, I'm sure that all of the preachers, like myself, enjoyed sitting and listening to other men of God

"A Revealed Religion"

(Continued from page one) and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."—John 3:10, 11.

The Lord Jesus was speaking to Nicodemus, who was the outstanding religious leader in the city of Jerusalem in Jesus' time. He was a man who was the head of religion, we might say, in the city of Jerusalem—"a master of Israel"—so Jesus referred to him. Even though he was a master of Israel, he couldn't understand spiritual things. Why? Because God hadn't made a revelation to him.

Beloved, there are people all over the world exactly like Nicodemus. They are masters so far as education, politics, statesmanship, industry, labor and international affairs are concerned, but they cannot see nor understand spiritual verities. The reason is, the Lord just hasn't revealed His truth unto them.

I used to know a man at Lexington, Ky., who was a professor at the state university. He knew the Bible from beginning to end, from an educational standpoint. He could talk to you about the literature of the Bible. He could talk to you about the history of the Bible. He could talk to you about the geography of the Bible. He could even talk to you about the science of the Bible. But, beloved, when you would try to talk to that man about the spiritual truths of the Word of God, beginning with the simplest—that Jesus Christ died for our sins and by His death paid completely, by way of atonement, for our sins—that man was lost in a maze. I say, beloved, just as soon as you started talking to him about the truths of Jesus Christ's death, and the fact that the Son of God



ELDER WAYNE COX

Elder Wayne Cox, pastor of Woodlawn Terrace Baptist Church in Memphis, Tenn., will begin a series of protracted meetings with the Tabernacle Baptist Church of Texarkana, Texas, on May 6.

The Tabernacle Baptist Church is located on Old Red Water Road and Dillon Drive, and the church, along with its pastor, Bro. Steve Fulton, take pleasure in extending an invitation to the readers of THE BAPTIST EXAMINER to attend these services.

This brings together two good men—Bro. Cox and Bro. Fulton—and a good, growing young church. May it please the Lord to bless with a great spiritual meeting.

We take pleasure in encouraging the readers of our paper to attend this meeting.

has made complete atonement and reconciliation for our sins, that man was lost. He would get that faraway look in his eyes as though he didn't even understand the first thing about which I spoke.

This man reminds me of Nicodemus. Nicodemus was a master of Israel. He was a teacher. He was a man of education. He was an unusual character from the standpoint of education, yet he couldn't understand the simplest things that Jesus spoke. Why? Because God hadn't made a revelation to him.

When we come to the book of Acts, we find the story of the conversion of Lydia. We read:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: WHOSE HEART THE LORD OPENED, that she attended unto the things which were spoken of Paul."—Acts 16:14.

I don't know how many people gathered by the riverside the day Paul arrived in the city of Philippi. I have no way of knowing how many people met out there for prayer; however, it was the only legal place in the city where they could pray. As I say, I don't know how many people went out there, but I know one thing, there was only one person so far as the record of God's Book is concerned who received the truth, and she only did so because the Lord opened her heart.

Beloved, I say to you, the only reason why you believe the Bible is because God has opened your heart to it. If the Lord hadn't opened your heart, you would be just like the rest of the crowd at Philippi who didn't receive the same truths that Lydia received.

I think all of you know Brother Jim Everman. He is one of my very closest friends. Brother Jim and I have been preacher friends for a long, long time, and I thank God for him, because of the truth for which he stands. Brother Jim's father died a few weeks ago. That father died a Methodist. I couldn't begin to tell you how many times that I have personally talked to Brother Jim's father. I am sure that Brother Jim himself and his father have discussed the Scrip-

"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 books, orders, subscriptions, or some other matter).

Is it scriptural to have a paid ministry?

Yes. Paul says, "Let him that is taught in the Word communicate unto him that teacheth in all good things." Gal. 6:6. The word communicate means "share with." In other words the layman is to share his material blessings with the one who teaches him spiritual truths. Read also Cor. 9:7-15; 1 Tim. 5:18.

When Paul was in Corinth, he made tents for a living and did not allow the church to support him. Later he wrote this church about this very matter and said, "For give me this wrong," See 11 Cor. 12:13.

Is the Scofield Bible to be trusted?

No, there are plenty of errors in it, as follows:

- The universal invisible church.
- The "postponed kingdom."
- The pentecostal origin of the church.
- The Bride of Christ being composed of all the saved.
- Three kinds of churches — local, "true," and visible.
- The church branch theory.
- Open communion.

His notes on the church in 1 Corinthians, Ephesians and Revelation.

He denies the perpetuity of Baptist Churches.

In these instances and perhaps in others, Scofield and the Scofield Bible are erroneous.

If God elects men to salvation, is God a just God?

Salvation isn't a matter of justice, it's a matter of mercy. Two men are in prison to die for the same offense. An hour before the execution, the governor pardons one and allows the other to be hung. Both were guilty. Which one got justice? Obviously you must answer, "The one who was hung." How about the other? He received mercy. It is thus in salvation. If we all got justice, it would mean Hell. The fact that any of us are saved, merely proves the mercy of God.

If a Baptist church grants a letter to a member to join another Baptist Church but the member holding the letter joins another denomination, what steps should the church granting the letter, take?

Recall the letter, and exclude the member for heresy. Titus 3:10.

What is the difference in "faith in Christ" and "faith in the blood"?

None. Both refer to trusting Christ and His work for salvation.

Can a man have "faith in Christ" and not have "faith in the blood"?

No. He who does not believe in Christ as Redeemer does not have faith in Him.

Faith is mentioned in (a) Christ, (b) blood, (c) the Gospel; are these referring to one and the same faith?

Yes. The Gospel presents Christ as the object of faith. It does so because He shed His blood to deliver us from condemnation.

Does salvation come as a result of one's realizing the Christ has done all, that He has performed all the work necessary and required by God or, more pointedly, is a man saved by believing that Christ died for Him?

If a person had to explicitly believe that Christ died for him before he could be saved, then no one prior to the death of Christ could have been saved. Neither would the apostles have been saved before Christ died, for they did not believe He was going to die. Peter even rebuked the Lord for suggesting such a thing.

What men must believe about Christ is that He is the Son of God, incarnated in the flesh, come to save us. John 17:3 states that to know Him is eternal life. Peter expressed such a knowledge in John 6:68, 69.

However, once the truth of Christ's death is declared, a persistent rejector cannot be classified as one who knows Christ. In fact, that goes for any important basic truth relating to our Lord.

Since the death of Christ, most people, we believe, have been brought to know Christ through the preaching of His death for our sins.

tures hundreds and hundreds of times together, yet Brother Jim's father lived and died believing in salvation by works. Again and again when I have been in conversation with him, he said, "You believe in salvation by grace, but I believe it is by works." Though he came to the services at King's Addition often through the years gone by, and I have had the opportunity to preach to him many, many times, not one time did he ever seemingly indicate the fate that he had received the truth that I preached. Less than a (Continued on page 3, column 3)



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BOB L. ROSS { Editors
JOHN R. GILPIN }

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"FIFTY YEARS IN THE CHURCH OF ROME"—

Can God Be Placed In A Priest's Vest Pocket?

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

for our dear young friend, at such an hour. But he knew too well his duty to grumble. He said to us, "Go before me and tell Mrs. Buteau that I will be in time for my share of the Oysters."

By chance, the sick house was on the way and not far from Mr. Buteau's splendid mansion. He left us to run to the altar and take the "good god" with him. We started for the soiree, but not sympathizing with our dear Mr. Parent who would lose the most interesting part, for the administration of the viaticum. The extreme unction, with the giving of indulgence, in articulo mortis, and the exhortations to the dying, and the people gathered from the neighbourhood to witness those solemn rites, could not take much less than three quarters, or even an hour of his time. But, to my great surprise, we had not yet been ten minutes in the magnificent parlour of our host, when I saw Mr. Parent, who like a newborn butterfly, flying from flower to flower, was running from lady to lady, joking, laughing, surpassing himself with his inimitable and refined manners. I said to myself, "How is it possible that he has so quickly got rid of his unpalatable task with his dying penitent?" And I wanted an opportunity of being alone with him, to satisfy my curiosity on that point; but it was pretty late in the evening when I found a chance to say to him: "We all feared lest your dying patient may deprive us of the pleasure of your company the greatest part of the soiree!"

