

The Baptist Examiner

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

AND CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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What Is Worldliness?

By FRANK B. BECK
Boston, Mass.

1 John 5

Definition of Worldliness.

What is a good definition of worldliness? Worldliness is the opposite of heavenliness. In the sense in which it is seen "in the Johannine writings it comes to be defined for the sphere of evil (John 1:10; 1:26ff.). The world is thus, first of all, at enmity with God; it is God's chosen (John 15:18) those who unite themselves with Him (John 15:19; 16:33; I John 2:3). It therefore abides in darkness, rejecting the light (John 3:19). It is under condemnation, exposed to the Divine judgment (John 12:31) and needs the Divine mercy; but it cannot receive the Spirit of truth (John 14:17) and Jesus even declines to pray for it (John 17:9). In expressions of this sort, the emphasis is naturally on the sin of the world. It ceases to pass under that

name when it comes from under sin. It is in bondage to Satan (John 12:31; 14:30). Its doom is death; 'it passeth away' (I John 2:17); it is to be overcome as an enemy by God Himself; it has been overcome by Christ, and must be overcome by the disciples (John 16:33; I John 5:4; 2:15)."

It is then the godless system of the world which is evil.

II. Detection of Worldliness.

How can we determine whether certain things are worldly or not? What about the theater? dancing? gambling? lodges? the use of cosmetics? television? smoking? and other questions like them.

I give you certain principles in the Word of God to answer these questions. They are not mere rules made by men to be broken or revised. Principles are eternal. Rules can be repealed, but not principles. All rules have



FRANK B. BECK

legal loopholes; principles, never!

A. Consider the aim of the matter under consideration. Is it for the glory of God? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Someone asks: "What is wrong with smoking?" Can you smoke to the glory of God? Does God get glory out of your puffing and blowing? Do people glorify God at the sight and smell of you, saying, "That man, that woman, must be a Christian, he

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How Well Educated?

It is good to be well - educated. Education often means more opportunity, greater earnings, and perhaps (not always) a more enjoyable life.



But there is something better than even the best education and the highest degree. It is KNOW Jesus Christ as your Saviour from your sins. This is called "the wisdom of God" (I Corinthians 1:24, 30). Without this knowledge, all the education one might have in this world's wisdom is nothing but vanity.

Paul, a great mind who sat at the feet of the greatest teachers of his age, and one who could speak many different languages, said, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (I Corinthians 3:18).

Paul did not wholly discard earthly or secular learning, but he subjected it completely to the "wisdom of God," knowing Christ as Saviour. He wrote:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified."

(I Corinthians 2:1, 2).

How well educated are you, reader? Do you know Paul's Saviour as your Saviour? Christ Himself said:

"And this is life eternal, that they might KNOW thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

To know Christ as Saviour is the only education that will matter when you look back upon the past and face the eternal ages of eternity.

**Only
One Life
'Twill Soon
Be Past;
Only
What's Done
For Christ
Will Last**

Spurgeon's Description Of God's Great Purpose and Redeeming Grace

Before salvation came into the world, election went through which salvation should come, and the hearts in which the treasure should be deposited. Election looked through the race of man, from Adam down to the last and marked with sacred stamp those for whom salvation was designed. He must go through Samaria, and election, and Salvation must there. Then came predestination. Predestination did not merely mark the house, but it mapped the road in which salvation should travel to that house; predestination ordained every step of the great army of salvation; it ordained the time when the sinner should be brought to Christ, the manner how he would be saved, the means that should be employed; it marked the exact hour and moment when God's Spirit should quicken the



C. H. SPURGEON

dead in sin, and when peace and pardon should be spoken through the Lord Jesus. In the everlasting decree of the Sovereign God, the footsteps of Mercy were every-one of them ordained. As nothing in this world revolves by chance—as even the foreknown station of a rush by the river is as fixed as the throne of a king—it was not meant that salvation

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Preparing for New Guinea

By JAMES CRACE
Pike-ton, Ohio

The following is a report on the progress I have made thus far in my preparation for departure to join Brother Fred T. Halliman in New Guinea.

1. Assurance After Trial

It has been about eighteen months now since the Lord called me to go to New Guinea. For the first few months of that time I was in deep spiritual anxiety. I thought God had called me, but I was not able to say assuredly that this was God's purpose for my life. However, after much praying, doubting, and fearing, the Lord gave me assurance that this

was of Him. I was given definite assurance that the call was from my God and Saviour.

Since that time there have been periods of doubt and near despair, but my Lord has time after time restored me to a place of confidence in Him. In fact, I find that I am stronger in the faith, and closer to my God, after each period of temptation or trial.

Satan is ever on the job seeking ways to make me doubt my Lord. The old human nature is always doubting that God is able, and will perform, that which is appointed for me. But God has promised to protect me and help me. I am not trusting my wisdom or my strength in this matter. I

am confident, that my God will give me the wisdom and strength for the work before me. I am impatient at times; fearful at times; worried at times. Though I am a child of God through faith in Christ Jesus, I am still very much human. Beloved, I need all of you who belong to Christ to pray for me.

2. My Preparation Thus Far

It is seemingly very little that I have done so far. I have been privileged to preach in several churches and to meet lots of God's people. Generally speaking, I think I have been given favor in the eyes of God's people. God has granted that I be able to tell His churches of my convictions and beliefs. The Lord has also blessed me in that He has granted that I exalt Him and His grace for all that I am or ever shall be.

I have already sold the house which I owned when the Lord called me to be a missionary in New Guinea. This in itself was a near miracle, considering the surplus housing and lack of industry in the area in which I live.

Though you may not be able to understand why, I hold this to be a great manifestation of God's power and grace.

There are already several hun-

(Continued on page 8, column 2)

BETTER THAN CONCRETE

More than 140 stars of Hollywood have been "footprinted" in the famed forecourt of Grauman's Chinese Theatre, in Hollywood. This is done by putting the foot into a small panel of fresh concrete.

Some of the stars have added the impress of a hand, or some fingers, near the impress of their foot. When the concrete sets, there remains the permanent impress in the hardened cement—or permanent?

We read in the Word of God that "ALL that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but that doeth the will of God abideth forever" (see I John 2:15-17).

We know of a better way. To obtain eternal recognition from God, and His kingdom, come to Christ, trust Him as Lord and Saviour, and you will know that your name is in the Lamb's Book of Life! (See John 1:12, 13; Phil. 4:13).—Christian Victory.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WATER BAPTISM"

"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28:19.

I know of but few things that are more impressive than the ordinance of baptism. From the day in which this ordinance was initiated, it has been attended by large crowds. Thus in the days of John the Baptist, we read:

"Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan."—Matt. 3:5.

As a child I attended a service at which this ordinance was administered. For weeks my older

brother and I played at "baptism," going through the ceremony and even repeating the baptismal formula over each other. We said that that was baptism, and in our childish way of thinking, it was. However, there were certain things lacking which God says are necessary for valid baptism. What are these necessary requirements?

I

THE PROPER SUBJECT.

Only a believer can be such. Only such as have repented of their sins, believed with saving faith on Christ, been born again

by the power of the Holy Spirit, and whose sin stains have been washed away in the Blood of the Lamb, can be fit subjects for baptism. There is absolutely no authority for the administering of this ordinance unto anyone who has not passed from death unto life; but if we are dead unto this world of sin and alive unto God, through faith in Jesus Christ, we are then ready to obey this command of baptism.

If you will notice the command of our Saviour, you will see that baptism is an act which comes after belief, or the making of dis-

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New 1963 Book Catalog

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CATALOG, Box 910, Ashland, Ky.

Examiner Editorials

GOOD MUSIC IS A BLESSING

A few months ago, our family did something we had been wanting to do for a long time, but had kept neglecting it. We bought us a phonograph and began looking for some good religious records. We did not know much about the religious recording field and consequently hardly knew where to begin and what to buy. But after having had a few months to investigate and to buy some recordings, we are delighted that we finally got around to getting the phonograph and supplying our home with some good music.

We now hear music you can't get on the radio every day and many of the old hymns of the faith are becoming more dear to us as a result of our listening to these songs as presented by outstanding voices. I've also made use of many of these hymns on our radio broadcasts.

It has been such an inspiration

to us to have "discovered" the beauty and blessing of these recordings that we decided to start selling records in connection with our book shop. So we have recently been mentioning in TBE that we have catalogs available, listing the records that we handle. We also have printed a sheet which lists our own "top favorites."

I would urge any Christian who loves good music to not put off getting acquainted with these recordings. Especially should Christian parents provide something in homes besides the carnal music that comes forth from radio and television. Children ought to be subjected to the great hymns of the Christian faith that make an appeal to the heart and soul, rather than being subjected to our modern-day rock-n-rollism.

We will be glad to furnish you with free literature upon request.—B.L.R.

Baptism

(Continued from page one)

ciples:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusate," which means "to make disciples." Thus Christ's order is that of making disciples, baptizing, and teaching disciples. To change Christ's order would bring chaos to the Christian system.

But how did the early church interpret this command of Jesus?

"But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12.

Please note that no infants nor those who were unable to believe are mentioned.

"... And the eunuch said, See here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:36, 37.

"Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?"—Acts 10:47.

Acts 10:43, 44 tells us that they had received the Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou

shalt be saved. . . . And he took them the same hour of the night, and washed their stripes: and was baptized."—Acts 16:30-34.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized."—Acts 18:8.

Thus in every instance the early church interpreted Christ's command by baptizing only those who had believed in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers in order to save them, as the Catholic, Episcopalian and Campbellite churches do. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptistry.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism. One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject, until the capacity to believe had become theirs. That infants have not the capacity of believing in Christ needs not be argued. That they know nothing as to the meaning of the rite can be seen from the following. In a staunch, formal ritualistic Presbyterian church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped

his hand into the font, the child voiced its disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some months ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for this rite. Over 800 years have elapsed and the world is still waiting. If over thirty-two generations can not find Biblical authority for this procedure then it is high time to call a halt and discard that which God condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbor's wife or automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established, for to do so would be to add to com-

COMMENTS ON "SALVATION"

I am enclosing \$1.00 for a bundle of Salvation for April. I am sorry I have waited so long to send for them for this month. Looking forward to receiving them. Have had some good comments about them from people. Only God knows the present results and eternity alone will tell the results of this great little paper called Salvation. God bless you and your Brother Gilpin is my prayer.

