

To let go, is surrender. To let God, is belief.

The Baptist Examiner

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

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Look and Live

John, Chapter 3

Marvel not that I said unto thee, thou must be born again.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John chapter 3, Christ taught sinners must be "born again" in order to enter Heaven. He illustrated this new birth by his example back to an experience which took place in the Old Testament during the wilderness journey of the Israelites. The story is found in Numbers 21:4-9:

And they journeyed from mount Sinai, and they came to the wilderness of Zin, which is the wilderness of the Red Sea.

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

In this experience, two things are conspicuous: (1) the sin of Israel, (2) the grace of God.

Hor by the way of the Red Sea to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

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In this experience, two things are conspicuous: (1) the sin of Israel, (2) the grace of God.



LIFE FOR A LOOK

Sin and grace are also conspicuous in the experience of salvation that comes to sinners through Christ. We are guilty of sin, yet God's grace is sufficient for our salvation.

Sin

The sin of the Israelites was one of selfishness and rebellion. They focused everything upon themselves, disregarding the will of God. "Sin is the transgression of the law," God's command (1 John 3:4).

This is the root of all sin. God is disregarded and self seeks its own gratification.

Sin's Result

The sin of the Israelites brought upon them a terrible reward. They were bitten by poisonous snakes and many of them died.

Death has always been the "wages of sin" (Romans 6:23). Sinners today are dying from the (Continued on page 6, column 1)

ATHEISM

By C. W. Bronson
Phillipsburg, Kansas

Just recently, plans have been announced to build an atheist colony near Stockton, Kansas. This being quite near to my home, I feel that I should speak my mind on the subject. This proposed colony is to be founded by none other than Mrs. Madalyn J. Murray, the woman who recently made national headlines over her legal suit in the Supreme Court. The Supreme Court made the decision to ban required Bible readings and prayer recitation in schools.

The colony, which is to be known as "Other Americans," would include a university, an information center, a radio station, a printing press and a home for the aged. Mr. Carl Brown, a Stockton farmer, is furnishing 160 acres of land for this purpose. Brown said that he has been an atheist himself for about 20 years.

People of Stockton are quite shocked and upset about the whole idea. City officials and ministers have expressed their disapproval of the movement. Several organizations in the city are said to be doing all within their power to resist the establishment of the colony.

Atheism, the denial of the existence of God, is a most objec-



Eld. C. W. Bronson

tionable and offensive teaching. I am glad to know that we live in a country where people will resist this sort of thing. The Bible has no kind word to say for atheists: "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Ps. 14:1). It is interesting to note that this thought is repeated in Psalm 53 in almost identical words. This is no vain repetition, but merely intensifies the charge.

(Continued on page 6, column 2)

"Incense, Charlie?"

A BIOGRAPHICAL SERIES ON THE LIFE OF
CHARLES HADDON SPURGEON (1834-1892)

What is, did Charlie ever become inflamed with righteous indignation over the evils in his day, or did he become involved in any disputes, or was he ever impassioned about particular subjects? The answer to all these questions is

the work. Put them in; heap the fire; boil the cauldron; stir them up; never mind their cries. The hire of the laborers kept back may go up to heaven; it doesn't matter. The millions of gold is safe. The law of demand and supply is with us. Who shall interfere?"

Oppression of the Poor

In regards to the social ills prevalent, he was much opposed to the exploitation of the poor by the rich. Spurgeon said in one of his sermons, "But, my friends, I am inclined to think that our class are the most grievous. Remember the day the sins of the rich are the poor oppressed! How are the needy downtrodden! How many there is many a great man who looks at his fellows as a stepping stone to wealth. He would be a factory as he would be a cauldron. He is about to brew for his own wealth. He is only a poor man who can live on a hundred times as much as he is. There is a timekeeper; he has a large watch; it does not matter, a man who has for less; in with him! He is the tens, the hundreds, the thousands that must do

Drunkenness

He saw the evil of drunkenness to society at large and he himself was a total abstainer as attested by his life and influence thrown behind the Tabernacle Total Abstinence Society. He wrote the society one day commending their work and in closing said, "Go in for winning real drunkards, and bringing the poor enslaved creatures to the feet of (Continued on page 7, column 1)

By Wilton Wilkerson
Tampa, Florida

One of the "Short Sermons" Preached at the 1962 Ashland Bible Conference



I stand a good chance of getting into trouble with some people by talking about church authority. When you begin speaking about authority of any kind, there seems to be a little devil in us that gets all worked up. Our human nature doesn't want anyone TELLING us anything in an authoritative attitude. After that splendid lunch today over at Brother Gilpin's, on our way

back for this evening's Bible conference messages there was a discussion among our party concerning the husband-wife relationship. I heard one lady say, "I wouldn't want a bossy husband. I don't want a husband that would boss me."

Now why would a woman not want a husband that would boss her? It is because a woman doesn't want him to have authority over her. But God did not consult the wives, and He gave the husbands authority over them. And God did not consult the religious masses, but gave His church the authority to carry out ALL of His instructions.

Our brother who spoke a few minutes ago, referred to Matthew 16. He called attention to the fact that Christ established His church, and that His blessings rest upon His church, and that His church will continue until He shall come for it and receive it up into glory unto Himself.

Now after Jesus organized His church, He gave instructions to it and for the basis for what I shall say about Church Authority, I would like to call your attention to Jesus' instructions to His Church, as recorded in Matthew 28:16-20:

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven (Continued on page 2, col. 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"NEBUCHADNEZZAR AND HIS GARDEN IMAGE"

(Read Daniel 3).

There is quite a definite connection between chapter 2 and chapter 3 of this book of Daniel. For example, in the second chapter, Nebuchadnezzar had a dream whereby he saw an image that had a head of gold, chest and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and miry clay. To be sure, he couldn't remember what it was that he had dreamed. It was like the dreams of most of us. We dream during the night, and the next morning we have a faint recollection of having dreamed something, but we are unable to recall what we have dreamed.

Well, it was thus with Nebuchadnezzar. He couldn't remember his dream the next morning. All

of his wise men, when they came in to counsel with him, were unable to help him. They couldn't tell him what it was that he had dreamed. Finally, Daniel, after prayer with Shadrach, Meshach, and Abed-nego, his friends, came to the king and gave to him the dream that he had had, whereby Nebuchadnezzar recalled then the image that he had dreamed of, with its head of gold, chest and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and miry clay.

Daniel gave to him the interpretation whereby that he said, "Nebuchadnezzar, thou art the head of gold, and your kingdom, Babylon, is represented by the golden head." Then he gave him a further interpretation that later

there would be another kingdom, which we know was Media-Per-sia. As there were two arms in the image that Nebuchadnezzar saw in his dream, so Media-Per-sia, a combined kingdom, fulfills the second part of this prophecy. The belly and thighs of brass were later fulfilled by Alexander the Great of Greece, and of course the legs of iron refer to the Roman Empire, divided into the eastern and western divisions, just as the body is divided into two legs. The feet of iron and miry clay running out into the ten toes would tell us of the nations that would come later on, growing out of the Roman Empire. As I say, Daniel gave to King Nebuchadnezzar a resume (Continued on page 3, column 1)

BROTHER GILPIN TO BE IN TULSA, OKLAHOMA

Beginning August 1, Brother Gilpin will be at the Tabernacle Baptist Church, 1118 W. 17th Street, Tulsa, Oklahoma, for services.

A Bible Conference is being held at the church July 30 - August 1, and Brother Gilpin will speak on "The Bride of Christ." Then he will be speaking for the rest of the week each evening, and at both services on the following Sunday.

Brother Gilpin would be glad to meet the readers of TBE in and around the Tulsa area. And certainly, Brother William (Bill) Crider and the Tabernacle Baptist Church extend their hearty welcome for you to attend the whole conference.

"THE DEATH OF THE POPE AND WHAT HE HAS LEARNED"

by John R. Gilpin

This recent sermon is now being put into tract form and will be sent to those who request it. Please send your request to:

All contributions toward printing expenses will be gratefully appreciated.

Calvary Baptist Church
Ashland, Kentucky 41101

Pray For Our Missionary

Our church is happy to have the privilege of sending forth Brother James Crace as a missionary to New Guinea where he will join Brother Fred Halliman of the Macedonia Baptist Church (Chicago, Illinois). We will hereafter be calling upon our friends in the reading audience to join with us in praying for and supporting Brother Crace in this work.

We want to emphasize that this is a privilege — a blessing from the Lord — to be able to send forth a missionary. We therefore want to do all we can, the best we can, and as quickly as we can in doing our part in the support of Brother Crace. Please join in prayer with us for him and, as the Lord leads, send your gifts for the work to **New Guinea Mission Fund, Calvary Baptist Church, Box 910, Ashland, Ky. 41101.**



James Crace

Church Authority

(Continued from page one)

and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

In this text there are four verbs that characterize the commission Jesus gave to His church and they are the verbs, "go", "make", "baptize", and "teach." Continue studying through the New Testament and we nowhere find any modifications of these instructions. As Jesus' church, we have the authority to do these four things and we do well if we carry on and comply with these instructions.

