

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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THE NEW TESTAMENT TEACHES TITHING, TOO

By W. LEE RECTOR
(Now with his Lord)

Cor. 9:13-14 says: "Do ye know that they which minister about holy things live of things of the temple? and which wait at the altar are ministers with the altar?" Even so hath the Lord ordained that they which preach the word should live of the gospel." Now, students of the Word know that the Aaronic priesthood ministered about holy things and of the tithe of the temple, and that the priesthood ministered of flesh offered upon the altar. In short, the priesthood lived of tithes and offerings, the Holy Spirit, by Paul, has here that the New Testa-

ment ministry, or preachers of the gospel, live "even so" of the gospel. But what does "even so" mean? Matt. 23:23. It can mean but one thing, viz., even as the priesthood lived of tithes and offerings, even so should the preachers of the gospel so live.

The Master confirms the tithe while rebuking men who practiced it, saying, "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and not to leave the others undone." Here the Master tells these hypocrites that they should have tithed, but puts them on the spot for leaving judgment, mercy, and (Continued on page 8, column 3)

The Path of Salvation

Radio message by
JAMES HOBBS

Kings Addition Baptist Church
South Shore, Kentucky

"And there were in the same country shepherds abiding in the field, keeping watch over the flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOUR, WHICH IS CHRIST THE LORD. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

"And suddenly there was with

the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:8-14).

The purpose of the angel was to show the shepherds the path to the Saviour. My purpose in

this message is to show you the path to the Saviour. On traveling this path you must pass through the following:

Hopelessness and Helplessness

"All have sinned, and come short of the glory of God." (Romans 3:23).

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

These verses tell us that anyone who is saved must first realize that he is hopelessly lost and completely helpless.

Poverty

When a person realizes that he is completely helpless, then he also realizes that he is spiritually poverty stricken—in other words, he has nothing to offer to God. He is like the prodigal son.

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." (Luke 15:18, 19).

Just as the prodigal son had nothing to offer his father, neither do you have anything to offer (Continued on page 8, column 5)



James Hobbs

Instrumental Music In Church Worship

The following article was written by a man who is in one of the Campbellite church's branches. This article clearly exposes the position of his brethren who oppose instrumental music.

On May 8, 1956, FIRM FOUNDATION (non-instrumental) (Philadelphia), a writer appraises the position in the non-instrumental church as follows:

"When I began preaching twenty years and more ago several years among disciples were mature and full grown. Then they have multiplied every hand and among every fellowship. They come with such rapidity that we are dizzy by the spectacle."

Y. Rice, Jr., writing in the May 10, 1957, issue of the FIRM ADVOCATE (non-instrumental) says:

"I care not what phase of function you bring up, anti-women-teachers to anti-the-Bible in classes more-than-one-container Lord's-supper to anti-Bible to anti-special-songs to anti-when-you-pray to anti-teachers to anti-this or and — you name the function and we in the churches of (anti-instrument) can lead a faction that has risen up during the past one years contending it had done just one way to the of all other ways."

L. Hines, writing in the AMERICAN CHRISTIAN REVIEW, says he last counted six separate factions within the anti-instrument group.

This lamentable condition is the logical result stemming from the un-Scriptural division from brethren who employed a musical instrument as an aid to the singers. Once the flood gates of anti-instrumentalism are opened there is just no logical stopping place. J. W. McGarvey doubtless saw the outcome and folly of adding the anti-instrument opinion as a disfellowshipping law and so stated his position:

"I have never proposed to withdraw fellowship from brethren simply because of their use of instrumental music in the worship." (From THE SEARCH FOR THE ANCIENT ORDER by West, p. 441.)

Brother McGarvey didn't favor the instrument (nor individual communion cups), but he still fellowshiped his sincere brethren who considered them Scriptural.

It's the Greek

The highest scholarship in the world testifies that the word psalmos (Greek word for "psalm") in Eph. 5:19 and Col. 3:16 properly means a song sung with musical accompaniment. So says the eminent Joseph Henry Thayer.

M. C. Kurfees (leading anti-instrument author) says that Thayer, "... by the unanimous decision of present-day scholarship, stands not only at the head, but far above all other authorities in the special field of New Testament lexicography." (From INSTRUMENTAL MUSIC IN THE WORSHIP, p. 70). Hear what this top-ranking scholar says:

"Syn. humnos, psalmos, ode: is the generic term; psalm. and humn. are specific, the former designating a song which took its general character from the O. T. 'Psalms' (although not restricted to them, see I Cor. 14:15, 26), the latter a song of praise. 'While the leading idea of psalm. is musical accompaniment, and that of humn. praise to God, ode is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject. Thus it was quite possible for the same song to be at once psalmos, humnos, and ode' (Bp. Lghft. on Col. 3:16). The words occur together in Col. 3:16 and Eph. 5:19." (From THAYER'S LEXICON, p. 637.)

Note that the preceding are (Continued on page 7, column 3)

Paul's Request—

"Bring the Books"

By C. H. Spurgeon

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and THE BOOKS, but especially the parchments."—II Timothy 4:13.

We will look at his books. We do not know what the books were about and we can only form some guess as to what the parchments were. Paul had a few books which were left, perhaps wrapped up in the cloak, and Timothy was to be careful to bring them.

Even an apostle must read. Some of our very ultra-Calvinistic brethren think that a minister who reads books and studies his sermon, must be a very deplorable specimen of a preacher. A man who comes up into the pulpit, professes to take his text on the spot, and talks any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do



C. H. Spurgeon

so, and never produce what they call a dish of dead men's brains—oh! that is the preacher.

How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching as least for thirty years, and yet he wants books! He had seen the Lord, and yet he wants books! He had had a wider experience than most men, and yet he wants books! He had been caught up into the third heaven, and had heard things which it was unlawful for a man to utter, yet he wants books! He had written the major part of (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SALVATION IS OF THE LORD"

(This one was first printed twenty years ago, but you asked for it.)

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."—Jonah 2:9.

After Mr. Spurgeon had preached one of his great sermons, as he came out of the church building, someone said, "There are 9,000 people this morning without excuse in the day of judgment." I do not expect to preach with the might and power of Spurgeon, but I do want to preach tonight in such a way that sinners will be without excuse in the day of judgment.

Our text is good theology. Jo-

nah learned it in a strange college—that of the belly of a whale. He learned it when he was in trouble. As was true of Jonah, many truths must be burned into us with the hot iron of affliction. Regardless of how he learned this truth, the fact remains, he learned it. When he arrived in Nineveh, a full-fledged graduate from the college of a whale's belly, he had just one truth to preach. As he walked down the streets of Nineveh, he preached it. His text was, "Salvation is of the Lord."—Jonah 2:9.

I
SALVATION IS OF THE LORD IN THE PLANNING OF IT.

God did all the planning that was necessary relative to salvation. No human intellect assisted God in the planning of salvation. It was devised before creation, and thus was surely planned before the day of man. Listen:

"Accordingly as he hath chosen us in him BEFORE THE FOUNDATION OF THE WORLD."—Eph. 1:4.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the FOUNDATION OF THE WORLD."—Rev. 13:8.

Please note when the Lamb was slain: "From the foundation of the world." Thus the plan of (Cont. on page two, column three)

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Page 8 and Mail It
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Examiner Editorials

SURPRISED

While I have been very happy with the response the Lord has produced to our monthly Gospel paper, SALVATION, I have also been very much surprised by a lack of response from a great number. Particularly, I wonder why more of our independent churches have not responded to the paper and made use of it. Several questions have been raised in my mind as a result:

(1) Are the Arminians right when they charge that those who hold the doctrines of grace are not very much concerned about getting the Gospel to the lost?

(2) Are our churches really "missionary" in their spirit and practice or is this just a term to identify their theoretical position?

(3) Has there been such an involvement in the Sovereignty-versus-Free Will controversy that some have been lulled into an indifference toward the foremost responsibility of the church, that of sending forth the Gospel of Christ?

I know that SALVATION is perhaps only a minor item, so far as sending forth the Gospel is concerned; however, when I know that there is very little Gospel literature of this nature available to churches and when I also know that the churches are not using but little, if any, evangelistic literature, and since the cost of SALVATION certainly would not be a burden upon any church budget, I wonder if the lack of response does not reflect a bad spiritual sign.

I have also been made to wonder if the chief concern of our churches is themselves rather than others. Are church members content to go to services and enjoy the truth and Christian fellowship and let matters end with that? Are we content to give a few dollars to some "Home" or "Foreign" missionary work and soothe our consciences by musing, "This is fulfilling my responsibility"?

I don't say that you have to respond to SALVATION, or any other evangelistic effort, to manifest true spirituality, but I wonder if a lack of response does not indicate that something is wrong.

If there is something wrong with SALVATION, we would like to know what it is. A few objections, naturally, have been made to the paper. One person said he didn't believe God used the printed page to lead souls to Christ. That man has his right to differ; but we believe otherwise. Another person said the paper seemed rather Arminian. Our reply to that is that this brother seems a bit hyper-Calvinistic.

We see no reason why there should not be many more churches (and individuals) ordering and distributing SALVATION each month. This is an evangelistic effort with us. I know that some churches are already using some other papers — but how many of these are directed to those that are lost? All of them that I have seen are geared for the consumption of church members. There is nothing wrong with this, but — Shall we attend to the needs of church members with a paper, and excuse ourselves from the responsibility to the lost? Whether you use SALVATION or something else, I think this responsibility is upon you.—BLR.