Bob Dash and Family.

Please enter two one-year gift subscriptions to your wonderful publication SALVATION. We need such expositions on the gospel message of salvation by grace through faith in Jesus Christ as Saviour. It seems that the basic precept these days is salvation by works, follow the Golden Rule, or everyone is going up! May God richly bless your work of spreading the one and only message of salvation—the Way, the Truth, and the Life, the same yesterday, today, and forever: JESUS CHRIST, King of Kings and Lord of Lords.—Royce Plyler, Texas.

pletion. To add infant baptism is equally as bad.

A PROPER MODE

There are certain churches and individuals that are saying today, "There are three modes of baptism: immersion, affusion and sprinkling; either is as good as the other; the candidate may take his choice." Paul, speaking words given him of God, says: "One Lord, one faith, and ONE BAPTISM."—Eph. 3:4.

Heathen peoples have all through the ages turned from the one body which Jesus established, from the one faith which He gave to the body, and instituted three baptisms, instead of the one which He gave. If sprinkling be the proper mode, then immersion and affusion are wrong; (Continued on page 6 column 3)

"I Should Like to Know"

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

Are unsaved people ever called children of God before conversion?

Yes. John 11:52. Even though unsaved, all the elect are children of God viewed from the side of God's elective purposes.

Have you seen the alleged oath of the Knights of Columbus about which the newspapers occasionally speak? do you know its source? Could you send me a copy of it may read it?

Yes, we have seen this alleged oath and will quote it in this column in order that the querist and others may read it. We do not know its source and do not know whether or not it is authentic. The modern-day Knights contend that it is spurious, but no one — to our knowledge — has proved its source. As for sending the querist a copy, we do not have copies to distribute, nor do we recommend distributing this alleged oath, unless the distributor knows he is distributing the truth.

We understand that the Knights recently failed to get a conviction against a preacher who has been preaching and distributing the alleged oath.

We now herewith quote the alleged oath in order that those who have not seen it may have a knowledge of what the much-talked-about oath says:

"I, NOW, in the presence of Almighty God, Blessed Virgin Mary and all the Saints, the sacred hosts of heaven, and you my Ghostly Father, the Superior General of the Society of Jesus founded by St. Ignatius Loyola in the pontification of St. Paul and continued to the present, do, by the rod of Jesus Christ declare and swear that His Holiness the Pope is Christ's Vice-Regent, and true and only head of the Catholic Church throughout the earth and that by virtue of the keys of binding and loosing given His Holiness by my Saviour Jesus Christ he has power to depose heretical Kings, Princes, Commonwealths and Governments that they may be destroyed.

"Therefore to the utmost of my power I will defend this doctrine and His Holiness' rights and customs against all usurpers of the heretical or Protestant authorities, especially the Lutheran Church of Germany, Holstein, Denmark and Norway, and the pretended authority of the Church of England and Scotland and the branches of the same now established in Ireland and on the Continent of America, and that they may be heretically opposed by the Church of Rome.

"I do now renounce and disown any allegiance to any heretical King, Prince or State named Protestant obedience to any of their laws, magistrates, or officers."

"I do further declare that the doctrines of the Church of England and Scotland, and the Calvinists, Huguenots and others of the name of Protestants or Masons are damnable and they themselves to be damned who will forsake the same.

"I further declare that I will help any of His Holiness' agents in any country where I shall be, and do the utmost to exterminate the Heretical Protestant or Masonic doctrines, and to destroy all powers, legal or otherwise.

"I do further promise that notwithstanding I am compensated with to assume any heretical religion for the propagation of the Mother Church's interests to keep all agents' counsels from time to time as they instruct me and not to divulge by word or writing, or circumstances whatever but to execute all that shall be proposed, or in trust to me by you, my Ghostly Father, or any of the sacred order.

"I do further declare that I will have no opinion of my own but will unhesitatingly obey each and every command that I may receive from my superiors in the Mother Church of the Pope.

"That I will in voting always vote for a Knight of Columbus in preference to a Protestant and that I will leave my party to do so.

"That if two Catholics are on the same ticket I will satisfy myself as to which is the better supporter of the Mother Church and vote accordingly.

"That I will not deal with or employ a Protestant in my power to deal with or employ a Catholic.

"That I will place Catholic girls in Protestant families and that a weekly report may be made of the heretics.

"That I will provide myself with arms and ammunition that I may be in readiness when the word is passed or I am commanded to defend the Church either as an individual or with the militia of the Pope.

"All of which I do swear by the Trinity and by the blessed sacrament which I am now to receive, to perform this oath in testimony hereof I take this sacrament of the Eucharist and witness the same with my name written with the point of this dagger dipped in my own blood and seal it in the face of this Holy Sacrament.

"That I will as the opportunity presents wage relentless war secretly or openly against all heretical Protestants, as I am directed to extirpate them from the face of the earth, and that I will spare neither sex, age, or condition and that I will burn, waste, boil, flay, and kill alive these infamous brutes, rip up the stomachs, wombs of the women and crush the heads of their infants against the wall in order to annihilate their execrable race."

(Continued on page three)

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BOB L. ROSS
JOHN R. GILPIN

Editors

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FIFTY YEARS IN THE CHURCH OF ROME"

How Alcohol Works to Destroy the Human Body

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

God controls the greatest as well as the smallest of the events in this world. Our business during the few days of our pilgrimage, then, is to know His will and do it. Our happiness here, as in heaven, rests on this foundation, that as the success and failures of our lives come entirely from the practical knowledge or ignorance of this simplest and subtlest truth. I dare say that there is not a single fact of my long and eventful life which has not been made possible by the special providence in our lives. Particularly was this apparent in the winning of lots by which I became the first chaplain of the Quebec Marine Hospital. After the other vicars had congratulated each other for having escaped the heavy burden of work and responsibilities connected with chaplaincy, they kindly gave me the assurance of their sympathy for what they called my bad luck. In thanking them for their kindly feeling, I confessed that the occurrence appeared to me in a very different light. I was sure that God had directed this for my good and His own glory, and I was right.

In the beginning of November, 1844, a slight indisposition having kept me a few days at home, Mr. Glackmayer, the superintendent of the hospital, came to tell me that there was an unusually large number of sick, left by the Fall of the day and night calling for help. He added, in a secret way, that there were several cases of small-pox of the worst type; that several had already died, and many were dying from the terrible cholera morbus, which was raging among the sailors.

This sad news came to me as an order from heaven to run to the rescue of my dear sick seamen. I left my room, despite my physician, and went to the hospital. The first man I met was Dr. Douglas, who was waiting for me in Mr. C. Glackmayer's room. He confirmed what I had known before of the number of sick, and of the prevailing diseases, and of the most dangerous kind. Dr. Douglas, who was one of the founders and governors of the hospital, had the well-merited reputation of being one of the best surgeons of Quebec.

Though a staunch Protestant by birth and profession, he honoured me with his confidence and friendship from the first day we met. I may say I have never known a nobler heart, a larger and a truer philanthropist. After thanking him for the use of the hospital, I requested Mr. Glackmayer to give me a glass of brandy, which I immediately swallowed.

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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

"What are you doing there?" said Dr. Douglas. "You see," I answered: "I have drunk a glass of excellent brandy." "But please tell me why you drank that brandy." "Because it is a good preservative against pestilential atmosphere I will breathe all day," I replied. "I will have to hear the confessions of all those people dying from small-pox or cholera, and breathe the putrid air which is around their pillows. Does not common sense warn me to take some precautions against the contagion?"

"Is it possible," rejoined he, "that a man for whom I have such a sincere esteem is so ignorant of the deadly workings of alcohol in the human frame? What you have just drunk is nothing but poison; and, far from protecting yourself against the danger, you are now much more exposed to it than before you drank that beverage." "You poor Protestants," I answered, in a jocosé way, "are a band of fanatics, with your extreme doctrines on temperance; you will never convert me to your views on that subject. Is it for the use of the dogs that God has created wine and brandy? No; it is for the use of men who drink them with moderation and intelligence."

"My dear Mr. Chiniquy, you are joking; but I am in earnest when I tell you that you have poisoned yourself with that glass of brandy," replied Dr. Douglas.

"If good wine and brandy were poisons," I answered, "you would be long ago the only physician in Quebec, for you are the only one of the medical body whom I know to be an abstainer. But, though I am much pleased with your conversation, excuse me if I leave you to visit my dear sick sailors, whose cries for spiritual help ring in my ears." "One word more," said Dr. Douglas, "and I am done. Tomorrow morning we will make the autopsy of a sailor who has just died suddenly here. Have you any objection to come and see with your eyes, in the body of that man, what your glass of brandy has done in your own body?"

"No, sir; I have no objection to see that," I replied. "I have been anxious for a long time to make a special study of anatomy. It will be my first lesson; I can not get it from a better master."

I then shook hands with him and went to my patients, with whom I passed the remainder of the day and the greater part of the night. Fifty of them wanted to make general confessions of all the sins of their whole lives; and I had to give the last sacraments to twenty-five who were dying from small-pox or cholera morbus. The next morning I was, at the appointed hour, by the corpse of the dead man, when Dr. Douglas kindly gave me a very powerful microscope, that I might more thoroughly follow the ravages of alcohol in every part of the human body. "I have not the least doubt," said he, "that this man has been instantly killed by a glass of rum, which he drank one hour before he fell dead. That rum has caused the rupture of the aorta" (the big vein which carries the blood to the heart).

While talking thus the knife was doing its work so quickly that the horrible spectacle of the broken artery was before our eyes almost as the last word fell from his lips.

"Look here," said the doctor, "all along the artery, and you will see thousands, perhaps millions, of reddish spots, which are as many holes perforated through it by alcohol. Just as the muskrats of the Mississippi river, almost every spring, dig little holes through the dams which keep that powerful river within its natural limits, and cause the waters to break through the little holes, and thus carry desolation and death along its shores, so alcohol

every day causes the sudden death of thousands of victims by perforating the veins and opening small issues through which the blood rushes out of its natural limits. It is not only this big vein which alcohol perforates; it does the same deadly work in the veins of the lungs and the whole body.