"Oh! Oh!" answered he, with a hearty laugh, "that intelligent woman had the good common sense to die just two minutes before I entered her house. I suppose that her guardian angel, knowing all about this incomparable party, had dispatched the good soul to heaven a little sooner than she expected, in my behalf."

I could not but smile at his answer, which was given in a

I received 100 copies of SALVATION. This is truly a wonderful way to help lead the lost sheep to Christ. I am trying to distribute them where they are needed. May God ever bless you.
—Buster Burton, W. Va.

manner to make a stone laugh. "But," I said, "what have you done with the 'good god' you had carried with you?"

"Ah! ah! the 'good god,'" he replied, in a jocular and subdued tone. "Well, well; the 'good god'! He stands very still in my vest pocket; and if he enjoys this princely festivity as well as we all do, he will surely thank me for having brought him here, even en survenant. But do not say a word of his presence here; it would spoil everything."

That priest, who was only one year younger than myself, was one of my dearest friends. Though his words rather smelt of the unbeliever and blasphemer, I preferred to attribute them to the sweet champagne he had drank than to a real want of faith.

But I must confess that, though I had laughed very heartily at first, his last utterance pained me so much that, from that moment to the end of the soiree, I felt uneasy and confounded. My firm belief that my Saviour, Jesus Christ, was there in person, kept a prisoner in my young friend's vest pocket, going to and fro from one young lady to the other, witnessing the constant laughing, hearing the idle words, the light and funny songs, made my whole soul shudder, and my heart sank within me. By times I wished I could fall on my knees to adore my Saviour, whom I believed to be there. However, a mysterious voice was whispering in my ear: "Are you not a fool to believe that you can make a God with a wafer; and that Jesus Christ,

your Saviour and your God, can be kept a prisoner, in spite of himself, in the vest pocket of a man? Do you not see that your friend, Parent, who has much more brains and intelligence than you, does not believe a word of that dogma of transubstantiation? Have you forgotten the unbeliever's smile, which you saw on the lips of the bishop himself only a few days ago? Was not that laugh the infallible proof that he also does not believe a particle of that ridiculous dogma?"

With superhuman effort I tried, and succeeded partly, to stifle that voice. But that struggle could not last long within my soul, without leaving its exterior marks on my face. Evidently a sad cloud was over my eyes, for several of my most respectable friends, with Mr. and Mrs. Buteau, kindly asked if I were sick.

At last I felt so confused at the repetition of the same suggestion by so many, that I felt I was only making a fool of myself by remaining any longer in their midst. Angry with myself for my want of moral strength in this hour of trial, I respectfully asked pardon from my kind host for leaving their party before the end, on account of a sudden indisposition.

The next day there was only one voice in Quebec saying that young Parent had been the lion of that brilliant soiree, and that the poor young priest, Chiniquy, had been its fool.

"A Revealed Religion"

(Continued from page two)
month before he died, he said to a friend, "I believe in salvation by works and you believe in salvation by grace. We stand exactly like that," and he crossed his fingers in an opposite position.

I believe that would be a good testimony as to his position. I think I am fair and charitable when I say that that was his position. Now I ask you, beloved, why is it that his son, Brother Jim Everman, believes the truths of God's Word and preaches them exactly as we do, and stands fearlessly for the truth of God's Book, and yet Brother Jim's father could not see it, but rejected the truth, and again and again spurned it to the extent that even down to only a short time before his death he argued that salvation had to be by works? I'll tell you, beloved, why it was. Brother Jim had received the truth because it was revealed to him from God, and his father rejected it because it had not been revealed to him.

THE TRUTH MUST BE REVEALED BECAUSE MEN ARE BLIND.

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GOD'S HOUSE—WHERE WORRIES FADE AWAY



"CASTING ALL YOUR CARE UPON HIM; FOR HE CARETH FOR YOU." — I PET. 5:7

I turn to the Bible and I briefly show you that men are blind to the Bible. Listen:

"But THEIR MINDS ARE BLINDED: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ."—II Cor. 3:14.

Paul is referring to the Jews, and he says that they are blind and will remain blind until the veil is taken away so that they can see. But that veil is never taken away except in the Lord Jesus Christ. Notice:

"In whom the GOD OF THIS WORLD HATH BLINDED THE MINDS of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:4.

Notice, it is the god of this world that hath blinded the eyes of the unsaved. Now who is the god of this world? You know as well as I that this is speaking of the Devil. This would tell us then that the Devil has blinded the eyes of the unsaved so that they cannot see, and understand, and know the truth of God's Word. I say to you, the truth has to be revealed to men because they are blinded by the Devil.

Let's notice a similar passage that you might see how blind the people of this world really are:

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the BLINDNESS OF THEIR HEART."—Eph. 4:18.

I can talk to an unsaved man about business and he will understand everything that I have to say. I can talk to him about going fishing or going hunting and he'll follow right along with me without a bit of difficulty. I can talk to him so far as education and politics and even religion is concerned, and he'll listen, and maybe enter readily into the conversation. But let me one time begin to tell him how that Jesus died for his sins, and how the Son of God went to the Cross of Calvary to pay his sin debt, and that man will say, "Well, I just don't understand how one man could die for another." Beloved, that man is lost. Why? Because the Devil has blinded him. The Devil never blinds any man so far as the things of this world are concerned, for the Devil wants a man to understand the things of this world, but he certainly has a death cap over the eyes of every unsaved man to keep him from seeing the truth that is revealed by God in Jesus Christ.

Jesus came face to face with this same problem in the days of His ministry, for He said:

"Let them alone: they be BLIND LEADERS OF THE BLIND. And if the blind lead the blind, both shall fall into the ditch."—Matt. 15:14.

He is talking about blind leaders, or unsaved preachers, and He is talking about the blind church members that are following them. He says, "If blind pastors and blind religious leaders lead blind unsaved people, both shall fall into the ditch."

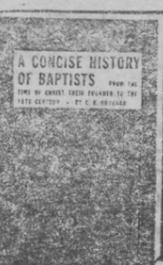
The word "ditch" is a reference to Hell. In fact, it is the second largest word that is used in the Bible to describe Hell. The first largest is that of a lake, and the second is a ditch. Jesus said, "If blind religious leaders lead blind unsaved people, they'll both go to Hell."

Beloved, I am saying to you, men have to have the truth of God's Word revealed to them. Why? Because they are blind.

A picture of blindness is presented to us in the Old Testament. Do you remember the time when the angels of God came down to Sodom to warn Lot to get out of that wicked, sinful, licentious city? Do you remember that horrible story that is told in Genesis 19, how that the men of the city were about to even criminally assault the angels of God? Lot tried to reason with them, but the men of the city pressed upon Lot to the extent that the angels pulled Lot back into the house and shut the door. Then we read how the angels of God smote those men of the city of Sodom with blindness, and it says that "they wearied themselves to find the door."

Oh, can you see that whole crowd outside smitten with blindness? Can you see them as they would weary themselves trying to find the door? Every time I read that, beloved, somehow I can close my eyes and see men by the multiplied thousands who are spiritually blind, who are trying to find the door to Heaven, but can't. One man tries baptism, hoping that that is the proper door. Another will find the door that he thinks will be the proper one—perhaps by his own works or his reformation. Another will join the church, and another will (Continued on page 7, column 8)

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By G. H. Orchard

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New Guinea Photo Story

By FRED T. HALLIMAN

Dear Friends in Christ:

Greetings to you once again from New Guinea. As I note the date that this is being written I am reminded of the fact that we as a family have been on the mission station one year and three days and we are starting on our fourth year as missionaries. Keeping our thoughts within the bounds of this past year, we can say that regardless of the amount of time we may spend on this island hereafter, there will never be another year quite like the one that has just passed. It has been a year of trials and try-outs, and while we have much to learn about the folk, we certainly have learned lots since being among them.

What used to appear to us as just a strange looking people with no way of distinguishing one from the other, with their names all more or less sounding alike, have become a very real people to us with personalities differing as much as among our own society

and with names that are no longer hard to remember, though some of them still hard to pronounce. Most of them have been around so regularly and often that when one of them fails to come by for a few days we find ourselves wondering and in most cases asking about him. When one of them dies—and many of them do—we find that we are emotionally disturbed. To sum up, we have become very attached to these primitive tribes-people.