OUR BOOK MINISTRY

In this issue, please read the wonderful little message by Charles H. Spurgeon on the subject, "Bring the Books." This is a message we have printed in TBE and our book catalog several times. We believe it presents the subject of books in the proper perspective.

For several years, we have put forth a strong effort for the cause of Truth and for the Glory of God through the use of good, sound books and booklets. We have sent forth literally thousands of such publications and have seen the fruits of our efforts in an increased spirituality and a growth in grace on the part of those who have read them.

It has taken a lot of time and work, a lot of advertising space, and a lot of money to operate the book work. However, our motto has always been, "Selling books is not a business with us, it's a ministry." Of course, the burden of the effort is certainly a "business burden" — for it takes all the essential elements of a secular business to keep the work going; yet the motive behind the work and the ultimate goal which we seek definitely make this a ministry for us. There is something more to it than merely selling a piece of merchandise; there is the spiritual satisfaction that comes from knowing that a person will most likely be helped to understand more about the Lord and be drawn to Him.

Since we have been blessed by the writings of other Christians, we know what they can mean in the life of a Christian. Therefore, we seek to get other Christians interested in books. Of course, like preaching itself, not everything in a book is necessarily right or perfect; however, we assure you that the books we sell are good books, or serve some important purpose. (I mention the latter because some books we sell, such as *Memoirs of Alexan-*

der Campbell and the Works of Arminius, are for historical and informative purposes, rather than being recommended as being presentations of sound doctrine).

We would like to see more of our readers taking an interest in good books. If you are just a "beginner", you might like some advice on what books to start with. We will be glad to offer any helpful advice possible. Christian books are often like the Christian life itself — it takes growth in a person before he is ready to appreciate certain things. We believe we can guide you in the selection of basic Bible study books that will be of value and definite use as long as you live. We also believe we can recommend the best books available on Bible doctrines, the best commentaries, the best against cults and heresies, and the best for your personal Christian growth.

We will be glad to furnish you with our free catalog and price list. If you wish to be placed on our Book Shop mailing list, to receive our informative advertising materials at various times, please let us know.—BLR.

It was a long, hard, and hot trip to Tulsa and return, but I thank God for His grace and blessings. When I think of it, I say again, "Thank you, Lord, for another save journey in your service."

There are just not too many people in this world like Bro. Bill Crider and his wife. I truly thank God for them and for the opportunity I had of being in their home and having fellowship with them.

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"Salvation Is of the Lord"

(Continued from page one) salvation was in the mind of God before man was.

In fact, the plan of salvation was devised before the existence even of the angels. Before the un navigated ether had ever been fanned by the wing of a seraph, and before the solemnity of silence had ever been disturbed by the song of an angel, God devised the way whereby sinners might be saved. Even if the angels had been in existence, they could not have assisted God, for they could never conceive a way whereby judgment and mercy could kiss each other.

Thus before the existence of man and the creation of angels, God alone planned how He might save man in his rebellion, when he had fallen in sin. From the beginning to the ending of it, the planning was all of God.

II

SALVATION IS OF THE LORD IN THE EXECUTION OF IT.

Only God provided salvation. What a scene Calvary presents to us! See the Lord Jesus Christ compelled to bear His own cross from Pilate's judgment hall to

TULSA BIBLE CONFERENCE

It was your Editor's happy privilege to be with the Tabernacle Baptist Church of Tulsa, Oklahoma, of which Bro. William J. Crider is Pastor, from Thursday, August 1st through Sunday evening, August 4th.

Bro. Crider had a Bible Conference in progress since July 30th and I arrived in Tulsa in time for the last services. It was a joy to hear Bro. Wayne Cox and Bro. Joe Bell preach in the closing part of the Conference and especially a personal joy to bring the closing message of the Conference on the subject of "The Bride of Christ."

Then I stayed over and preached for the church on Friday and Saturday evenings and also Sunday morning and Sunday evening, which in itself was a blessing and an honor.

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"I Should Like to Know"

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

Does your view of the Bride of Christ mean that those in the New Testament church will receive a greater reward than men like Elijah, Abraham, John the Baptist, etc.?

Not necessarily, although some in the Lord's Church (such as Paul and other apostles and martyrs) could possibly have a greater reward than these men. What our view involves is that there is a distinction between the Bride of Christ and the people of other times. Likewise there is a distinction between the Bride of Christ and those in this present age who have not been members of the church.

Do you believe that men like Edwards, Whitefield, and Toplady will be in the Bride of Christ?

We do not believe that anyone who has not been a member of the Lord's church will be in the Bride, for the Bride is composed of those in the church. None of the men you mention ever received baptism nor became a member of the church founded by Christ. Edwards was a Congregationalist, Whitefield a Methodist, and Toplady an Anglican.

You have before said that there could not be a good work performed by one outside the membership of the Lord's church. What about the works of the above-mentioned men such as their scriptural writings?

There is a difference between a good work and a spiritual fruit. A man can have the fruit of the Spirit in his life without having scriptural baptism, for instance. (The thief on the cross is an example). One of the fruits of the Spirit is spiritual understanding. (1 Cor. 2:10). No one can read the writings of the men mentioned and deny that on many things they had the fruit of spiritual understanding. However, this does not make their infant sprinkling a good work, nor does it do very much for any of their other errors.

If a church does not have a pastor, can baptism be administered?

Certainly. Baptism is in the hands of the church to administer, not in the office of pastor. (Matt. 28:19, 20).

Do you think that John 6:53 excludes us from being saved, since we cannot take the Lord's Supper?

The passage in John does not even refer to the Lord's Supper, so certainly it would not exclude one from being saved. The Romanists have perverted this passage, making it mean the "mass," in which Christ's literal body is supposed to be present in the bread. But Christ is here using metaphorical language and has reference to "eating His flesh and drinking His blood in the sense of partaking of His sacrificial death by faith. Those who take the Romanist view are guilty of stretching the metaphor beyond its designed use.

Golgotha. What a scene is presented to us as He is nailed to that cross of wood. Each hand and each foot is soon fastened tightly by a spike. Now the blood flows from not only the forehead which was mangled with a crown of thorns a little while before, but from his hands and feet as well.

"See from His head, His hands, His feet
Sorrow and love flow mingled down:

Did e'er such love and sorrow meet,
Or thorns compose so rich a crown."

While He was being crucified a hole for the cross was made in His side. He was prepared. What pain it must have brought to His body, especially to His hands and feet, as the cross was cruelly and ruthlessly allowed to fall into the hole prepared for it.

Behold Him now as He hangs there. There is no sin that

The Killing Effects Of Calvinism

By BOB L. ROSS

- Things That Ought Not to be Killed
- Things That Ought to be Killed
- Hyper-Calvinistic Hardshellism Refuted
- Hardshellism Refuted and Condemned by the Philadelphia Confession of Faith

Hyper-Calvinism, or Hardshellism, is just as bad for one to believe as Arminianism — if not worse. Guard against this heresy; expose it; warn others about it. This booklet will be of tremendous value to you in upholding the Truth.

25c per copy*: 5 copies \$1.00
Add 15c for postage

*This booklet had formerly been advertised for 10c a copy prior to its being printed. However, since that time we decided to include the two articles against Hardshellism, consequently had to raise the price.

Calvary Baptist Church, Ashland, Kentucky 41101

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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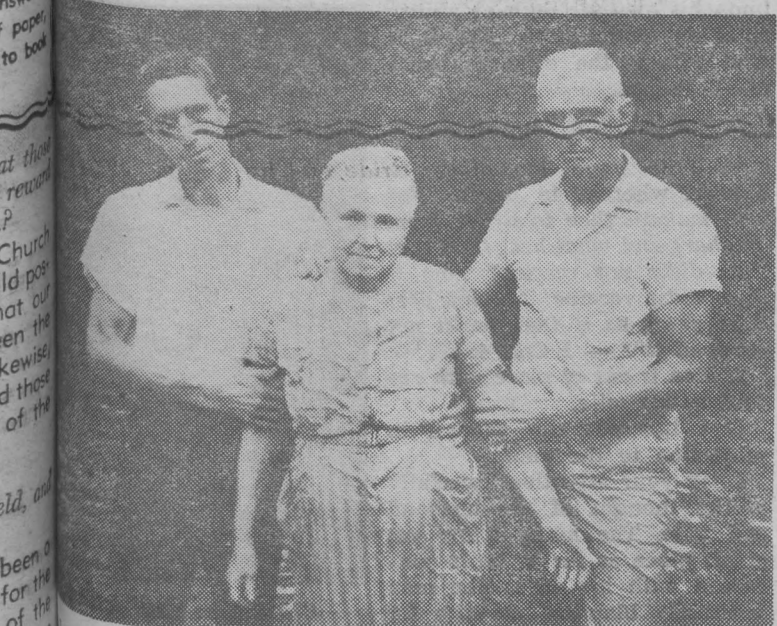
THESE RATES APPLY THROUGHOUT THE WORLD

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

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

WHEN YOU MOVE please notify us at least three weeks in advance. The Post Office does not forward your paper to you but charges us 10c each time they have to notify us of a change of address.

