

The Baptist Examiner

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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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God's Plagues On Egypt What They Set Forth

By CLYDE EVERMAN
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Ashland, Kentucky

There is much for us to learn from the study of the record of plagues visited upon Egypt, as recorded in Exodus chapter 7 to 12. They set forth many important lessons of a practical, typical prophetic nature. I want us to look into their purpose, their meaning, their number, their order, and their effects.

PURPOSE of these plagues was to show the Egyptians that the Lord was above all gods, and that He was about to deliver His people, the Hebrews. Pharaoh

was compelled to admit — "I have sinned against the Lord your God, and against you" (10:16).

Third, they were a judgment from God upon the gods (demons) of Egypt. We find this taught in Numbers 33:4 — "For the Egyptians buried all their firstborn which the Lord had smitten among them; upon their gods also the Lord executed judgments."

Fourth, they showed beyond doubt that Jehovah was high above all gods. Later, Jethro said — "Now I know that the Lord is greater than all gods; for in the thing wherein they dealt proudly He was above them" (18:11).

Fifth, they were a warning to other nations, that God would curse those who curse the Hebrews. This was realized by Rahab of Jericho: "I know that the Lord hath given you the land, — for we have heard how the Lord" (Continued on page 2, column 1)

Integration Has Made A Mess In Washington

In the 6-4-'63 "Look" Magazine is a lengthy article by Fletcher Knebel, on the above subject matter. We quote:

"Behind its dome, spires, monuments and broad, tree-bowered avenues, Washington, D. C., is a sick city. Only a few blocks from the great, scrubbed Federal buildings lies a savage urban jungle where life is cheap and human dignity is an alien term. Within a mile of the glittering White House state dinners, 'latch-key' kids who know no family restraint roam the midnight streets, yoking (mugging), beating and gang-raping. The nation's capital probably boasts more civilized brainpower and more good intentions to the square mile than any city in the world, yet there are miles and

(Continued on page 8, column 4)

A Spiritual Revival What We Need Today

By Claude King, Sr.
Buffalo Avenue Baptist Church
Tampa, Florida

The picture of world conditions look darker than it has ever looked in my life time. There is more confusion and turmoil in every walk of life than any of us have ever seen. Surely we can plainly see that we are faced with chaos unless God intervenes, and a great spiritual revival erupts in America. We don't mean to say that America is a Christian nation — it is not, but God's people are the salt of the earth (Matt. 5:13-16), and we have become complacent. We need to be shocked into a realization of our deep need of consecration by the power of God.

We can see degeneration in the social, political, economical, and religious worlds by mere observation. Yes, the social and moral

degeneration can easily be seen by observing both men and women parading in public almost nude and unashamed. Our churches are spending large sums of money to build great recreation centers, equipping their main auditoriums with movie projectors, and in general ministering to the desires and lusts of the flesh, while the spiritual man is neglected. This is a condition that we ought to be ashamed of, but we are boasting about it!

There is unrest, deceitfulness, and dishonesty in our government — if this isn't true, why so many Senate Investigations? The light manner in which we have come to look on fornication, adultery, murder, deceitfulness, and dishonesty is appalling! The answer to the great problems that we are faced with isn't to be (Continued on page 6, column 3)

Fig-Leaf Religion

GENESIS CHAPTER 3

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the Lord God, We may eat of the fruit of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it: neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the fig-tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

It is strange that a person would think that mere fig-leaves could cover the nakedness of his sin before the eyes of God, yet that is exactly what men have been trying since the first man, Adam.

In the third chapter of Genesis is the story of the fall of Adam and Eve into sin. They violated the command of God and consequently placed themselves under judgment. They immediately awoke to their nakedness and covered themselves with fig-leaves.

The nakedness of Adam and Eve was of concern to them after they had sinned. Their consciousness of this nakedness was there-

fore a result of their sin. Likewise, then, their covering of fig-leaves was an effort to conceal their guilt from sin.

No Satisfaction

But the fig-leaves did not give the couple any satisfaction, for when God's presence was sensed, they tried to hide from God behind the trees. Note their spiritual blindness! They first try to cover their guilt with mere fig-leaves, then they try to hide from the presence of Almighty God!

Their fig-leaves had not satisfied their own souls, neither would the fig-leaves satisfy God. Fig-leaves could only cover the outside, while it was the inside that was wrong. Fig-leaves would soon crackle, dry up and fall away and would not endure as a covering. God could see through fig-leaves or anything else! Their guilt was open before Him.

A Sacrifice Necessary
After God had sought out Adam and Eve and brought out an acknowledgment from them of their sin, He provided skins for clothing. He took skins from an animal and made them coats to wear. To do this, it was necessary that the animal be put to death. In other words, to cover the nakedness of Adam and Eve, which was of concern to them because of their sin, it was necessary for God to kill an innocent animal to furnish the clothing acceptable in His sight.

It Was Mercy
God's action in doing this certainly was an act of mercy. He could have justly condemned the couple to everlasting punishment. But He showed mercy by giving them a sacrifice and a covering.

In this first manifestation of Divine mercy to sinners, we have a foreshadowing of how God has dealt with sinful men down through the ages of time. In the redemption of Adam and Eve, we have a type of God's great

work of redemption for sinners in all ages.

Through Christ
Really, the animal sacrifice God gave for Adam and Eve, as well as the covering of skins, only typified how God put away their sins and the sins of every sinner upon whom God has mercy. In Genesis 3:15 God gave a promise of a coming Redeemer who would conquer sin in our behalf. We read:

"And I will put enmity between thee (Satan) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Christ is the "seed of woman" (Galatians 4:4) and at Calvary His heel was "bruised," but He bruised and crushed the head of Satan, conquering the sin that Satan introduced through Adam and Eve. Christ is the real sacrifice that is foreshadowed in Genesis 3.

God gave Him as an innocent sacrifice for our sin and clothes us in the robe of His righteousness.

"For He hath made Him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." — II Corinthians 5:21.

(Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SOME EXCEPTIONS TO THE GENERAL RULE"

"How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" — Deut. 32:30.

I am sure you recognize the fact that in most every instance there are exceptions to the general rule. For example, we elect men to go to Frankfort and also to Washington to make laws, and those laws are the general rule. Then we turn around, right about face, and hire lawyers to try to find the exception — to try to find the weak spots in those laws. Even after the laws are made and enacted and they become the laws of the land, we try to find the exception to the general rule.

In my text which I have just read, Moses speaks about one in-

dividual chasing a thousand, and he also talks about two individuals putting ten thousand to flight. Now we know as a general rule that one individual cannot chase a thousand, and we know as a general rule that two individuals are not able to put ten thousand to flight; however, there is an exception to the general rule, and that exception is if the Lord works miraculously in our behalf both to discourage the enemy and to encourage us, then we might be able to do as the text says. If our Lord works for us and at the same time works against our enemies, one of us might be able to chase a thousand and two of us might be able to put ten thousand to flight. However, that is the exception to the

general rule.

Tonight, I'd like to turn through the Word of God and show you some very noticeable exceptions.

I SOVEREIGNTY.

In the first place, there is the exception that centers around the sovereignty of God. We read:

"For he hath put all things under his feet, But when he saith all things are put under him, it is manifest that he is EXCEPTED, which did put all things under him." — I Cor. 15:27.

The first part of this verse tells us that the Lord Jesus Christ has put all things under His feet. (Continued on page 4, column 4)

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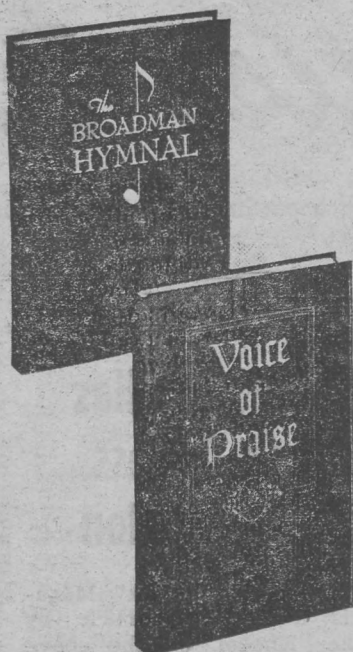
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God's Plagues

(Continued from page one)

dried up the water of the Red Sea for you when ye came out of Egypt," etc. (Josh. 2:9, 10). Also, what the Philistines said in I Sam. 4:8: "Woe unto us!"