HALLIMAN'S ADDRESS

Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag via Mt. Hagen
Territory Papua, New Guinea

SEND OFFERINGS TO:

New Guinea Missions
Macedonia Baptist Church
2501 North Maplewood
Chicago, Illinois

Some time ago I sent a news letter to T.B.E. telling of a place of worship that had been erected while I spent a week among the folk preaching. The pictures that I am sending at this time will tell you something of the week's work among those folks.

The name of the place is YETTEMA, and it's located nearly a day's walk west of our station, up the Tumbuda valley, almost right on the Papua-New Guinea border.



About two weeks before I spent the week with them I had made my first contact with this group of folk. A week after I made the first contact I was back and held services and we talked about putting up a building. They seemed very eager to have me come and so it was decided that they would clear a spot of ground and bring in the material for the building before I came back. Two or three days before I was actually ready to go, they sent word that they were ready to start on the building as soon as I would come to help them. When I arrived I found that they had more than enough material, excepting the grass for the roof, to put up the building. In this picture can be seen a large bundle of bark and vines used to secure the timbers together. In other words this takes the place of nails. Jobs like this are usually detailed to the boys.

Offerings For The Work

Report of Offerings — February 1963

Katy Baptist Church, Farmington, W. Va. (2 checks)	50.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Westside Baptist Church, Emporia, Kansas (2 checks)	20.00
Valles Mines Baptist Church, Boone Terro, Mo.	100.00
Grace Baptist Church, Springfield, Mo.	20.00
Bethel Baptist Church, Phillipsburg, Kansas	14.75
Bible Baptist Church, Broken Arrow, Okla.	15.00
Zion Baptist Church, Detroit, Mich.	13.87
Calvary Baptist Church, McLeansboro, Ill.	10.00
Manhattan Bible Baptist Church, Manhattan, Kan.	10.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	50.00
Macedonia Baptist Church, Chicago, Ill.	100.00
Providence Baptist Church, Henderson, Texas	50.00
Fairmont Park Baptist Church, St. Petersburg, Fla.	35.00
Kings Addition Baptist Church, South Shore, Ky.	6.29
Fossil Baptist Church, Fossil, Oregon	13.61
Mr. Carey Witt, Ky.	50.00
Mr. W. R. Shawl, Pa.	5.00
Mildred Y. Logan, Fla.	25.00
Mr. and Mrs. C. R. Snyder, N. C.	10.00
Mr. Ralph E. McIlrath, Ind.	5.00
Mr. Marvin Long, Ky.	8.00
Mr. and Mrs. James Richardson, Ill.	6.00
Margaret T. Beaty, Fla.	25.00
Mrs. Frank Moore, Kansas	10.00
Mrs. Alma Harrison, W. Va.	10.00
Mrs. J. T. Sirls, Ky.	5.00
Mrs. Mary Y. Bennett, Fla.	22.00
Total	\$753.83

Amazing Grace

(Continued from page 1)
knowledge, 'By the grace of God I am what I am.'"

John Newton could say that with convictions and joy. What had he once been? When he was seven years old he lost his mother. A little later, he went to sea with his father and learned all the evil of the seaman's life. Still later, he was forced into the navy. He deserted, but was caught and stripped and beaten, until the blood flowed from his wounds. He had now become a hardened infidel. He fell in with African slave traders. He went on from bad to worse, until he himself was sold as a slave.

It was a Negro woman who bought him, and she gloried in her power over him. She made him depend for his food on the crusts she tossed under the table. He had fallen to the depths of human degradation. And yet, the grace of God found him, and saved him, and made of him one of the great ministers of Christ and a writer of hymns that have stirred the hearts of men the world over. Truly he could say,

"By the grace of God I am what I am."

No wonder he wrote the words of that old hymn,

"Amazing grace, How sweet the sound,

That saved a wretch like me; I once was lost, but now am found;

Was blind, but now I see."
—Clyde Turner



"The Best You Can Do"

(Continued from page one)
of free grace. Salvation is His own gift to us. He will not stand for our trying to merit salvation. He will give it to us or we will have to do without it.

God's Way

"By grace are ye saved," the Bible says (Ephesians 2:8). Grace simply means that we have not merited salvation, but God has given it to us.

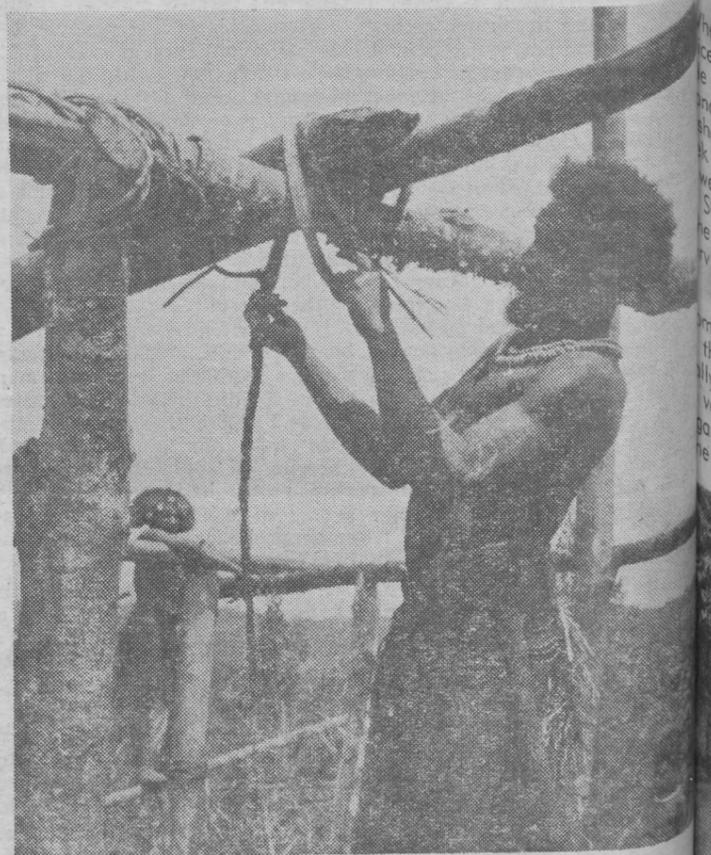
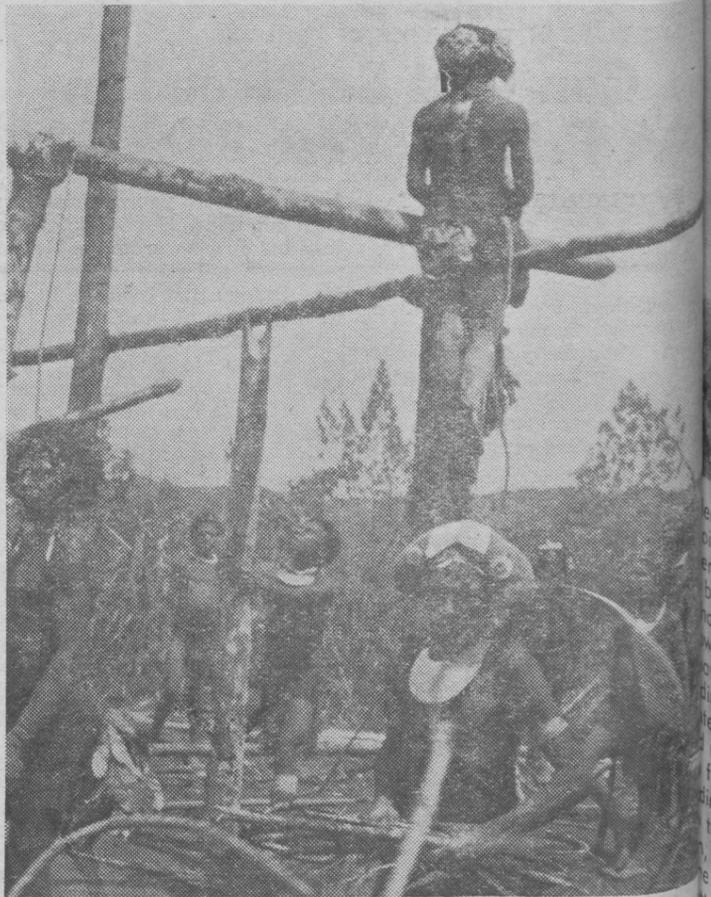
He does this through His Son, Jesus Christ. Listen:

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" — Romans 6:23.