A Happy Day in the Lives of Two of God's Faithful Ministers



leading their mother, Mrs. Willis, from the waters of baptism and Eld. J. T. Willis (left), who had just immersed her into the fellowship of the Emmanuel Baptist Church of Garrison, Ky. Willis has been well known to us of Calvary Baptist Church, as she used to worship with us quite often. Many times we have had an opportunity to talk with her about her religious experience, and I guess it was a

rather serious decision for her to make in that she repudiated the so-called Christian baptism which she had received years before, at the hands of her father, who was a minister of that denomination. Bro. Raymond and Bro. J. T. are two of the finest, most faithful men of God that we know, and we rejoice with them as to the baptism of their mother and this victory for the truth. God's blessings on them.

—J.R.G.

ever done; there is no crime in which He is guilty which would deserve such treatment. We know He is holy, harmless, undefiled, separate from sinners, and higher than the heavens." — Heb. 7:26. In spite of His sinlessness, He died for sinners. See His blood fall — drop, drop, drop. It strikes the ground and He falls, drop, drop, drop. See Him, drop, drop, drop. See Him as it leaps along the length of His body. Look at His face as it heaves beneath the weight of the flow of blood from the blessed forehead of the Lord. How He suffered there, in our stead. Listen: "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from answering my roaring? But I am a worm, and no man; a reproach of men, and despised of people. All they that see me shall scorn: they shall shoot at me, they shall shake the head. They shall upon me with their mouths,

as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." — Psa. 22:1, 6, 7; 13-15, 17, 18.

Behold Him thus as He died, remembering that this is God's salvation. Did not Simeon refer to Him thus when presented in the temple as a babe? Listen:

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." — Luke 2:29, 30.

Even before He was born, it was prophesied that He should be God's salvation, for the angels spoke thus to His foster father, Joseph:

"And she shall bring forth a son, and thou shalt call his name

Jesus: for he shall save his people from their sins." — Mt. 1:21.

Yes, beloved, if salvation is of the Lord in the planning of it, how much more is salvation of the Lord in the execution of it. The royal bath of mercy wherein black souls are washed, was filled from the veins of Jesus. There was no blood of martyrs in it; there was no blood of apostles in it; there was not even the blood of the dying thief mixed in it. Redemption is the unaided work of Jesus. He was alone when He prayed in Gethsemane, when He sweat great drops of bloody perspiration. He was alone in Pilate's judgment hall when He was scourged and mocked with the crown of thorns and purple robe, bleeding all the while because of our sins. He was alone in His sufferings when He came to Calvary. He only suffered for our sins. Thus we can say that in the execution of the way of salvation, salvation is of the Lord. Certainly it is not of man, but of God. Jesus said:

"I and my father are one." — John 10:30.

III

SALVATION IS OF THE LORD IN THE CHOOSING OF THE SUBJECTS OF IT.

The same God who planned our salvation before the world was, and who executed it at Calvary, chooses those who are the subjects of salvation. Listen to these Scriptures:

"I am sought of them that asked not for me; I AM FOUND OF THEM THAT SOUGHT ME NOT: I said, Behold me, behold me, unto a nation that was not called by my name." — Isa. 65:1.

"Ye have not chosen me, but I HAVE CHOSEN YOU." — John 15:16.

"As many as were ORDAINED to eternal life believed." — Acts 13:48.

Therefore HATH HE MERCY ON WHOM HE WILL have mercy, and whom he will he hardeneth." — Rom. 9:18.

"Even so then at this present time also there is a remnant according to the ELECTION OF GRACE." — Rom. 11:15.

"According as he HATH CHOSEN US in him before the foundation of the world." — Eph. 1:4.

"God hath from the beginning CHOSEN YOU to salvation through sanctification of the Spirit and belief of the truth." — II Thess. 2:13.

In the Old Testament, God chose Isaac and rejected Ishmael; He chose Jacob and rejected Esau; He chose Abraham and rejected all others of his idolatrous, sinful relations. We read:

"Look unto Abraham your father, and unto Sarah that bare you: for I CALLED HIM ALONE, and blessed him, and increased him." — Isa. 51:2.

Even to this day, God still chooses the subjects of salvation just this way. You can see evidence of this in God's house, for some wicked man weeps aloud under the preaching of the gospel, while some fair maiden sits unmoved, untouched, and disinterested under the preaching of the same truth.

There are those who would object to this preaching of election. There are those who do not like doctrine of God choosing men unto salvation. They will doubtlessly say, "Is not God unjust?" Yet, beloved, we remind you that salvation is not a matter of justice, but of grace from beginning to end. Listen:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." — Eph. 2:8.

How thankful we ought to be that we who are saved do not receive justice, but the mercy of God. If we received justice, we would all go to hell. How much better it is that God should elect some, than that all should perish. Incidentally, beloved, who are you to reply against God? Why should you complain as to what

New Guinea Mission Fund

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God may do?

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." — Rom. 9:15, 20-23.

Over at the state penitentiary, two men are awaiting execution. Both of them are guilty — confessedly so. An hour before execution the governor pardons one, and allows the other to die. I ask you, which of them received justice? Why of course you must say the one who died. And which one received mercy? Why the one whom the governor pardoned. Surely if every man went to hell, every man would get justice, but God in mercy, for Jesus sake, redeemed some whom He had chosen to salvation before the world was.

Whether men accept it or not, the fact remains, that salvation is of the Lord in the choosing of the subjects of it. I am asked over and over again, "Why preach the gospel if God has elected some to salvation?" The answer is obvious. We are to preach the gospel because God commanded us to do so.

"Go ye into all the world, and preach the gospel to every creature." — Mark 16:15.

It is God's only means of salvation.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." — I Cor. 1:21.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE

TRUTH." — II Thess. 2:13.

I have been told that this doctrine of election — that God chooses the subjects of salvation, will kill missions and evangelism. If it does, beloved, it isn't my fault. My business is to preach the truth; I am only a messenger or God. Yet, beloved, in defense of this truth, I declare that it will not kill evangelism and missions. There never were greater evangelists than Peter and Paul. Both of them were ardent believers of the doctrine of election.

I do not choose the subjects of salvation, although I know many preachers in churches today who apparently try to do so. The same God who planned our salvation in eternity before the world was, and who executed it at Calvary, chooses the subjects of it, and thus far we say with Jonah, "Salvation is of the Lord."

IV

SALVATION IS OF THE LORD IN THE APPLICATION OF IT.

I know some preachers who think it is up to them to apply salvation. I have seen them get down out of the pulpit, run up and down the aisles, step over church benches, and walk on the chairs in order to button-hole some fellow who was suspected of being under conviction, and thus drag him down to the front and in some manner procure a profession of faith. Such a preacher evidently thinks it is his business to apply salvation to the sinner.

Every time a preacher does so, he is forgetful of the work and power of the Holy Spirit, and is sure to lead the church into a great deal of difficulty and trouble. You have doubtlessly heard of the drunk who said to a preacher, "Don't you know me; I am one of your converts." To this the preacher replied, "You must be one of mine, for it doesn't look like the Lord had anything to do with you."

In every big union campaign and in many of our small evangelistic meetings, the preacher or some well meaning, yet thoughtless person will attempt the application of salvation to some sinner. In about six months the church will have to exclude from one-half to three-fourths of those who make a profession of faith under such conditions. I heard a preacher spoken of one day as a man of great converting power. It was said of him, "He has the greatest quality of converting power I ever knew a man to possess." At that time, he was in a meeting wherein 200 were added to the church. In less than six months, seventy of them were excluded for drunkenness. All this was because the preacher tried to apply salvation instead of leaving the application of it in the hands of the Lord.

As it is not of the preacher to apply salvation, so it is not of the church. The church may receive one who professes faith, and may baptize such a one, but (Continued on page 4, column 1)

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COURAGE, BROTHER DO NOT STUMBLE!

Courage, brother do not stumble,
Tho' thy path be dark as night;
There's a star to guide the humble,
Trust in God, and do the right.
Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely; strong or weary,
Trust in God, and do the right.

Perish policy and cunning,
Perish all that fears the light;
Whether losing whether winning,
Trust in God, and do the right.
Trust no lovely forms of passion,
Friends, may look like angels bright;
Trust no custom, school or fashion,
Trust in God, and do the right.

Some will "hate" thee — some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee;
Trust in God, and do the right.
Simple rule, and safest guiding,
Inward peace, and inward might.
Star upon our path abiding
Trust in God, and do the right.

"Salvation Is of The Lord"

(Continued from page three)
This will not apply salvation.

Let me emphasize it. Let me vehemently proclaim that the application of salvation is wholly of the Lord. Repentance is a gift from God. Listen:

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles GRANTED REPENTANCE unto life." — Acts 11:18.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to GIVE REPENTANCE to Israel, and forgiveness of sins." — Acts 5:31.

Even the faith which we exercise in Christ is a gift from God.

"For by grace are ye saved through faith; and that not of yourselves; it IS THE GIFT OF GOD: Not of works, lest any man should boast." — Eph. 2:8, 9.

Before we would even repent and believe, the Lord must make us willing.

"Thy people shall be WILLING IN THE DAY OF THY POWER." — Ps. 110:3.

And so, beloved, we thus see that in the planning of it, in the execution of it, in the choosing of the subjects of it, and in the application of it, salvation is of the Lord.

V

SALVATION IS OF THE LORD IN THE CONTINUANCE OF IT.

How we rejoice to say that salvation is not continued only so long as we remain faithful. Look at the experience of the Apostle Peter. He denied his master and cursed bitterly to make his denial emphatic. Yet he declared that his salvation was continued through the power of God.