"Look at the lungs with attention, and count, if you can, the thousands and thousands of reddish, dark and yellow spots, and little ulcers with which they are covered. Every one of them is the work of alcohol, which has torn and cut the veins and caused the blood to go out of its canals, to carry corruption and death all over these marvelous organs. Alcohol is one of the most dangerous poisons—I dare say it is the most dangerous. It has killed more men than all the other poisons together. Alcohol cannot be changed or assimilated to any part or tissue of our body, it cannot go to any part of the human frame without bringing disorder and death to it. For it cannot in any possible way unite with any part of our body. The water we drink, and the wholesome food and bread we eat, by the laws and will of God are transformed into the different parts of the body, to which they are sent through the millions of small canals which take them from the stomach to every part of our frame. When the water has been drunk, or the bread we have eaten is, for instance, sent to the lungs, to the brain, the nerves, the muscles, the bones—wherever it goes, it receives, if I can so speak, letters of citizenship; it is allowed to remain there in peace and work for the public good. But it is not so with alcohol. The very moment it enters the stomach it more or less brings disorder, ruin and death, according to the quantity taken. The stomach refuses to take it, and makes a supreme effort to violently throw it out, either through

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Calvary Baptist Church

Sayings of Bunyan on Things Temporal and Eternal

By John Bunyan

Nothing more hinders a soul from coming to Christ, than a vain love of the world; and till a soul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

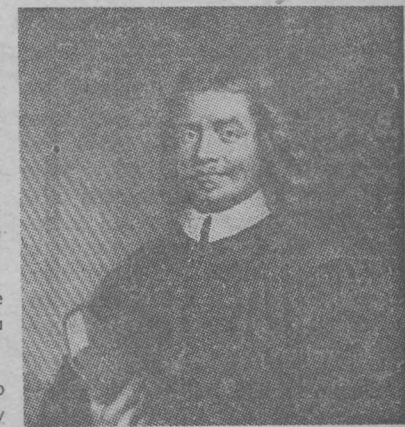
Love not the world; for it (the love of the world) is a moth in a Christian's life.

To despise the world is the way to enjoy Heaven; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labour for the meat that perisheth, and neglect the food of eternal life?

God or the world must be neglected at parting time, for then is the time of trial.

To seek yourself in this world is



John Bunyan
(1628-1688)

to be lost; and to be humble is to be exalted.

The epicure that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against Him.

the mouth, or by indignantly pushing it to the brain or into numberless tubes by which it discharges its contents to the surface through all the tissues.

"But will alcohol be welcome in any of these tubes or marvelous canals, or in any part or tissue of the body it will visit on its passage to the surface? No! Look here with your microscope, and you will see with your own eyes that everywhere alcohol has gone in the body there has been a hand-to-hand struggle and a bloody battle fought to get rid of it. Yes! every place where King Alcohol has put his foot has been turned into a battlefield, spread with ruin and death, in order to ignominiously turn it out. By a most extraordinary working of nature, or rather by the order of God, every vein and artery through which alcohol has to pass suddenly contracts, as if to prevent its passage or choke it as a deadly foe. Every vein and artery has evidently heard the voice of God: Wine is a mocker; it bites like a serpent and stings as an adder!"

"Every nerve and muscle which alcohol touched, trembled, and shook as if in the presence of an implacable and unconquerable enemy. Yes, at the presence of alcohol every nerve and muscle loses its strength, just as the bravest man, in the presence of a horrible monster or demon, suddenly loses his natural strength, and shakes from head to foot."

I cannot repeat all I heard that day from the lips of Dr. Douglas, and what I saw with my own eyes, of the horrible workings of alcohol through every part of that body. It would be too long. Suffice to say that I was struck with horror at my own folly, and at the folly of so many people who make use of intoxicating drinks.

What I learned that day was like the opening of a mysterious

door, which allowed me to see the untold marvels of a new and most magnificent world. But though I was terror-stricken with the ravages of strong drink in that dead man, I was not yet convinced of the necessity of being a total abstainer from wine and beer, and a little brandy now and then, as a social habit. I did not like to expose myself to ridicule by the sacrifice of habits which seemed then, more than now, to be among the sweetest and most common links of society. But I determined to lose no opportunity of continuing the study of the working of alcohol in the human body. At the same time I resolved to avail myself of every opportunity of making a complete study of anatomy under the kind and learned Dr. Douglas.

Likes Our "Salvation" Paper

I think this idea of SALVATION the Lord has led you into is the greatest thing you have done in many years. It will be a great thing in many ways. For one thing it will stop some criticism of the Examiner and get it before more people. It is so good in thinking it would be good to replace S. S. literature. It is the best gospel tract ever printed as far as I'm concerned. I'm thinking of them in lots of 25 for distribution in my work. Not only is it a good tract but large enough to be called a paper. So you've hit the nail right on the head. If you could send some samples to people who would show them to other witnesses for the Lord, preachers, etc., it might be a good idea. I could use some now, and would just buy them if I wasn't scraping the bottom. You'll be hearing from me all along. Earl Singleton, Va.

"I SHOULD LIKE TO KNOW"

(Continued from page two)

race; that when the same cannot be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel of the poinard, or the leaden bullet, regardless of honour, rank, dignity or authority of the persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Father of the Society of Jesus, in confirmation of which I hereby dedicate my life, soul and corporal powers, and this dagger which I now receive I will subscribe with my own blood my name written in testimony thereof.

"Should I prove false or weaken in my determination may my brethren and fellow-soldiers of the militia of the Pope cut off my hands, and my throat from ear to ear, and my belly be opened, and sulphur burned therein with all the punishments that can be inflicted upon me on earth and that my soul shall be tortured by demons in eternal hell forever."

As quoted in the Congressional Record, Washington, D. C., Feb. 15, 1913.

The Place Called Calvary

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

"And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:23).

The Christ of Calvary is the most illustrious person who ever lived on this earth. To those who believe in, love, and follow after Him, every place associated with Him is a place of sacred memories. This is especially true of the places which He frequented and those at which the most outstanding events of His life occurred.

There is Bethlehem — where the ancient of days became an infant of days, where the Divine One became human, where the Son of God became the Son of man, where the eternal God was born in denial of the laws of life.

Then there is Nazareth—where He grew up as any normal child would grow, except that He was without sin. It was in Nazareth that He lived in subjection to His mother and foster father, where He probably attended the village school and synagogue, where He learned the carpenter's trade and where He pondered day and night the great purpose which He had come to fulfill.

There is also Jerusalem — the city of the great King—the place where as a lad of twelve years He walked about awe-stricken, gazing intently upon the temple in which He astonished the learned doctors with His questions, understanding and answers. It was here that the people who looked for their Messiah rejected Him when He actually appeared on the scene.

One thinks also of Olivet—the place where gravitation stepped aside and let Him in to the glory which He had before the world was, while awe-stricken disciples stood and gazed in open-mouthed wonder at His departure from a hostile world to the realms of glory where angels received Him gladly.

But most important, there in Calvary — where He was crucified. It was at "the place which is called Calvary" that the sinless One was made sin; the blessed One was made a curse; our Sin-bearer was made all that God must judge in order that we through faith in Him might become all that God cannot judge. It was at Calvary that the drama of the ages was enacted — the outstanding event in which God and men, demons and angels played important parts. Calvary was the place of His glorious shame, because it was there that He was put to shame in order that we might be exalted to glory.

The place is called Calvary, which means "the skull." It is also called "Golgotha," which also reminds us of death. Golgotha's hill is shaped like a skull. It was an ugly, barren, unattractive place with every reminder of death. There is nothing about Golgotha to increase one's pride. Verily, the place called Calvary is a place of death, and we do well to allow ourselves to come under its spell as we meditate upon its mysterious meaning and far-reaching effects.



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Calvary Baptist Church
Ashland, Kentucky

I. Calvary — a weeping place for sin.

There was weeping in connection with Calvary. We are told that Jesus made His way toward the place, bearing His Cross, "There followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children" (Luke 23:27, 28). The probable reason for their weeping was their sympathy for the suffering Saviour, Who would soon suffer more. That Jesus did not desire tears of sympathy to be shed for Him is evident by His rebuking request: "...weep not for me." However, that weeping in connection with His death was appropriate is made clear by His exhortation to "...weep for yourselves, and for your children."

There is no other sorrow like the sorrow of the Cross. Other things may weigh heavily, cut deeply, and hurt terribly, but nothing else could crush the heart, open the tear-fountains, and cause such weeping as the sorrow which Christ experienced on Calvary. As the shadow of the Cross fell over Him and the crushing sorrow overwhelmed Him in Gethsemane, Jesus said: "My soul is exceeding sorrowful, even unto death." When He passed through the actual experience of the Cross, we find Him saying, in the prophetic words of Lam. 1:12, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Beyond any doubt, the sufferings of Christ on Calvary brought a heavier burden and greater weight of woe—as well as more real sorrow—than all the other combined experiences of mankind.

People weep over many other things, but what about the Cross? One can tell deathbed stories and paint graveyard scenes, thereby bringing tears to the eyes of the hearers, but those same people can listen to moving messages about Calvary and have their callous hearts untouched and their eyes remain dry. What has happened to us when we weep over humanity's woes and remain cold-hearted and unmoved by the agonies of the God-man? What sickly sentimentality is it which makes us shed crocodile tears over silly stories, and yet leaves us cool and self-possessed when we hear the story of Christ's sufferings?

No matter how many tears you shed, tears of sympathy cannot save anyone. It is greatly to be feared that some who hear the story of Calvary weep in sympathy over the human sufferings of the Saviour. Make no mistake about it, though, weeping over the human sufferings of the God-man is not a sufficient substitute for real repentance. It is not enough to become heartbroken over the sufferings of His humanity and outraged to the point of tears over the heartless cruelty and fiendish atrocities of the unbelieving Jews and cruel Roman soldiers. You must see that so far as you are concerned, not Roman spikes, but your sins, nailed Christ to the Cross. We must be able and willing to see and acknowledge that "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

II. Calvary—the place where peace is found.

One of the greatest needs of the awakened sinner is peace with God. However much such a person may seek for peace, there is no real peace apart from the Cross of Christ. The unregenerate sinner, awakened to a sense of his guilt, is conscious of the enmity against God in his own heart, and of the guilty distance from the Judge of the universe to the terrible turmoil within his own being.