Again, these plagues were designed as a series of testings for Israel. We see this taught in Deut. 4:33, 34.

Now we look at the **ARRANGEMENT** of the plagues, which shows Divine order and design. The tenth is separated from all the others because of its special relation to Israel and their redemption. The other nine are arranged in groups of threes or into three groups. A warning precedes the first and second plague in each group, but the third in each group is given without warning. This is a reminder that God's unheeded warnings will be followed by sudden and terrible judgment.

In looking at the plagues in relation to each other, we see the first that the waters of the Nile turned into blood—the symbol of death; in the tenth there was actual blood-shedding, the death of the firstborn.

In the second plague, we see the frogs, creatures of the night, that is, of darkness; in the ninth plague there was actual darkness.

In the third plague, the magicians were made to exclaim, "This is the finger of God." (8:19). In the eighth plague, Pharaoh said, "I have sinned against the Lord your God." (10:16).

In the fourth plague we are told that God exempted the land of Goshen (8:22)—"No swarms of flies shall be there." Also we see in connection with the seventh plague, "Only in the land of Goshen, where the children of Israel were, was no hail."

That which was common to both the fifth and sixth plagues was the fact that in each the

cattle of the Egyptians were attacked. (see 9:3 and 9:9).

Next we look at the **PROGRESSIVE NATURE** of these plagues. There was a steady advance in the severity of the Divine judgments. The first three interfered only with the comfort of the Egyptians. In the second three God laid His hand on their possessions. The last three brought desolation and death, showing the direct hand of God—the hail destroyed both herbs and cattle, the locusts ate up what was left by the hail, the darkness stopped all activity throughout the land of Egypt.

Now, we look into the **MORAL SIGNIFICANCE** of these plagues. They show forth a striking picture of the world in its dominant features.

The water turned into blood tells us how death broods over this world.

The frogs, by their very inflation would suggest the pride and self-righteousness of the children of this world.

The lice refer us to the uncleanness and filth which issue from the lusts of the flesh.

The swarms of flies tell that the wicked are of their father the Devil, that is, "Beelzebub," which means "Lord of flies."

The murmur of cattle (beasts of burden) shows us that the service which the natural man performs is corrupt at its very source.

The boils and blains remind us of the description of mankind given by Isaiah—"From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores" (Isaiah 1:6).

The hail, along with lightnings running along the ground, pictures the wrath of God toward the disobedient.

The locusts eating up all vegetation shows the spiritual barrenness of this world—a desolate

waste as far as the soul is concerned.

The dense darkness shows us how that the world is separated from Him who is Light.

The death of all the firstborn (representative of the family) foretells of the Second Death which awaits for all those whose sins are not covered by the "Blood of the Lamb."

The plagues were also **DESIGNED** to establish the faith of the Hebrews. For four hundred years they had lived in Egypt, a land of idol worship, where the true God, Jehovah, was unknown. The priests of Egypt were able to perform deeds which could not be explained apart from the supernatural. The Lord therefore manifested Himself in such ways that all observers (except those whose minds were blinded by Satan) must recognize the existence of the all powerful true God, in contrast to the impotency of the false gods of the heathen. In the plagues, the presence and power of Jehovah God were demonstrated, so that He was seen by His people as the Living God.

We see this more clearly when we see that many of the judgments were directed against the objects of worship by the Egyptians. The first plague smote the Nile, an object of worship by the Egyptians, as the waters of the Nile were held as sacred as the Ganges by the Hindoos. This was a blow to their system of worship. On the second plague, the Nile gave forth frogs, and more frogs, which covered the land. In the third plague, lice were sent upon man and beast. No one of the Egyptians could approach the altars of their gods while they had lice on their person; therefore no act of worship could be performed while the plague of lice lasted.

The fourth plague of flies was designed to destroy the trust of the people in the Fly-god, or Beelzebub, who was supposed to protect them from swarms of ravenous flies. The destruction of all cattle of the Egyptians was directed at the system of brute worship, which was practiced in Egypt.

Now, let us look at the magicians in connection with the plagues. We see that the magicians were permitted three times to display power, turning their rods to serpents, turning water to blood, and bringing forth frogs. Beyond this they could not go, showing that the workers of evil can not go beyond what God permits them to go. Satan himself can go only as far as God allows him to go. We see in II Tim. 3:8 that there is a class of people in the world today like the magicians of Egypt, Jannes and Jambres, who also resist the truth. There are many today posing as evangelists of Christ in this class.

Last, we look at the **PROPHETIC** forecast found in the plagues. They foretell of God's future judgments upon the world.

(1) During the Time of Jacob's Trouble, Israel shall again be oppressed and afflicted (see Isa. 60:14 and Jer. 30:5-8).

"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).

Some leaders in the GARBC fellowship believe that ordinances of baptism and the Lord's Supper are Gospel ordinances, so everyone has a right to administer them. Is this the normal Baptist position?

These two ordinances are certainly "Gospel ordinances," pictorially setting forth the truth of the work of Christ. However, Gospel ordinances, as the Gospel itself, were committed to Gospel churches—not to "Gospel individuals"—to administer. Therefore, only the church or persons appointed by the church may administer the ordinances.

How could people be saved in days prior to Christ, if the Holy Spirit were not in the world?

The Holy Spirit was in the world and worked in salvation just as He works today. The peculiar or special "coming of the Spirit" was to dwell in the church. Do not be "thrown for a loop" by the notions of those who make everything begin at Pentecost, as if God were dead in previous ages.

Also, how could anybody be saved after the Rapture, if the Spirit is not here?

If the Spirit is not here, nobody will be saved. But **WILL BE HERE.** His being "taken out of the way" simply refers to His "hindering" work in preventing the reign of Anti-christ. One day He will hinder no longer.

Is it right to just walk up to a man and say, "You are a lost sinner and on the way to Hell?"

That statement may be true, but such a blunt approach as that may not be of much benefit. A person may have stinking feet, but it wouldn't be wise and ethical to just say, "Buddy, your feet stink." Christian people should use the most powerful truth in the world, but using it wisely and fully can defeat our purpose. "Be wise as serpents and harmless as doves."

Also, explain I Peter 3:19, 20.

You will note that it was the Spirit (v. 8) "by which Christ preached to the spirits 'in prison.'" Then in verse 20, we are told that this was in the days of Noah. In other words, Christ's Spirit was in Noah, and Noah preached under His leadership to those who were "in prison"—the prison of condemnation, God having condemned them to death (Genesis 6:3). This took place the days just prior to the flood.

Is the division of the Bible into two parts inspired?

The Bible itself does not make a claim to be divided. The division of the Bible into "Old Testament" and "New Testament," as well as its division into chapters and verses, is not of inspiration. Although in many cases these divisions are of some help, nevertheless the Word of God—which is one—has been greatly abused as a result of such divisions. How many times have you heard it debunked just because it happened to be given in the "Old Testament"?

Actually, the terms "old testament" and "new testament" have no reference to books of the Bible, but are used correctly only when used in reference to the covenant of works given to Adam ("old covenant") and the covenant of grace in Christ ("new covenant" or "everlasting covenant").

- (2) They will cry unto God and 43:6).
He will hear and answer (Jer. 31:18-20).
(3) God will command their oppressors to let them go (Isa. 43:6).
(4) God will send two witnesses to work miracles (Rev. 11:3-6).
(5) Their enemies will be destroyed (Rev. 11:7-10).
(Continued on page 4, column 2)

The Killing Effects Of Calvinism

By BOB L. ROSS

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Calvary Baptist Church, Ashland, Kentucky 41101

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BOB L. ROSS
JOHN R. GILPIN

Editors

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Seven New Guinea Converts Give Testimonies

By Fred T. Halliman

My friends:

This page of the paper will contain the pictures of seven men and boys that have been converted to know Christ as Lord and Saviour. All of them gave a story for the paper and in many respects their stories do not differ too much. I give each of them to you as they were told to me.

First of all, I will give you the story of the man on the left. His name is Kutugu. The boy next to him is Idowi. The boy next to Kutugu is Kititu. Now drop down to the one in the center. Standing next to Padaba is Idowi. His arm folded and a handkerchief tied around his neck is going back to the left and is at the three standing in front of you see, left to right, Kititu, and Ouwi.

There is no way of knowing these natives are as they are. Part of them would be young men. I will give their names in the order that they appear above.