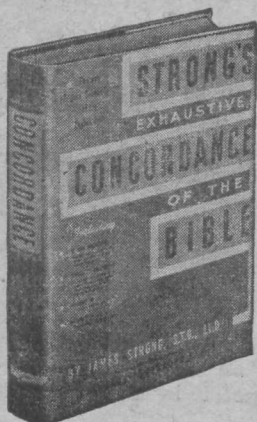
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"You who are KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time." — I Pet. 1:5.

How remarkable it is to know that our salvation is not continued only until we have grieved Him away. In fact, the Holy Spirit can not be grieved so that He will depart from a Christian.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." — John 14:16.

Q, that men might remember that the God who saves is the God who keeps, and that He continues the salvation which He begins with us.

"Being confident of this very thing, that he which hath begun a good work in you, WILL FINISH IT until the day of Jesus Christ." — Phil. 1:6.

Listen to the words of Jesus: "And I give unto them ETERNAL LIFE; and they shall NEVER PERISH, neither shall any man pluck them out of my hand."

My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

Hear the Apostle Paul: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Rom. 8:38, 39.

Do you recall the experience wherein Martha, the modern slave, called upon Jesus asking that He rebuke her sister Mary for having left her to do all the serving? Hear Jesus as He said:

"Mary hath chosen that good part, WHICH SHALL NOT BE TAKEN AWAY from her." — Luke 10:42.

Please note and remember Jesus' declaration that Mary had made a choice and the result of it was that it should not be taken from her. Certainly no Scripture could more majestically declare this truth, that the continuance of our salvation is entirely of the Lord.

I know there are those who, misunderstanding the Scriptures, often quote:

"But he that shall endure unto the end, the same shall be saved." — Mt. 24:13.

However, beloved, let Scripture interpret Scripture, and read in this connection Psalm 89:29.

"His seed also will I make to endure forever, and his throne as the days of heaven."

The problem of the book of Job is that of the security of the saved. The Devil told God he could take Job out of His hands; that he could make Job apostate. (Continued on page 7, column 2)

The Man's Place

By JAMES CRACE
Piketon, Ohio

Recently, as I read the article in TBE entitled "The Woman," I was impressed with the thought that it is not only the woman who has a definite place; the man also has been given a place according to the sovereign will of God.

The thought also came to me that it is not only the woman who is far out of place. The male likewise is about as far from his Scriptural place as he can get. We are often reminded that a woman is out of place but I can not remember ever hearing a message that was devoted to "putting a man in his place." I will try to do just that in this article.

1. Man is out of place with regard to God.

This division of necessity includes the female sex as well as the male. Both are out of place in regard to God. However, I speak specifically to the men.

Most men consider themselves to be "something." They regard themselves as important and indispensable. They are full of the pride of life and consider themselves to be in full control of their life and destiny. They boast of their looks, their ideas, and their accomplishments. They are jealous of one another and continually strive to obtain fame

upon his own strength or ability to bring anything to pass. It is God who is the efficient cause of all things.

Yes, I say to you, man is far, far out of place when he thinks himself to have something in himself whereof to boast. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" — I Cor. 4:7.

2. Man is out of place with regard to his wife.

God has put the woman in subjection to the man.

I call your attention especially to the thought of the husband and wife. The male is far out of his place as far as he is concerned with his wife. The man is usually blaming his wife for being out of place, but I want the men to see their place as set forth in the Scriptures. I do not deny that the woman is about as far out of her place as she can get. In fact, I would nearly say she is walking in the place God says for man to walk. However, this being true, it follows that the man is very nearly walking in the place the woman is supposed to walk.

In Gen. 3:16 we read, "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Because of the woman's sin God put her in subjection to her husband. Now it is evident that the husband is involved here. The husband shall have the rule over thee, God said. This is as good a place as any to show man that he is out of his place. Few men have the rule (or even want to have the rule) over their wives. Many times I have heard a husband say he considered his wife to be in just as much authority as he himself. Whatever the man may use for motives he is still walking contrary to God's word if he doesn't take his place as ruler over his wife.

We read, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church" — Ephesians 5:22-23. There is no room here for disagreement. The husband is the head of the wife, and the wife is to submit to the husband. Therefore, we husbands ought to take our place as head of the wife, and house. We have shirked our duty in the matter for so long that I wonder if we could ever return to our place, even by means of an all-out effort.

Truly, the Scriptures teach that man's rightful place is head of the woman. Truly the man's rightful place is head of his wife. However, this is far from the existing conditions, in most cases. There can be no disputing the fact that the man is out of place as far as the woman is concerned. This being true I want to proceed to show what has been the result of this sin of the male.

3. How man is to exercise his authority.

I have shown that man is out of his place in regards to his wife. I have also shown man's rightful place to be the head and ruler of his wife. I now want to show what the Bible teaches to be the right way to exercise this authority and rule. Many of those who try to be the head of the wife misuse their authority. They try to set up their own standard instead of going to the Word of God to learn how they are to treat their wives.

In Eph. 5:25 we read, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

This is the way a man is to



ELDER JAMES CRACE

feel about his wife. This is a request from God — a command. Do you love your wife? If not, how can you expect God to grant you and your wife grace that you might walk according to His word? Brethren, our love for our wives ought to exceed our love for our children; our love for our wives ought to exceed our love for our children. In fact, our love for our wives ought to exceed everything we have except our love for God!

In Matthew 19:15 God said the man and his wife there is one flesh. I tell you there is a closer union between husband and wife than anything else on this earth. Do you love your wife in this manner? Or have you been deceived by the modern day that to love one's wife is to be ashamed of. Beloved, God's love will never change. It still binds upon men to love their wives. Do so and the rest of your responsibility to your wife will come easy.

Again we read, "Likewise ye husbands, dwell with them as dwell with the church, sanctifying her by the word of the water with the word of the water, and as being bound together of the grace of the word." — I Pet. 3:7.

There is mentioned in the verse a very important word. We are told to treat our wives as weaker vessels. Why? Because (Continued on page 5, column 2)

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A Southern Baptist Sunday School Teacher Shows Contempt For The Word

A letter in the July 25 issue of WESTERN RECORDER, the paper for Kentucky South-Baptists, reveals how South-Baptists feel about the woman's place in the New Testament. A woman who says she is a Sunday School teacher in Highland Park First Baptist Church, Louisville, has the following comment to make:

"I would also like to remind Mr. Baker that the words he used were not Christ's words, but Paul's. If Mr. Baker would take time to study the Bible and its background he would get a different view of the Bible. Paul lived in an era when women were literally slaves to men and rarely were outside their environment."

The man to whom this woman had written to the WESTERN RECORDER, objecting to the action of the Southern Baptist Convention in electing a woman as second vice-president of the Convention. He had quoted the Bible to reveal the position of women in the church.

This Sunday School teacher's comments reveal that she does not care what Paul had to say about the subject since he lived in the "era." Furthermore, she does not put the word of Paul on the same level as that of the Bible, thus rejecting the commandment of verbal inspiration of the Bible. Paul said that his statements were the commandments of the Lord (I Cor. 14:37). She does not like the teaching of the Bible that the place of the

woman is primarily in the "home environment." Proverbs 31 would be of little comfort to her and, of course, the remarks of Paul and Peter would be applicable only to their "era" (Titus 3:5, I Peter 3:19).

The attitude of this Southern Baptist woman is not an isolated case by any means. In fact, it is most likely representative of Southern Baptists in general. A preacher stood up at the Kentucky state convention a couple of years ago and proposed that women be given the same liberty to speak as the men. In presenting the matter, he remarked, "This is 1961, brethren," as if to say that what was good for Bible days is not good for us today.—BLR.

The Man's Place

(Continued from page 4)

they really are the weaker. But what do we do? We treat our wives as if they are as strong, or stronger, than we men. We make them take over our church and spiritual responsibilities as if they are as fully qualified to do the work God says for the men to do. Women are looked to for public and private praying, as men take a subjective place in the church and home. Even Bible teaching, song leading, — yes, even preaching! — is being pushed off on the women.

And what is the result? I answer: before long the woman considers herself to be doing as well as, or better, than the man. She forgets that God has given her a place of subjection to her husband. She forgets that she is the weaker vessel. She begins to resent it when her husband even tries to maintain a little authority. She soon, perhaps unconsciously at first, starts teaching her children (both boys and girls) in such a manner to belittle the position and authority of her husband. Her daughters soon hold themselves to be on the same level as the man. Her sons soon find themselves considering the woman to be of equal authority with the man. The result is that the next generation has little concern with maintaining the man's real place. That is what has happened over a period of time, until now man and woman both regard it as an insult for the man to have the rule over the woman.

Brethren, we are to love our wives and treat them as the weaker vessels. We ought to protect our wives and be a shield to them. We ought to show them that we believe God when He says they are the weaker vessels. But what do we do? Somewhere our wives get the idea they ought to take the lead. They begin to think, "What would the world be like if we didn't take the lead?" We men sort of feel like our wives ought to be at home but we "love" them too much to say no to them. And besides, we can always use the extra money so what harm can it do?

Beloved, much harm has already been done. Any time a person walks contrary to the way God says he or she ought to walk there is harm done. I shall always believe God knows best, and that it is best to do everything just like He says for it to be done.

In Titus 2:3-5, we are told, "The aged women likewise that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be

not blasphemed."