At Calvary, one finds peace of mind and spirit. It is here that the turmoil of the mind, the uneasiness of the heart, and the surging of the spirit are quieted. It is at Calvary that one sees the blessed fact that the Christ of God settled the issue, paid the penalty, and quieted the outraged justice of a holy God. Concerning the provision of Christ on the Cross, we read in Eph. 2:13, 14, "But now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." How did such peace become possible? The answer is supplied in Col. 1:20, "Having made peace through the blood of his cross."

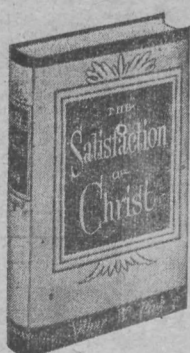
It is also the place where we can meet with God. Prior to a visit to Calvary, the sinner is painfully aware of his guilty distance from God. He dares not attempt to approach the holy presence for fear that the justice of God would consume him. How blessed it is to know, however, that Heaven and earth come closer together at Calvary than at any other point. In fact, Heaven seems to stoop down and meet earth at that holy place. It is here that "Mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). The truth is that at Calvary Heaven comes so close to earth that the penitent sinner can reach up with the hand of faith and clasp hands with God. "There is one God, and one mediator between God and men, the man Christ Jesus"; (1 Tim. 2:5) and the place where this connection is made complete is "that place called Calvary."

III. Calvary—the birthplace of love.

When we mention the birthplace of love, the question naturally arises as to whose love, or what sort of love had its birth there.

We are not referring to the birthplace of God's love to us. Long before the experience and provision of Calvary, God loved us. In fact, He tells us, "I have loved thee with an everlasting love" (Jer. 31:3). Long before the human race came into existence, He foreknew and loved the members of it. Yea, before the earth upon which Golgotha appeared was brought into existence, He

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Calvary Baptist Church
Ashland, Kentucky

Korean Missions

By C. W. BRONSON
Phillipsburg, Kansas

It has been some time since I have given any information as to our progress in preparing for the mission field of Korea. I had hoped to wait until I could offer more information, but as I do not wish to wait too long, I will offer what I have at this time.

First, I am happy to say that the Korean Mission Fund has grown. We now have a sufficient amount of money for our fare to Korea. How thankful we are for the many friends God has given us! Any number of times our hearts have been overjoyed at His goodness to us. We now have a number of churches supporting us regularly and the number continues to grow. Then, too, a number of individuals have sent in offerings. To each church and individual who has remembered us we extend our most hearty thanks.

Of course, our main hindrance is still lack of necessary funds. As for the necessary paper work, such as passports, visas, etc., it will not take too long, once we have sufficient money to go on. We are trusting our God to supply all of our needs and a sufficient salary on which to live once we are there.

Some questions may have occurred to our readers concerning our going to this field. We would be most happy to try to answer them. One thing I should point out, all offerings should be sent to us, or Bethel Baptist Church. We will get them, of course, if they are sent to The Baptist Examiner, but this makes an extra burden for the editors. All checks should be made payable to Bethel Baptist Church. They may be sent to my address: Box 341, Phillipsburg, Kansas.

We are most happy to receive offerings from churches or from individuals, either one. To churches, who are unable to send offerings, due to a close budget, may I make a suggestion? We have found that a small box with

loved us.

We can say, in connection with God's love for us, that Calvary is the proof of it. Although Calvary does not mark the beginning of God's love for us, it does serve as the most outstanding proof of that love. "God commendeth [displayeth] his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Calvary is the birthplace of our love to God. Had it not been for Calvary with its meaning, we would have never loved God. There would have been no inclination or possibility in that direction. However, since the manifestation of His unmerited love on Calvary, we can say: "We love him, because he first loved us" (1 John 4:19). The fact is that the manifestation of God's love at Calvary made possible a response from our hearts to Him.

The story is told that several years ago a man in London became greatly exercised about his soul. In his deep concern and intense desire to find peace with God, he went to one church after another and listened intently to the great preachers. None of them

the mission labeled thereupon helpful. Many will give in that way, because it gives the feeling of giving directly to the work.

I think this would be helpful to those desiring to do other mission work. We found it to work well in our church.

God has blessed us in our efforts to go to this field. It brings us much joy to wait on Him. He leads and opens up the way before us. As I have often said before, I do not consider myself worthy of this work. I know He has called me. Paul, I can say "I thank God always for you in Christ Jesus, because of the grace that you have in me in the most important things in the world, that of carrying out of His Commandments. We ask the prayers of God's people. I am still available to any churches who would like to have me come and present my work. It is my desire to visit churches, in the interest of mission work, as God shall direct. Again, we thank those who have helped us in this work, and hope to have more information at a later date. Continue to remember us in prayer.

seemed to be able to offer a solution to his problem. One night, he slipped into a chapel in which a young man was speaking earnestly about the Cross of Christ. After a while he heard the young man say, "I have never been to Calvary. I do not have any seminaries; I have never traveled much, but I have been to a place called Calvary, and there I received deliverance from my sins and peace for my soul. Will you go to the place called Calvary?"

The story goes that he really made a trip to Calvary that night, and found the thing which he had been seeking. Calvary is the birthplace of love to one another. Before we were saved, we were very much like all the other people in the world. With us, it was a matter of each one for himself. We paid little attention to the welfare of the other people. However, since we have had experience with Christ at Calvary, the picture is changed. "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). Now that we have been saved, we are in a state of love to one another. (Continued on page 5, column 2)

Korean Mission Fund

Report of Offerings — March 1963

Bethel Baptist Church, Phillipsburg, Kansas \$
Valles Mines Miss. Baptist Church, DeSoto, Mo.
Bible Baptist Church, Broken Arrow, Okla.
Grace Baptist Mission, Mobile, Alabama
Calvary Baptist Church, Ashland, Kentucky
Ralph E. McIlrath, Winslow, Indiana
Esther Smith, Owensboro, Ky.
Marvin Long, Shepherdsville, Ky.

Total for March

Previous offerings
Total offerings to date

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The Findings of Science Confirm the Genesis Record

Captain Bernard Ackworth
D.S.O., R. N.

These facts at any rate suggest we should think twice, in many times, before we im-

mentally reject the "Genesis account" of the Creation and of the Flood. Inconceivable as it may seem to the sceptic, it is to the scientist and the rhinoceros that we owe an important clue as to the world reached its present condition, and how its present state of affairs is the result of an earlier age caused and buried.

Even greater importance, we have here a proof of the complete accuracy of the almost universally accepted geological speculations of Sir Charles Lyell (c. 1830); thus of the biological theories of Charles Darwin, which deny, for their alleged validity, the endless time that Lyell so ingeniously invented. Darwin admitted, indeed emphasized, the complete dependence of his theory of organic evolution upon the validity of Lyell's geological past—infinite gradualness and unbroken continuity being essential requirements of

the evidence against these theories is provided by those frozen beasts which, in their thousands, were buried in the frozen wastes of Siberia (and Alaska). When excavated by the banks of the great Siberian rivers, the animals have been found in a state of preservation as perfect as a joint of fresh meat preserved by a housewife from the modern refrigerator.

Our facts are taken from "Man and the Mammoth," by E. W. Pfizenmeyer, a taxidermist and assistant to O. H. Herz and D. P. Stepanov, he was sent on an expedition equipped by the Academy of Science in St. Petersburg to exhume the body and skeleton, and as a result of the flesh as could be preserved, of the now world-famous Beresovka Mammoth, which had been reported by the explorer as being in a perfect state of preservation.

In the course of the excavation a part of the skeleton was actually dissected and removed, the only part missing being the skull which had been eaten when the animal became exposed before the arrival of the expedition. In 1908, another carcass, though less complete, produced a skeleton that was still frozen and proved to be identical to those of the elephants to be seen today at the Regents Park

where it was found that not only had several bones in the legs broken in its fall, but that the creature must have been suffocated by the tons of earth that had fallen on it. Its death must have been quick because half of its back teeth and its tongue were still in a state of good preservation. In the subsequent exhumation 32 lb. of digested food were removed from its stomach. The last operation was the removal for dispatch of a 24 stone piece of hide, reeling on the belly and rump. In this, to the immense satisfaction of the expedition, were the tail, anus and penis, all in state of perfect preservation. The skeleton and these items were then transported thousands of miles on sledges and trains to be housed in the St. Petersburg

Museum.

The first conclusion to be drawn from such frozen bodies is that climatic conditions must have changed suddenly and persisted ever since. Sir Charles Lyell, himself in "Principles of Geology" writes, "It is certain that from the moment when the carcass both of the rhinoceros and elephant were buried in Siberia, Lat. 64 degrees and 70 degrees N., the soil must have remained frozen, and the atmosphere as cold as it is today."

He adds: "One thing is clear, that the ice or congealed mud in which the bodies of such quadrupeds were enveloped has never once been melted from the day they perished, so as to allow the free percolation of water through the matrix; for had this been the case, the soft parts could not have remained undecomposed."

Desperate attempts in the interest of "uniformitarianism" or "continuity" have been made to account for the state in which these frozen beasts are found. Lyell favored one suggesting carcasses floated North in the rivers and were trapped in the ice. This could hardly be so, as the bodies would have become decomposed en route and have been found in ice rather than frozen earth and gravel. Moreover, the river ice would have melted in the short summer.

Another theory suggests that the animals migrated and were caught by the sudden onset of winter. This is absurd, as they would hardly leave ample food supplies in the South for the at best frugal fare of the North. Nor does this theory account for their becoming buried in the permanently frozen Tundra.