The very fact that Jesus gave this authority to His assembly, and to no other, suggests a great truth to us. The Church—the assembly of the Lord Jesus Christ—has the authority to do these things, and no other. There are many today in the field of religion and not a few in the name of Jesus who have assumed authority that is not theirs. If I were to acquire the uniform of a law enforcement officer, I could make no arrests. Any arrest that I might make would be invalid. I have no authority to make an arrest. So today, we have institutions and organizations that are striving to carry on the work that Jesus gave to His assembly, but they have no authority.

I believe that one of the great truths of our faith that has gotten away from most people is this one regarding church authority. There are some today who, because things don't go to suit them, break off, and the first thing you know they have organized a little group to follow them, and they invariably want to

claim that it is Jesus' assembly. But it is not the Lord Jesus' assembly. If we had time we could go into the New Testament and show you how New Testament assemblies are organized and the things that characterize a New Testament assembly, and in knowing these things there can be no mistake as to who has the authority to continue to carry on the work of the Lord Jesus Christ. Those assemblies having come into being in a way and method different from the New Testament pattern are ill-begotten and organized.

In Tampa, Florida today, there are no less than four churches wearing the Baptist name that have been organized in the past eighteen months in a manner and method foreign to the New Testament way. One group bolted from the Church because they didn't approve of their pastor's preaching against their sins; namely, smoking, drinking, and nakedness. And contrary to the New Testament pattern and with absolutely no authority this group has declared themselves to be the Church of Jesus Christ and Baptist by name.

Another group believed and became a part of some lies against their pastor and in the showdown the church excluded them. They immediately scheduled services in a home and not long afterward declared themselves a Baptist Church. These unscriptural organizations have been received into the fellowship of Baptists, are praised and are as well thought of as the church from whence they rebelled.

The majority of Baptists no longer teach and preach Church Authority. It has already been said, but for emphasis sake let me state it again, Jesus organized ONE church; that is, one KIND of church, with one PATTERN for all churches and it is to these

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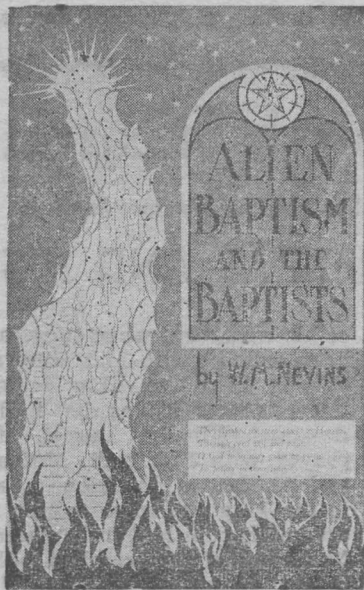
kind of churches that He gave the authority of our text. I believe that Jesus' church was a Missionary Baptist Church and that it is these scriptural churches that have the authority of which I speak in this our day. Because THIS is not taught and preached we not only have groups going contrary to the New Testament authority, but also many individuals, especially those who feel the Lord wants them to preach or enter into some field of full time service. They feel they just must go, with or without authority, and when their church does not rally behind them and give them the support they think they should have, they leave the church and search for a church that will cater to them, and if they will look for just a little while they will find one, usually of the loose brand that will welcome them in and support them.

When one of these comes upon our scene it is wise to check into his background. Why did his church not support him? If his former church would not support him, what makes him think we will? Usually, some major disqualifying point is involved in the reason why his former church would not support him; but rest assured, he will not tell you this. I have known some to leave the Baptist ranks and join with others that they might go and do what they want to do. A few months ago in my own church, a preacher stood at business conference and asked the church for authority to establish a preaching mission. He felt a definite conviction about a certain place and told the church that he was going to go there, with their authority or WITHOUT their authority. If we Baptists will preach and teach the truth of church authority, there won't be as many groups and individuals doing and possessing such attitudes among us as those whom I have mentioned.

The Lord Jesus gave to His church the authority to go out into the world and preach the Gospel, which is the power of God unto salvation to everyone that believeth. This authority is given to no other. Therefore we

ALIEN BAPTISM AND THE BAPTISTS

By W. M. Nevins



Historically and scripturally shows that Bible baptism has four necessary characteristics — (1) proper subject, (2) proper design, (3) proper mode, and (4) proper administrator. The latter point is the one of chief concern in this volume.

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"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be asked 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).

Do you believe we are living in the last days?

There is some debate as to what the Bible means by the expression, "the last days." No one is able to discern what period of time the "last days" include. However, it is safe to say that the "last days" are nearer to us today than at any age in the past, if these times are the future. But it would seem that the expression applies to the age from New Testament times, we being nearer the end than any preceding generation.

Where is the verse about every tub standing on its bottom?

It is not to be found in the Bible. This is one of those expressions which often passes off as a "quotation" from the Bible, when actually such are only the provenance of men. They are referred to by some as "chimney-corner Scriptures."

Why do you emphasize doctrine so much?

Because that is what the Bible emphasizes. It is the concordance and look under the term "doctrine" for yourself just how the Bible emphasizes it. But remember, every teaching of the Bible is doctrine, for that is the meaning of doctrine (1 Timothy 3:16).

Why not emphasize Christian living, and leave doctrine?

Even "Christian living" is a doctrine when it is set forth concerning it. Whatever you teach about Christian living is doctrine.

Doctrine is what we believe, and what we believe is to be practised in thought, word and deed. You cannot have separate doctrine and practice, for they go hand-in-hand. Both are equally important.

When a missionary goes out to a foreign field, what authority does he have in doing his work?

When a missionary is sent out to a Spirit-appointed field by a Spirit-led church, then that missionary has the authority of God for his work (Matt. 28:18-20). This is exemplified in the missionary work of Paul (in particular), this missionary has the authority to preach the Gospel, baptize those who believe, and organize churches. This is the work to which he has been appointed (Acts 13:1-4).

Would it be necessary for a missionary to write to his home church every time he is to baptize or organize a church?

No, for this is what he has already been appointed to do as a missionary. If a missionary were to write to his home church every time he could do is inform the church that a person has been baptized in Christ and desires baptism. So rather than writing to his home church every time there is such a person, the church should vote that the missionary baptize all who profess to be Christians. The same goes for organizing a church. A missionary should not send out a missionary, unless he can be empowered to uphold the faith and practice of the home church in the mission field in regard to baptism and organization of churches. Of course, what has been said in this column does not mean that a missionary is not to keep in touch with the home church; he should, and he should report of his work.

What do you think of "Bishop" Homer A. Tolson, "General Overseer of the Church of God"?

What do we think? — We think this man is a false prophet. He neither is a God-called prophet, nor does he preach the truth. Jesus warned against such men (Matthew 23:13-22), as did Paul (11 Cor. 11:13) and Peter (2 Peter 2:1). It is evident to all who are not "blind" that all this man is after is a following, popularity, and fortune.

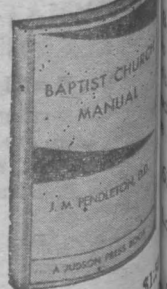
ought to be concerned about carrying the Gospel everywhere that it is possible for us to carry it. We, in the hands of the Lord, will carry the Gospel, and then the Lord, through the Holy Spirit, will be pleased to bless our preaching of the Gospel and thus save many who are lost.

The Lord Jesus gave to His Church the authority to baptize and to no other. After we go with the Gospel and disciples are made, then we should instruct and baptize them. Today there are many evangelists going from city to city, preaching in their tents, and at the close of the campaign will take their converts and baptize them. Except as it is authorized by a New Testament Church, they have no authority to preach, much less baptize, and it is a fact that the majority of them are on their own, having no authority from any church of any kind. They claim authority from the Bible for all that they do

and especially want you to believe that their baptism is valid as any. Brethren, we have not been baptizing in the authority of a Missionary Church, you haven't been baptized.

(Continued on page 3)

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The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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BIBLE CONFERENCE ORGANIST



is Brother Don Heche of the New Testament Baptist Church, Shaker Heights, Ohio, playing the organ at the 1962 Bible Conference. His playing certainly enhanced the musical program of the last Conference and we rejoice that once again this year he will be with us. For good preaching, good music, good fellowship, good food and an all-around good time in the Lord and with many people, come to our 1963 Conference, beginning Friday night, Sept. 30, ending Monday noon, September 2.