This is the woman's Scriptural place. As the head of the wife it is the husband's responsibility to do everything he can to see that she assumes her God-given place.

It isn't just the woman who is out of place; the man is out of place, too. When you see the wife commanded to be in subjection to the husband you also see the husband commanded to exercise his authority over his wife. God says the woman is not to teach the man, nor to usurp authority over him, but man says he thinks the woman ought to have equal say. Who is right in this matter? I say God is right and it is right for us to do what God says.

4. Conclusion.

Let me finish this article by saying that we men are to blame, in a large measure, for the woman being as far out of her place as she is. Especially is this true concerning husbands and wives. We refuse to exercise the rule over the wife. Not only that, but we insist that she take over many of the responsibilities God has laid upon us. We often treat our wives with contempt rather than love and kindness. We expect them to be as strong as we are. We hold it against them when we see that they are not as "stable" as we men, even though God's Word teaches that the woman is more susceptible to deception than we are. We are willing to let our wives rule us rather than face an argument by trying to follow God's teachings. We would rather have "peace and quiet" with our wives than be true to God's Word. In fact, many times we avoid an argument at the expense of obedience to God.

We read, "And the wife see that she reverence her husband" — Eph. 5:33.

Now, brethren, many of us husbands make it mighty hard for our wives to do this. We act like we are spineless jelly-fish. We seemingly tremble in the presence of our wives. We show a fear of them sometimes. In many cases about all that remains to be done is for the husband and wife to exchange clothes for a complete reversal of their places. Beloved, if it be a shame for a husband to wear a dress, then it is a shame the way some of you are in subjection to your wives.

How can they reverence us? How can they obey us if we put them into the place of giving the orders? I have often said one of the reasons why people do not reverence God is because they do not consider Him to be worthy of reverence. They have the ungodly idea that He is at their mercy so they despise Him rather than reverence Him. In like manner a lot of wives feel the same way about their husbands — only rightly so. Their husbands do not show themselves to be worthy of reverence. They are "weak sisters" in their actions toward their wives so it is no wonder the wife looks down on the husband.

Beloved, when the righteous Judge appears, we are going to see that we husbands are much to blame for the rebellion of our wives. We are going to realize that we ought to have obeyed the Lord and been ruler over our wives. We are going to see

In The Last Days

1. They will say: "Peace and safety"—but God says "sudden destruction", I Thess. 5:3.
2. They will say: "All things continue"—but God says: "reserved unto fire," II Pet. 3:3-4, 7.
3. They will say: "Christ is here"—but God says: "He is coming", Matt. 24:23-27.
4. They will say: "Prophecy smooth things"—Isa. 30:8-10 but God says: "worse and worse", II Tim. 3:13.
5. They will say: "The Lord delayeth" but God says: "in an hour that ye think not", Matt. 24:48-51.
6. They will say: "Open to us"—but God will say: "I know you not", Matt. 25:11-13.
7. The Bible says: "Come, Lord Jesus"—and Christ says: "Surely I come quickly", Rev. 22:20.

how wrong we have been in shirking our duty where our wives are concerned.

Brethren, I exhort you to turn from the evil of not being the head of your wives. I insist that God's Word is the same today as in the centuries past. It is still right for the husband to be the head of the wife. It is still sin if we do not exercise the rule over our wives.

Yes, I say, we men ought to take some of the blame on ourselves if our wives are out of place. We ought also to confess our great sin to God if we are not walking in the Scriptural place God has given us. May He deliver us from the evil of letting the woman have the rule over the man.

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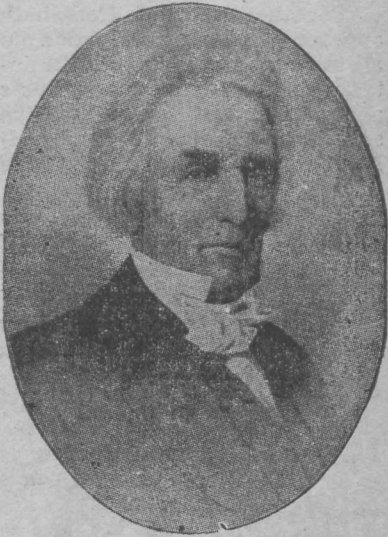
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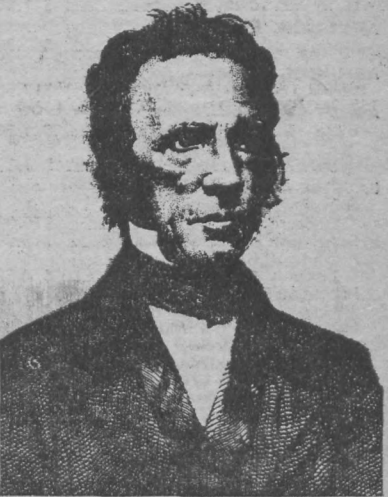
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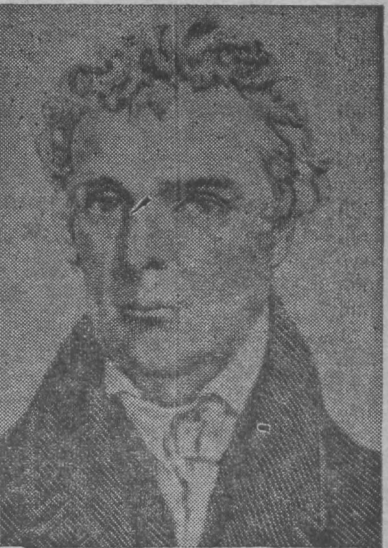
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THE EARLY YEARS



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Godly Living

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

It is a fact that we are saved by grace through faith. It is another fact that we are kept by the same grace. The child of God cannot "become lost." He cannot "fall out of grace," as some put it. "Well, then," someone will say, "since I cannot become lost, why cannot I live as I please and go in sin?" The Bible never taught such a devilish doctrine. The Bible tells us plainly that we are to live Godly lives. In fact, we are told that the same grace that saves us teaches us to live right: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (Titus 1:11-12, R.V.)

We are to be separated from the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Some Christians, in



C. W. Bronson

all probability, are troubled more over this and have more difficulty than others. We are not to be conformed to this world, or age. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2).

Worldiness may take many forms and it would be difficult to enumerate all of them. Among the ones we can think of, however would be such things as card parties, dancing, movie-going, drinking and such like. Surely, those who claim to be "living for Jesus a life that is true" would not wish to have it said of them that they practised these things. Peter, the Apostle, speaks of those who once "walked in lasciviousness, lusts, excess of wine, revelling, banqueting, and abominable idolatries." (I Peter 4:3). They were now spoken evil of since they no longer ran with worldlings to "the same excess of riot." Is it not true today? The world thinks us "strange" to refrain from a good number of practices which they themselves approve of. We are not to be like the world, but Christ-like. "Let every one that nameth the name of Christ depart from iniquity." (II Tim. 2:19).

Again, we are to be separate from the religious world. Jesus says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4). I believe this Babylon to be, first of all, the Roman Catholic Church, so-called. This also would include the "harlot" daughters and granddaughters of Rome, meaning all of the man-made churches and human institutions. I have no doubt that there are born-again Christians in most of these organizations. God says to "come out." Any time a church fails to teach or ceases to teach the truth and fails to follow God's Word, it is time to "come out." A child of God cannot truly be happy in one of these groups, nor can he prosper.

What a great privilege it is to be a member of a true "New Testament" church, one that believes and practices God's Word. On the other hand, how chaotic it is to be in a worldly church.

God's people are to be separate from worldly alliances: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" (II Cor. 6:14-16).

This, too, can take many forms. An unequal marriage (a child of God with an unbeliever), a worldly business connection, a worldly occupation or unwholesome friendships with the world — any of these might come under this prohibition. Surely God gives His people sufficient wisdom to know what is right or wrong. We are to be a separate people, for we are "a chosen generation, a royal priesthood, a

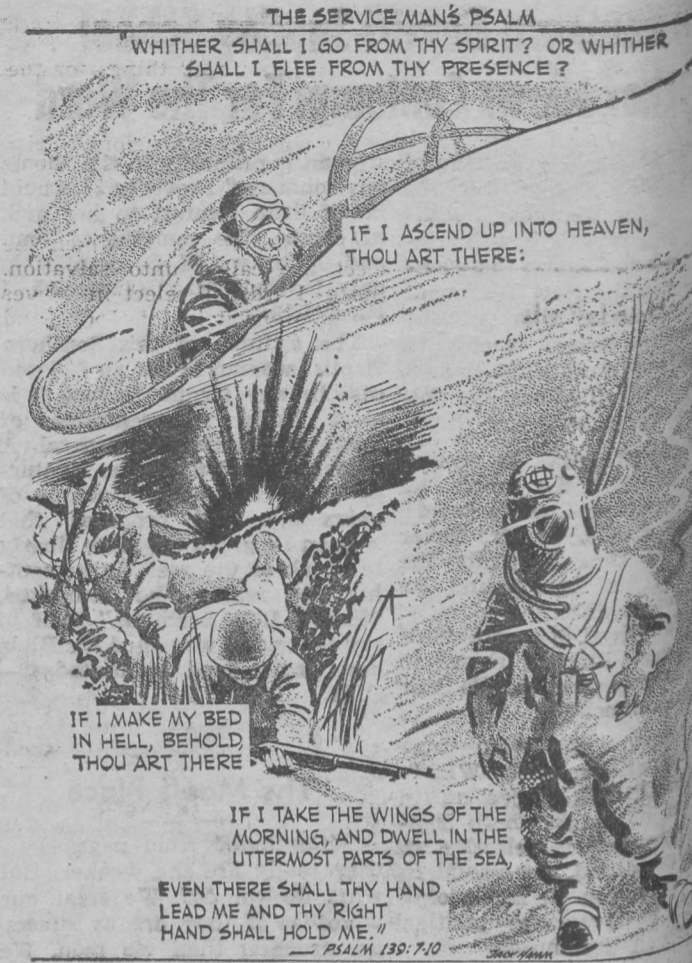
holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (I Peter 2:9).