KUTUGU is part Duna and Huli. As mentioned in a letter, we live right on the border of the two tribes. He speaks both languages and I guess him to be about 22 years old. His story is as follows:

I grew with my mother back in the hills from the mission until I was big enough to go out for myself. I never saw my father and would often hear about him, but the reason she never wanted to tell me the white man called him, but I could never hear. I have always had no place in my life because I had no father like other boys.

It has not been too long since my first white man. I indeed was a strange looking man and my first opinion was that he should have been shot through him and, the matter is, several of the people about killing him for sure that if we did not finally decide to have a bar that him and make a bar that if he would not kill us, we would not attempt to harm him.

After he had promised to harm us, we were still of him and were sure of our own minds that he was for no good purpose, we would take our gardens,

steal our pigs and perhaps no telling what else, so we all decided it would be best to hide in the bush and watch his actions. He finally left our area and we hoped he had gone for good.

"One day I went to Koroba and found that the white man was living there (two Government patrol officers were stationed there at the time), and I soon learned that the white man had not come to harm us but to help us. I began asking every one that knew anything about him as to his customs and found that they were quite different from those of the black man. I noticed that he had different food and that his food did not come out of gardens like I had always seen before.

"I also noticed that the white man had no pigs and I thought that was strange indeed, for without pigs a black man would be unable to get by. When we planted new gardens we thought we had to kill pigs and offer them as a sacrifice to the spirits that watch over the gardens, in order to make the gardens grow. (I have known the Duna natives to sacrifice pigs and have all night singings that would last over two months at the time, in order that the spirits might make their gardens grow, F.T.H.). When someone got sick, no matter how minor the case, we thought we must kill and sacrifice pigs to the spirits; in fact, almost every phase of our lives had to do with pigs and the spirits, so when I saw that the white man had no pigs to offer to the spirits I wondered how he got by, could he be a spirit himself? Plenty of people were saying that he was. (Plenty of people that we come in contact with most every day still think the same thing as this man used to think, F.T.H.).

"There are lots of people that won't shake hands with you (referring to Fred Halliman) when they come out of the building after you preach and do you know why? They are afraid if you touch them you have the power to work sorcery on them and able to kill them in that manner. (I never knew until today as to the reason why that some folk literally run past me when I attempt to shake hands with them as they leave the building, F.T.H.). Most of the bush folk still are living in fear that you and your family are up to no good here and some of the more primitive folk have attributed the cause of death to some folk to your presence. Others think of you as a sort of half man and half spirit. They say he is man for he eats, sleeps, etc. like us, but he must be a spirit



Kutugu Idowi Kititu Padaba Petiwi Ouwi Pawi

for he knows how to do everything and we never see him sick. Besides that they say he will never die for we have never seen a white man's grave yet.

"I used to live in constant fear but now I am not afraid any more, I am a different man, all things are new with me and I do not understand all about God but I believe that Christ died for me and I am trusting my eternity upon Him. I am glad that you came and told me about the Lord. I would never want to live as I did before I trusted Christ as my Saviour. Now that empty place has been filled in my life, now I have a Father, a Heavenly Father."

KITITU is a Duna boy and I guess his age to be about 15. His story is a pitiful one and many of the things concerning his past I never knew about until today. His story is as follows:

"My home is a long way from the mission, deep in the Duna tribe, and until I came down this

way I had never seen anyone but Duna folk. My folk are very primitive people compared to the Huli people but like the Huli, they live in fear all the time. When I was just a small boy my mother died. My father had four wives in all, including my mother, and after she died no one wanted me. There were other children by his other wives and he would not look after me and none of the other three women wanted me, so I just wandered around from place to place. I slept in caves, old houses, sometimes with other little boys and sometimes by myself. I was not big enough to build my own house nor did I have any ground of my own to have my garden. I would get my food from old gardens that people had abandoned to the pigs and sometimes some people would give me a little food, but many times I was scolded and beaten.

"I was glad when I grew out of the early stages of boyhood and able to sort of look out for myself. I had seen a patrol officer or two and decided to make my way towards Koroba. I was a long time getting down this way and somewhere on the way I heard about a white man and his family having a mission at Tanggi. I didn't know what a mission was at that time but decided to go and see. I thought you were mighty strange folk when I first saw you and had never heard about the Lord Jesus until I heard you preach. I did not know what to think about it all at first but it was not too long after I began to hear you preach that I knew that if I died as I was I would not go to heaven."

"One day while you were preaching I trusted Christ as my Saviour, but it was several days before I told anyone about it. I am glad that I came to the mission and heard about Christ, how that He died for the sins of the Duna people who believe in Him. I have never been so happy in my life as I have these last few months and while I have never had a home that I can remember much about, I know now that I have one in Heaven.

"Some people have laughed at me since I have been saved but I love the Lord and want to do all that the Bible teaches us to do. I have not been a Christian very long, though, and do not know too much as yet about the Christian life, so pray for me that I might be strong when people laugh at me for I want to follow the Lord."

To me this is a marvelous demonstration of the work of the Holy Spirit in bringing God's elect and His Word together. Did He not say: All that the Father

giveth me shall come to me; and that, No man can come to me except the Father which hath sent me draw him. Why does the Holy Spirit draw God's elect so they will come in contact with the Word? Because, Faith cometh by hearing; Every man therefore that hath heard and hath learned of the Father, cometh to me. Praise God for electing men and the means, unto salvation.

PADABA is a Duna boy. His home is back across the large mountain range east of us, across the New Guinea border. Padaba's story is short and to the point, he said:

"I have not known the white man for too long but I am happy that he came. The first white man that I saw was a patrol officer from Koroba when he was walking through where I lived. As a small boy I lived with my mother but as soon as I was large enough I went to my dad's house. Life was very dull, for before I came to the mission about all I did was work in gardens. Sometimes a tribal fight would break out that would cause excitement for a while, people would get killed and then there would be much sorrow for a long time. Like everyone else I lived in fear of sorcery and the spirits. When we had no pigs to kill to sacrifice to the spirits our fear would grow worse and sometimes we would give one of our gardens for a pig so that we would have one to sacrifice.

"I have been saved about four months and this has been the happiest four months of my life. Now I find it a joy to live and I always enjoy hearing you explain the Bible. I wish that all of my people would believe in the (Continued on page 4, column 1)

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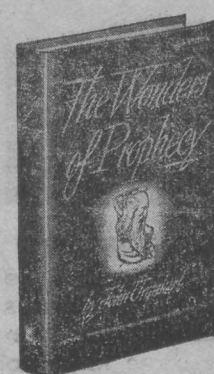
WHERE THE HALLIMAN'S ARE LOCATED



Two weeks ago (Rev. J. J. Halliman) will also be 4, color by the to believe any, exceptious vol-

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

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WHAT HE DID

"Under an eastern sky,
Amid a rabble cry,
A Man went forth to die
For me.

"Thorns crowned His blessed
head,
Blood stained His weary tread,
Cross laden He was led,
For me.

"Thus wert Thou made all mine,
Lord make me wholly Thine,
Grant grace and strength divine,
To me.

"In thought and word and deed,
Thy will to do; O lead
My soul e'en though it bleed,
To Thee."

New Guinea Conerts

(Continued from page three)

Lord as I have. I am glad that you came to tell me about Jesus."

PAWI is part Duna and part Huli. He says:

"My mother died when I was just a little boy and I lived with my dad and sometimes another man would look after me. My dad would go off on long trips and sometimes would not be back for days. The man who was supposed to look after me would often go off and leave me. At the same time, so much of my time as a small boy was spent alone. I, too, learned to wander around and it was not long until I would hardly stay at home. I began to get into mischief and I didn't like to work in the gardens so I would steal from others. I would get caught and beaten for it.

"My life was very miserable until you came and put in the mission station. I have been saved about four months and now I feel that my life is worth something. Now I like to work and I like to hear about Jesus. I hope every young boy hears about the Lord and believes in Him. Since I have believed in Christ I am not afraid of sorcery and the spirits any more."

IDOWI is part Duna and part Huli. Idowi's home is about two hours walk from the mission station and he was one of the first natives that I came to know when I first came into this area to build our house. He says:

"I have always lived in fear, even after I began to come to the services regularly, until I believed in Christ as my Saviour. I was sure that some people had the power through sorcery to kill other people. When my brother fell into the lake and drowned not too long ago, according to our ancient beliefs it was one of the spirits that pushed him in. When, as a small boy, I fell into the fire

and burned my hand and arm severely the cause was attributed to a spirit pushing me into the fire and it took many pigs before we felt that the spirits were satisfied enough to let us alone.