Church Authority

Continued from page 2)
There are many today who are carrying on various kinds of work apart from church. I believe the Lord has no attention to them at all. I don't believe from what I see in the Scriptures that one can have the authority of the Lord Jesus Christ and have the Lord smile upon

lastly, the Lord Jesus Christ has the authority of all things whatsoever He commanded." And this authority was given to no other. We hear many over the radio claiming to be "your radio teacher and pastor." If I believe that God would be interested in what they were on the air, I would tell Him in my very prayer; but God is not interested in these self-appointed teachers or Bible teaching sessions that do their work from and in spite of His authority. God pays them no attention; it is as if He did not hear them on the air. Are you interested in studying the Bible? Would you like to hear the Word of God? Then seek a good teacher. Join a Baptist Church, join into all of its ministry work and experience the joyous days since becoming a Child of God, as the Holy Ghost blesses you and you. You will be in the position that was given the authority and authority of our Lord Jesus Christ. These things that I am saying are things that have been taught by Bible believing Baptists through the years.

Nebuchadnezzar

Continued from page one)
I dream, and gave to him an interpretation as to the meaning of his dream. I, beloved, the interesting part about it is that Nebuchadnezzar was affected, but he was converted. He then worshipped Daniel, but he didn't worship Daniel's God. Immediately he praised the God of his God, as his God. In fact, that is as far as Nebuchadnezzar went. That is as far as he was in-

agine that rather shortly that influence wore off, for

22.

Nebuchadnezzar said, "I am going to perpetuate Babylon in spite of all the prophecy that Daniel gives to me." In other words, he sets himself up in opposition to Daniel. He set himself up in opposition to God. When he put up that image of gold and demanded that men worship it, representing Babylon of all days to come — when he set that golden image up, he was setting himself up in opposition to Almighty God and to the prophecy of God and the prediction of God through Daniel as to the future of the Babylonian empire.

I tell you, beloved, it never pays for man to set himself up in opposition to God. The Word of God tells us concerning a man by the name of Darius who set himself up definitely in opposition to God. Listen:

"All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." —Dan. 6:7.

King Darius accepted the recommendation on the part of his

when we begin the reading of the third chapter we find that Nebuchadnezzar set up a golden image. He dreamed of an image with a head of gold; now he sets up an image made of gold. Thus, I think there is a very definite connection between the second and third chapters of the book of Daniel.

Now let's get some lessons from this story of the dream of Nebuchadnezzar.

IT DOESN'T PAY TO SET ONE'S SELF UP IN OPPOSITION TO GOD.

When Nebuchadnezzar dreamed, Daniel gave to him an interpretation. He said, "Thou art the head of gold." In other words, this was a dream of history. It was a statement of prophecy — of history that was to be fulfilled. Now Nebuchadnezzar is determined to perpetuate that Babylonian kingdom. Daniel said, "You are the head of gold. There are other nations coming after you, represented by silver, brass, iron, and by iron and clay mingled together. Your nation is going to last for a little while, and then it is going to pass away. Your nation is going to come to naught, and there will be other nations that will take your place. There will be Media-Persia, and after Media-Persia, Greece. There will be Rome, and there will be still other nations after Rome."

Nebuchadnezzar in his heart said, "It can't be so." He was a true Babylonian. He was a Chaldean patriot to the extent that he said, "It can't be so; I am going to perpetuate Babylon. Daniel may say that the head of gold is typical of me and that after me there are going to be other nations. He may prophesy, but I am going to prevent it. I am going to see to it that there shall be an image of gold — not just an image with a golden head, and that that image of gold, representing Babylon, shall last forever." Thus, beloved, it was that Nebuchadnezzar determined to perpetuate Babylon in spite of the prophecy that God had given him by way of a dream that had come to him.

I ask, isn't that the way humanity today is in opposition to God? Listen:

"Who is a liar but he that DENIETH that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." —I John 2:

brain trust, for he signed a decree demanding that everybody pray to him. In that day, the people could not pray to anybody in Babylon excepting Darius, yet the Word of God tells us of the sad end that came to Darius. The next morning Darius went out to the lions' den and got down on his hands and knees, and called over, and said, "O Daniel, is thy God able to keep you alive?"

I tell you, beloved, it doesn't pay for a man to set himself up in opposition to God because he is going to be humbled every time that he does.

In the book of Acts we have the story of Herod who had a birthday celebration. The Word of God tells us that some of Herod's friends spoke pretty highly of him, and they made him think that he was something that he wasn't. Listen:

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." —Acts 12:21-23.

I want you to notice that when Herod took the glory that belonged to God, and allowed the people to say that he was a god, right then he was setting himself up in opposition to God. Right then he put his foot in the stirrup to take a ride that resulted in a tremendous fall.

Beloved, the man who puts himself up in opposition to Almighty God can expect that he is going to be thrown for a loss, for it doesn't pay. Nebuchadnezzar found that it didn't pay. In spite of the dream that had come to him, and in spite of the interpretation that Daniel had given to him — in spite of all that, Nebuchadnezzar in opposition set up this image of gold. I tell you, it doesn't pay for a man to oppose God.

I see that Billy goat who has been feeding in the pasture field by the railroad tracks day by day for months and months. Every time that a fast train came down the track and the engineer blew his whistle, old Billy's ears would ring, and he decided that he was going to do something about it. He got tired of that fast train coming by, and that engineer blowing his whistle. He got tired of getting his eardrums hurt every day. So one day he jumped the fence and got over on the track. Along came the train, and old Billy lowered his head and started toward the train as the train came toward him. You know the story. Well, that is the end of it. There wasn't enough of old Billy left to tell the story.

I tell you, beloved, every man who sets himself up in opposition to Almighty God is just like that Billy Goat. Hitler tried it; Mussolini tried it; Khrushchev is trying it; Russia is trying it; the United States is trying it. I say to you, it doesn't pay.

II

VANITY OF THE FLESH.

Daniel had said, "Nebuchadnezzar, thou art this head of gold." So Nebuchadnezzar made himself an image, an image that was 60 cubits high, or 90 feet tall and 6 cubits wide, or 9 feet wide.

Look at that image 90 feet tall and 9 feet wide, made out of gold. I don't mean to say that it was made out of solid gold, but of a gold plate, or at least gold hammered out thin. They built that image so that it looked like a solid golden image they were to worship. Every time the king's orchestra sounded out — every time the leader of that jazz orchestra gave them the cue and they started to play — everybody fell down on the ground and cracked his head on the ground. I dare say that Nebuchadnezzar thought, "I am somebody now. I am a head of gold, and if I am a head of gold, I'll make a golden image, and I'll have people worship my image." Notice the vanity of his flesh.

Nebuchadnezzar was just about like the majority of human beings in this world today. You know, beloved, we are all a mighty vain group, at best. You may not be vain enough to stand before the mirror and say, "Mirror, mirror on the wall; who's the fairest of them all," but you men get a haircut, and you turn around and study the back of your head in the mirror to see if it looks all right. You women go to the beauty parlor and the majority of times, you come back looking like you didn't get waited on, but nevertheless, you have been to the beauty parlor. I often think how vain all of us are.

Solomon said:

"Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is VANITY and vexation of spirit." —Eccl. 2:7

(Continued on page 4, column 1)

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Cf. Rom. 1:12—"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that men are without excuse."

Language of the Book — Ps. 19:2 — "Day unto day it uttereth (gives out) speech (the silent voice of nature) and night unto night sheweth knowledge." Scope of the Book—v. 3—"Their line is gone out through all the earth, and their words to the end of the world."

(2) The BOOK OF DIVINE REVELATION — God's ACADEMY. "The law of the Lord is

perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." (Vs. 7-10) THEME: The Glory, Handiwork, Knowledge of the Heavenly Father.

Language of the Book — The Voice of the Holy Spirit. Scope of the Book — "Whosoever" will believe (John 1:12). "By them—God's testimonies—is they servant warned; and in keeping of them there is great reward."

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—Keith Brooks.

Nebuchadnezzar

(Continued from page three)

Beloved, we see vanity on the part of Nebuchadnezzar.

III

AN ATTEMPT TO UNIFY THE RELIGIONS OF NEBUCHADNEZZAR'S EMPIRE.

There wasn't a bit of use of having Baptists and Protestants, and Jews, and Catholics in Nebuchadnezzar's empire, so he just decided that he would unify religion, and have them all to worship his image. This was just an attempt to unify all the religions of Nebuchadnezzar's empire.

Beloved, do you realize that the same thing is going on today, that it has been going on for a number of years, and that silently, quietly, and cautiously the National Council of Churches and all their friends, including

the President of the United States, is seeking to unify all the religions of the world. But isn't that according to prophecy? Listen:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should

both speak, and cause that as many as would not worship the image of the beast should be killed." — Rev. 13:11-15.