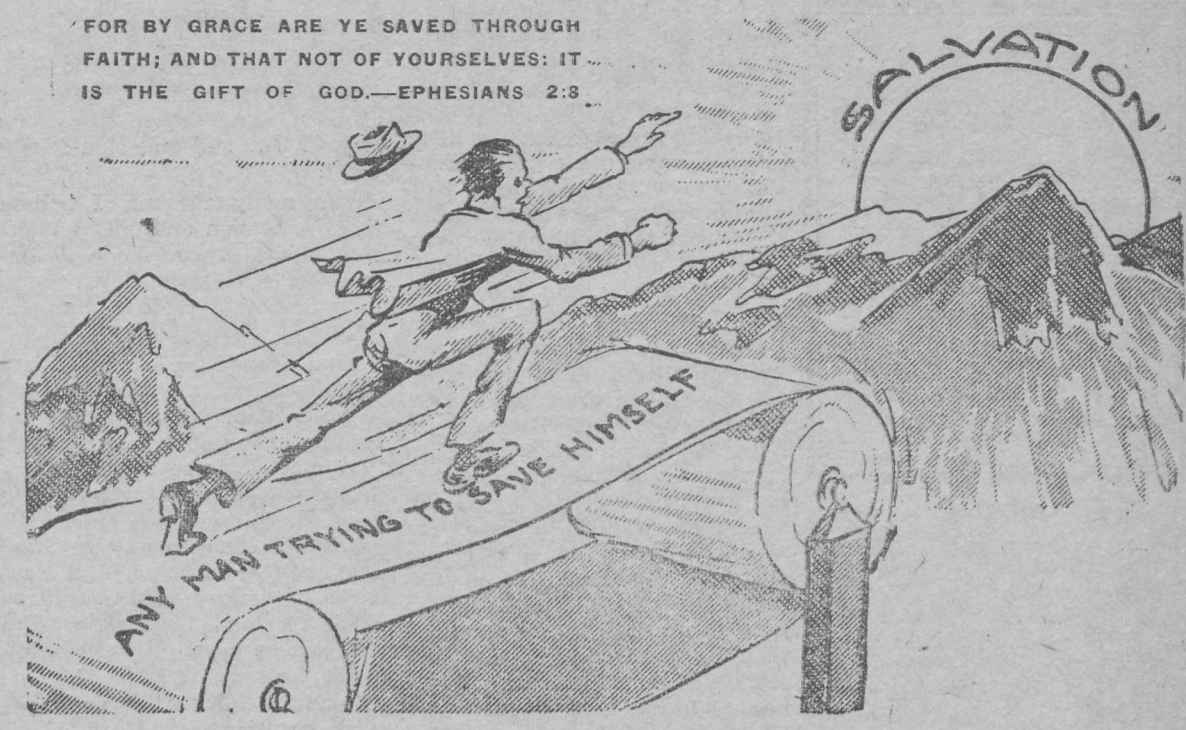
An alternative explanation is that the creatures became physically adapted to Arctic life. But H. Neuville, in writing in the Annual Report of the Smithsonian Institution, 1919, on the "Extinction of the Mammoth," makes it perfectly clear that these extinct creatures were no more adapted to an Arctic climate than are present-day elephants, and he illustrates the fact with drawings of their respective hides which show them to be of identical thickness.

We may conclude that these herds of Siberian elephants and rhinoceroses, and other animals such as musk oxen and wild horses, were living and thriving across the whole continent where their frozen and perfectly preserved bodies have since been found, when a world-wide cataclysm engulfed and extinguished them. Of such colossal magnitude, it caused a sudden change from the genial temperature in which they and their southern congeners were equally thriving, into the Arctic wastes in which they have ever since been preserved, leaving a physical proof of a global disaster such as has never since occurred.

The only means by which the climate of the world could suddenly be converted from one of a generally equable nature to its present character which involves great varieties of temperature with, in the far North and South, a permanent and verifiable "ice-age," is by a change in the earth's axis to the plane of its orbit round the sun. If the earth's axis were perpendicular to this plane the present seasonal changes would cease to occur.

It would seem that this tilting of the earth must have been caused by some convulsion in the earth which shifted its center of gravity, or, alternately, by some external astronomical influence of which we have no record.

Everyone unacquainted theoretically with the laws of dynamics is, nevertheless, well aware of the tendency of any moving body, and its contents, to continue in their original course if the direction of motion is suddenly changed. Thus parcels are thrown across a railway carriage negotiating a small curve. A sudden change in the angle of rotation of



the earth would similarly set up such strains and stresses that would cause enormous changes in the earth's crust. Any admission that the whole earth may have undergone a sudden cataclysm, involving upheaval, subsidence, and rending of the earth's whole crust, and thus the destruction and burying of the existing animal life by the Flood as recorded in Genesis 6 and 7, would immediately consign the Theory of Evolution, both organic and inorganic, to limbo.

Darwin sought in vain for some plausible explanation of the wholesale extermination of so many creatures in the American continent. "The greater number, if not all, of these extinct quadrupeds," he wrote, "lived at a period and were contemporaries of the existing sea shells" (among which their remains are often found). "Since they lived," he continues, "no very great change in the form of the land can have taken place. What, then, has exterminated so many species and whole genera? The mind is at first irresistibly hurried into the belief of some great catastrophe; but thus to destroy animals, both large and small, in Southern Patagonia, in Brazil, on the Cordillera of Peru, in North America, and up the Behring Straits (and throughout Europe and Asia, he might have added) we must shake the entire framework of the globe." But Darwin leaves the problem unsolved, discarding various theories and rejecting the clear account given in Genesis.

His distinguished successor, D'Aubigny, appealed, as did Sir Henry Howorth, F.R.S., and the school of geologists that preceded Sir Charles Lyell, and notably Baron Cuvier, to a cataclysm involving a huge flood of water.

Perhaps the clearest evidence of a world-wide flood is provided by caves and fissures, again in all parts of the world, where there

is the same indiscriminate mixing of the bones of animals which, in no circumstances other than those of compulsion, would be found buried together. A remarkable example of this is the bone-deposit in a fissure at Soutenay, the first outlier of the Cote d'Or, described by M. Gaudry in the Bulletin of the French Geographical Society. The remains include those of wolves (in great abundance, of bears, rhinoceroses, horses, elephants, reindeer, hyenas; mammoths and other animals. M. Gaudry asks why so many and such varied creatures ascended 300 meters on a mountain with precipitous sides and whence came the vast body of water necessary to wash them into the crevice and also to deposit the carbonate of lime with which they are surrounded.

Sir Henry Howorth pertinently points out that the Flood must have been sudden and on a grand scale for the animals to quit the plain to an area at such a height and which offered no food.

M. Beaudoin, while confirming the general opinion that only vast bodies of water could have swept these bones into fissures which, he says, have left their mark elsewhere on the plateaux of France, remarks that their volume, origin and nature are yet to be learned.

Lastly, B. de Rosemont, the author of "Etudes Geologiques sur le Var et le Rhone," postulates a great deluge which drove the animals from the plain, and forced them to seek refuge on the mountain at Soutenay. Those that did not escape were, he urges, drowned and borne along with, and buried in, the loamy alluvium which covered the plain. The animals subsequently overtaken on the mountain by the rising waters were enveloped in the red earth, which was the superficial covering of its rocky surface. He concludes that the Diluvial theory accounts complete for the facts.

Caves also provide examples of conglomerations of fossil bones, some of animals that still exist. To allege that these are the lairs of carnivores with the remains of their victims, is to offer no explanation, for these several predators would hardly occupy one cave, nor were all the bones for example a hippopotamus, those of victims. Nor again are we sure these lions and bears were cave-dwellers, unlike their successors.

Sir Henry Howorth, in "The Mammoth and the Flood," and in "Ice or Water," has shown that a flood of rushing water far better explains earth conformations than the various "ice ages," about which their exponents so greatly differ in their efforts to bolster the doctrines of "uniformity" in order to avoid catastrophe.

In addition to the Biblical account of the disaster there are world-wide traditions of a Flood. Those range from the Chaldean tablets to Greek myths and Fiji traditions. Sir Henry Howorth, F.R.S., in the concluding chapter of his "Mammoth and the Flood," points out that different tribes with various "gods" should have variations of the same legend is natural, and to be expected. Through this short examination

of the deductions to be drawn from the frozen Mammoths of the Siberian Tundra, we can hope for a re-acceptance of two events—the Creation and the Flood—as historical facts. The means by which the Earth and its contents came to be as they are to-day was not by an infinitely slow continuous "natural process, generally and vaguely known as Evolution, but by a sudden devastating Cataclysm, as is Divinely revealed, and recorded, in the Bible. (Condensed, from a pamphlet, which may be had for 10c from the Evolution Protest Movement, c/o Prof. L. V. Cleveland, Canterbury, Conn.)



(Continued from page four)
had a common experience at the same place, furnished by the same Saviour, there is in our hearts a genuine affection for all who know Calvary's ties.

It is the birthplace of love for a poor, lost world. Before one is saved, he has very little interest in the lost world from a spiritual standpoint. However, when that same person makes a trip to Calvary in spirit and becomes acquainted with the Saviour Who died there, his heart becomes filled with the same attitude toward the lost world which sent Christ to Calvary. When we take our place beside Him and get His focus upon a world of sinning, milling, stampeding humanity rushing to a Christless eternity and a Devil's Hell, we, too, become heavily burdened, deeply concerned and greatly exercised about their souls.

We grovel still in trifles,
And our spirits fret and toss;
While above us burns the vision
Of the Christ upon the cross.

We stand beside the Saviour,
Look upon His wounded side,
While He cries to each believer,
"Go tell my brothers I have died!"

Beyond any doubt, the greatest call to service which can come (Continued on page 6, column 1)

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Calvary

(Continued from page five)

to any Christian is the impression which is made upon him by Calvary. As we stand at that sacred place a love for lost, unlovely humanity is begotten in our hearts and we become ready to go out and bear its message to lost men everywhere.

IV. Calvary—the resting-place for faith.

It is not enough for one to have faith, no matter how sincere, genuine, and strong it may be. The mere possession of faith does not guarantee one's salvation from sin and acceptance with God.