Instead of punishing us for our sins, God sent Jesus and He took our sins upon Himself, paying for them in His death on the cross. All sin must be accounted for, either in Hell or through Christ. The sins of all those who will trust in Christ as their Saviour were paid for back at Calvary when Christ died. We read:

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

"For Christ also hath once suffered for sins, the just for the (Continued on page 5, column 1)



In these two pictures the men can be seen securing the timber with the bark and vines. These vines, something similar to grapevine, only much more flexible, are very strong and used for many purposes. One about two inches in diameter would move several tons of dead weight. Due to their strength and flexibility they are used almost exclusively for building purposes. In these two pictures the frame work is in progress.



The old men are usually too proud to go out and get down and too feeble to climb to help erect the building, but their job is cut out for them also. Every native is a potential boss when a building is being erected or a road is being built, that potentiality usually becomes a reality so the old men like to sit on the sidelines and boss the job while they are tying the grass into small bundles. The grass is tied into individual bundles, about as much as you can hold in one hand, and that is placed side by side on top of each other, similar to a single roof. The two men seen in this picture have suddenly left off their main job of bossing and gotten down to some real work of tying the grass into bundles.

COMMENTARIES

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Note: These commentaries may be purchased by individual volume. The prices range from \$3.00 to \$4.50. We will be happy to supply further information.

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Calvin's Commentaries by John — Old Testament, 30 volumes — \$100.00
New Testament, 15 volumes — 50.00
Complete Set, 45 volumes — 150.00

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An Interpretation of the English Bible — by B. H. Carroll, 17 volumes — 27.50

Jamieson, Fausset and Brown Commentary — Six large volumes (deluxe binding, \$30.00) — 25.00
Payment must accompany order. Preachers, remember, get 15 per cent discount.



ere the building has begun to take some shape and the roof is being put on. At this stage of the building there are more workers than workers, but all had worked unusually well on the building. This is the nicest of all the bush buildings that have been put up. The people took great pride in their work, and followed instructions well and seemed to be extremely happy to have me come at regular times to preach to them. The building has been up for over two months and they have planted new gardens and flowers around the building, built a road leading up to the place and have walk-ways lined with flowers leading up to the building. On to the back of this building, a room has been provided for me to stay in when I go to minister unto them. I usually get there in the afternoon, have a service, stay over night and have another service the morning before leaving. I usually have from 175 to 200 attendance here.

When I first went there, the woman at the right came for me and her eyes were nearly swollen together and her face was in a bad stage of swelling and infection at an advanced stage. I was unable to find out how it happened, but she had two deep wounds just under her right eye and her nose bone. I had her almost well when I left by the end of the week. She seemed most grateful for what I had done for her. She would not have lived much longer in her condition if the infection would have soon killed her. She never misses my service.

Some of the men like to sit and smoke their bamboo pipes, like the one that you see at the right. These pipes are made from one foot to eighteen inches long and are engraved with various designs. The tobacco is rolled up into a leaf like cigarette and one end is put into a small hole near the end of the pipe, where his fingers are.



When I wrote the article about these folk I mentioned that two of them were old people. Two of the old men appear in this picture. They look very serious in this picture, but really are a pleasant and likeable people.

The Best You Can Do"

(Continued from page four)
...that he might bring us to
— I Peter 3:18.
... (Christ) appeared to put
... sin by the sacrifice of him-
— Hebrews 9:26.
... leader, the "best you could do"
... and never be sufficient to take
... your sins. Without Christ,
... of your "best," you are
... and subject to suffer the
... of God. The Bible tells

... that believeth on the Son
... everlasting life: and he that
... believeth not the Son shall not
... life: but the WRATH OF
... abideth on him." — John

... that believeth not is con-
... and desperately wicked." The
... Bible says, "Can the Ethiopian
... change his skin, or the leopard
... his spots? then may ye also do
... good, that are accustomed to
... do evil." The Bible declares that
... "for out of the heart proceed evil
... thoughts, murders, adulteries, for-

your sins? That is the only way to be saved. This is God's way, the Bible way. You could go on for the rest of your life trying to "do the best you can" and it will be to no avail.

God invites you to Christ. This is His way. Will you turn from your "best" and enter God's way by faith in His Son?

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me" — John 14:6.

"I am the door: by me if any man enter in, he shall be saved" — John 10:9.

Grace and Works

(Continued from page one)
... and desperately wicked." The Bible says, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The Bible declares that "for out of the heart proceed evil thoughts, murders, adulteries, for-

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(Spurgeon's Autobiography)
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nications, thefts, false witness, blasphemies: These are the things which defile a man: The Bible declares that God Almighty looked down from Heaven upon the children of men to see if there was any that did do good. God in that search found that there was not a man that understood, or sought God, or feared God, or did good, but they are all gone out of the way, they are altogether become corrupt.

Now I want you to see that this condition of man by nature — filthy and stinking in the nostrils of a holy God — affects all the works that he performs. The unsaved man might perform a work if performed by a child of God (Continued on page 6, column 3)



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SALVATION (4-page Monthly paper, \$1.00 per year; 50 copies, \$1.00)

Free samples of this literature sent upon request
SALVATION, Box 910, Ashland, Ky.



The individual you see above is a leader in his tribe and is usually always smiling as you see him in this picture. Many of them brought me food the week that I was there. This man brought cucumbers almost daily. These are the folk at YET-TEMA, pray for them that they might be saved. God has given me a real burden for these folk.

THE BIBLE

The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. I Peter 1:24-25

The Bible! Indeed, not an ordinary Book! Hated and hounded as no other book has ever been, and yet indestructible; despised, and yet honored; derided, and yet highly esteemed; declared dead, and yet alive. Mighty emperors and kings and priests have shunned no toil and no guile in order to exterminate it; wise and scholarly men have, in the sweat of their brow, thoroughly refuted it; and now that higher criticism lords over it and science has done away with it, it is spreading over the whole earth with astonishing rapidity in millions of copies and hundreds of languages, and is being read and preached from pole to pole. Ho all ye scholars and critics! Do but write such a book, and we will believe you!

Complete in itself—"accursed any man that shall add unto or take away"—unchanged and unchangeable, this Bible stands for centuries, unconcerned about the praise and the reproach of men: it does not accommodate itself to progress, does not recant a single word, remains grandly simple and divinely overpowering, and in its sight all men are equal and feel their impotency.

With sublime freedom it strides through the history of mankind, dismisses entire nations with a glance, with a word, in order to tarry a long time with the deeds of a shepherd; complacently it seven times repeats a list of gifts; records seemingly unimportant genealogies; suddenly powers of the world to come flash from some word apparently casually dropped; or thunders roll in the background of the cool narration of some great crime. It speaks of God as playing with His creatures and delighting in the daring chamois, the snorting horse, and the beautiful lily; now it rises like an eagle to heights that make peoples passing hither and thither, appear like swarms of grasshoppers, yea, all nations, like a drop in a bucket. This Word tells of a coat of many colors that a father made for his favorite son;

and is silent concerning the life and efforts of Isaiah or John, and the martyrdom of Paul. It raises deepest questions, as if they were but trifles: "Where wast thou when I laid the foundations of the earth?" It condenses into a single word a sweeping view of the world: "The things which are seen are temporal; but the things which are not seen are eternal." It reveals vast counsels of the Lord, that He will make a new Heaven and a new earth, where old things shall no longer rise in the hearts of men. What book is there written by man that does not grow trite from repeated readings? But of this Book thousands of the best and most talented among men have testified, not only that they never tired of reading and studying it, but also that it constantly grew grander, richer, more unfathomable. How often some unassuming word, that you have read a hundred times, suddenly opens up, revealing its deep, hidden meaning! If every sentence, yea, every word in the Bible that has been important or beneficial to this soul or that were underscored, would a single one be found, that had been written uselessly and without purpose, or that had borne no fruit? I think not.

F. Bettex in *The Bible, The Word of God*

BONDAGE OF THE WILL



By Martin Luther

Price: \$4.00

(Add 15c for postage-handling)

This is Luther's reply to Erasmus, the scholar who advocated free-will." The language is clear, the thought is easily understood. Spurgeon praised this book highly. It is the best book to show Luther's view of such subjects as depravity, election, predestination, etc.

Current Events

IN THE RELIGIOUS WORLD

12 Professors Quiet At Baylor

WACO, Tex. (BP).—The entire Baylor University drama department faculty, including Chairman Paul Baker, resigned from the staff of the Baptist school, charging that the administration "has a lack of confidence in us and our work."