Doesn't that sound something like Nebuchadnezzar? Nebuchadnezzar said, "When my jazz orchestra sounds out, you crack your head on the ground in adoration. You prostrate yourself in worship before my image." The antichrist is going to say that too, when this beast that had a deadly wound and yet lived — when this beast is performing his miracles — he will demand that you worship the image of the beast. And if you don't worship him, ye shall be killed. Doesn't that sound very much like Nebuchadnezzar's days relived in the days that are yet out before us?

Well, it is prophesied elsewhere. Listen:

"Let no man deceive you by any means: for that day shall not come, except there COME A FALLING AWAY first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that HE AS GOD SITTETH in the temple of God, shewing himself that he is God." — II Thess. 2:3, 4.

This is Paul's prediction, and he says that there will have to be a falling away before people would be willing to worship the antichrist.

Beloved, don't tell me that we are not in that period now of falling away. Don't tell me that we are not in that period when people are falling away from the truth. Baptist people who used to stand four-square and solidly against the heresies and the errors of the day, are now quietly and placidly saying, "Well, we had better try to get along the best we can."

Now, beloved, we are having in our churches what we have among the nations of the world, a peaceful co-existence. What is the result? You have old dead, decadent Protestantism, Catholicism, and Modernism all uniting, with the result that the day can not be far hence when we will have a very definite attempt to unify the religions of the world.

It seems to me today that it can only be the logical outcome, and it can only be that which shall take place. It appears to me that there can be nothing else except a definite attempt to unify the religions of the world. We already have it in the National Council of Churches. We already have it in all the organizations and drives to get together — a move that everybody shall be controlled religiously. Just the same as we have a one-world movement whereby that all the world shall be governed by one individual, so the religious life shall be wrapped up with one individual at the head. I think this is a prophecy of what we can expect to see

fulfilled in the days to come.

IV

IT IS BETTER TO BE CALLED NARROW AND BIGOTED, YET BE TRUE TO GOD.

I think every individual who dares to take his stand for the Word of God is going to have some stinging epithets hurled at him in the future. I think we can only expect that there will be a lot of slurs and slanders hurled at the man who dares to stand for what the Word of God teaches.

One individual called me up some time ago — an individual whose worship goes in the direction of the man in Rome, and he said in substance that I was a narrow minded bigot. I am satisfied the day will come when you and I and everybody else who dares to take the same stand that we have in the past, will be called narrow and bigoted because we dare to stand against Catholicism, and against the things that we know are contrary to the Word of God. Beloved, it is a whole lot better to be called narrow and bigoted than it is to go along with the crowd. It is a whole lot better to be called narrow and bigoted, yet be true to the Word of God.

I look at these three preachers, Shadrach, Meshach, and Abednego, and I see them when the king says, "I'll give you a second chance. Whenever you hear my orchestra sound out, you fall down on the ground and worship." They said, "We don't need that second chance. We'll give you the answer right now. We are not even considering the matter. We have not time to consider a compromise. We'll tell you our answer right now. We have a God that we would rather serve

than serve you. Do whatever you want to do. We'll depend on God instead of worshipping you."

V

THE BIGGEST CHURCH IS NOT NECESSARILY THE RIGHT ONE.

The fact that the biggest church is not necessarily the right one is comforting to me. I am awfully glad I can say that. It comforts me whenever I think about the smallness of our church. It is comforting when I can say the biggest church is not necessarily the right one.

Look at it in this day. There weren't but three members — four, at best — of the church of Shadrach, Meshach, and Abednego were members of. I think you may have made the fourth. So as Nebuchadnezzar and his were concerned, he had the best church. He had every man prostrating himself before the golden image. He had every man cracking his head on the ground. He had everybody adoring the golden image which he said would prolong the life of the Babylonian empire. But the best church is not necessarily the right one.

I would like to be in the majority. You would, too. I would like to be on the bandwagon. Go back and read through the Bible of men who were in the minority, and I see every man who was in the minority who had a hard time here in this world. I would like to be in the majority, for I don't want the time. I don't want the difficulties of this world. I would like to be in the majority, but I want to press this upon you, the best church is not necessarily the right one.

Occasionally, you will find a church that stands for the Word of God in a community, that has a crowd. However, that isn't necessarily true. It is very, very seldom that the majority of instances of a church that stands for the Word of God does not have a tremendous crowd.

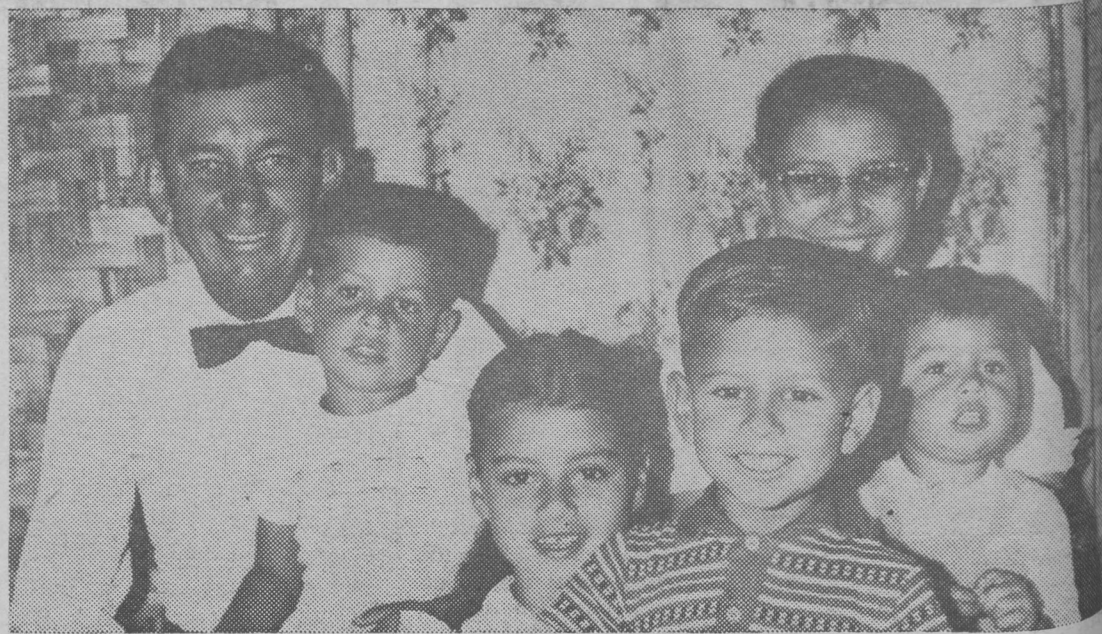
Now if you stand for holiness and barbecues, and watermelon and ice cream suppers, and you stand for parties at the back alley and the swimming pool, you can have large crowds. You can have those things, you can have crowds; but when you have that kind of crowd, I ask you, what do you have?

I say to you, the biggest church is not necessarily the right one.

VI

ONE DOESN'T HAVE TO BE IN THE GROUP THAT MAKES THE MOST NOISE TO BE RIGHT.

Shadrach, Meshach, and Abednego didn't make any noise. They made the noise. They had the orchestra, and every time they sounded out everybody



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empire bowed down and wor-
ed. A man doesn't have to
the group that makes the
noise to be right. If that
noise so, Shadrach, Meshach,
Abed-nego would have been
out.
back to the days of Elijah
Baal's prophets numbering
and Astaroth's prophets
was the female goddess
respond to Baal) numbered
— when there were 850 of
false prophets in the land of
and remember, Elijah
just one man. Those 850 false
voiced in a monosyllabic tone
"O Baal, hear us." When
didn't hear them, they cut
themselves with knives and
till the blood gushed out.
that was a sure way to
blood, but a poor way to
down fire from heaven.
they had cut themselves,
they were finally covered
dust and blood, and were
from their shouting, and
tired and panting from their
ons, they fell by their altar
fessed that their god is
erless god. Then it was that
stepped up beside that
he had built, and pray-
little simple prayer of 63
and fire came down out of
and burned up the of-
and the altar, and the
round about the altar.
ell you, beloved, you don't
be in the crowd that
the most noise to be right.
is the mourner's bench
for example, who gather
the mourner's bench and
cavort, and shout, and
up and down the aisles,
they are not right. They are
removed from the truth.
the insist: You don't have to
the crowd that makes the
noise to be right.

VII
**THE CHURCH THAT HAS
THE BEST MUSIC TO BE**

that had been true, then
Shadrach, Meshach, and Abed-
neco would have been left out.
didn't have any music at all.
the king had an or-
dinal music, for they had wind
instruments, and stringed in-
struments — in fact, every kind
of music was known.
don't misunderstand me:
I don't know any-
thing about it, but I like music.
I wish we had a fine organ. I wish we
had an orchestra which was made
up of men and women that were
dedicated to God, and who
played for the glory of God.
We had that kind of music
in our church. However, I say
one doesn't have to be in
the church that has the best mu-
sics. There are church-
es here in Ashland that
spend hundreds of dollars every
year on their musical program.
I'm not opposing music, but I
am saying this, you don't have
to be in the church that has the
best music to be right.