It is not faith, but the object of faith, which saves. Strictly speaking there is no such thing as "saving faith." One must make sure that in addition to his possession of earnest faith there also be the proper object of that faith. The only saving object of faith is the Christ Who died on Calvary. "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). This passage makes crystal clear the fact that the faith which results in one's salvation must look to the saving object. We are also told: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

As must be perfectly obvious by now, sincere faith in some object other than the crucified Christ is not sufficient for salvation. It matters not how much faith someone may have in a certain priest, rabbi, or minister, in some church organization, in the creed of some church, or in any organized system of religion—salvation is in a Person, and that Person is the Lord Jesus Christ.

Those who boast of "strong faith" may well be warned that strong faith in the wrong thing will doom as surely as no faith at all. Make sure, dear reader, that your faith rests upon the Christ of Calvary for salvation from your sins.

V. Calvary—the hiding-place from judgment.

Our thrice-holy God threatens

to pour out His judgment upon sinners and their sins. Our knowledge of God's Word and our observation of other people combine to confirm the fact that such threats have been made good and are still being made good. In addition to what has already happened and is now occurring is the threat that still more severe judgment will come in the future upon Christ-rejecting sinners who are without shelter.

That one must have a God-provided shelter from divine judgment is made clear by a brief reference to the Passover in Egypt. God had warned the children of Israel that the death angel would pass through the land at midnight and smite with death all the first-born who were not protected. God had told the Israelites to take the blood of the proper sacrifice and apply it to their houses. This was a sign that some sacrificial animal had already died in the place of the first-born in that family. God gave to them the welcome word, "And when I see the blood, I will pass over you" (Ex. 12:13).

Sinners who are still out from under the blood are warned to "flee from the wrath to come . . ." (Matt. 3:7) because God's holy nature hates sin, and because His anger burns against it; and His wrath will fall upon it. It is very important that those who are victims of sin get away from the wrath which is going to fall. Of course, the question naturally arises as to where one can flee, or shelter. The answer is that there is no safety for any soul out from under the Cross of Christ. This is illustrated by the following:

During World War I, the battle of Mons was raging. All the implements of warfare known at that time were being used in a death struggle. Some of the most dangerous means of warfare were the hostile planes droning overhead and dropping their death-dealing missiles. As was always the case, the Red Cross followed in the wake of battle and set up their tents in which they ministered to the wounded and dying. It was a requirement of international military law that such tents display the red cross and that no bombs be dropped upon them. At this particular time, the authorities found themselves without a red cross to display. After wondering what to do, someone fell upon the idea of dipping strips of cloth into the blood of wounded men and pinning them to a white background, thus making a red cross which protected them from the bombs of the enemy.

It is even so with poor, wounded, dying souls, exposed to the wrath and judgment of God. It is blessed to know, however, that God's judgment has already fallen at Calvary and will never fall there again. When the penitent sinner claims by faith the blood of Christ, and displays it, God's wrath cannot fall upon him.

It is true that "the place called Calvary" is the place where grace is seen in action. At that holy place, God's justice gives way to mercy; His wrath turns to love; His anger becomes pity; and His grace bestows His best upon those who deserve His worst.

Oh, the love that drew salvation's plan!
Oh, the grace that brought it down to man!
Oh, the mighty gulf that God did span
At Calvary!

Mercy there was great and grace was free;
Pardon there was multiplied to me;
There my burdened soul found liberty,
At Calvary.

Have you been to "that place called Calvary?" If not, will you come today acknowledging your sin, repenting of your guilt, and looking by faith to the Saviour Who died on Calvary to save you from your sins?

Baptism

(Continued from page three)
but if immersion is right then affusion and sprinkling are wrong. One and only one can be right.

For many reasons, I believe that immersion and only immersion is the proper mode. If immersion is the only proper mode, then, any other mode is improper.

A. The example of Jesus.

That Jesus was immersed is a question that is settled beyond dispute. Commentators of the leading denominations, although they may disagree regarding the proper mode today, thoroughly agree that Jesus was immersed.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him."—Mark 1:9, 10.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized. But John forbade him, saying I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water."—Matt. 3:13-16.

Was such ever seen at a sprinkling or pouring, either on the part of infants or adults? Surely Jesus' going up out of the water means nothing, if immersion did not take place within the water.

B. The practice of the early church.

"And the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God, And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip."—Acts 8:36-39.

In this passage we are told that both Philip and the eunuch went DOWN INTO the water; there Philip baptized the eunuch; then they CAME UP OUT OF the water. One would have to be considerably prejudiced to see anything but immersion there. I once heard of a man who walked some sixty odd miles behind a wagon to see if the back wheels ever caught up with the front ones. We say that was a fool's errand. It looks to me like a bigger fool's errand if Philip took the eunuch into the water for any purpose other than to immerse him. No greater folly could be found than for the baptized and the baptizer to go down into the water in order to sprinkle the candidate.

C. The method of John the Baptist.

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GOING, GOING ... GONE



"And John also was baptizing in Aenon near to Salim, because there was much water there."—John 3:23.

Why was much water necessary for John's baptism if only a few drops were used for each candidate? That which is said regarding John's baptism is a guarantee for the integrity of immersion.

D. The picture which baptism presents.

Baptism is to picture a burial and resurrection.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

Neither pouring nor sprinkling will present this picture. Immersion and immersion only reveals such. Another mode of baptism will blur and destroy the picture. Suppose you remove your wife's picture from your desk, and place there the picture of another woman. Will your wife be pleased? Will she be satisfied with the substitute? Is Christ satisfied when we substitute or even destroy altogether the picture which is to keep His passion and triumph in remembrance until He comes?

E. Greek lexicons. More than forty of these give the primary meaning of the word "baptize" to mean immerse, plunge, or dip. Thayer, possibly the most widely used New Testament lexicon says, "Baptism—to plunge repeatedly, to immerse, submerge. An immersion in water;" while Liddell and Scott give, "Baptism—to dip in or under water."

F. Commentators of all denominations have translated "baptize" as immerse. George Whitefield (Methodist) says, "It is certain that in the words of our text (Rom. 6:4), there is an allusion to the manner of baptism by immersion."

Cardinal Gibbons (Catholic) says, "For seven centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptism by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

Luther (Lutheran) says, "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

Wall (Episcopalian) says, "Immersion was in all probability the way in which our blessed Saviour, and for certain, the way by which the ancient Christians, received their baptism."

Lightfoot (Presbyterian) says, "That the baptism of John was by plunging the body, see appear from those things of him, namely, that he was in Jordan, and that he was in Aenon, because there was water there."

Dean Stanley (Episcopal of England) says, "For the thirteen centuries the almost universal practice of baptism was that of which we read in the Testament, and which is the meaning of the word baptizo—that those who were baptized were plunged, submerged, immersed in water. The picture set aside the larger part of apostolic language regarding baptism, and has altered the meaning of the word."

John Calvin (Presbyterian) says, "The word baptizo is to immerse, and it is certain the rite of immersion was used by the ancient church."

G. The practice of Greek Christians today.

The Greek language has gone changes, but "baptizo" still translated "immerse." The Holy Scriptures in the Greek language today are compellingly clear in their baptismal language regarding baptism, and has altered the meaning of the word."

From the foregoing it is easily seen that immersion is the proper mode for baptism. Christ gave immersion the proper mode, then who has the power to change it?

III A PROPER PURPOSE

In order to give the proper purpose of baptism, it may be told what the proper purpose is not, before we mention what it is. That purpose is not salvation, as is so wrongly sometimes. If I did not know that those who are baptized were already saved, I would not lead them into the waters of the baptism.

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Sin's Stain

Though thou wash thee with
sage and take thee much sope,
thine iniquity is marked be-
fore Me, said the Lord God."—
Jeremiah (2.22).

Wash, of nitre taking,
and of soap, a full supply,
the stain of sin
removeth,—
it can cleanse its crimson dye.

thy sin is marked before Me,"
God sees no unstained spot;
or nitre, though abundant,
its pollution cleanses not.

it, then, remain still festering?
the foe his object win?
the precious blood of Jesus
cleanses from all guilt and sin.

ing low before the Saviour,—
God's free gift to ruined man;
ugh the nitre cannot cleanse
thee,
Jesus' blood—soul-cleansing—can.

thou art, e'en now, this
moment—
Mercy's gates are open wide,—
the salvation, freely given,
thou may'st live,—for Christ has
died.

se one who is not already
ed would not save that one
f John would he be Scripturally
ized; but rather it would be
make a mockery of a sacred
ance. Such a one would go
to the water a dry sinner and
out a wet one. It can not
too strongly argued that our
pose is not for salvation.

It pictures the death, burial

Buried with him in baptism,
also ye are risen with
through the faith of the op-
ord of God, who hath raised
from the dead." — Col 2:12.

It symbolizes the death of
old life to sin; the burial
in; and the resurrection to
newness of life.

Therefore we are burial with
by baptism into death; that
as Christ was raised up from
dead by the glory of the
even so we also should
in newness of life." — Ro-
mans 6:4.

Our baptism is a declaration
of our faith in Jesus, as that One
sent of the Father, and
ointed with the Spirit. Hence
Formula:

Baptizing them into the name
of the Father and the Son and of
the Holy Spirit." — Matt. 28:19.

Our baptism then declares our
faith in the Triune God.

Baptism symbolizes our put-
ting on of Christ.

For ye are all the children of
God by faith in Jesus Christ. For
many of you as have been bap-
tized into Christ have put on
Christ." — Gal. 3:26, 27.

In the Old Testament, the high
priest bathed his whole body be-
fore entering the Holy of Holies,
Leviticus 16:4). Under the New
Covenant, every Christian is his
own priest and for that one
enters into full communion with
God, he must go through the
baptism as of the Old Testa-
ment.

Not of the putting away of the
flesh, but the answer
of a good conscience toward
God." — I Peter 3:21.

Thus baptism symbolizes the
working of grace in the
heart.

IV

PROPER ADMINISTRATOR.

Some have the idea that just
anyone calling himself a minister,
in any organization calling it
a church, has the authority
to administer this ordinance and
is much surprised they often

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The Heavenly Father often has to knock all our props out before we will settle down upon Him.

ask, "Does it make any difference
as to the administrator?" Christ
must have thought it made a
great difference or else He would
never have traveled sixty miles
over dusty roads from Nazareth
to Jordan to be baptized of John.