"It seemed that something was always happening to my family and we thought it was because we were so poor that we couldn't afford enough pigs to sacrifice. I am a Christian now and I am thankful that I have been delivered from this world of darkness and fear. I do not know too much as yet about the Bible but I want to learn. I want to be able to tell my people how they can be delivered from this life of fear. I have tried to tell my parents about Christ but they wouldn't listen to me. They told me that I would get into trouble with the spirits again if I didn't quit going to this mission. I am so glad that Christ died for me."

PETIWI does not know if he is Duna or Huli or mixed. His story:

"I have not known the white man for too long. The first time that I saw one though I was afraid and all the big men seemed to be afraid also and many of them ran off in the bush and hid. We soon learned though that the white man was not going to hurt us but as yet most native folk can't understand where you folk come from. For a long time I have had my own house and garden, and I was never afraid to stay alone even when I was just a little boy. I was afraid of the spirits, though, and attended every sacrificial feast that I could. Even certain trees I thought belonged to the spirits and I would not cut them or go near some of them.

"Now I am a Christian and have all things new. I have been happy since the day that I trusted Christ. I would never want to spend another day in the fear that I lived in before."

OUIWI is part Duna and part Huli. He says:

"I haven't much to add to what the others have already said. My life before I became a Christian was that of a normal native boy. I grew up with all the ancient rituals and beliefs about sorcery and spirit worship. Every native takes this for granted more or less, we knew nothing else until you came and told us about the Lord. Most everyone still believes like they did before you came, and many of them laugh at us and tell us the spirits are going to make us sick or even kill us if we don't stay away from that mission. When we try to tell them about the Lord and how we have been delivered from fear, many of them will put their hands over their ears. They say they are afraid to even listen to us talk about it.

WAIT 'TIL YOU HEAR THIS!

"Hold on, Black Bart; you don't need any gun-play to make me tell you where I'm head'n. I'm just passing through on my way to the Bible Conference of Calvary Baptist Church, Ashland, Ky., over the Labor Day weekend."



"I am so glad that you came and told us about Christ. I do not know too much about the Bible but I know Christ and I believe the Bible is the Lord's Word and I like to hear you explain the Bible. I hope some day that I will be able to read so that I can study the Lord's Word."

As mentioned earlier in this article, the stories of these boys are very similar in many respects. Two points are outstanding in the testimonies of them all: (1) they all believed in sorcery and spirit worship before they were saved and (2) all of them are happy to be delivered from darkness into light. I am glad to be able to present these trophies of God's marvelous grace that you may be able to look into the faces of those whom you have had a large part in bringing the Word of God, which has resulted in their eternal salvation. Every one of these natives are very faithful in attending the Bible classes during the week and preaching on Sunday. With one accord they all send their gratitude to you for making it possible for me to come and be able to live among them and tell them and others about the Lord. They desire and need your prayers and so do the Hallimans.

Yours sincerely,
Fred T. Halliman

God's Plagues

(Continued from page 2)
form miracles (Rev. 13:13-15).
(6) God will execute judgments upon the world (Jer. 25:15, 16).
(7) God will protect His own (Rev. 7:4, 12:6; 14:16).
(8) Water will again be turned

Offerings For The Work

REPORT OF OFFERINGS, NEW GUINEA MISSIONS
MAY 1963

Kings Addition Baptist Church, South Shore, Ky.
Grace Baptist Church, Melbourne, Fla.
Grace Baptist Church, Springfield, Mo.
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Katy Baptist Church, Farmington, W. Va.
Tabernacle Baptist Church, Tulsa, Okla.
Bible Baptist Church, Broken Arrow, Okla.
Trinity Baptist Church, Rialto, Calif.
Providence Baptist Church, Henderson, Texas
Macedonia Baptist Church, Tell City, Ind.
Valles Mines Baptist Church, Bonne Terre, Mo.
Bethel Baptist Church, Phillipsburg, Kansas
Bible Baptist Church, Manhattan, Kansas
Zion Baptist Church, Detroit, Mich.
Faith Baptist Church, Hurst, Texas
Mt. Brook Baptist Church, Pulaski, Va.
Macedonia Baptist Church, Chicago, Ill.
Baptist Tabernacle, Columbus, Ga.
Tabernacle Baptist Church, Tulsa, Okla.
(Senior Girls S. S. C.)
Fossil Baptist Church, Fossil, Ore.
Fairmount Park Baptist Church,
St. Petersburg, Fla.
A Friend, W. Va.
Mr. and Mrs. Ray Collier, Ill.
Alma Harrison, W. Va.
Mr. Purdom Carney, Ky.
Mr. Ralph E. McIlrath, Ind.
Elsie Tuggle, Mo.
Mr. Roy E. Arthur, Ky.
Mrs. Alice Fevurly, Col.
Wayne Crow, Del.
Margaret T. Beaty, Fla.
Anonymous

TOTAL

into blood (Rev. 8:8, 16:4, 5).
(9) Satanic frogs will appear (Rev. 16:13).
(10) Locusts shall be sent (Rev. 9:2-11).
(11) God will send boils and blains (Rev. 16:2).
(12) Hailstones shall fall from heaven (Rev. 8:7).
(13) There shall be darkness (Isa. 60:2; Rev. 16:10).
(14) As Pharaoh hardened his heart so will the wicked in the day to come (Rev. 9:20, 21).
(15) Death will come to multitudes (Rev. 9:15).
(16) Israel will be delivered (Zech. 14:3, 4; Rom. 11:26).
So, then, we see that history will repeat itself, and then the world will be visited by judgments from God which will make the plagues of Jehovah upon Egypt seem mild indeed in comparison with that "which must shortly come to pass" (Rev. 1:1).

"Exceptions"

(Continued from page one)
That is the general rule. In other words, the general rule is that all things are under His feet. Now the exception is that He Himself is that which is excepted. He is the one who has all things under His feet, so naturally He is excepted from the general rule. In other words, it is the exception of sovereignty.

You can surely see in this the sovereignty of Almighty God manifested in Jesus Christ, for all things are put under His feet, except He Himself. He is sovereign over all things, yet He Himself is exempted from anyone having sovereignty over Him.

I think it is wonderful to fall back upon the sovereignty of God and to know that we serve a God who is definitely sovereign in every particular. I don't know anything that is more of a blessing to me, nor anything that has encouraged me more down through the years than just to know that we serve a God who is absolutely sovereign in all things.

Now the majority of people don't think of God, as that kind of a God. I am sure the majority of people think that God is just a little bit more than man—a good man, a strong man, a big man. The Psalmist said:

"Thou thoughtest that I was altogether such an one as thyself:

but I will reprove thee, and them in order before thine eyes.—Psa. 50:21.

That is certainly true so as man is concerned. The average man thinks that God is just one as himself, yet in this chapter David would show the sovereignty of God, for says:

"For every beast of the field is mine, and the cattle upon thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is full, and the fulness thereof."—Psa. 50:10-12.

Think about the beasts that roam the field—the deer, the bear, the groundhog, the muskrat. Every beast of the field is God's. Also remember that the fowls of the mountains and every bird that flies belongs to God.

I have been rather interested of recent date to read a report of the cattle census that has been taken by the Department of Agriculture. It has been rather interesting to me to know how

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"For All My Sins"

perplexed professing Christian woman stopped a preacher after a service and said, "I have a disagreement with you." "Tell me what it is," the preacher said, "and we'll see what the Bible has to say about it." "You said that the blood of Christ washes away all our sins, and that He died for all of them," she replied. "I believe that Christ died for my past sins, but that I have to take care of future sins," the preacher smiled and said, "I'll ask you a question. How

many of your sins were past when Jesus died?" A startled look came onto the woman's face. "Why, they were all future?" she exclaimed. "I had no past sins when Jesus died!" "That means," the preacher said, "that Christ died for all your sins before you committed them—past, present, and future. And it means that no sin can keep you out of heaven, because all have been paid for!" Needless to say, the woman went her way rejoicing, resting in the truth of Col. 2:13—"Having forgiven you all trespasses."

about estimating all the cattle in the United States, yet they say we have done it with a very degree of accuracy. Before God knew every one of the cattle before the Department of Agriculture ever started. He knew how many there were; he knew every spot they had; he knew every characteristic that they had; he knew the size and weight of every one of them. Before He is a sovereign God. He owns the cattle under a thousand hills. So sovereignty is He described in this passage. He says, "If I were angry, I wouldn't tell you." God is dependent upon man for food. God is so dependent that if He were hungry, He wouldn't tell man of His hunger. Why? He says, "The world and the fulness thereof, and everything within this world, and the world itself, belongs to Him. He is a sovereign God."