VIII
**WHICH MAKES AN
INDIVIDUAL OR CHURCH
IS BEING ON GOD'S
SIDE OF THE TRUTH.**

not the question of being
in the majority — it is not the
question of having the best mu-
sic. It is not the question of
being the most noise that

makes a church or individual
right. It is not the question of be-
ing able to say that you have the
biggest, and the best, and the fin-
est, but the man or the church
that is on God's side of the truth
is right. That is what makes an
individual or a church right.
Jesus said, "Thy word is truth."
The question is, which side of the
truth are you on? As a church,
I'd like for our church to be
right. As an individual, I want
to be right. As an individual, I
want you to be right. Beloved,
that which makes individuals or
churches right is whether or not
you are on God's side of the truth.
That is why it is I tell people
they ought to study the Bible.
You are not to pay any attention
to what somebody may say. I
don't ask you to pay any atten-
tion to what I or Bro. Bob may
say. Rather, I ask you to take
what the Book says. If what I
give you is the Book and you
can't disprove it, then live in the
light of it. Don't do what some
preachers say, but be sure you
are on God's side of the truth.

IX
YOU CAN DEPEND ON GOD

Shadrach, Meshach, and Abed-
nego said, "Well, King Nebuchad-
nezzar, if you want to put us in
the fiery furnace, well and good.
You can do as you please, but we
are depending on our God. We
are leaving everything in His
hands."
Beloved, listen, you can de-
pend on God. God worked mirac-
ulously to take care of His own.
I dare say that the king's
eyes got as big as a wash tub
when he looked down in that
fiery furnace and saw four men
walking around loose. He had
three thrown in. To be sure, they
were properly bound, and to be
certain they were properly ex-
ecuted in the right manner, he
had his nobles and the chief men
of his kingdom to tie these three
Jews together and throw them
into the fire. When the king look-
ed down into the fire, he didn't
see three men whom his nobles
said they had thrown in, but he
saw four. He didn't see them
bound, but he saw them loose.
He didn't see them melting, but
he saw them walking. Beloved,
listen to me, you can depend on
God. He worked a miracle to take
care of His own, for He made a
fire that wouldn't burn these
Jews. Talk about a miracle! God

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worked a miracle to care for His
own. That is the kind of God we
serve today.
Go back yonder in the long
ago to the time when the children
of Israel came out to the Red Sea.
God worked a miracle. He held
back the waters of the Red Sea,
and He dried up the mud and let
the Jews walk across the Red Sea
dry shod.
Go back to the time when De-
borah and Barak, were fighting
against Sisera, and we find that
God worked a miracle in behalf
of Deborah and Barak. Listen:
"They fought from heaven; the
STARS in their courses FOUGHT
against Sisera. The RIVER of
Kishon swept them away, that
ancient river, the river Kishon.
O my soul, thou hast trodden
down strength." — Judges 5:20,
21.
Beloved, I don't know what the
stars did, but the Bible says the
stars fought in their courses
against Sisera, and that the River
Kishon swept his army away.
I tell you, the God that held
back the waters of the Red Sea,
and that dried up the ground over
which the Jews marched in their
flight from the Egyptians, the
God that caused the stars to fight
against Sisera, the God that sent
ravens to feed Elijah — that same
God caused an angel to come into
the jail and deliver Simon Peter
when there were 16 soldiers, 3
gates, and 2 chains between him
and liberty. You can depend on
God, for God can work miracles
to take care of His own.
We read:
"Let your conversation be
without covetousness; and be
content with such things as ye
have: for he hath said, I WILL
NEVER LEAVE THEE, nor for-
sake thee. So that we may bold-
ly say, The Lord is my helper,
and I will not fear what man
shall do unto me." — Heb. 13:5,
6.
Beloved, listen, you can de-
pend on God. He will work mir-
acles in behalf of His people.
You can depend on God be-
cause He makes all the trials
work together for our own good.
Listen:
"And we know that all things
work together FOR GOOD to
them that love God, to them who
are the called according to his
purpose." — Rom. 8:28.
Notice, it doesn't say "we
guess" or "we think," but it says
"we know that all things work to-
gether for good to them that love
God." All things? Yes.
I sat down this afternoon and
I said, "Now, Lord what have I
gone through whereby I can know
that to be true?" I thought of
some periods of sickness that I
have had. I thought back on the
farm when as a boy, there were
some crop failures. I thought
about some stocks and bonds that
went down in value to the place
they were virtually worthless. Let
me tell you, beloved, I know a
few things as to what can happen.
I know a few things about some
trials in this life. I know what it
is to go through court. I know
what it is to be tried nine times
for my life, when enemies were
determined that they would not
give up. I know something about
the troubles that come by way of
the loss of a loved one. I tell you,
beloved, you can depend on God.
I know by personal experience.
He makes all things work togeth-

er for good to them that love Him.
As the song says:
How firm a foundation,
ye saints of the Lord
Is laid for your faith in His
excellent Word!
What more can He say than to
you He hath said,
You who unto Jesus for refuge
have fled?
"In every condition, in sickness,
in health,
In poverty's vale, or abounding
in wealth;
At home and abroad, on the land,
on the sea,
As your days may demand, shall
your strength ever be.
"When through fiery trials thy
pathway shall lie,
My grace, all sufficient, shall
be thy supply;
The flame shall not hurt thee;
—I only design
Thy dross to consume, and thy
gold to refine.
"E'en down to old age, all My
people shall prove
My sovereign, eternal, unchang-
able love;
And when hoary hairs shall their
temples adorn,
Like lambs they shall still in
My bosom be borne.
"The soul that on Jesus hath
leaned for repose,
I will not, I will not desert
to its foes;
That soul, though all hell
should endeavor to shake,
I'll never, no, never, no,
never forsake!"
Beloved, you can depend on
God.
You can depend on God also to
cause promotion to come finally.
Did you read what happened
to those three Jews? They got out
of the fiery furnace. And after
they got out, what did the king
do? Listen:
"Then the king promoted Shad-
rach, Meshach, and Abed-nego,
in the province of Babylon." —
Dan. 3:30.
They got out of the fiery fur-
nace, and they got a promotion.
What happened to the men that
threw them into the furnace?

They were killed by the flames
when they threw them in. But
those three Jews walked around
in the fiery furnace with the Lord
Jesus Christ, and then got out.
When they did so, the king pro-
moted them.
Beloved, I am looking forward
to the day when I am going to be
promoted. I am looking forward
to the day when there is going to
be something better than what I
have here in this world. Jesus said:
"Many shall come from the east
and west, and shall sit down with
Abraham, and Isaac, and Jacob,
in the kingdom of heaven." —
Mt. 8:11.
I am looking forward to that
day, beloved. Talk about a pro-
motion; that is going to be a pro-
motion when I sit down with
Abraham, and Isaac, and Jacob.
You may have plenty of difficul-
ties in this world, but there will
be a promotion after while.
Like Peter, you may not have
any silver nor gold. Peter said
to the lame man at the gate
Beautiful, "Silver and gold have
I none." Maybe you don't have
any silver or gold, but some of
these days you are going to get
promoted, for you are going to
walk on streets made of gold.
You are going to have an en-
trance to your mansion on an
avenue paved with gold.
Right now you may have a lot
of troubles. You may have wret-
ched health. You may carry
around with you a body of death,
but some of these days, you are
going to have something a whole
lot better. Listen:
"For we know that if our
EARTHLY HOUSE of this taber-
nacle were DISSOLVED, we
have a building of God, an house
not made with hands, ETERNAL
in the heavens. For in this we
groan, earnestly desiring to be
clothed upon with our house
which is from heaven." — II Cor.
5:1, 2.
Some of these days the muscles
of the soul are going to get
stronger than they are today.
Every day the muscles of the
body get weaker. You grow up
to maturity and you go over the
hill; then the body gets weaker
(Continued on page 6, column 4)

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Look and Live

(Continued from page one)
poison of sin's bite and are under the wrath of God. Men are "dead in trespasses and in sins" (Ephesians 2:1).

A Mediator

In the case of Israel, Moses was the mediator in behalf of the dying Israelites. He pleaded with God for them.

The mediator for sinners today is **Jesus Christ**. He took a body of flesh that He might perform a work of redemption in their behalf. In the Garden of Gethsemane and upon Calvary's cross, He pleaded for sinners. "There is one mediator between God and men, the man Christ Jesus" (I Timothy 2:5).

God's Mercy

God answered the prayer of Moses for Israel and told him to do a very strange thing. He said, "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

This was indeed strange! Had anyone ever been healed of a snake bite by looking to a brass serpent? Would the medical world approve of this as a way of healing? Yet, God said this was the way and so Moses believed. And strange as it was, all who looked to the serpent, believing the promise of God, were healed.