Their protest came as a result of the administration's decision to close last December productions of Eugene O'Neill's prize-winning play, "Long Days Journey Into Night," because the play's profane language "is not in keeping with the university's ideals."

The 12 drama department faculty members, in a five-page resignation statement, said that to continue their work at Baylor would be "unfair to the school as well as intolerable to us."

Professor Baker, who has been on the Baylor staff for 28 years, immediately announced he would join the faculty of Trinity University (Presbyterian) in San Antonio, Tex. His wife, Kathryn, who was on the Baylor mathematics faculty, also resigned.

The Baylor teachers said in the statement they were led "by conscience and earnest conviction" to resign, effective at the end of the 1963 summer session. None of them except Baker announced plans for the future.

They called the decision "heart-wrenching" and said it was not a hasty one. "It has evolved from many hours of soul-searching, conferences and prayer on the part of each faculty member," the statement said.

Baylor President Abner McCall, who ordered Baker to close the play because of its objectionable profanity, said he regrets that Baker and his staff felt that his policy represents such an intolerable restriction on their freedom.

McCall said he had assured the Baylor board of trustees that plays containing vulgar, profane or blasphemous language should not be produced by the drama department without deletion of the offensive language. "It is also the University policy," he said, "that plays which ridicule the Christian religion shall not be presented."

McCall said, "this was but a re-iteration of the policy under which Mr. Baker has been operating for 28 years . . . often producing plays after deleting objectionable language. Now Mr. Baker feels he can no longer work effectively under this policy."

The Texas Baptist Executive Board commended McCall for his strong stand, and the Baptist state paper editors from throughout the Southern Baptist Convention had lauded him for the decision.

When McCall ordered the play closed, Baker said he was "bewildered and shocked," and that "I cannot go on selecting plays or productions without full authority to do it. Never before," he said, "has my integrity been questioned."

Baker and his faculty members praised "Long Day's Journey Into Night," calling it "America's greatest play by America's greatest playwright. We feel," they said, "that the controversy over the use of profanity in the play has obscured the acknowledged greatness of the play and its greatness was its sole reason for producing the play."

"We are not in favor of profanity," the resignation statement said, "and by presenting 'Long Day's Journey Into Night' we were not endorsing profanity any more than murder is endorsed by the presentation of 'Hamlet.'"

The O'Neill play is an autobiography of the late playwright

who won a Pulitzer Prize for "Long Day's Journey Into Night." Baker had signed a contract with the widow of author O'Neill which stipulated the production could not be cut or altered.

One of the strongest protests to the play came from sponsors of a church group of teenage girls who attended. President McCall said he thought Baker showed poor judgment in admitting pre-teen and teenage students.

Baylor faculty members who resigned from the staff included Baker and his wife, Gene McKinney, Virgil Beavers, Mrs. Mary Sue Fridge, Robert Flynn, Jeanine Wagner, Robert Stecker, Dugald MacArthur, Mary Raines, Gene Diskey, Leonard Seldman, and Peri Wilson.

Elliott Says 75% of SBC Professors Teach The Same Heresies For Which He Stands

By CONNIE COURTEAU (In the Louisville [Ky.] Times)

If an upsurge of conservative power continues in the Southern Baptist Convention next May, no educational institution in the nation's largest Protestant denomination "will long be able to pursue truth," a former professor says.

The comment came from Dr. Ralph Elliott, author of a controversial book which caused a theological furore in last spring's Southern Baptist Convention.

The book resulted in Dr. Elliott's dismissal from the faculty of Midwestern Baptist Theological Seminary at Kansas City.

Dr. Elliott visited Southern Baptist Theological Seminary here yesterday and attacked problems facing the 10,000,000-member denomination as he answered questions before a class.

His dismissal by Midwestern's trustees—and the implications it carried of refusal to allow liberal theological teaching—have demoralized the seminary, he said.

"It will be hardly more than a Bible school" unless there is a change in attitude or control of the school, he said.

Fears Convention

Dr. Elliott said he feared that this May's convention in Kansas City will be even more conservative than last year's.

"If there is another convention like last year's, no educational institution will long be able to pursue the truth," he said.

Dr. Elliott's book, "The Message of Genesis," holds with the

theory that the Bible is a great truth, sometimes illustrated by parables, rather than literal truth.

This line of thinking caused an already growing theological split to come to a head in last June's convention, which was controlled by the conservative element.

Conservative delegates restated their positions by warning their seminaries to teach within bounds that do not threaten the convention's historic beliefs.

They also named a committee to restudy the convention's basic statement of faith and report back to next May's session.

They did not ban Elliott's book. But the trustees of his seminary fired him in October when he refused to withhold it from a second printing. Later the Baptist Broadman Press decided against a second printing, but the book has since been published by the Disciples of Christ.

75 Per Cent of Them

Dr. Elliott, 37, soft-spoken, slender, bespectacled man, said yesterday he believes that 75 per cent of the professors in Southern Baptist seminaries teach along the same lines he did.

"If 50 per cent of the professors who teach from the same perspectives would say so publicly, we would not be in the present crisis," he said.

He said that since his dismissal in October, he has received 3,000 letters, most of them favorable. Before his dismissal, especially around the time of the convention in June, most of the letters were unfavorable, he said.

Letters from laymen have made up about 40 per cent of his more recent mail, and almost all have been sympathetic, he said.

Commenting on the theological split in the denomination, he likened conservatives to "one side which has the full gospel . . . they're safe and sanctified . . . they don't want to be bothered."

The liberals, he said, "lifted their heads out of the sand."

But "both sides have fallen to the same sin—pride. They have all the answers. There is a great no-man's-land between and, no dialogue."

Unless the two sides get together, he indicated, there may be a serious rift in the 10,000,000-member denomination.

Elliott said he feels that he is not affiliated with either group.

Dr. Elliott said he was not an official guest of the seminary here. He came here, he said, to talk to Dr. Elton Trueblood, Quaker philosopher and author from Earlham College in Indiana, who was at the seminary as a chapel speaker.

He still sticks to his theological positions.

"I don't want anybody to vindictate me," he said. "I believe that God in His grace will vindicate me."



Grace and Works

(Continued from page 5)

under the proper circumstances would be a good work, but because it comes from the depraved heart of the wicked sinner, it partakes of their character and is a wicked work in the sight of God.

Does not the Word of God say that the plowing of the wicked is sin? Does not the Word of God say that the sacrifices of the wicked are an abomination unto God? That man not touched by the regenerative power of the Spirit of God might attend services in some church and might perform what in the eyes of the world is good works, and might live in the eyes of the world a good moral life, but that work proceeding from the wicked, filthy, depraved heart is a sinful work in the sight of God.

I once lived in a coal town. Suppose I had gone out to the coal pile and got some coal and carried it into the furnace, and my hands were all dirty with coal soot. Suppose my wife had just hung out some clothes and they are dry and I go and take them in for her. I say, "Don't you ap-

preciate that? I have performed a good work. I brought in the clothes." She says, "No, because your hands were dirty, and what you were has defiled the good deed that you have done, and have made it worthless and unacceptable."

So what you are by nature contaminates all that you do, so that God cannot accept any work performed by the unregenerate. People say, "I put my good works over here and my bad works over there." If you are unsaved, you have never done a good work one time in all your life.

Third, men cannot be saved by good works, no matter how many good works a man might do, if he could. Still, if that man should one time sin against a holy God, God Almighty would send him to Hell for all eternity over that one sin. All the good works that we could do, if we could, would not atone for one sin for which we were guilty in the sight of God Almighty, yet one sin would doom a man to Hell for eternity unless that sin is purged by the blood of the Son of God.

Fourth, man cannot be saved by good works because if men were saved in this way, one could never be sure of salvation.

How glad I am that God Almighty has not made salvation to depend upon the works of men! To me, one of the most glorious truths of the Word of God is the truth of assurance. In the midst of all the dark hours of life—and there are many of them—there is one thought, there is one beam of sun that shines through, and that is, I know I am a child of God. I know that one day all the clouds will be driven away, and all the troubles will be over, and I am going to spend eternity in the presence of the Son of God. Somehow I am able to go through the troubles and trials of this life, because I know that there is something better over there. But if it were works, if it depended upon me, I couldn't do enough. All the days of my life I would have to wonder, have I done enough? The more I learn of my own heart and the more I learn of God, the more I would know that I have not done enough to merit the favor of God Almighty. So as long as works enter into salvation, no man can ever know that he is a child of God and on the way to Glory.