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."—Prov. 21:1. Of all the verses of the Bible that teach the sovereignty of God, there is none quite the equal of this, for this verse tells us that God controls the hearts of men, and that men do exactly as God directs them to do. God can take an individual and turn that individual just the same as He can turn a river of water. Beloved, I thank God for the sovereignty of God. I am glad that I don't serve a God who is fickle, a God who is changeable, a God who can be changed by the whims and the caprices of men. I am glad that I serve a God who is absolute, and sovereign, and unchangeable in all things. My text says that He has put all things under His feet, but when all things are put under Him, it is manifest that He Himself is excepted, for Jesus Christ is sovereign.

SIN.

I'd like for us to notice the exception as to sin. We read:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

Now, beloved, that is the general rule—everybody has sinned, and everybody has come short of the glory of God.

If you will go all the way back to the day of Adam, you will find that Adam sinned, and Eve sinned. From that time down to this, everybody else has sinned.

I'll never forget that little Negro boy down in South Carolina who said, "I'll tell you, Pa, dat ole man Adam and dat ole lady Eve sho done messed up this world."

Beloved, they did. Adam and Eve sinned, and from that time on, we have all been born sinners. As this text says, "For all have sinned, and come short of the glory of God." Beloved, that is the general rule.

Notice again:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy: there is none that doeth good, no, not one."—Psa. 14:2, 3.

What a text! It tells us of a God in Heaven who introspectively looks down upon us from the skies, and He sees us just like we would look down upon an ant hill to see the ants hurrying and scurrying in each direction. As He looks upon us, He looks to see if there is even one of us who is seeking to do His will. After a careful inspection of us, and after a minute observation of us, He announces His conclusion, and that conclusion is that they are all gone astray, and they are altogether become filthy: there is none that doeth good—no, not one. That is the general rule.

When the Apostle Paul was writing to the churches at Galatia, he said:

"But the scripture hath concluded ALL UNDER SIN."—Gal. 3:22.

That is the general rule—that all are concluded under sin.

I think the most remarkable illustration we have of sin in the Bible is of Mephibosheth in the Old Testament. Every once in a

while I sit down and I say to myself, "Now what Scripture illustrates this particular truth?" and I have tried to analyze sin, as to see what is the best illustration of it.

I see that man in the fifth chapter of the Gospel of John at the pool of Bethesda, who was lame, who had been lame from his mother's womb, and who for 38 years had been lying there hoping that he might be the first one to crawl and plunge into the water after the angel moved the waters, trusting that he might be healed thereby. But somebody had always gotten into the pool first.

Now that is a good illustration of sin. It shows how impotent, how weak, how helpless man is, and how much man needs Jesus Christ.

There are other good illustrations of sin in the Word of God. Take the story of those three individuals in the New Testament who had died, whom Jesus raised back to life. Every one of those individuals is a remarkable illustration of sin. It shows us the result of sin—death. One of them had been dead just a few hours, whereas another was being carried to his burial, and the third had already been buried and putrefaction had already set in.

Now can you find anything that illustrates the moral and spiritual condition of sinners any better than that? All three were dead, but in different degrees as to death. All people are dead spiritually, but some already have moral and spiritual putrefaction set in so far as they are concerned. I think these three dead ones remarkably illustrate the spiritual condition of unsaved people, in that every unsaved man is spiritually dead and spiritually given over to sin.

However, I think the greatest illustration of sin is that of Mephibosheth, for the Word of God tells us how Mephibosheth as a baby was dropped by his nurse, and as a result of the fall he was injured and was never able to walk. The Word of God says that he was lame in both feet. He wasn't just partially lame. It wasn't that he could hobble along. It wasn't that he could walk with a crutch or a cane. But he was lame in both feet.

What a remarkable illustration of the sinner! What has happened to man? As Mephibosheth suffered from a fall, so you and I and all of Adam's descendants have suffered spiritually as a result of the fall that took place in the Garden of Eden. We are not just a little bit bad off; we are totally bad off. Mephibosheth was totally lame; he was lame in both feet. You and I are total sinners in the sight of God. We are totally depraved in God's sight.

Beloved, that is the general rule—all men are sinners, and all men have come short of the glory of God. All men are like the man at the pool of Bethesda, for they are impotent and unable to help themselves. All men are like Mephibosheth, for they are spiritually dead. But what is the exception? Beloved, the exception is the Lord Jesus Christ. The Scripture says that all have sinned and come short of the glory of God, but Jesus Christ never sinned, and Jesus Christ never came short of the glory of God. Listen:

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By J. H. Thayer

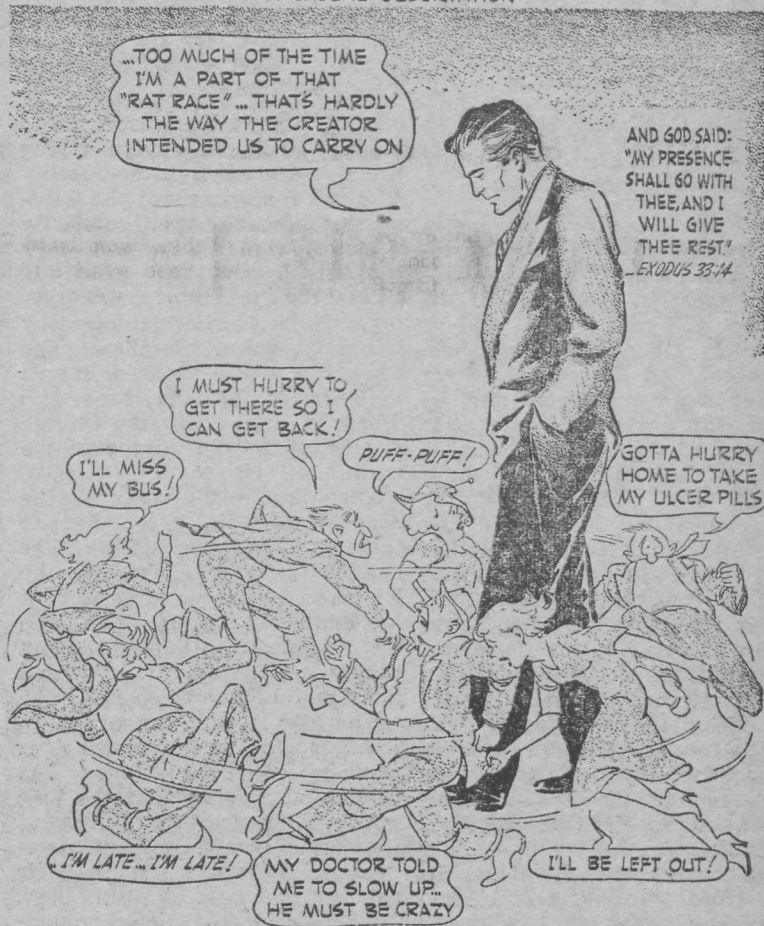
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A CASUAL OBSERVATION



"For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21.

Beloved, when Jesus Christ went to the cross, He went there as one who knew no sin. That is to say, Jesus Christ had no sin. There was no sin in the Son of

BIBLE STUDY NECESSITIES

1. Open EYES Lk. 34:31
2. Opened BIBLE Lk. 24:32
3. Opened UNDER- STANDING Lk. 24:45

God. The general rule is that all have sinned, but Jesus Christ knew no sin.

We have that same truth per- sented to us again:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT."—I Pet. 1:18, 19.

"For such an high priest became us, who is HOLY, HARM- LESS, UNDEFILED, SEPARATE FROM SINNERS, and made higher than the heavens."—Heb. 7: 26.

What a contrast! You and I can be characterized as participants of sin. It can be said that the general rule of us is that we are all sinners. The exception is that Jesus Christ was not a sinner, but He is "holy, blameless, undefiled, separate from sinners, and made higher than the heavens."

The Apostle John also said concerning Jesus Christ:

"And in him is NO SIN."—I John 3:5.