The salvation that sinners have through Christ is just as strange to men as was the experience of the Israelites. Christ told Nicodemus that men are "born again" through believing on Him for salvation. How can this be? Is it possible that this is sufficient for salvation? The Word of God says that it is.

"Whosoever believeth in him should not perish, but have eter-

nal life."—John 3:15.

Believe What?

The object of faith is the uplifted Christ. "Even so must the Son of Man be lifted up" (John 3:14). The sinner, perishing because of sin, is to look to the crucified Christ as His Saviour. It is Christ and Him crucified that pays the penalty for the condemned sinner.

All for a Look!

All Israel did in obtaining healing from the serpent bite was to "look" to the brass serpent. Some perhaps did not believe. Perhaps they tried other remedies. But nothing would avail. Only the lookers were healed.

So today, many may try to obtain salvation by some man-made method other than simply looking by faith to Jesus Christ as sin-bearer. They may try their good deeds, their religion, their prayers, their reformation, or something else. Yet it is not the worker but the looker who receives the blessing.

If you are a sin-bitten soul, desiring healing from your spiritual malady, it is yours for a look. You may have life for a look.

"LOOK unto me and be ye saved."—Isaiah 45:22.

"Believe on the Lord Jesus Christ and thou shalt be saved"—Acts 16:31. —Bob L. Ross.

Atheism

(Continued from page one)

Notice the Bible terminology: "The fool hath said . . ." The atheist is a fool. Many persons are foolish, especially in the matter of religion, but the atheist is the worst fool of all, for he denies God altogether. Who would listen to a fool? Who would seek a fool's advice? The fool says "no God." The word "atheist" is made up of two parts, the privative "a" and the Greek word for God, "theos." Literally, the Psalm reads: "A fool hath said in his heart, no God." Then, according to God's Word, an a-theist is a fool.

He "hath said in his heart." He may try to "fool" himself, but how many others can he really persuade? By nature we know that God is a real Person. We need no proof, for we are persuaded of the truth of the matter. No one but a fool will listen to the babbling of an atheist.

What kind of a moral character does an atheist possess? Brown, the person who is furnishing the land for this atheist colony, is said to have been "married once for about six years, and is now a divorcee." Also, "he has been a member of the American Sunbathing Association, a nudist

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group, for 25 years."

The Bible says, "they are corrupt." Spurgeon, in commenting on this scripture, says: "They are rotten. It is idle to compliment them as sincere doubters, and amiable thinkers—they are putrid. There is too much dainty dealing nowadays with atheism; it is not a harmless error, it is an offensive, putrid sin, and righteous men ought to look upon it in that light."

"They have done abominable works, there is none that doeth good." Their works, according to this Psalm, are abominable. It is abominable to establish a colony based upon the principle that "there is no God." It is abom-

ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS" II TIM. 3:16



is with the atheist unless you repent of your sins.

It would seem, and rightly so, that we would not consider atheists as good neighbors. How would it be to have them as neighbors for eternity? That will be the case of all who do not place their faith in Jesus Christ. Not only will they have atheists as neighbors, but also the wicked of all ages, murderers, ungodly wretches, fiends, demons and the old liar, the Devil, as company.



To Remind You...

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unable to establish a university with the apparent purpose of teaching others to deny God. God rewards the sinner according to his works. How can such as these escape the condemnation of hell!

Yet, there are cases of even atheists repenting and trusting Jesus Christ as Saviour. One thing we are assured of, God is just and gives the worst of sinners "space to repent." Rev. 2:21 I would like to point out that the scriptures we have been dealing with not only have reference to atheists, but also to all sinners. All men, before salvation are what we may call "practical atheists."

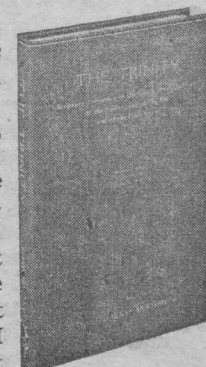
"There is none that doeth good, no, not one" (Ps. 14:3). This has reference to all mankind. The atheist is called a fool in Scripture. The rejector of Christ is called a liar. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and Son." I Jno. 2:22 The Bible tells us that "all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Mr. Atheist, thou shalt have thy part in the lake of fire unless thou dost repent. Unbeliever, your part

Do you think that atheists are sinners above all other sinners, because they do such things? "I tell you, Nay: but, except ye repent ye shall all likewise perish" (Luke 13:3).

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Nebuchadnezzar

(Continued from page 5)

and weaker and weaker. The muscles of the body get weaker and all the time the muscles of the soul are getting stronger. Some of these days the muscles of the soul are just going to be the soul loose from the body. Then this body of death is going to be cast aside and we are going to be clothed "upon with our new garment which is from heaven."

You may in this life live in a mighty lowly place now, but may be nothing more than a servant. But there is something better after while. We read:

"To him that overcometh I will grant to SIT WITH ME on my throne, even as I also overcame sin and am set down with my Father in his throne." — Rev. 3:21

You may only have a little cottage or a hovel now, but you are going to have a mansion! Listen:

"In my Father's house are many mansions: if it were not so, I would have told you, go to prepare a place for me. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." — John 14:2, 3.

Promotions? Yes, I tell you can depend on God, for He will miraculously to care for His people. You can depend upon God. He makes all of our trials to be together for our good. You depend on God because He will while there is going to be a promotion.

I ask you, which side of the truth are you on? God's side? Nebuchadnezzar's side? Abolitionist's side? Meshach, and Abolitionist's side? Which side were on God's side of the truth and everybody else was on Nebuchadnezzar's side. Which are you on?

Oh, might it please God to your heart and to reveal Christ to you! May you stand for Him and become a member of this church. May God bless you!

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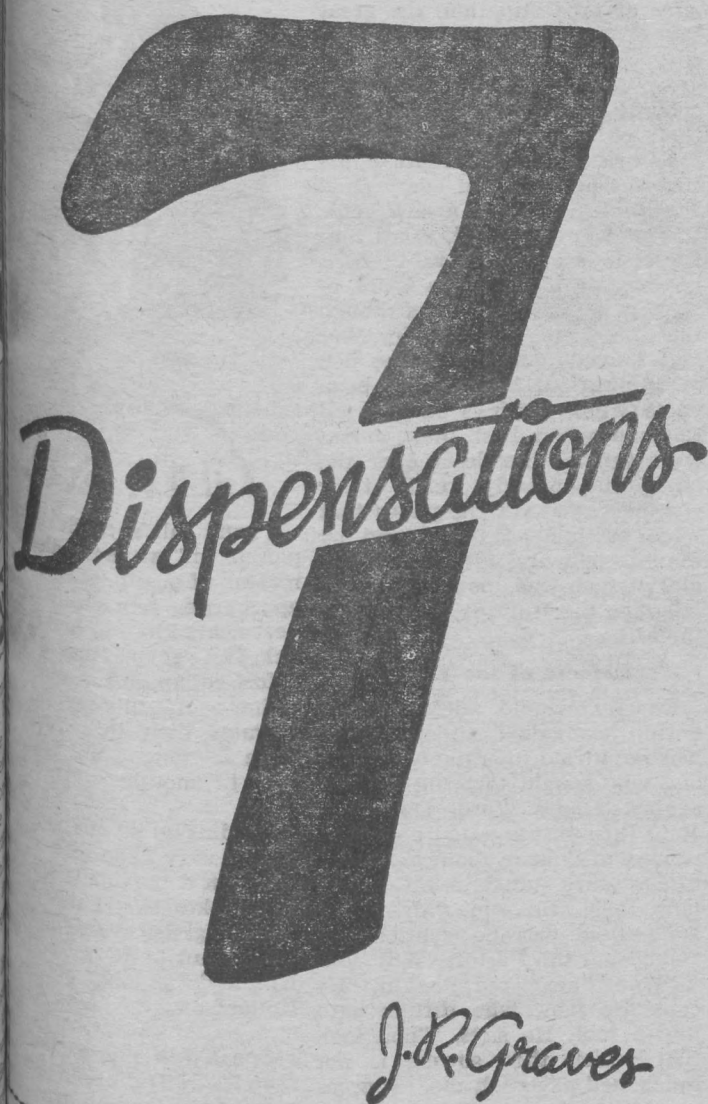
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THE WORK OF CHRIST
CONSUMMATED IN



ing debated in Parliament, and Williams says he was quite wrought about the implications of the measure. He declared also that he admired Mr. Gladstone, the Prime Minister, for his great ability and his sterling Christian character but that he disagreed absolutely with his policy toward the Irish. Charlie also asserted that the Grocers' License Bill, brought into Parliament by Gladstone, was an awful blunder, and had been the occasion of increasing "secret drinking to a terrible extent." As to John Bright, a great British diplomat of the day, Charlie said he was a statesman after his own model, but far ahead of his time, and wanted to govern the nation as though men were perfect instead of recognizing that while men are sinners ideal government is impossible.