Fifth, if a man were saved by works, he might have salvation today if he has performed enough good works today to earn it, then lose it tomorrow. What a miserable condition that would be!

Sixth: Here is another reason God Almighty determined to save men by sovereign grace: if man could be saved by his works, he would have whereof to glory before God. God will send a man to Hell before He will save him in a way that robs Him of His own glory. The Bible is the gospel of the glory of the blessed God; therefore you can measure the

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I have been often asked for books I recommend about God. Without hesitancy I emphasize that THE NEW TOPICAL BOOK has meant more help to me than any other book. I have found it to be a source of material in my messages.

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

—John

scripturalness of your life. Its tendency to give all the glory to God. The Bible says, "of yourselves lest any man be boast." Here you have of man's opposition to the trines of grace. It does anything to brag about out from under him all boasting. He has to give glory unto God.

God brought Jonah to the whale, Jonah said, "get out of here, God will do it." Salvation from the of that whale was in the God Almighty. God brought him out or he would die.

Before God saves a man, brings him to the place where he realizes that he can't save himself. In other words, if you are saved, God will have Salvation is of the Lord.

I declare unto you, that man and woman trusting in any wise up to pay any part of his place where God meets and God brings that sinner and shows him that, and never says, "I can't do it, have to die and go to Hell, God, in wondrous mercy that man."

III

What about works? you say, is by the grace and good works has not to do with man's eternal tion. What about works? not a place for works? works important? No, friends, I am not here enemy of works. I am fare with works. I am to overturn works. I am trying to put works in their position. Grace is the salvation; good work is of salvation. Do all the want to. Work with might for the glory of put those works in the place—as the fruit and evidence of the work of the erating Spirit of God, a means of earning and salvation.

No, I am not the works. Folk talk about believing grace and not living right. They say that who believe that, will way, and that we are of holiness, of godly friends of that. We works. We establish an establish right living on basis—on the basis of grace giving us to start don't divorce works and they go together. They tried to one another. follow grace, as the which grace is the cause

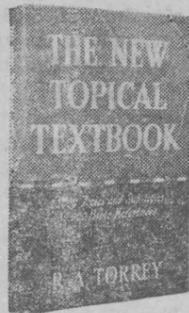
What about good works me briefly give you some necessary characteristics work for it to be according to God's sight. Primarily, the act itself, but certain characteristics which that act. For a work to be according to God's sight, it must be saved person. It must be love to God. It must be to the Word of God. It be for the glory of things must characterize work that would be before that work can work in the sight of God.

Now I want to emphasize (Continued on page 7)

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The Lord Gives

- Acts 17:25.
- Psalms 136:25.
- Psalms 29:11.
- Proverbs 2:6.
- Proverbs 3:34.
- John 3:16.
- Spirit—Romans 5:5.
- Giftness—Acts 5:31.
- John 14:27.
- John 10:28.
- Good Gift—James 1:17.
- "What hast thou done for me?"

... saved man wants to work for God. He will not try to see how much work he can get out of. He will not say, "Well, I am saved and I will go to Heaven and do good works. Therefore, I will sit here and do nothing." It is your attitude, you are going to Heaven. Instead, you are going to Hell. I am saying when a man is regenerated by the Spirit of God he doesn't want to be saved, but he will be saved because he is saved by grace.

I remember reading in the Bible about a man who was a leper. He was possessed with the devil and he lived among the people. He was in such a miserable condition that day and night he would cry out in the tombs, "Lord, have mercy on me." They would try to chain him but they couldn't. One day the Lord came that way and he was healed. The next place you find him is in the temple, sitting at the feet of Jesus. Jesus was leaving, this fellow came and said, "I don't want to go. You did something for me and no one else could do. I want to go with you." He wasn't trying to get out of work. He was trying to see how little he could do. He said, "Lord, I want to go with you." Jesus said, "No, you go now, but you go and tell your friends what I have done for you." He went and told people, "I am possessed with the devil. I am afraid to go to the cemetery. People are passing by me and I don't know what to do with me. But Jesus came and did something for me that no one else could do." He went all over that country telling that the Lord had done something for him.

The Word of God tells us about a man who had been blind all his life. One day Jesus came by and said, "Jesus, thou son of David, have mercy on me." The Lord healed him and he went and told people that he had been blind in the way.

Saul, a wicked blasphemer, persecuting the church of the Lord Jesus Christ, but here came in his experience the miracle of regenerating grace. He was a different person. He said, "Lord, I don't know what to do." He didn't know how much he could get out of it and still get to Heaven? He said, "Lord, I don't know what to do and still be able to do something for you."

Dear friends, the attitude of a truly born-again person is that — "I want to do something for Jesus. Maybe I can't do it, but there are a lot of things I can do, but Lord, what will you do for me?" I warn you that this attitude of "how much can I do and still get to Heaven?" is the evidence of an unregenerated person. You had better be careful if that is the way you are living.

The Bible declares unto us that a man loves the Lord Jesus Christ, will, through the Bible, find out what the Lord

wants him to do; and he will keep the words of the Son of God because he loves the Lord Jesus Christ. Over and over, as people were saved in the Bible, they said, "Lord, give me a job; give me something to do. I just can't stand to sit down and do nothing. I want to do something for Jesus." And that is the proper place. That is when it becomes a good work. When you do something and say, "I am afraid I'll go to Hell if I don't do that" — when you do that, it is not a good work, but when you say, "I know God has saved me and I am going to spend eternity in Glory, and I love the Lord Jesus so much that I just want to do something for Him," that is a good work. It might not amount to much. What you do people may never notice, but I tell you, the Son of God looks at it and it counts as a good work. When you attend services, and when you give, and when you witness, and when you just do some little deed for the glory of God because you love Jesus, it may never get in the newspaper, but it is recorded in Glory.

I read in the Bible that it says, "Then they that feared the Lord spake often one to another." They just talked one to another about the Lord. It says that the Lord hearkened and heard it and wrote it down. When you work because you love the Lord, you just say to somebody, "I love the Lord," and the Lord writes it down. He thinks that is a wonderful thing. He considers that a good work.

People say, "Oh, if I believe what you folk believe, I would live any way I wanted to." Do you want to live in sin? Do you want to get drunk and live a life of a harlot or a whoremonger? Do you want to be a thief? Is that what you want? Not if you are truly saved. The trouble with saved people is not that they want to live wicked and can't do it because they are afraid to, but that they can't live as good as they want to. Their aim and their desire is much higher than they are able to reach. So there is the secret of it.