Let's notice another Scripture which gives to us the photograph of our Lord's saddest and darkest hours, when Jesus in prayer said: "Thou art my God from my mother's belly."—Psa. 22:10.

The only one who could say that God was his God from birth was Jesus Christ. All the balance of us are sinners. We are all born with a sinful nature. In contrast, Jesus Christ could say that God was His God, even from the hour of birth.

Now there is the general rule, and here is the exception. The rule is that we are all sinners; the exception is the Lord Jesus Christ Himself. What a contrast!

I remember years ago when I was just a boy preacher that I had a good deal of trouble with my "tummy." One summer it gave me a lot of difficulty. I went to see a doctor and he made an examination. He said he thought there was something wrong with

my gall. Well, I wasn't a bit surprised, because all down through the years a lot of people have said that I had too much of it. The doctor gave me some capsules and told me to go home and take them at a certain hour the next morning and not to eat any breakfast, and then to come back and he would give me an examination. The next day when I went back he stood me up in front of a fluoroscope, and he brought a big mirror around in front of me, and I stood there and looked in that mirror and saw every organ inside my body. I could see my lungs contracting and expanding. I could see my heart beating. I could see everything that was going on internally. The doctor made an extensive examination, and he told me, "If there is anything wrong—if I am right in my guess, these dye capsules will show up in dark spots." However, when he brought that mirror around and looked, much to his dissatisfaction but very definitely to my satisfaction, there wasn't a single dark spot that showed up.

I have often thought of that experience—of that doctor who was looking for dark spots; you can subject the Lord Jesus Christ to the most minute and careful analysis, and you can study His character in every particular, but a single dark spot will never stain nor show in the character of the Lord Jesus Christ. The Son of God is sinless. The general rule is that we are all sinners, but the exception is Jesus Christ.

III

SUFFERING FOR SIN.

Do you realize that the general rule of life is that you can't sin and get by with it? The general rule of life is that you are going (Continued on page 7, column 1)

FIFTY YEARS IN THE CHURCH OF ROME



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more than twenty-one years ago he is the topic and theme of now in every part of England. He was born in 1834, wrote in 1856. But ministers and people were violently divided in attitude towards the pastor of Park Street Chapel:—"A nine and ere long will come down running over everything and tick."—"A regular steam engine."—"Scarcely a dissenting body of any note associates with that young man will live of the greatest preacher of this other age."—"He can point 3,000 auditors and ask, 'Who, of a sight before him, dares of making the good old gos- power in the great heart of hu-

than forty years were to pass the pages of Spurgeon's Auto- (4 vols.), edited by his personal details of his early This volume, taken from that geon's life up to 1860 and in- practical all of the autobio- of his Autobiography. \$3.95 (plus 20c postage) Calvary Baptist Church Ashland, Kentucky

The Great Commission

By C. W. BRONSON
Bethel Baptist Church
Phillipsburg, Kansas

"All power is given unto me in heaven 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."—Matthew 28:18-20.

Here is a solemn scene. The King, our Lord Jesus, is giving His final charge to His disciples: Here are His final words to them: "Go and preach the gospel." We can imagine how they must have clung to every word He spoke. Perhaps these words were spoken to as many as five hundred brethren (I Cor. 15:6). He speaks these words, not to world monarchs, not to the earthly rulers of His time, not to the Jewish dignitaries, but to His Church.

Think of the responsibility these words carry with them. His last words—Then He is carried from their midst into heaven until they can see Him no more.

Our Responsibility

We are bound to see the responsibility of the Church of Jesus Christ herein. Who would be so foolish as to say that the Commission does not extend to His Church in all ages, for He says: "I am with you to the end of the age." The Commission is perpetual.

It is not for us to forbid any-

one to preach the gospel or to attempt to hinder anyone trying to serve Christ. But the responsibility of carrying out the Commission lies upon the Church. By "Church," we do not mean every religious organization upon the face of the earth. Many come saying, "I am Christ." Rather, by "Church" we mean those who have the "faith once delivered unto the saints" and those who "contend" for it. For the Church is "the pillar and ground of the truth."

Yes, those who have "all the counsel of God" revealed unto them have a responsibility. The Church is represented in the Bible as being a candlestick or lampstand. The purpose of a lamp is to shine. The Church is not that "True Light," but is to hold aloft that Light, which is Christ.

There is a warning given in the Bible to the church which is wanting in love to Christ. The Church of Ephesus left the love which they had for Christ at first and Jesus tells them to repent or He would remove their candlestick out of its place. (Rev. 2:1-5). We have a solemn responsibility to carry out Jesus' final charge to His Church.

The Three-Fold Commission

We could spend a lot of time on negatives, telling what is not the mission of the Church, such as social work, politics, clubs, parties, games, suppers and various extra-scriptural activities. All of this is vexatious to the true Christian and contrary to the Word of God. We wonder,

however, if those groups who practice those things ever were true churches of Jesus Christ.

The Church has one prime object to justify her existence on this earth, that being to "Go into all the world and preach the gospel." From my meagre experience, it does not seem to me that many of the religionists of today know what the gospel is.

Most so-called preachers are preaching anything and everything but the gospel. We are to have no message but that which is contained in God's Word: the Good News that God receives and forgives sinners, through the merits of Jesus' death on the cross and His shed blood, and that by simply believing on Him eternal life is given by the God who has promised and cannot lie. We are not to add to His Word; we may not detract from it. Woe unto those who do so!

In another age past, men thought it was presumption to try to win men to Christ. They said, "When God gets ready to save the heathen, He will do it without our help." This is not according to the truth of God's Word. Jesus says, "Go — teach all nations." What an awesome responsibility! Yet, He means what He says. Thank God, there are those who are faithfully carrying out His Commission. Lord, give us many who will do so.

The Commission does not stop with the command to preach the gospel. They are to be baptized. First, they must be saved by believing the gospel. Then they are to be baptized with a baptism

that meets the requirements of God's Word. Baptism is not necessary for salvation, not at all, but is necessary to "fulfill all righteousness," that is, to obey Christ's commandment, by both the baptizer and the baptized.

Then, next in Scriptural order, comes teaching. They are to be taught, not the teachings of the denomination, not the catechism of the "church," not the Sunday School Quarterly, or a hundred other absurd things, but the **doctrines of the New Testament**, Christ's commands or teaching. But what do the modern evangelists do? They say, "join the church of your choice." "Doctrine is not important."

The result is that the majority of God's people, those who are really saved, are mere babes in Christ and know nothing of the teachings of God's Word.

God commands us to teach them "all things." Paul could say, "I have not shunned to declare unto you **all the counsel of God.**" (Acts 20:27).

What shall they be taught? "Teach them to observe **all things** whatsoever I have commanded you." Not only are they to be taught all of the grand and glorious doctrines of Christ, but they are to be taught **Scriptural practices**. That would be some missionary who would teach them doctrine and leave them without any idea of Scriptural practices. Yet, many do this and leave their converts to practice open communion, alien immersion and a host of



C. W. Bronson

other unscriptural evils. We are to teach them God's Word. The best way to do this is to teach them right out of the Book, word for word, verse by verse. Someone will say, "I am not a missionary; I am not a preacher, how can I do this?" I sincerely believe that it is just as important and there is just as much reward in "tarrying by the stuff" and praying for God's missionaries, helping to support missionaries and fervently assisting in every way possible as it is actually going to the foreign field. Let every person see to his own responsibility.

For want of space (not for want of matter) let us consider one promise. "Lo, I am with you **all the way.**" Notice the little word "Lo." This is important, says the Lord Jesus, if thou wilt go with me, I can do all things thou shalt command me!

He Wanted A Book And The Lord Provided

Dear Brethren:

When I saw I. M. Haldeman's book on the Tabernacle advertised in T.B.E. I said to myself, how can a retired man get the things he needs when it is not too easy to get the things he has to have. You see, the good Lord willing, I shall be teaching the Tabernacle to the men of our church the rest of this year. Even though I realized I was not able to get the book, still I found that my God's arm is not short that He can not provide for His own. A dear woman who comes to our Tuesday Night Bible study here in our home from another

community came in and laid a five dollar bill on the table and said, "I want to help you a little because here is where I have to come to learn the Bible. I sure don't get any help at my own church." Wife and I both insisted that there was no money expected for our efforts. She insisted that I take it, so I did with the understanding that it was to be used in some way to help do the job better.

Very soon after the class left I remembered the book I needed, so here is a check for the book, and I will appreciate it very much if you will rush it to me at your very earliest convenience. We have been studying the Tabernacle two weeks now already.