Heresy

Did Charlie ever have any troubles with other churches? Yes. He got into some disputes with the Church of England, especially over the issue of Baptismal Regeneration. He preached his now famous sermon on this subject in 1864 and Jesse Page says a storm of protest broke all over the country in Anglican Churches. Among other things, he called the Anglicans cravens (a word meaning coward) and belittled them for holding a creed it was obvious they did not believe. He also rebuked them for teaching outright lies.

He said in his sermon, "Some say baptismal regeneration is a lie. So it is. It is a lie so palpable, that I can scarcely imagine the preachers of it have brains in their heads at all. It is absurd, upon the very face of it, that a man who believes it, puts himself below the range of common sense man. Believe that every child, by a drop of water, is born again! Then that man in the ring, as a prizefighter is born again, because those sanctified drops once fell upon his infant forehead! Another man swears, behold him drunk, and reeling in the streets. He is born again! A pretty born again that is!"

Modernism

When Charlie was 53 years old

he got into another contention, this time with those who were, more or less, of his own circle of Baptists and the Congregationalists. This was called the "Downgrade Controversy" because of an article Charlie published by the same name, chiding these Non-conformists, as he himself was, for holding a faith they failed to proclaim, especially in relation to the modernism then prevailing. He withdrew from the Baptist Union of Churches when it became liberal and too free in harboring Churches that did not attempt to hold its members to any strict doctrine or creed. In some member Churches, Charlie observed, "Preachers advocated theories of high criticism and a liberal and loose construction of the Old Testament records. How much further can they go? What doctrine remains to be abandoned! What other truth is to be the object of contempt? A new religion has been initiated, which is no more Christianity than a chalk of cheese, and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching."

"The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the Resurrection into a myth, and yet these enemies of our faith expect us to call them brethren and maintain a confederacy with them! . . . At the back of doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements and a weariness of devotional meetings . . . Too many ministers are toying with the deadly cobra of 'another gospel,' in the form of modern thought. As a consequence, their congregations are thinning, the spiritual of their members join the Brethren or some company of believers unattached, while the more wealthy and show-loving, with some of their unquestionable devoutness, go off to the Church of England . . . The case is mournful. Certain ministers are making infields. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt

Mabel Clement

By J. M. Sallee

This is an old Baptist book that has lived for many, many years, telling the story of a young girl who was converted from Campbellism. The book has been instrumental in leading a number of people from Campbellism to Christ. It gives a thorough and convincing refutation of Campbellite errors and distortions of Scripture.

217 pages — \$2.00

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Ashland, Kentucky

and stab faith."

Amusements

The attitude of Charlie to these preachers in regard to questionable amusements was made quite clear to them when he said, "Time was when a nonconformist minister who was known to attend the playhouse would have found himself without a Church. And justly so; for no man can long possess the confidence even of the most worldly, who is known to be a haunter of theatres. Yet, at the present time, it is a matter of notoriety that preachers of no mean repute defend the playhouse, and do so because they have been seen there."

Pulpit Whine

Charlie got incensed about certain preachers and their habits. He especially abhorred the minister who told untruths about the deceased at a funeral service and by so doing placed the most vile person in heaven before the service was concluded. He disliked professionalism in clergymen and also pitied the minister who spoke in holy pulpit whines with no heart in what he was saying. "I once heard a most esteemed minister, who mumbled sadly, compared to a 'humble bee in a pitcher.' A vulgar metaphor no doubt, but so exactly descriptive, that it brings to my mind the droning sound at this instant most distinctly and reminds me of the parody upon Gray's Elegy: (Continued on page 8, column 1)

The above is the front cover of J. R. Graves' great book, **Seven Dispensations**, which deals with Christ's second coming. For years it has been in demand, but unavailable. Once again, however, it is in print and is continually blessing those who read it. You should have a copy, too. \$3.25, plus 15c postage handling.

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"Incense, Charlie?"

(Continued from page one)
those who can give them liberty." Then signed the letter "Yours faithfully, C. H. Spurgeon."

The Bible and Schools
He fought against taking the Bible out of the Public School

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men and the public mind "was considerably agitated at that time by the action of the School Board in reference to religious teaching in their schools; some wanting to include the reading of the Bible in them, and so deprive the growing population of the use of the best book in the language. A meeting was held in Exchange Hall, in July, in defence of the Bible being daily read in elementary schools. Mr. Spurgeon took the chair on the occasion."

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says that the result of the meeting was that the Bible retained its rightful place in the schools, and Spurgeon's influence brought this about.

Slavery

He denounced slavery so much so that his sale of sermons, which were highly popular in the American south especially, fell off alarmingly, in fact it affected his support of the Pastor's College he had instituted. Some newspaper in the United States sought to slander Spurgeon and said that he was editing his sermons to America so as not to offend slave holders. This incensed Charlie and he said, "I do from my innermost soul detest slavery anywhere and everywhere . . . if any think me capable of such double-dealing, I doubt not that they judge of me by themselves and from such persons esteem is not desirable."

Dope

Likewise he preached against the opium traffic the English Government was carrying on with India. "You will find," he told his congregation one morning, "petitions in the other end of the house against the opium traffic in India (and China for that matter). I hope you will all sign them. For a government to carry on dram shops (bars) for the sake of the profit is inexcusable; but that the government should carry on poison shops is utterly abominable."

Government

In 1857, Charlie preached two sermons, one entitled, "India's Ills and England's Sorrows," and the second, commemorating a fast day he held in his church, relating to the war going on in India at the time. The sermon on "India's Ills" was put in tract form and widely distributed all over the British Isles with real effectiveness on the legislators.

He spoke out on the first Home Rule Bill of 1886 which was be-

NO PLACE TO LAND



Calvary Baptist Church,
Box 910,
Ashland, Kentucky

"Incense, Charlie?"

(Continued from page 7)

'No fades the glimmering subject from the sight,

And all the air a sleepy stillness holds

Save where the Parson hums his droning flight

And drowsy tinklings lull the slumb'ring folds.'

"What a pity that a man who from his heart delivered doctrines of undoubted value, in language the most appropriate, should commit ministerial suicide by harping on one string, when the Lord had given him an instrument of many strings to play on! Alas! Alas! for the dreary voice, it hummed and hummed like a mill-wheel to the same unmusical tone, whether its owner spake of heaven or hell, eternal life or everlasting wrath. It might be by accident, a little louder or softer, according to the length of the sentence, but its tone was still the same, a dreary waste of sound, a howling wilderness of speech in which there was no possible relief, no variety, no music, nothing but horrible sameness."

Money

He also had little to do for ministers who were spendthrifts and he gave a talk one time entitled, "Debt, Dirt and The Devil," in which he says, "Ever since that early sickening I have hated debt, dirt, and the devil as Luther hated the Pope, and if I say some fierce things about it, you must not wonder. To keep debt, dirt, and the devil out of my cottage has been my greatest wish ever since I set up housekeeping; and although the last of the three has some times got in by the door or the window, for the old serpent will wriggle through the smallest crack, yet thanks be to a good wife, hard work, honesty, and scrubbing brushes, the two others have not crossed the threshold. Debt is so degrading, that if I owed a man a penny I would walk twenty miles, in the depth of winter to pay him, sooner than feel that I was under any obligation. I should be as comfortable with peas in my shoes, or a hedgehog in my bed, or a snake up my back, as with bills hanging over my head at the grocer's, and the baker's, and the tailor's. Poverty is hard, but debt is horrible; a man might as well have a smoky house and a scolding wife, which are said to be the two worst evils of our life."

He evidently could practice what he preached in this matter as Wayland observes that he was a very good handler of money. An article was written about Charlie and his finances in the Spectator,

a Conservative Unionist newspaper. 'He had the faculty, often so painfully absent from the clergy, whether Established or Nonconformist, of managing large pecuniary affairs. Thousands might be given him, and it was certain not only that he would steal none—a trait now practically universal in English teachers of religion, who are trusted on that point as no priesthood ever has been in the world—but that he would spend the money wisely, would waste none on fads and would have as clear a result for his cash as if he had been a shopkeeper buying stock.'

Dancing

Charlie spoke out on other things. He did not care for those who danced. His comment on this was "I don't like dancing. It was through a dance that the first Baptist minister lost his head, and I may well be afraid of it." This was a reference to John the Baptist losing his head when Herodias danced before Herod.