IV

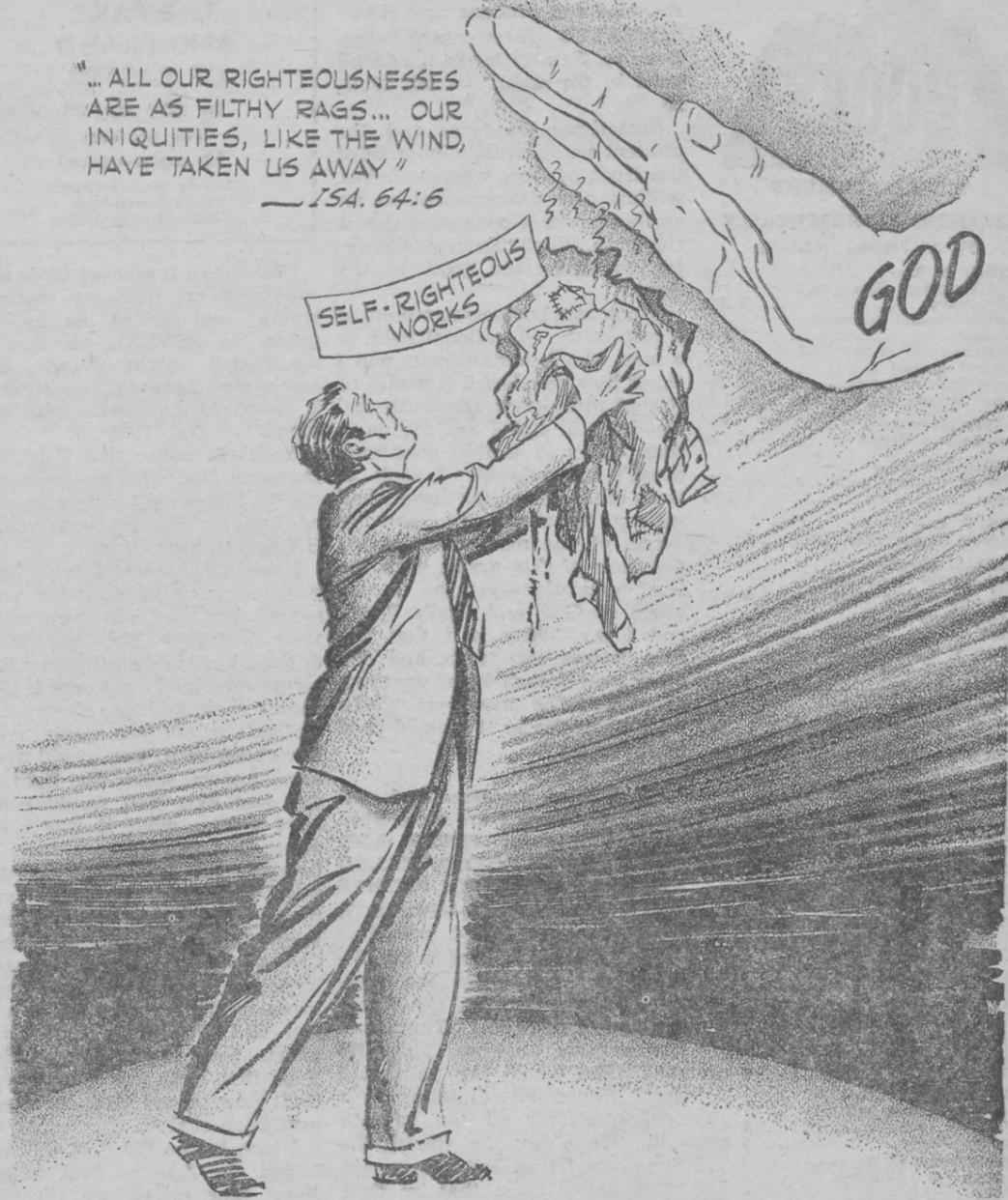
Now let me say this, salvation is by grace, but good works are married to saving faith. Brethren, you cannot divorce them. They are not enemies with one another. They are not at war with one another, but they go down the road hand in hand. The Bible declares that when a man is born again in the Spirit of God there would be within that man the desire to do good works and that desire will find expression in his outward life. If it is not there, it is evidence that whatever faith he says he has is not saving faith. It is not the faith of God's elect, for faith without works is dead, being alone.

Good works will be rewarded by God. God Almighty gives us the desire to do good works. He gives us the power with which to perform them, and then He rewards us for them. Isn't that a marvelous thing? We ought to have done it anyway. We ought to have had that desire from the first day of being upon the earth. But we didn't have it. We hated God and God's Christ, and we loved the wickedness. God gave us the desire, and then He empowered us by the indwelling Holy Spirit and He shall reward us for it when the Lord comes again.

Jesus said in Revelation 22:7: "Behold, I come quickly." One day you and I are going to stand before the Lord and give account unto the Lord of the life that we have lived since God saved us by His grace. Our works are going to be judged by our Lord and Master. Oh, that we might live in the light of that fact! We are going to be rewarded, not according to the world's estimate of our good works, and not according to the applause that we win from men, and not according to the success that we have in the eyes of the religious world, but according as God looks upon our heart, and on our works will He be able to say to you, "Well done, thou good and faithful servant." I am sure that if He ever says that to you or to me, it will be worth more than the applause of men, and worth more than success when we

REFUSED to associate with

"... ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS... OUR INIQUITIES, LIKE THE WIND, HAVE TAKEN US AWAY"
—ISA. 64:6



stand before our God who saved us by His grace. He will be pleased to say to us, "Well done, thou good and faithful servant."

Salvation is by grace, but that grace produces the desire to do good works for God. Those good works are the evidence that your faith is real and genuine. Those good works will be rewarded by the Lord when He comes.



"A Revealed Religion"

(Continued from page three)
take the Lord's Supper, and another will give to missions, and another will attempt to keep the Ten Commandments, and another will live according to the Golden Rule. What are they doing, beloved? They are wearying themselves to find the door, but the doors that they find are false doors. Why? Because they are blind.

Another instance of blindness in the Old Testament that is exceedingly illustrative is the story of the time when Elisha went to Dothan. The Word of God says that all of the army of the Syrians came down around the city of Dothan. They thought surely they would be able to capture Elisha this time. Elisha's servant looked out the next morning and saw all the mountains peopled with the Syrian army, and he said, "Alas, my master! how shall we do?" I imagine, beloved, he

was just about like most of us. We have our problems and are ready to throw up our hands and forget about the fact that God is bigger than the problems. Elisha's servant saw the problem and that was as far as he could see. Elisha prayed, "Lord, open his eyes, that he may see," and when Elisha's God opened the eyes of Elisha's servant, the servant saw that the mountain was peopled with the angels of God, so he saw that "they that be with us are more than they that be with them."

Then it was that Elisha said to those Syrians as they came near, "I know the man you are seeking. I'll tell you how you can find him." They didn't know it was Elisha to whom they were speaking. The Word of God says that Elisha smote them with blindness and then he said, "Follow me, and I will bring you to the man whom ye seek." Here was all this crowd of the Syrian army, blinded, unable to see anything at all, and Elisha said, "You go with me and I'll take you to the man that you are seeking." Beloved, he led them right over to the city of Samaria, to the capital city of the children of Israel, and the gates closed on them. There was the Syrian army captured completely on the inside of the gates of the city of Samaria and no way for them to get out. Of course all the people of the city of Samaria thought it was a great victory, and they said, "Let's fall on them and kill them." Elisha said, "No, that wouldn't be the thing to do. Give them something to eat and send them home. Restore their eyesight and let them go home." The Word of God says that as a result of what he did they never were troubled with the Syrian army again.

Beloved, the thing I want you to notice is how that crowd in their blindness followed Elisha into that city, and if it hadn't been for the Spirit of God in Elisha, the people of the city would have killed them. I want to tell you, that is exactly the status of unsaved people, for they are blind.

Look at the spiritually blind people of this world, how they follow after unsaved religious leaders. My heart has ached this

past week as I read some of the reports of the preaching missions that have been held in the Tri-State area, when I realize that some of those individuals who have preached are just nothing else but apostles of the Devil and representatives of the brimstone world itself. Though they parade in religious garb as religious leaders, they are blind leaders of the blind, and their messages are such that only a blind man could accept.

Beloved, I say to you, men have to have the truth of God's Book revealed to them because they are blind and they cannot accept it unless God makes a revelation to them.

II GOD DOES REVEAL HIS TRUTH.

In the Old Testament we find that there was a little boy by the name of Samuel to whom God spoke one night. He jumped up and ran to Eli, thinking it was Eli who was calling him. When he got there, Eli said, "I didn't call you, son; go back and lie down." God spoke a second time, (Continued on page 8, column 1)

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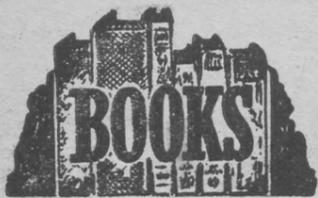
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[Continued Next Week]

"A Revealed Religion"

(Continued from page 7)

and he ran to Eli thinking it was Eli who was calling him, but Eli said, "No son, it is not I. I am not the one who has spoken to you. Go back and lie down." What was the matter? God had not yet revealed Himself to Samuel. Listen:

"Now Samuel did not yet know the Lord, NEITHER WAS THE WORD OF THE LORD YET REVEALED UNTO HIM." — I Sam. 3:7.

Samuel thought it was Eli, when it was God who was speaking to him. He didn't know anything about God. He didn't know anything about the things of God. He didn't know anything about spiritual verities. I tell you, beloved, they had to come to Samuel just the same as they come to us—by revelation from the Lord.

Notice again:

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth because

thou hast hid these things from the wise and prudent and HAST REVEALED them unto babes. Even so, Father; for so it seemed good in thy sight." — Mt. 11:25, 26.

Sometimes the wise and the prudent are spiritually ignorant of the truth of God, whereas babes, without any development so far as this world is concerned, know the truth. Why? "Even so, Father; for so it seemed good in thy sight."