I just don't ever feel that I can write to you dear people without trying in my weak way to express to you what you have meant to

me these last few years. Brother Strickland handed me some old copies of your wonderful paper recently. These copies were printed long before I ever knew there was a paper like T.B.E. I enjoyed so much your great sermon Brother John on "ARE YOU ONE OF THE FOOLISH" from Prov. 9 and yours Brother Bob on the Sunday School. I also received a blessing from Brother Mason's article on Prayer.

When I stop to think what I missed through the years by not knowing you dear Brethren and your wonderful paper, I just find myself saying thank you Lord for Brother Joe Bell who told me about you. May our dear Lord continue to bless you in your great work. And if I ever say, or do anything that in any way affects our fellowship, won't you, for Christ's sake, tell me of it. I assure you it will get prayerful and soul-searching attention.

Yours in His precious name,
E. G. Cook

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A Spiritual Revival

(Continued from page one)
sound in human laws and governments.

Revival is the one word answer to our great problems. The word "revival" itself means to put new energy into something that is already alive. We recognize, of course, that all spiritual energy must come from God. A revival is a work of God, it cannot be stirred up by efforts of the flesh. It is not by might nor by power, but by His Spirit. Human efforts at best can only give an emotional stir that would soon die down and be worthless from the start. We must have the convicting power of the Holy Spirit if sinners are to be saved, and cold and indifferent church members are to be revived. He (Holy Spirit) uses the Word of God to bring conviction into the hearts of individuals. Without the work of the Holy Spirit there can be no revival.

We are faced with one of two alternatives. Either a revival among God's people or the com-

plete decaying of our nation, and severe persecution of Christians. Do you think that the anti-Bible, anti-prayer groups are going to be stopped without a real Heaven-sent revival? If anything better ever comes to this old sin cursed world it must come through Jesus Christ. What a difference it would make if all the reformers were twice born men and all of the twice born were yielded to the will and purpose of God!

"What America Needs" said an editorial in the Wall Street Journal, of New York City, some few years ago, "more than railroad extension, and western irrigation, and low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have — piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour earlier on Wednesday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man,

Baptism Not For Infants

By T. E. WATSON

Not a Baptist writer is quoted in this book, but the author arrays pedobaptist over against pedobaptist and lets them argue amongst themselves. This proves to be an unusually effective method of showing the lack of scriptural grounds for the baptism of infants.

Every text of Scripture used by pedobaptists is examined and a thorough historical survey of the first two centuries of the Christian era is given. Nearly 200 quotations from over 60 standard pedobaptist writers are given.

The book is well-arranged, the chapters are short, and the reading is interesting.

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A VACATION THOUGHT



"Hey, Gertrude, why don't you just get away from it all for a few days. We could hitch up and go down for the Bible Conference at Ashland, Kentucky, August 30 to September 2."

who looked with scorn on such unbusiness-like behaviour.

"That's what we need now to clean this country of the filth of graft, and greed, both petty and big, and the worship of money, houses and big lands and high office and grand social functions. What is this we are worshipping but vain repetition of what has decayed nations fell down and were shipped just before their noses went out? Read the history of Rome in decay, and you will find a luxury there that could lay a dollar over our little dough."

SEND TBE TO OTHERS

that looks large to us. Our wealth never made a nation anything, or honorable. There is nothing on earth that looks like that is so dangerous for a nation to handle as quick money.

Are we as the children of men actually blind to the one thing unsaved people know we need? What churches need is the power of God. We need to yield ourselves to Him as individuals. Him to do a work and use it to accomplish it, if it be His will.

Bryan And The Watermelon

The late William Jennings Bryan told the following story: "I was passing through Columbus, Ohio some years ago," said Bryan, "and stopped to eat in the restaurant in the depot. My attention was called to a slice of watermelon and I ordered it and ate it. I was so pleased with the watermelon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden. That night a thought came into my mind. I would use that watermelon as an illustration. So the next morning when I reached the city of Chicago, I had enough watermelon seeds to weigh a pound, and I estimated the watermelon seeds to weigh about forty or fifty pounds. Then I applied mathematics to the watermelon. A few weeks before, someone, I know not who, had planted a little seed in the ground. Under the influence of the sunshine and shower that little seed had taken off its coat and came to work. It had gathered around somewhere two hundred thousand times its own weight and forced that enormous weight through a tiny stem and built a watermelon. On the outside it put a covering of green, within that a rind of white and within that a core of red, and within it had scattered through the little seeds, each one capable

of doing the work over again. "What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it find its flavoring extract and its coloring matter? How did it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the work of the Almighty, or tell just what He would do, or how He would do it. "The most learned man in the world cannot explain a watermelon, but the most ignorant man can eat a watermelon and enjoy it. God has given us the knowledge necessary to use those things, and the truth that He has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries that He has seen fit to conceal from us. "So with Christianity. If you ask me if I understand everything in the Bible, I must answer no. I understand some things today that I did not understand ten years ago, and if I live ten years longer, I hope some things will be clear that are now obscure. But there is something more important than understanding everything in the Bible. It is this. If we will only try to live up to the things that we do understand, we will never have time to worry about the things that WE DO NOT UNDERSTAND."

I AM PERSUADED

No OBSCURITY as to the fact of the Gospel. Acts 26:26
No FAILURE as to fulfillment of promises. Rom. 4:21
No SEPARATION as to the believer's salvation. Rom. 8:38
No DEFILEMENT as to the use of foods. Rom. 14:14
No INCONSISTENCIES as to the believer's testimony. Rom. 15:15
No HYPOCRISY as to the believer's faith. II Tim. 1:6
No DANGER as to the believer's security. II Tim. 1:12

"Exceptions"

(Continued from page 5)
suffer when you sin. Listen: "For in the day that thou eat thereof thou shalt surely die." Gen. 3:17.
Notice, there is going to be suffering for sin. This is the first time that sin is mentioned, and was before sin became a reality. God told Adam in the day he ate of the forbidden fruit and he sinned he should die. He estimated a principal in the very beginning that there was to be suffering as a result of sin. All the way through the Bible find this. Listen:

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Because Moses sinned.

Look at Gehazi, the servant of the man of God Elisha, who allowed a covetous disposition to take possession of him, and who, after his master had refused to accept the gift that might have come to him from Naaman, ran after him and said, "My master has changed his mind. He has special guests that have come unexpectedly, and if you don't mind, you can give me some of those possessions that you were offering to him a while ago, and I'll take them back to him." When he walked into the room, Elisha said to him, "Gehazi, where have you been?" He said, "I haven't been anywhere." Elisha said, "Now, Gehazi, didn't your heart and your body go together? The leprosy that Naaman had is going to be your leprosy from now on, until your dying day." The sin of covetousness had gripped this man Gehazi, with the result that Gehazi suffered until the end of his day.

Beloved, you can't sin without suffering.

Look at Achan who stole that wedge of gold, and wedge of silver, and the goodly Babylonish garment, and digged down in the ground and hid them. Then look out there and see that pile of stones covering him, and his wife, and his children, and all that he had. When you look at that heap of stones that are piled over the top of him, you can say, "Whenever man sins, he suffers."

Or look at Judas Iscariot. When the rope broke and he fell, his bowels gushed out. Look at that disemboweled corpse as it lies there upon the ground, and you say concerning him, "What is the reason for this?" For an answer, you can come back to the general

rule that you can't sin without suffering. Anytime that a man sins he is going to suffer.

Look at Ananias and Sapphira how they lied about the price of the land, and see them as they are carried out dead.

Beloved, every time that Israel in the Old Testament murmured, God whipped them as a result thereof. Take for example the time they murmured so vociferously and God sent serpents among them. I see those serpents crawling into the tents, and crawling over the top of individuals and biting them. I see Israel dying by the thousands. Why? Because Israel murmured against God.

The general rule is that you can't sin without suffering. Now what is the exception? Is there an exception to this rule? There is. Beloved, Jesus Christ went to the cross of Calvary and bore our sins to keep us from suffering in Hell. That is the exception. What a blessed exception!

The general rule is that you are going to suffer if you sin. You may suffer in this life. You will certainly suffer when you come down to die. You will surely suffer throughout a never-ending eternity. That is the general rule. The exception is that Jesus Christ went to the cross of Calvary and died for our sins. He is the exception to the rule. The sin penalty fell on Him, with the result that you and I don't suffer eternally for our sins. Listen:

"But 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. All we like sheep have gone astray; we have turned every one to his own way; and THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN." —

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.