But we should beware of Pharisaism. We are not of the world, it is quite true, but still we are in the world and in the body. It is necessary for most of us to earn our daily bread and to have some sort of "concourse" with the world. Also, Christ has sent us into the world. He prayed, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (John 17:15). Again, He says: "As thou hast sent me into the world, even so have I also sent them into the world."

There are those, I am sure, who are of a Pharisaical spirit. They consider themselves too good to associate with other mortals and hold themselves aloof from others. Or, perhaps there are those who are separated outwardly, yet they have some kind of unseen sin in their lives, such as pride or sins of the spirit.

Above all, we are to be separated to Christ. Surely, we should be separated from the world and every evil influence. But we are to be sanctified. What is the good of a separated life when we are doing nothing for Christ? He has a plan for the life of every child of His. Further, He has a task for each of us. We are told that when He ascended, He gave gifts unto men. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11).

As I understand it, He gave these to the church for the building up of the same. To each of us, as Christians, He has given His Spirit "to profit withal." Each child of God has a certain measure of the Spirit. Whatever our business it, we should consecrate ourselves to that task and



do it to the utmost of our ability. Let us make sure, however, that we do it in His strength, as He leads us, and not in the energy of the flesh.

Of a surety, whatever our individual talents or calling might be, we all have a responsibility to witness for Him. "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." (Acts 1:8). Williams renders this "You must be witnesses for me." Perhaps some do not seem to

have the gift for personal witnessing. Be that as it may, we can all do something toward carrying of the gospel to the uttermost part of the earth.

May God give us the needed to separate ourselves from the world, from worldly from the false churches and worldly alliances. May He us the grace to be separated to Him, sanctified, "meet for Master's use" and ready unto every good work. Amen.

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HERESIES OF THE HARDSHELLS

Hardshells make such of the Bible doctrine of the sovereignty of God. That the Bible teaches the sovereignty of God, none can deny who have read it at all. The Hardshells are heretical on this great Bible doctrine in that they preach only a half-truth; and a half-truth on this subject as on many others is the enemy of and destroys the whole truth. They claim that God is a sovereign and yet they treat Him as a servant. The very heart of the Bible teaching on the sovereignty of God is that He must be obeyed in all things. The Lord Jesus commended the faith of the centurion in Matt. 8, because it was a faith that not only recognized Him as a sovereign; but the centurion's faith in Christ believed that a sovereign Lord must be obeyed.

This is where Hardshellism is most heretical. They say God is sovereign and yet will not obey the last command of Him, who said: "All authority is given unto Me in heaven and in earth." The man who really believes in the sovereignty of God, like Saul of Tarsus, will count himself debtor to all men and "as much as in him is," will go his length to obey the Lord's command to "preach the Gospel to every creature." Hardshellism is heretical, fatally heretical, on the doctrine of the sovereignty of God because they cut the heart out of the great commission and wilfully and wickedly disobey Christ's command to "preach the Gospel to every creature." The one ground of censure against the one-talent man has that he claimed to believe in the sovereignty of God and yet did not do what his sov-

ereign Lord told him to do with his money. The same offense called forth the just rebuke of his sovereign Lord against the man in the parable of the pounds, who tried to excuse himself for disobedience to his Lord's command on the ground that his Lord was sovereign and could do it without his servant's help. Study afresh the parable of the talents in Matt. 25 and of the pounds in Luke 19, and the man censured in each case is a man heretical as to the sovereignty of God. He made his belief in the sovereignty of God an excuse for doing nothing, just like Hardshells do. Both of them said, like all Hardshells say, whether in Hardshell churches or in Missionary churches, that God was a sovereign and reaped where He did not sow.

That is the favorite excuse of Hardshellism. God is sovereign, they say, and can and will save the heathen without the Gospel; in other words, since the seed is the Word, He will reap where no sowing has been done, just as these two Hardshells in these two parables said. Study the Lord's answer. In each case the Lord said in substance: "If I am sovereign, why did you not obey Me? Your professed belief in My Sovereignty is wicked hypocrisy; for if you had really believed in My sovereignty, you would have obeyed My commands instead of rebelling against My authority and trampling My commands under your feet. Your own words condemn you. You pretended to believe in My sovereignty and yet wickedly withheld from Me the one thing to which a sovereign is entitled, namely loyal obedience to My command to 'occupy till I come.'" Every man who makes his belief that a Sovereign God can save the heathen without the Gospel an excuse for doing nothing for missions, is a heretic against the sovereignty of God and an anarchist against the authority of the Son of God, who commanded His churches to "go into all the world and preach the gospel to every creature."

Ezekiel believed in the sovereignty of God and when his sovereign Lord told him to go and preach to a valley full of bones, he went and preached, "O ye dry bones, the Word of the Lord." The right kind of belief in the sovereignty of God, believing He has the right to command and that we have no right to make excuse or to disobey. The first fatal heresy of shellism is that it is a willful and wilful rebel against the authority of the Lord Jesus who is the very heart of the doctrine of God's sovereignty.

The second heresy of shellism is like the first. They teach the doctrine of truth. They teach the doctrine of personal, unconditional election. That is the truth of the matter, not all the truth on that subject. But they warp and make a twist that truth and make it a lie, namely that if God will, a man unto salvation he ever saved whether he ever heard the gospel or not. The God who

(Continued on page 7, column 2)

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think every Baptist and even else should read "Death of the Pope and What He Has Learned." I believe the Baptist doctrine, which is the Bible, nothing else."

Fred Boggs, Ky.

Hardshells

Continued from page 6)
The men unto salvation also the means for their salvation. To preach the personal election of the men, as Hardshells leave out or deny the chosen means, is not only the truth, but is a wicked version of the truth. When states the doctrine of election, he states the whole truth. In 8:28-30 he clearly teaches all the elect will be glorified; between their predestination and their glorification he puts in two things the Hardshells out, namely, their calling and their justification. They are Paul said, by the Gospel they are justified by faith believing the gospel. So that whole truth as to election is all the elect will be called by the Gospel and be justified by the Gospel and be glorified by reason of the hope obtained through the Gospel. Or this passage in II Thess. where Paul again tells whole truth about election: "both from the beginning you unto salvation through sanctification of the Spirit and the belief of the truth; unto He called you by our word to the obtaining of the eternal election — "from beginning," personal election — "unconditional election and chose." But that is only the truth. God's election was salvation."

salvation was not apart means, but was "through sanctification of the Spirit and the belief of the truth." This election was unto a man unto which the elect called by the Gospel. These only elected ones obtain the glory of Jesus Christ through called by the Gospel. Hardshellism preaches no one has been called unto salvation through it. Since is necessary to obtaining and Hardshellism has no saved, no one saved by Hardshellism. God's elect are all called by the Gospel and Hardshell elect are all saved by the Gospel, Hardshell not God's elect. Since elect are saved "through sanctification of the Spirit and the belief of the truth" and are saved without the truth, Hardshells saved or not God's elect Hardshellism is not the truth. God's unconditional election unto a salvation through and when Hardshellism means to having salvation election they preach is election instead of salvation which does not the preaching of the Gospel means of salvation God's election at all; for God by the foolish preaching to save them "God's election in-

cluded both the men and the means. But once more — Paul said: "I endure all things for the elect's sake that they may obtain the salvation, that is in Christ Jesus with eternal glory." The elect will obtain eternal glory; but how? By the missionaries enduring all things that they may preach the Gospel by which the elect are called unto salvation. Since Hardshell election leaves out missions it is not God's kind — not Paul's kind and not the truth.

The third heresy of Hardshellism and the one which is the tap-root of nearly all other heresies which they teach is their enmity to the Gospel. They do not preach the Gospel. They deny that the Gospel is to be preached to the lost. They affirm in debate that adults are saved without the Gospel as truly as infants. Their opposition to missions grows out of their opposition to the Gospel. Their opposition to Sunday Schools grows out of their opposition to the Gospel. They are as bitter enemies to the Gospel as the Jews or the Turks or the infidels. They teach the unheard of, unnatural and un-Scriptural notion that a child can be born of a father without a mother. They say that infants and adults alike are born of the Holy Spirit and without the Word of God. The Missionary Baptist, who says the heathen can be saved without the Gospel, is a hardshell heretic and ought to be disciplined by his church for the worst of heresies. Heresy as to how men are saved is the worst of heresies and the man who says the heathen can be saved without the Gospel is a heretic as to how men are saved. If he is a saved man, which is doubtful, he "denies the Lord who bought him;" for the atoning death and resurrection of Christ are the very pith and marrow of the Gospel. If the heathen are saved without the Gospel, they are saved without the knowledge or benefits of the atoning death of the Lord Jesus Christ. Paul declares in Gal. 3:8 that "The Scripture foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham." No heathen was ever justified who had not first heard the Gospel and then believed in Christ. "Faith comes by hearing and hearing by the Word of God." They cannot have faith until they hear and they can't hear without a preacher and the Master said, "they are yet in their sins, if they believe not."