Any order is worthless that
has no one to carry it out. Any
law is null and void which makes
no provision for its execution. So
with baptism. Unless someone
has the authority to administer
this ordinance it is void and is
not binding upon us.

Now Christ in giving the com-
mand to baptize, designated the
one to perform this ordinance.
That authority rests upon the
church alone. When Jesus spoke
the words of our text, it is cer-
tain that the eleven disciples
were present and possibly the
entire membership of the church.
So it is upon the church and not
upon any individual that the
authority of baptism rests.

I would perform no baptism
without being authorized of the
church to do so. At least once in
my ministry, I have been asked
to baptize without the church or
anybody else knowing aught of
it. I refused for two reasons: first,
the man expected his baptism to
save him, and second, I had no
authority to administer the ordi-
nance.

Some months ago, a woman
talked with me about joining our
church. She had been a member
of the Campbellite Church and
had had immersion for baptism.
I told her that it would be neces-
sary to rebaptize her, as Baptist
baptism was the only way into
a Baptist Church. I explained to
her that the Campbellite Church
baptizes in order to save, where-
as the Baptist churches baptize
because folk have been saved.
She replied, "But I was saved
before I was baptized." I said
"But to whom did Christ give the
ordinance of baptism? To you or
to the church?" That ended the
conversation for she knew that
Christ gave the ordinance to His
church. A few days ago in talk-
ing with this one, she told me
that she was now ready to be-
come a member of our church,
coming to us by way of Bapt-
ist baptism, for now she saw
that only the church was the
proper administrator.

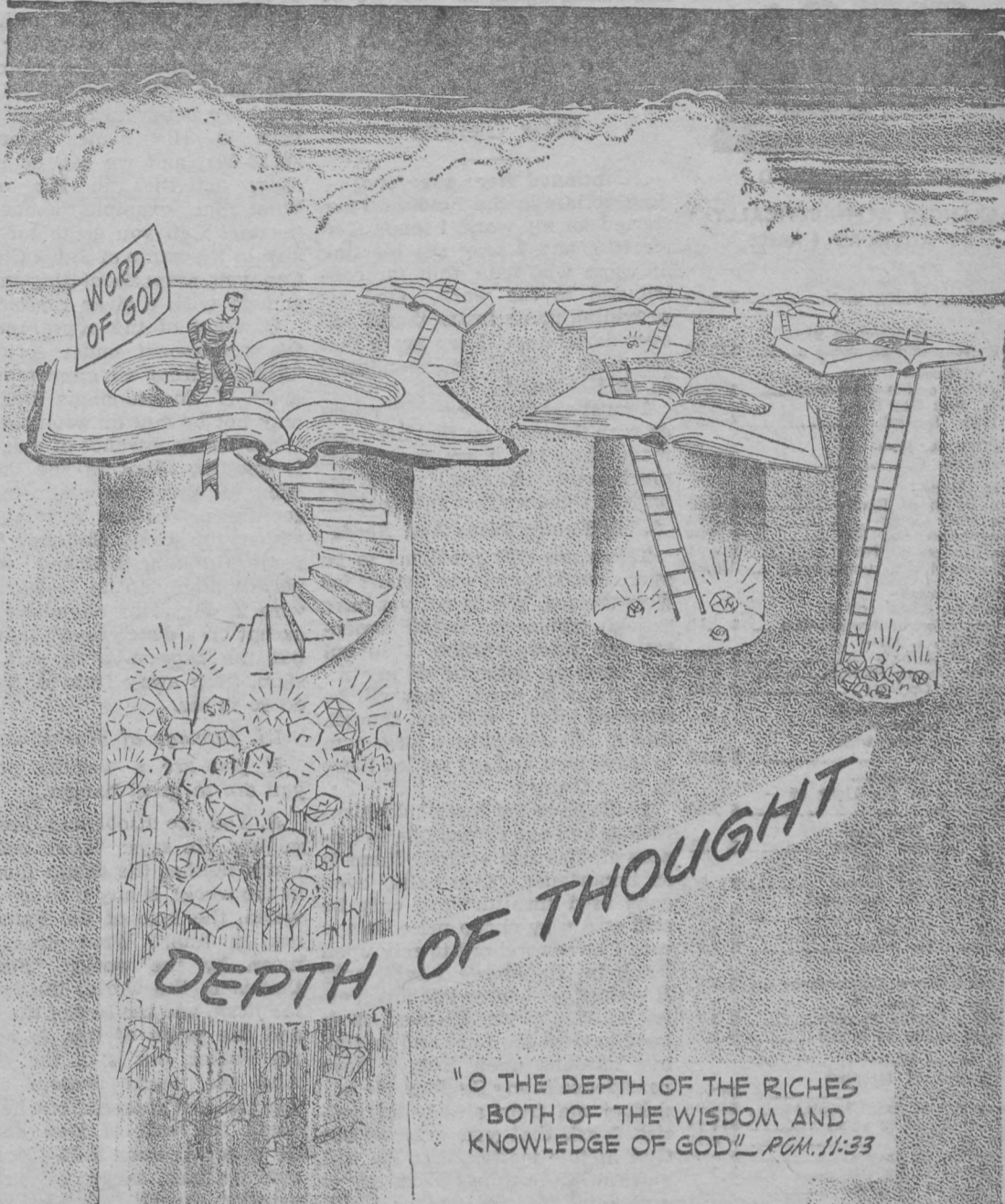
B. H. Carroll used to tell of a
Welshman, who desiring to be
naturalized, went to an Irish
friend, for information. The Irish-
man, wishing to assist his friend
procured a form of the oath of
naturalization, administered it
solemnly to his Welsh friend, and
gave him a certificate of the fact
as evidence thereof. At the next
election the Welshman's vote was
challenged. He submitted his cer-
tificate which was rejected. He
remonstrated, "But I am a citizen
at heart; I intend to comply with
the law; and here is the evidence
from the good man who adminis-
tered the oath." The election
Judge replied, "I do not doubt
your sincerity, but the law which
prescribed the oath that you took
also prescribes who shall admin-
ister it."

So with baptism. The Christ
who gave the ordinance of bap-
tism also prescribed the adminis-
trator as the New Testament
church.

But someone asks, "Why all
this ado about the administra-
tor?" My answer is, "In order to
show why we do not receive alien
immersion as valid baptism." All
will admit the Y.M.C.A., the
B. T. U., the Christian Endeavor,
the Epworth League and similar
organizations have not the right
to baptize since they are not
churches. When Wesley, Luther,
Campbell, and others started
their churches, they were no
more churches than the above
named organizations are churches
now. Campbell had been shunned
by a Baptist association due to
heresy. Luther was excommuni-
cated from the Catholic Church.
Wesley didn't even call his or-
ganization a church, but rather
the Methodist Society.

Christ had given the command
to baptize to the church; Luther,
Wesley, Campbell, and others
were only men, with no more au-
thority to baptize than any man
today. If they had no authority
then, when and where did they
get this authority? If they were

SHAFT OF PRICELESS WISDOM



"O THE DEPTH OF THE RICHES
BOTH OF THE WISDOM AND
KNOWLEDGE OF GOD" — ROM. 11:33

wrong then in assuming this
power of baptism, when did their
organizations become right? How
long must a wrong remain wrong
before it becomes a right? FOR
EVER AND FOREVER!

"But," says the objector, "Are
you sure the Baptist Churches
have the power to administer this
ordinance?" If I did not believe
that the Baptist churches went
back to the days of Jesus and that
such churches had been in exist-
ence since Jesus said, "Upon this
rock I will build my church and
the gates of hades shall not pre-
vail against it" (Mt. 16:18), I
would at once leave the Baptist
Church and search for the New
Testament church, for I know
that it is somewhere in the world
since Jesus pledged to it, perpet-
uity.

Again, says the objector,
"Wouldn't I be making a mock
of baptism to go down into its
waters a second time?" Not at
all, beloved, for you haven't been
baptized for the first time yet.
Acts 19:1-5 tells of twelve who
were baptized the second time
since their first baptism had been
by a faulty administrator. Some-
one, over in Palestine had been
baptized by John the Baptist and
had gone to Ephesus, some 1000
miles from the scene of John's
baptism and without any com-
mand or authority at all adminis-
tered baptism to these twelve.
When Paul came by and explain-
ed to them the error of their
baptism, without a murmur or
complaint, they were immersed
for a second time. Why the WPA
or Red Cross has as much right to
baptize as has any Protestant or
Catholic Church.

The perpetuity of any organiza-
tion is at stake when the admin-
istration of its laws is left to
aliens. So with baptism. In the
north particularly, Baptist
churches have allowed aliens to

administer the ordinance of bap-
tism, and thus the perpetuity of
the Baptist churches of the north,
while hoped for by all, is serious-
ly doubted by many. Instead of
being bulwarks of strength, they
are today strongholds of weak-
ness, receiving any or no baptism,
and are gradually coming to fos-
ter an inclusive church policy.
The only guarantee for Baptist
perpetuity of the future, as we
have known for the past twenty
centuries, is for Baptists to ad-
minister their ordinances apart
from alien assistance or interfer-
ence.

So we see from the Scriptures
that there must be a proper sub-
ject, a believer; a proper mode,
immersion; a proper purpose,
the symbolizing of the death of the
old life to sin, and the putting
on of the new life in Christ; a
proper administrator, a New
Testament Church. And if these
who are waiting, are willing to
accept this as Scriptural baptism
and this church is willing to ad-
minister it, then the question ask-
ed at the house of Cornelius, log-
ically follows, "Can any man
forbid water, that these should
not be baptized?"