I look at a businessman man, or a man of the educational field, or a man, who is a statesman, and I think how wonderful it would be if that man knew the truth and stood for it, and I ask the question, "Why is it that that man doesn't understand?" I look at some other person far down, shall we say, the strata of human life—one of the most ignorant individuals of this world, with the least education—yet he has a grasp of God and God's Word, and I say, "Why is it that this man knows the truth and the other man doesn't know anything about it?" The answer is, "Even so, Father; for so it seemed good in thy sight."

Listen again:

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for FLESH AND BLOOD HATH NOT REVEALED it unto thee, BUT MY FATHER which is in heaven." — Mt. 16:17.

In the verses just preceding Jesus had been talking to the disciples and had asked the question, "Whom do men say that I the Son of man am?" They gave him various answers. Then He said, "But whom say ye that I am?" Simon Peter, acting as a spokesman for all the balance, said, "Thou art the Christ, the Son of the living God." Jesus said, "You didn't learn that by flesh and blood. You didn't learn that because of your superior mentality. You have gotten it because it was revealed to you by my Father which is in Heaven."

I thank God that He is in the revealing business and that God does reveal His truth to His elect today. If you know anything about the Bible, you know it because God made a revelation to you.

Notice again how that God does reveal truth:

"For therein is the righteousness of God REVEALED from faith to faith: as it is written, The just shall live by faith. For the wrath of God is REVEALED from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." — Rom. 1:17, 18.

I ask, how do men become acquainted with the righteousness of God? Paul says that it is revealed by God from faith to faith. I tell you, beloved, it thrills my heart just to know that God reveals His righteousness in Jesus Christ from faith to faith. If you know anything about the Son of God as a Saviour—if you know anything about the righteousness of Jesus Christ that covers you, in place of your sins—if you know how your sins have been laid on Jesus and the righteousness of Jesus has been put on you—if you know anything about how that Jesus Christ has died for your sins, you know it because it has been revealed from faith to faith.

I turn to the experience of the Apostle Paul and I see how he tells that God has dealt with him. Listen:

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"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To REVEAL his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." — Gal. 1:15, 16.

You will notice that Paul says the same God who was responsible for his natural birth also called him by His grace to reveal His Son to him.

I tell you, beloved, you have just as much to do with your second birth as you have with your first birth. Now how much did you have to do with your first birth? Absolutely nothing. If God hadn't separated you from your mother's womb, you would never have been born. You would never have known what the light of day was like. You would never have known what it was to be alive. God worked a miracle in bringing you from your mother's womb into this world. Beloved, the same God that had charge of your first birth revealed Jesus Christ to you by way of a second birth. I say, you had just as much to do with your second birth as you had with your first birth, which was absolutely nothing. Your first birth was a miracle of God; your second birth come as a revelation of God.

I turn to the Word of God and I find the Apostle Paul talking about how truths are revealed. Listen:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." — I Cor. 2:14.

Who is the natural man. It is every unsaved man. What does this say about the unsaved man—the natural man? It tells us that he doesn't receive the things of God because they are foolishness unto him. They have to be revealed unto him. They have to be spiritually discerned. The Holy Spirit has to reveal them to him.

CONCLUSION

Let me take a moment's time to go back down the pathway of life, forty years ago, and tell you how God saved the only infidel that I have ever dealt with in life. A man in the community where I was then pastor was a rank infidel. Nobody was able to speak to him. He just didn't have time for anybody to talk to him about God. He had no time for God. I was making a call one November Sunday afternoon in a home back on a side road. The back part of this infidel's farm joined the farm where this family lived that I was calling upon. He had been back there working on his farm, and it was cold and he came over to this house to warm. It so happened that God timed it that I got there just when that infidel got there. Immediately, when they introduced me, he announced the fact that he was an infidel, that he didn't believe in God, and that he had no time for anybody who, as he said, wore the cloth as God's representative.

I said, "They tell me that you are a good farmer." "Yes," he said, "this man over here," (and he called another neighbor's name) lets his farm wash away." He said, "He is no good. He is a member of your church, but he lets his farm wash away." He said, "That man ought to go to Hell." I said, "Well, how is he going to Hell when you say there isn't any Hell for him to go to?" Immediately, I had him on the defensive, That was about as far as the conversation went that afternoon, but in a strange, peculiar way, God led me to that man time and time again. I visited him over fifty times before

that man was saved. Finally, he had an injury, and he wouldn't go to the hospital unless I went with him. He was still unsaved, but he got to the place that he loved me. He wouldn't go to see a doctor unless I would take him, and he wouldn't go to the hospital to have his arm "sawed off" unless I'd promise to go and stand beside him when they cut his arm off. I stood in the hospital and watched as they sawed his arm off, and took his arm away. He was still unsaved, but every time I would say anything to him he would turn a deaf ear. He would tell me how I was the biggest fool in the world for wasting my time preaching. He would tell how the people in the church were a bunch of fools for going there and listening to me preach. One day I got him to come to the services. He had an asthmatic condition and couldn't come inside, so he sat outside the building and listened to me preach. I met him in the road the next day, and I said, "Well, how about the services last night?" He said, "I knew you would be interested to know what my reaction was, and I'll gladly tell you. I think you are all a bunch of fools."

He said, "You got up and led the folk in singing and I thought, what a bunch of fools they are." Then he said, "You called on somebody to pray and he got up and closed his eyes and looked up toward the sky, and I thought, what a fool he is." Then he said, "You got up and started preaching, and I thought how you could make a whole lot better living, in a whole lot easier way, if you were doing something else, and I thought, what a fool you are." He said, "Now that is exactly what I thought about the service. What do you think about it?" I said, "I am so glad you told me, because the Bible has already told me about that." I said, "God says in His Word that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned," I said, "You couldn't react otherwise in your present condition, for your reaction is exactly according to the Word of God. You proved God's Book, because you reacted exactly like God said natural men react."

Beloved, I never gave up. That was one man I stayed with, and stood by, and preached to, time and time again. On my fifty-first visit to that man's home, he saw the truth that Jesus Christ died for his sins and he was saved. God revealed His truth to a man who was an avowed infidel, a man who would never allow a preacher or any other Christian to witness to him. I suppose I was the first and only man that ever witnessed to him so far as Jesus Christ, and the truth of God's Book is concerned.

Beloved, I tell you, unsaved people will die and go to Hell without the Gospel unless the Spirit of God takes our message and makes it clear to the individual. I can't do it. I came to this conclusion many, many years ago that my business is to preach

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MOUNTAIN MUSINGS

By Simon Musings



Annabelle Clabberberried me if'n I believed that I'd be will be. I sed, "It a'peers to me to be the sible thang anybody can lieve." She sed, "Why wurst thang I ever heered." Thin I sed, "Well, wood you have me to that what is to be wonn."

Well, Easter haz jest it shore wuz a resurrexion I know it wernt th' Lor' rection, fer that teech' all t'redition. Anybody kount up as hi as 3 or thar's 3 days an' 3 nite Friday nite to Sunday. While it ain't th' Lor' rection day, it shore did a resurrexion day to saw fokes at church w' bin thar in months an' e'

They had a guesst pre th' Easter sunrize sarv' wuz held down at Coon Will Pickens wuz tell' th' preacher an' I rem' use to do a lot uf s'ns this community years fact, it shore ruined a er whin he wint to pre'

A litt'l rhyme fer the are timpted to drank— Bacchus, well his knows, Fer he marks th' nose.
(More Musings Next)

the Book and to fall ba Spirit of God and cry out to reveal Himself to the ual, and as God does so, will be saved. If God does go on his way to Hell.

If you are saved, may you to be more patient unsaved. If you are saved God help you to realize you owe the Lord, and he thankful you ought to be for His goodness in revealing truth to you. If you are saved may God help you to realize if God has revealed His you, you certainly ought your life count for God. understand how a man saved and realize truth done in revealing truth yet that man goes on member of the church built, never following of God in baptism, newing his life to count for Jesus Christ.

Beloved, I realize my revealed truth to me. Be has revealed it to me. I be mighty sure that I and faithful to Him to my ability telling others sage. I want to live for Brother, sister, if you saved, may the Spirit of hold of your heart and Jesus Christ to you and to see the truth that God died for the sins of and may He reveal that you this night.
May God bless you!