Hardshells, like the Scribes and Pharisees, are enemies of the Gospel and oppose preaching it to the heathen. Campbellites say men are born of the Word without the Spirit; Hardshells say they are born of the Spirit without the Word.

Both are alike heretical as to the new birth. If any difference, Campbellites are less dangerous than Hardshells, for they do believe in preaching the Word to sinners. And if Christ is preached by them to sinners the Holy Spirit may occasionally enable a sinner to see Christ and lay hold on Him. That is never true of Hardshellism, for they never preach Christ to sinners. Both Campbellites and Hardshells are heretical on the new birth; and since men cannot be saved without the new birth, neither Campbellism nor Hardshellism, in their unadulterated form, ever saved any sinner. Men are not saved by the Spirit without the Word nor by the Word without the Spirit. They must be born of the Word and of the Spirit, if they would enter the kingdom of God. Hardshellism has no place for any such Scriptures as the following because it denies that the word has anything to do in the salvation of the lost.

"For in Christ Jesus I have begotten you through the gospel." I Cor. 4:15. "The gospel is the power of God unto salvation to everyone that believeth." Rom. 1:16. "Of his own will begat he us with the Word of truth." Jas. 1:18. "Being born again, not of corruptible seed, but of incor-

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ruptible, by the Word of God, which liveth and abideth forever . . . And this is the Word, which by the gospel is preached unto you." I Pet. 1:23-25. "But we are bound to give thanks always to God for you, brethren beloved, of the Lord, because God hath from the beginning chosen you unto salvation through the sanctification of the Spirit and the belief of the truth; whereunto (i. e., unto salvation) He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." II Thess. 2:13-14.

Hardshellism is one of the worst enemies of Christ on earth today because of its enmity to His Gospel. No man can be a friend to Christ and be an enemy of the Gospel. In Mark 8:35 and 10:29 the Master couples friendship to the Gospel and friendship to Himself so closely that no man "can put asunder what Jesus Himself hath joined together."

"Salvation Is of the Lord"

(Continued from page 4)
tize, back-slide, and completely fall from grace. God permitted Job to fall into the hands of Satan in order to prove to Satan that he was lying. It is true that Sabeans carried away his oxen, the Chaldeans his camels, the fire from God burned up his sheep, and the cyclone destroyed his sons and daughters as they were feasting. Is not the loss of his family and his property enough to make him apostatize? Listen: "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." — Job 1:20, 21.

Yet, beloved, the Devil does not give up quite as easily as you and I. He came again into God's presence and God gave him a second opportunity at Job, so that this patriarch of God awakened one morning to find himself smitten with boils from the crown of his head to the sole of his feet. Though his wife turned her back upon him, and his friends rebuked him, Job maintained his integrity. Even though his suffering became so acute that he cursed the day of his birth, he never did turn his back on God. God thus proved through Job that the Devil lied when he said he could take one out of the hands of God. God will yet prove through each believing child of His that the preacher lies who declares that the Devil can take a believer out of the hands of God. The whole Bible, from Genesis to Revelation, throbs, pulsates, and swells with the fact that it is the Lord who causes the continuance of our salvation.

CONCLUSION

This, beloved, is whale belly theology; it is what Jonah learned when he went to school in the belly of a whale. How we would to God that we might have many Arminians matriculate in this same college, and thus learn that salvation is of the Lord in the planning of it, in the execution of it, in the choosing of it; it is all the work of God.

Since this is true, the converse of this fact is likewise true. If salvation is of the Lord, damnation is of man.

"He that believeth not shall be damned." — Mark 16:16.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" — Ezek. 33:11.

There are many, who Sunday after Sunday, listen to these broadcasts and yet reject the gospel. In hell they shall be compelled to declare, "I have destroyed myself, I have made a suicide of my own soul." If it please God, may He grant tonight to open some blinded eyes, unstop some deafened ears, that the light of God's Word might shine in, and that some who hear the message of grace tonight might now become children of the King.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — John 1:12.

Instrumental Music

(Continued from page one)

N.T. definitions from a renowned N.T. Greek dictionary. Thayer says that psalmos designates, "... a song which took its general character from the O.T. 'Psalms' . . ." One of the most general characteristics of the O. T. Psalms was that they were accompanied with musical instruments, otherwise they would not have been called Psalms, for that designated accompaniment.

Hard put to explain away Thayer's definition, sometimes non-instrument brethren will admit that psalmos carries the idea of an instrument, but that in Eph. 5:19 and Col. 3:16, the instrument is the heart. If that were the instrument, why didn't Thayer say so? Obviously, such a fanciful misinterpretation of Thayer's and Lightfoot's words would never occur to the average reader not schooled under sectarian prejudice. These scholars didn't have in mind the heart as the accompaniment, for they wouldn't have said that a song of praise could be, "... accompanied or unaccompanied . . ." (with the heart) since the heart must accompany all true praise.

Is The Law of Expediency Authority?

(Note: The following argument is presented for the benefit of those who have no access to Greek lexicons. It is based on the supposition that the Greek offers no direct authority for the instrument.)

Non-instrument brethren often ask for our "authority" for the use of an instrument as an aid. They demand that we give a spe-

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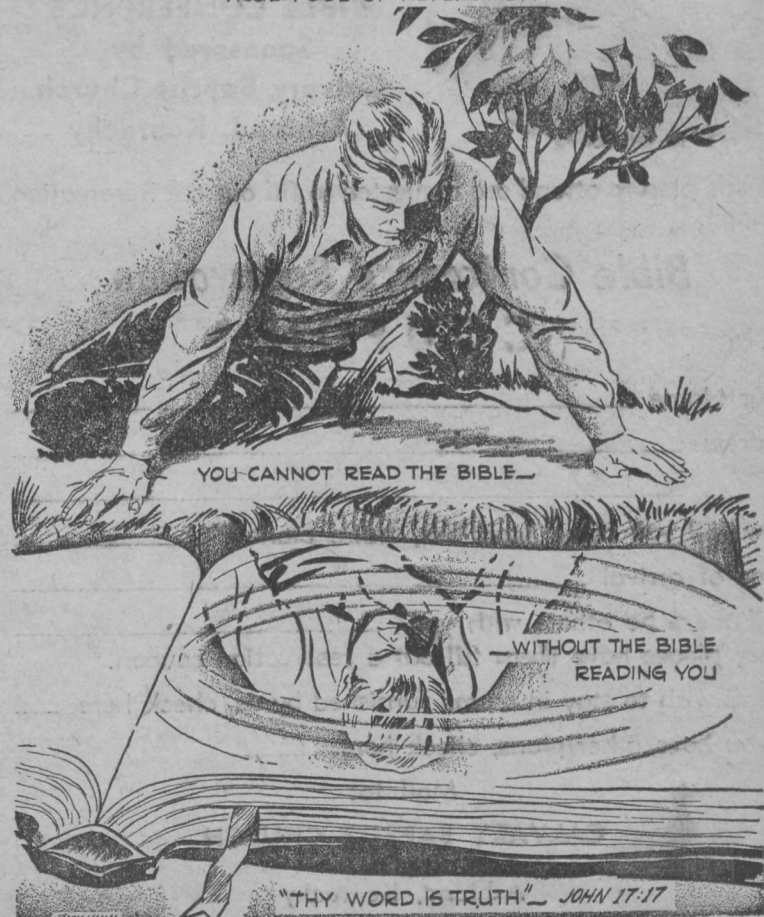
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cific Scripture specifying the instrument as an aid before they will concede that it is lawful to use one as an aid. The straits they are in become apparent when the "anti" brethren within their own group challenge them for the authority for their many unspecified aids, such as church-owned meeting houses, pitch pipes and tuning forks, cups, lesson helps, etc., etc. The true issue now becomes apparent: Is the law of expediency, authority? We see only two alternatives, namely: In obeying His will, either God allows human judgment the right to select the best available aids, which, of course, are not sinful in themselves; or else He allows only those aids which are specifically named in the New Testament! It is our conviction, that, of those commands which can be carried out more decently and orderly with the use of some aids, God allows human judgment to select aids helpful in carrying out these commands. Who will contend for only the aids specifically mentioned in the N.T.?

When God gave the command to "sing," did He specify the standard or details to be employed to enable a heterogeneous assembly of people (most of whom lack musical training) to sing together in an orderly manner? Our answer is NO! Therefore, the means we use to achieve togetherness in singing is left to human judgment, and this by necessary inference. Some use a pitch pipe (no Scripture for this mouth organ) to get the pitch, and many use a song director, who, with his voice and motions (waving) directs in song. Others employ a musical instrument to guide the singers in correct tune and tempo. We may differ in our choice of aids, but our practice testifies that we all believe that some aids are highly useful to achieve orderly singing. The particular aids we choose come by our own wisdom and not by a (Continued on page 8, column 1)

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Instrumental Music

(Continued from Page 7)

"Thus saith the Lord." We are all one in this fact! Since human judgment is the only real authority non-instrument people have for their many aids, how can their authority (human judgment) exclude the instrument for others?