Logically my message should
come to an end here. But that
you may appreciate and under-
stand my great affection for this
ordinance, I beg your clemency
for a further word. In the ceme-
teries all over the world there
are hundreds and thousands sleep-
ing. There are graves of fathers
and graves of mothers; graves
of brothers and graves of sisters;
graves of gray-haired saints and
graves of babies. There are graves
of your dead and mine. With
what pain to our hearts they left
us. The clods that fell upon the
casket lid were as arrows to our
hearts. With what sorrow we look
upon those baby shoes and baby
clothes, and think of those baby
hands folded cold and pulseless
upon a lifeless breast! Again and
again we ask, "Is there no hope
that they shall live again?" Yes,
as long as water stands in the
baptistry, as long as water flows
in the Ohio, Miami, Mississippi,
Kentucky and the Cumberland;
as long as the waters of the five
oceans and the many seas remain,
there is hope that is expressed
in the voices of many wafers. The
cataracts leaping in the sunlight,

the roar of turbulent falls, the
silent flowing of smooth streams,
the white-caps of shoreless seas,
these are the echoes of number-
less baptisms, which cry with a
voice that is heard around the
world, "The dead shall be raised."
But, wherein does the water give
hope of a resurrection?" you ask.
Listen to Paul:

"Therefore we are buried with
him by baptism into death: that
like as Christ was raised up from
the dead by the glory of the
Father, even so we also should
walk in newness of life. For if we
have been planted together in the
likeness of his death, we shall be
also in the likeness of his resur-
rection." — Romans 6:4, 5.

Will you hear Peter?
"... when once the longsuffer-
ing of God waited in the days of
Noah, while the ark was a pre-
paring, wherein few, that is, eight
souls were saved by water. The
like figure whereunto even bap-
tism doth also now save us (not
the putting away of the filth of
the flesh, but the answer of a
good conscience toward God) by
the resurrection of Jesus Christ."
— Peter 3:20, 21.

Go at the early break of tomor-
(Continued on page 8, column 1)

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[Continued Next Week]

Baptism

(Continued from page 7)

row's dawn and stand by the graves of your dead and rejoice. Tell them, they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast last evening. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that

like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

New Guinea

(Continued from page one)

dred dollars in the fund we have started for my work. I thank God for this, and I pray His blessing on those who have thus far contributed to the work. God is providing much faster than I had ever dared hope. I say again that our God is great and wonderful in all His works.

I must say that I am well pleased with the progress that has been made thus far. I am sure I am much nearer to the time of departure than my first anticipation.

3. My Future Plans And Needs

There are still problems to be overcome before I can depart for New Guinea. We do not yet have enough money for initial expenses and transportation. I do not yet have an estimate of my initial financial needs. This will be supplied later. I will say, though, that it will take quite a large sum to leave here and get settled there in New Guinea.

I still have my household furnishings and my automobile to dispose of. The sale of these items is of importance. Generally, even good used furniture can only be sold at a very cheap price. In my case I have my Lord to rely upon for help. He knows I seek only His glory, so I have left this matter in His hands. Beloved, it is good to trust the Lord and cast all our burdens upon Him. I have confidence in my Saviour. He will deliver me from all my difficulties. I ask that you pray to our God in this matter, that He will perform those things necessary to my going to join Brother Halliman.

4. My Confidence And My Hope

Finally, I want to tell you that my confidence and my hope are in the Lord Jesus Christ. The strength of this world is not able to supply the strength I need. The wisdom of this world is not the wisdom I need. Brethren, I need God's strength and God's wisdom. I am confident that He will deliver me because I trust in Him. All my hopes are on our God. I will call upon Him and He will hear me and deliver me. I seek to honor and glorify Him; therefore He will uphold me. Beloved, I exhort you to pray that He provide the help I need to be on my way to the work which God has called me to do.

"O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God." — Ps. 68:35.

The Lord bless you.

Worldliness

(Continued from page 1)

(she) is smoking a cigarette"? If not, it is not to the glory of God, and it is a sin to do it.

B. What authority do you as a professing Christian have for indulging in the practice under question? "By what authority doest thou these things?" (Matt. 21:23). For it is written: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

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To do something "in the name of the Lord Jesus" means to do it by His authority, and with His sanction. Thus we can gather ourselves together in the church in His name (Matthew 18:20), we can bury believers in water baptism in His name (Matthew 28:19-20), and we can do many other activities in His name. What, for example, about the theater? Can you go to the theater in the name of Jesus Christ? Can you pray about this matter and go with a clear conscience?

C. What of the appearance of the amusement under scrutiny? "Abstain from all appearance of evil" (I Thessalonians 5:22). It may not be evil or wrong, but if it has the appearance of evil, that is enough. What of the dance? What of the close embrace, the feeling of bodies swaying together, the scanty clothing? What right thinking husband would permit any man to so hold his wife in his arms anywhere else except on a dance floor? If it has but the suggestion of evil, abstain, keep away from it. Not to do so is sin.

III. Damage of Worldliness

If you are a worldly person you are in great danger.

A. You are disobeying God Almighty. He says: "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him." What does God mean by the world? "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17). "Oh, but we are saved by grace!" worldly church members sometimes answer, without realizing that the grace of God teaches us to deny "ungodliness and worldly lusts" (Titus 2:12). A worldly person does not have the grace of God.

B. You are departing from God. The wicked are spoken of in the Book of Job as follows: "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ." Job, of course, was not applying this to the modern ballroom, but it is applicable today! "Therefore they say unto God, Depart from us" (Job 21:11-15). Why should they serve Him? Why should they pray to Him? A dancing church member is no true servant of the holy Christ. You will not discover many dancing church members out to a spiritual prayer meeting each week!

C. You are destroying the Church. The Church of God is no stronger than its weakest member. "It doesn't hurt me," church members argue about worldly pursuits. They fail to realize how selfish such an expression is. What about your brethren? "None of us liveth to himself" (Romans 14:7). If we take our nephews to Egypt, they will live in Sodom, as did Lot (Genesis 13:10). If we take our children down into Moab they will live and die there as did Mahlon and Chilion (Ruth chapter 1). When we depart out of the way we cause "many to stumble at the law" (Malachi 2:8).

Eating meats offered previously to idols did not hurt Paul the Apostle. An idol was nothing to him. But there were weaker brethren who could not understand how Paul could do this without agreeing with idol worship, therefore Paul nobly declared: "Wherefore if meat make my brother to offend (stumble), I will eat no flesh while the world standeth . . ." (I Corinthians 8:13). Now if you will look at Romans 14 you will see that we ought to go out of our way to cease from any action that may prove to be a stumbling block to a weaker brother (v. 13). If we refuse to give up these questionable practices we destroy our

brother (v. 15) and destroy the work of God (v. 20). Compare I Corinthians 8 with the passage in Romans: If the weak brother perishes (v. 11), it is because of our influence. Then we sin against the brethren (v. 12), and against Christ (v. 12). We have not the love of God in us (I John 2:10).

D. You are defeating yourself. So you are a member of such and such church, a Christian soldier! Then why are you all tangled up with the gold and silken threads of this world? "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Timothy 2:4). You cannot deal any death wounds to the hosts of hell if you are wrapped up in the barbed wire of worldliness.

You and I may argue that the worldly thing we like is such a little matter, there surely can be nothing wrong with it. But is it a weight or a wing? What is wrong with wearing an overcoat? It is most foolish to do so if you are bending over at the starting line, ready to spring at the noise of the gun into a hundred-yard dash. And Christians are in a royal race. Therefore "let us lay aside every weight, and the sin which doth so easily beset us (and upset us), and let us run with patience the race that is set before us" (Hebrews 12:1).

When someone asked Billy Bray how the world was getting on, he said: "I don't know, for I haven't been there for twelve years."

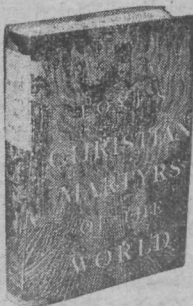
The worldly Christian defeats himself by physical death. "Every branch in me," says the Saviour, "that beareth not fruit he taketh away" (John 15:2).

The worldly, unsaved church member defeats himself by eternal death. The love of God is not in him (I John 2:15). If the love of God is not in him then the Holy Ghost is not given to him, for "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Romans 5:5). If the Holy Ghost is not in him he has no salvation. "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9). He has not been born of God, and is an unbeliever, for he does not overcome the world through lust" (II Peter 1:4).

A worldly person is a lost person before God.

George Whitefield once said, "Eternity, eternity; the very hearing of the word is enough to make one dead to the world and alive unto God." There is but one cure for worldliness, that is, the heaven-sent new birth. "Ye must be born again" (John 3:7). It comes by the blood-stained Cross of Jesus Christ, by which the world is crucified unto us, and we unto the world (Galatians 6:14). When that great miracle takes place in your heart, then you will really believe in Jesus Christ and overcome the world (I John 5:1-5). Then you will no longer go with the world, look like the world, talk like the world, and live like the world.

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MUSINGS

By Simon Muse



Like everybody else, I've got lots of problems. But one I've observed: I ain't never had a problem yet that I couldn't handle.

A litt'l poetry—

Whin it looks like an
Bewair fer th' devil.

We haz too miny troubles,
faith an' not enuf walsh
faith.

I overheard a Cammellite
young'n talk'n with sum
kids th' other day an' they
mellite young'n sed, "I know
ax an' two 38's an' whip
tist preacher in th' town
thar Cammellite young'n
th' true spirit of Cammellite."

Th' trubble with
churches today is too much
th' kitchen an' too little
pulpit an' pew.

Th' Ladies Aid Sossity
gun an ole clothes drive
Holler. Josh Barlow
komplain'n a'gin givin'
church, an' he sed to me
they's dun got all my monee
uf my pants pockets,
they's try'n to git my p...

Sum one ask'd me whin
to skool to study my
nevur wint to no poetry
I shore do like to spin
ever now an' thin. I is
this —

Sum fokes is born with
in ther mouth
An' that must be migh
But I wuz born way ba
hills.

With th' gift uf mak'n
Whin th' roll is call'd
der, I jest wonder if it's
na be a few names short
is on th' church rolls ro
(More Musings Next)

Spurgeon's Description

(Continued from page 1)
should be left to change
therefore God has made
place where it should
tent, the manner of its
to that tent, and the
should arrive there.
was rough; and though
had marked the house
destination had mapped
the way was so impeded
and iniquity that salva
not travel it until it
cleared. Then came red
it had but one weapon
the path of salvation.
the all-victorious cross
There stood the mount
sins. Redemption sm
There was the great gu
offended wrath, but Re
bridged it with the cro
an everlasting passage
deemed to march over
tion has tunnelled every
tain, it has dried every
down every forest; it has
every hill, it has filled
leys, so that the road
tion is now so plain and
God can be just and
of the ungodly.—C. H. S.