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Isa. 53:5-8.

Beloved, that is a blessed exception, a notable exception, that Jesus died for us. The same truth is presented to us again, for we read:

"For he hath made him, who knew no sin; to be sin for us; that we might be made the righteousness of God in him." — II Cor. 5:21.

When Jesus hung on the cross it wasn't for His sins. He is the exception to the general rule. The general rule is that I ought to be hanging there, and you ought to be hanging there, but there is the exception: Jesus Christ suffered for our sins. He was made sin for us.

Notice again:

"Who his own self BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." — I Pet. 2:24.

"For CHRIST also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." — I Pet. 3:18.

Beloved, listen, the general rule is that every man shall suffer for his sins, but the exception is that Christ suffered for our sins.

IV

JUDGMENT.

Some of these days God is going to judge everybody. I don't (Continued on page 8, column 2)

ON LAWS THAT CANNOT BE SUCCESSFULLY VIOLATED



"I APPLIED MY HEART TO KNOW, AND TO SEARCH, AND TO SEEK OUT WISDOM, AND THE REASON OF THINGS..." — EC. 7:25



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"Exceptions"

(Continued from page 7)
say that He is going to judge us all at the same time. I make a distinction. There shall be a thousand years that shall intervene between the judgment of the righteous and the judgment of the wicked. But ultimately everybody is going to come to the judgment bar of God. The general rule of that is stated when we read:

"So then every one of us shall give account of himself to God." —Rom. 14:12.

What a day it is going to be when men and women come up to the judgment bar of God to give an account of themselves to God! Now is there an exception? Yes, there is a blessed notable exception, and that is, I am not going to the judgment for my sins. My Saviour has already been there and has been judged for me. The general rule is that we are all going to be judged, but the Word of God gives us the exception when it says:

"Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and SHALL NOT COME INTO CONDEMNATION: but is passed from death unto life." —John 5:24.

The King James version says, "shall not come into condemnation," but literally, the original language is "judgment." It says that we shall not come into judgment.

The general rule is that we will not come to the judgment bar of God, because Jesus Christ has already been judged, and the sentence of our condemnation has already been exacted on Him. Therefore, we shall not come into the judgment, for we have already passed from death into life.

Isn't it wonderful to know if you are saved, that you are not going to have to go to the judgment to find out where you stand, and how you stand, for that part already has been taken care of. I am not worrying about coming up to the judgment and saying, "Lord, look over there on page so-and-so under the G's and see whether John R. Gilpin is going to get in." I am not worrying about that, for judgment has already been exacted in Jesus Christ. Every man shall be judged, and every man shall give an account of himself to God—that is the general rule, but the exception is that Jesus Christ has already gone to the judgment,

"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 cost of postage.

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and has been condemned, and so far as I am concerned, my sins are already paid for in Jesus Christ.

Notice again:
"Some men's sins are open beforehand, going before to judgment; and some men they follow after." —I Tim. 5:24.

This would tell us that you can send your sins ahead of you to the judgment. Beloved, that is what I have done, and that is what you have done if you are saved. We have sent our sins on ahead. The day I saw the truth that Jesus Christ on the cross of Calvary had died for my sins, and that my sins were put on Him—that day my sins were sent ahead of me; Jesus Christ having died for my sins, therefore my sins were judged in Him. Therefore, my sins were sent ahead of me to the judgment.

What a contrast as to the unsaved man! The unsaved man will come up to the judgment. I can see him now, how he walks up, head bowed, completely subdued at the judgment bar of God. Here in life he may have been an atheist, or he may have taken a very definite stand in opposition to God and His Word, but when he comes up to the judgment, he is going to come submissive before God. As he stands there before the Judge of all the universe, he looks behind him and there are all of his sins trailing along to the judgment behind him. Every sin he has ever committed in this life will follow right along behind him. He will come into the judgment like the engine of a train, and the train itself is his sins that he drags to the judgment with him.

The Word of God tells us that some men's sins are open beforehand going before to judgment, and some men's sins follow after. The saved man has sent his sins on ahead. They have already been judged. The penalty has been exacted for them. However, when the unsaved man comes to the judgment and looks behind him, all of his sins are following him right up to the judgment.

What an awakening it is going to be for a man when he looks around at the judgment and sees every sin that he has ever committed! All of the ungodliness, all of the immortality, all of the unspirituality, all of the atheism and the doubts—everything of his life that is wrong follows him right up to the judgment bar of God. But that isn't going to be true of me. I am not going to look around at the judgment to see whether I have any sins behind me. Beloved, my sins have gone before me; they have already gone to the judgment and have been judged; the sentence has already been executed; the prisoner has already been condemned. In fact, He has already died for my sins, and the sins of all of my life are already shipped ahead to the judgment. What a blessing! The general rule is that every man shall give an account of himself to God; the exception is that Jesus Christ shall give an account to God for the sins of all His elect.

CONCLUSION

Now these are the exceptions to the general rule: Generally speaking, all things are under His feet, but, beloved, He is sovereign.

Generally speaking, all men are sinners, but the Lord Jesus Christ

could claim God as His God from the hour of His birth.

Generally speaking, all men suffer for their sins, but the exception is that Jesus Christ has suffered for the elect's sake.

The general rule is that every man shall be judged for his own sins, but the exception is that the saved man already has had his sins judged and paid for by the Lord Jesus Christ.

I want to close my message by reading to you four texts of Scripture.

"For I say unto you, That EXCEPT your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." —Mt. 5:20.

"EXCEPT ye repent, ye shall all likewise perish." —Luke 12:3.

"EXCEPT ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." —Mt. 18:3.

"EXCEPT a man be born again, he cannot see the kingdom of God." —John 3:3.

As I have said, we elect legislators to make laws and then we hire a lawyer to try to find the loopholes and the exceptions. Beloved, it is the exception to the general rule that pleases my soul and blesses me when I realize that Jesus Christ is my Saviour thereby.

May God bless you!

Integration

(Continued from page one)
miles of Washington streets on which no sensible woman dares to walk at night. Just beyond the Capitol, where senators and congressmen vote \$100 billion a year to obtain the good, secure life, begins the area where filth, crime and poverty form a trinity of squalor . . .

"Washington has more aggravated assaults (mugging, robbing, raping) than any U. S. city in the 500,000-to-1,000,000 population bracket. Even churches have installed thug-proof iron bars to protect their female clerical workers from the danger of attack.

"The nation's capital has come face to face with a disagreeable fact: Crime and school hoodliganism are overwhelmingly from the large Negro population. Today 54 per cent of Washington is Negro, and the public schools have become 83 per cent Negro . . . Negroes commit most of the crimes (84 per cent) and are the most frequent victims of crimes (85 per cent)." Etc. etc.

One can not help but ask, Is Washington the nation's show window of the fruits of integration? Or, is it a practical demonstration of what "progressive education" can do for a community. "Togetherness" has been Washington's pet theme for the past four decades, but the "togetherness" of the races in the schools of Washington has not proven a very practical solution of the race problem. Are the Southerners right in their belief that the best way is to let each race develop and work out its

MOUNTAIN MUSINGS

By Simon Muse



Jeremiah Weehunt sed nevur vote fer no woman fer givvermint pozzitshun. His reason wuz that he didn't want to miss-reprezinted. In politicks, church services, a woman's mouth is out of plase.

My filosofy fer liv'n is "Live today like you wish'd you had, whin 50 years from now you look back an' sigh, 'O fer good ole days.'" Yep, th' we are now liv'n are tomerrow's 'good ole days.'

(More Musings Next Week)

problems—with equal opportunities—in its own way? Certainly, integration in education—coupled with the ideas of Progressive educationists—has proved to be a miserable failure.

—Christian Victory

Fig-Leaf Religion (Continued)

(Continued from page one)
As Adam and Eve stood before God in the beginning, acceptable before God in the beginning, so the believer in Christ stands acceptable before God in the righteousness of Christ, given freely.

"Christ is the end of the law for righteousness to every one that believeth." —Romans 10:4.
This is far better than trying to sew together some fig-leaf religion! You might as well try to sew together some of your works in an effort to be acceptable in God's sight. Quit it and put on the robe of Christ's righteousness by simply relying on Him as Saviour.

Appreciated Letter

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God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones

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