Practice Not Questioned

Non-instrument brethren often assert: "Our practice is not questioned; all admit it is safe to sing without the aid of a musical instrument." (Other "antis" say the same thing about church-owned buildings, cups, pitch pipes, lesson helps, etc., etc., that it is safe not to have them.) But their practice does not stop there! Their practice includes not only opposing certain commonly used aids and expedients, but also dis-fellowshipping all who fail to observe their human creed. One might safely ride a bicycle to church every Lord's Day, but, if in addition, he had the added practice of dis-fellowshipping all others who chose some other mode of transportation, I surely would question that! Likewise, I do not question the right of brethren not to use musical instruments, cups, lesson literature, pitch pipes, church-owned buildings, etc., if they so choose; but I surely do question the practice of adding a dis-fellowshipping law to the gospel and dividing the church against those who find these aids very helpful in carrying out God's commands decently and in order.

Another Kind

Anti-instrument brethren often object to using a musical instrument as an aid to the singers on the ground that an instrument makes another kind of music, compared to singing (vocal music) which God commanded. Practically applied, if I hired a carpenter to build me a house out of redwood, then he should understand that it would be wrong for him to use a pine house for tools and materials, a fir sawhorse, a hickory hammer handle, a maple workbench, etc., to assist in the building of the house. Who can believe that such a principle is Scriptural or even reasonable?

But, our anti-instrument brethren don't even practice the principle they preach. Their song books contain written music,

which is another kind of music compared to singing; also, the song book is another kind of book compared to the Bible. Must the song book go?

What about the pitch pipe? It gives out a mechanical pitch, which is another kind compared to vocal pitch, which is involved in singing. Must the pitch pipe go?

Most non-instrument brethren use uninspired literature (lesson helps), but some (called "antis" by the users) oppose it on the ground that it's another kind of literature, compared to the Bible, which is inspired. With reference to the instrument, why can't our dissenting brethren understand that we are dealing with a realm (expediency) where God specified no "kind" at all? It seems they can see this when it comes to their many unspecified aids!

Some try to excuse themselves for using this different kind of literature (lesson helps, journals, etc.) by saying that it's merely one method of teaching. It is strange that they can't see that a musical instrument can also be used as a method of teaching the tune, that which is inherently a part of the song. Notes in the song book guide the singers by eye (to those trained to read them). To those not trained (this includes the majority), those same notes, transformed into sound, serve very well to guide the singers by ear. Just what is wrong with that?

Anti-ism Gone To Seed

It is reported that a few anti-instrument brethren have opposed church-owned meeting houses. Many would call them cranks, but they would only be following anti-ism to its logical conclusion. Reasons for opposing church buildings could be summed up as follows:

1. There is neither Scriptural authority nor precedent for Christians to build or buy church buildings.

2. God gave instructions regarding the building of houses for religious worship in the O.T., but left such instruction out of the N.T.

History reveals that Christians in apostolic times did not build special church buildings. (See Neander's or Mosheim's Church History.)

4. To own property, as a church, necessitates a departure from the simple N.T. church organization, in that it demands the adding of "trustees" (an unauthorized of-

fice — another kind when compared to elders and deacons) to the church officary.

5. Church buildings minister to pride and worldliness.

6. The N.T. commands Christians to build up a spiritual house (the church) and not a material house. Since the N.T. specifies the kind of house that is to be built up, those who build up a material house are building up another kind of house; therefore, it's an addition and not an aid.

7. Those of us who worship in church buildings are guilty of dividing the church, and keeping it divided, in that we can admittedly worship with them in their homes (their practice being unquestioned, for, "The church in thy house," is Scriptural); but it offends their conscience to attend worship with us in our unauthorized church buildings.

Now, if it is sinful to use an instrument as an aid to the singers, on what grounds can most non-instrument people consistently claim that they have authority for their many aids including the church-owned building? They may reply that the instrument is not parallel to the church-owned building. To be sure, there are some dissimilarities between them. Most aids differ among themselves, but does that fact make them sinful? If so, how are we to determine which aid is to be used as the pattern or model by which all other aids are to be judged? The fact is that most aids are parallel in the most important respect, that they come by human judgment and not by a, "Thus saith the Lord." Thus, the essential authority for them is the same!

Conclusion

Let us get back on that road to having "one body." Away with the sectarianism over differences where human judgment must speak. In matters of faith, unity; in matters of opinion, liberty; in all things, charity.

PRAYER: Lord, help us all to demonstrate,

"That the Church of Christ upon earth is essentially, intentionally, and constitutionally one."—Thomas Campbell.



Tithing

(Continued from page one)

The Holy Spirit, by Paul, tells us in the Hebrews that the tithe is paid in the priesthood. Illustrating this, he shows us that Abraham paid tithes in the Melchizedekian priesthood, that Israel paid tithes in the Aaronic priesthood, and that we should pay tithes in the priesthood of Christ, Heb. 7:4-21.

Now here Abram paid tithes through Melchizedek unto the eternal priesthood of Christ, and Israel paid tithes through Aaron to the eternal priesthood of Christ, and we pay tithes through the church of the living God to the eternal priesthood of Christ.

The Holy Spirit gives us a tremendous argument for tithes and offerings in Corinthians. He says,

"For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of the oxen?" I Cor. 9:9. Accordingly, he who uses the oxen in treading out his corn must not prevent the oxen from eating by muzzling him. He must live off of his job.

Again it is written, "For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be the partaker of his hope," I Cor. 9:10. Here the Lord asserts that the individual had the right to live off of his job.

Thus we understand why the priests ministering about holy things had a right to live off of the holy things, and even so we understand why that preachers of the gospel have a right to live off of the gospel.

"Bring The Books"

(Continued from page one)

the New Testament, and yet he wants books! The apostle says to Timothy and so he says to every preacher, "Give thyself unto reading."

The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. You need to read. Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the Puritanic writers, and expositions of the Bible. We are quite persuaded that the best way for you to be spending your leisure, is to be either reading or praying. You may get much instruction from books which afterwards you may use as a true weapon in your Lord and Master's service. Paul cries, "Bring the books" — join in the cry.

Our second remark is, that the apostle is not ashamed to confess that he does read. He is writing to his young son Timothy. Now, some old preachers never like to say a thing which will let the young ones into their secrets. They suppose they must put on a very dignified air, and make a mystery of their sermonizing; but all this is alien from the spirit of truthfulness. Paul wants books, and is not ashamed to tell Timothy that he does; and Timothy may go and tell Ty-chicus and Titus if he likes — Paul does not care.

Paul herein is a picture of industry. He is in prison; he cannot preach; What will he do? As he cannot preach, he will read. As we read of the fishermen of old and their boats. The fishermen were gone out of them. What were they doing? Mending their nets. So if providence has laid you upon a sick bed, and you cannot teach your class — if you cannot be working for God in public, mend your nets by reading. If one occupation is taken from you, take another, and let the books of the apostle read you a lesson of industry.

He says, "Especially the parchments." I think the books were Latin and Greek works, but that the parchments were Oriental; and possibly they were the parchments of Holy Scripture; or as likely, they were his own parchments, on which were written the originals of his letters which stand in our Bible as the Epistles to the Ephesians, the Philippians, the Colossians, and so on. Now, it must be "Especially the parchments" with all our reading; let it be especially the Bible.

Do you attach no weight to this advice? This advice is more needed in England now than almost at any other time, for the number of persons who read the Bible, I believe, is becoming

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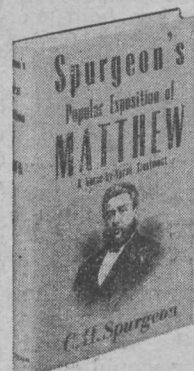
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Calvary Baptist Church
Ashland, Kentucky

MOUNTAIN MUSINGS

By Simon Muse



Abe Abernathy wuz a tellin' 'bout the' sarmont his preech'd Sunday. It sounden me like th' preecher jest civer'd evrythang. I asken what th' preecher used fer a fer sich a messige. Abe used Romans 3:2—"much in way."

(More Musings Next Week)

smaller every day. Persons the views of their denomination as set forth in the periodical they read the views of their er as set forth in his sermon his works, but the Book, the old Book, the divine fountain head from which all revelation wells up — this is too often You may go to human good until you forsake the clear tal stream which flows from throne of God. Read the by all manner of means, pecially the parchments. human literature, if you especially stand fast by Book which is infallible, elation of our Lord and Jesus Christ.

Path of Salvation

(Continued from page one)

fer God.
"For by grace are ye through faith; and that yourselves; it is the gift of not of works, lest any man boast." (Ephesians 2:8, 9).

"Not by works of righteousness which we have done, but ing to his mercy he saved the washing of regeneration, the renewing of the Holy (Titus 3:5).

Blood

Not only must you pass the "hopelessness and helplessness" and "spiritual poverty" but also you must pass the blood.

"And without shedding blood is no remission." (Heb. 9:22).

Since we are sinners, our is tainted and cannot be our salvation. How then is son saved?

"With the precious blood Christ, as of a lamb without blemish and without spot Peter 1:19).

Today you can be saved see that you are a helpless, stricken individual, then you reach that place, then ask the question, "What do to be saved." And the is simply—

"Believe on the Lord Christ, and thou shalt be (Acts 16:31).

HE GOT "SALVATION"

"Somewhere and sometime came in possession of your named 'Salvation.' It's the interesting I have ever like it very much. This June issue I have, but I so much I would like to possible, January through —Pastor Samuel Cole, Tex-



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