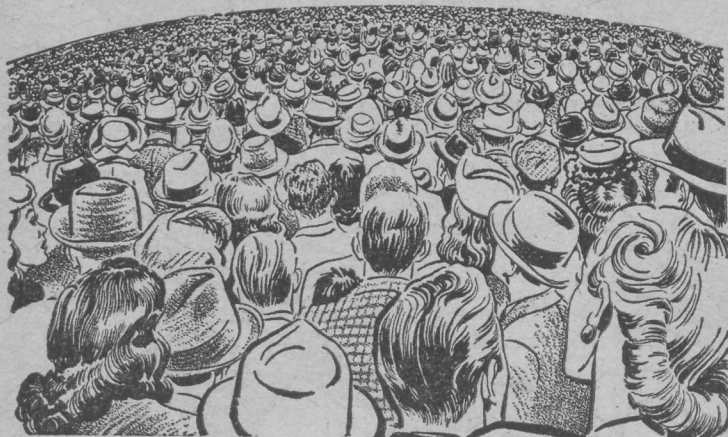
Wives

He had some things to say to housewives in **John Ploughman's Talk**, a series of famous lectures he once delivered to his people. The title was "Some Women Ought to be Deaf and Dumb." He said:

"It is doleful living where the wife, instead of reverencing her husband, is always wrangling and railing at him. It must be a good thing when such women are hoarse, and it is a pity that they have not as many blisters on their tongues as they have teeth in their jaws! God save us all from wives who are angels in the streets, saints in the church, and devils at home! I have never tasted of such bitter herbs, but I pity from my own heart those who have this diet every day of their lives."

Hypocrites

Hypocrites were death to Charlie! In a message headed, "The Back Door to Hell," he says, "Remember the back door to hell! There is a public entrance for the open sinner, but there is a back door for the professed saint; there is a backdoor for the hoary-headed professor, who has lived many years in apparent sincerity, but who has been a liar before God. There is a back door for the preacher who can talk fast and loudly, but who does not in his own heart know the truth he is preaching! There is a back door to hell for church members, who are amiable and excellent in many respects, but who have not really looked unto the Lord Jesus Christ and found true salvation in Him."

Facing Eternity -- Saved or Lost?

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God grant that this may wake some, who otherwise would sleep themselves into perdition."

Soul-winning

Charlie also thought Christians ought to be about their father's business which was to win people to Christ. He said that this was indeed the primary mission of the church. "We are rowing like lifeboat men upon a stormy sea, and we are hurrying to yonder wreck, where men are perishing. If we may not draw that old wreck to shore, we will at least, by the Power of God, rescue the perishing, save life, and bear the redeemed to the shores of salvation. Our mission, like our Lord's, is to gather out the chosen of God from among men, that they may live to the glory of God. Every saved man should be, under God, a saviour, and the church is not in a right state until she has reached that conception of herself. The elect church is saved that she may save some, cleansed that she may cleanse, blessed that she may bless. All the world is the field, and all the members of the church should work therein for the great Husbandman."

"Reason"

Charlie instructed his hearers that salvation was by faith and not by reason alone. He used an illustration by George Whitefield to prove his point. "You probably recollect the instance of Whitefield depicting the blind man, with his dog, walking on the brink of a precipice, and his foot almost slipping over the edge. The preacher's description was so graphic, and the illustration so vivid and lifelike, that Lord Chesterfield sprang up and exclaimed, 'Good God, he's gone!' but Whitefield answered, 'No, my Lord, he is not quite gone; let us hope that he might yet be saved.' Then he went on to speak of the blind man as being led by his reason, which is only like a dog, showing that a man led only by reason is ready to fall into hell."

Public Rebuke

Charlie did not like to be distracted when he was preaching and would rebuke any from the pulpit who were causing a disturbance. One day some Jews came into his service and wore their hats while he was sermonizing. People around and in back of these Jews were distraught by this turn of events and the Jews were asked to take off their hats—they refused. Charlie spotted the trouble and stopped in the middle of what he was saying to make these remarks:

"My friends, the other day I went into a Jewish synagogue, and I naturally uncovered my head, but on looking around I perceived that all the rest wore their hats; and so notwithstanding my own thoughts and not wishing to offend against what I supposed was their reverent practice, though contrary to my own, I conformed to Jewish use and put on my hat. I will now ask those three young Jews up in the gallery to show the same deference to our Christian practice in the house of God, as I was prepared to show them when I visited their synagogue, and take off their hats!"

The Bible

Spurgeon insisted that the Bible was an eternal book and its precepts applicable to every age.

He felt the Bible was always a fresh book. "I heard a gentleman say yesterday, that he could walk any number of miles when the scenery was good; but, he added, 'When it is flat and uninteresting, how one tires!' What scenery it is through which the Christian man walks—the towering mountains of predestination, the great sea of providence, the mighty cliffs of divine promises, the green fields of divine grace, the river that makes glad the city of God—oh! what scenery surrounds the Christian, and what fresh discoveries he makes at every step! The Bible is always a new book. If you want a novel, read your Bible; it is always new; there is not a stale page in the Word of God; it is just as fresh as though the ink were not yet dry, but had flowed today from the pen of inspiration. There have been poets whose sayings startled all England when first their verses were thrown broadcast over the land, but nobody reads their writings now; yet the pages that were written by David and by Paul are glowing with the radiant glory which was upon them when long ago the Holy Spirit spake to them."

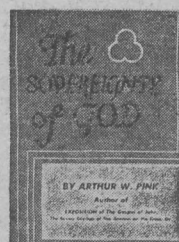
Defense of the Word

Charlie would defend the Scriptures against all comers and was not afraid to argue with anyone who sought to bring ridicule against God's Word. One day, John Ruskin, the noted poet, was talking to Charlie about a passage of Scripture found in I Corinthians 15:36. He said, "Mr. Spurgeon, Paul was no gentleman!" "Oh," said the Pastor, "Why so?" "Well," answered Ruskin, "He calls the man who differs with him a fool. He says, 'Thou fool, that which thou sowest is not quickened except it die.' Now, as a matter of fact, Paul was the fool, for he was ignorant of the process of the reproduction of the grain. That which is sown does not die; if it did it would abide alone."

"Excuse me," Mr. Ruskin," said Spurgeon, "it is you who are ignorant, and not Paul, for you don't know what the true definition of death is; let me tell you. Death is the resolution of any compound body into its original elements. A grain of wheat is compound; when it is put into the ground it is actually resolved by the chemical action of the soil into its original elements, and that is its death, and out of the central germ of life is then produced the blade, the ear, and the full corn in the ear; and if it did not so die it would abide alone. The apostle is right after all."

Mr. Ruskin had to own himself defeated.

He was sometimes stirred by certain articles that appeared in various newspapers. In one paper, called "The Christian World," a controversy had raged for several months in its columns, asserting and advocating a curious system of future punishment ending in annihilation of the wicked completely. "The editor prohibited in his columns the publication of any letters on the opposite side of the question excepting only what Mr. Spurgeon might write. Mr. Spurgeon wrote to the editor, pointing out that his conduct was

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Calvary Baptist Church, Box 910,
Ashland, Ky.**MOUNTAIN MUSINGS**

By Simon Muse



I wuz talk'n with th' parson an' we wuz discussin' mattur uf gossip. He made appropriate remark which pert neart klose to being kal. The remark wuz as "Mos' gossip goz in one ear kishays off th' ear drin' vibrates thru th' kranial loose th' tongue an' out thru th' mouth."

Insident'ly, th' one reem to talk evry once in a wh' th' colur'd parson is that want fokes to get th' n' I's segregated or sumthin' all, I want to do my part Kinnidy's troops out of Holler.

Speak'n uf segrigashun that th' N Dubble A Se plan'n to demon strut Turkey Creek. It seems feller whooze in th' mo' bizness refuzez to intru in corn-squeezings. All he white lightning.

(More Musings Next)

not quite frank, and decided his part to help the agitation him that the worst Lord — "These shall go on to everlasting punishment" (25:46) — finally settled the and he held that the purgation, and the views selves, were equally damned.

Charlie made it clear in his pulpit what his views on the subject of the doctrine of election were. "I do not wonder that ingenious persons have theories which aim at the terrors of the world to the impenitent. It is they should do so, for they are so alarming as they are fully given us in God's Word."

REMEMBER THE WAY YOU PRAY AND GIVE

if we desire to preach a able doctrine, and such quiet the consciences of fessors, we must dilute the truth. The revelation of the concerning the doom of the so overwhelming as to penal, I was about to say able, to be indifferent and less in the works of even the world.

"I do not wonder that ror in doctrine springs when abounding callous heart needs an excuse for What better pillow for head than the doctrine finally impenitent becom tinct? The logical reason the sinner is, 'Let us drink, for tomorrow we the professing Christian slow to feel an ease of he pressing responsibilities accepts so consolatory d Forbear this sleeping pray you! for in very sharp stimulant of the self is abundantly need when thus bestirred to are sluggish enough, and that these sweet but seducing theories should on us."