

A man does not own his wealth; he owes it.

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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MERCY for the Chief of Sinners

This is a faithful saying, and of all acceptance, that Jesus came into the world to save sinners, of whom I am the chief (Paul, in I Timothy 1:15).

The Gospel of Jesus Christ is a humbling message. But at the same time, it is the most uplifting message in all the world for the humbled, broken sinner.

The Gospel is humbling

The Gospel is humbling because it tells men that they are in such a sinful state they cannot be saved by their good life, good deeds, religious works, and the self-righteous person who renounces himself as nothing but a wicked, corrupt sinner before God, worthy only of damnation.

The Gospel is humbling because it says that no man can enter Heaven on the basis of God's grace. It tells men that they must come to God for mercy and grace. The Gospel will not stand for a man who says, "By grace are ye saved through faith; and that not of works; it is the gift of God: lest any man should boast" (Ephesians 2:8, 9).

One in Heaven will be able to say, "I am here because of the grace of God. I did not live right, I did what He allowed. I did good works." God will allow that. Those who go to Heaven will sing:

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Psalm 34:18.

"For God resisteth the proud, and giveth grace to the humble."—I Peter 5:5.

of: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Revelation 5:9).

It doesn't matter how righteous

a Christian has lived, when he gets to Glory he will not think for one moment's time about his good works. His one theme will be "Redemption by the blood of the Lamb, the Lord Jesus Christ."

WANTED: DOWN-TO-EARTH HUMILITY



If a person is looking to any other deed for his salvation, either in part or in whole, he will never enter Glory. Only the blood-bought sinner enters that celestial city of God.

Because the Gospel puts man in his place, as a hell-deserving sinner, and shuts him up to no other way of salvation but through the redemptive sacrifice of Jesus Christ, it is the most humbling doctrine that can be preached.

The Gospel is uplifting

There is a Gospel hymn which says,

In loving kindness, Jesus came,
My soul in mercy to reclaim;
And from the depths of sin and shame,
Through grace, HE LIFTED ME.

Yes, the Gospel of Christ, proclaiming the free grace, mercy, pardon, and forgiveness of Almighty God through the substitutionary sacrifice of Jesus, reaches into the depths of sin and shame and lifts the lost, broken, contrite, benighted sinner to salvation and Heaven!

No sinner need despair with such a God of grace sending forth His message of mercy. No case is too hard, too sinful, or past hope. Yea, even the very chief of sinners—burdened, shamed, and convicted—need not despair. There is mercy in Christ for the very chief of sinners.

All our sins are washed away by the redeeming power of His death. They are no longer on our account. We need not worry (Continued on page 2, column 3)

Hyper-Calvinistic Hardshellism Refuted and Condemned by the Philadelphia Confession of Faith

By BOB L. ROSS

Sometime ago, I noticed an article by a Hardshell (or so-called "Primitive Baptist") in which the claim was made that the Hardshells were the only Baptists who believed the Philadelphia Confession of Faith, hence were in the true historical line of Baptists and Baptist doctrine. This is not the first time I have heard or read such a claim. But Hardshellism is in no wise in agreement with the Philadelphia Confession.

The claim of the Hardshells is that God does not use preaching or the written Word of God in bringing men to life in Christ. They contend that the Spirit of God, without the Word in any manner, gives men life. So far as Hardshellism is concerned it doesn't even matter whether or not a person ever hears of Christ, for they say the elect will receive this life anyway. So "spiritual life" in Hardshell doctrine amounts to nothing but something which I prefer to call biological deposit. This deposit

contains no love for Christ, no knowledge of Christ, no obedience to Christ — it has nothing of Christ about it. It is just a lump of "spiritual life" of some kind.

The Philadelphia Confession is certainly not Hardshell on this matter. Before examining its contents, we wish to call attention to the fact that this Confession couldn't be a Hardshell confession for the simple reason that it is nothing more than a slightly revised version of the Presbyterians' Westminster Confession. This is also true of the London Confession, adopted by some English Baptists in 1689. In the "Foreword" of my copy of the London Confession, we read:

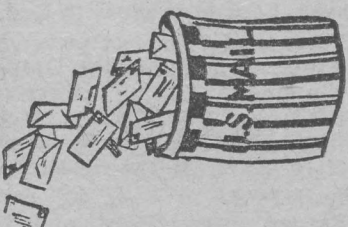
"It was based upon, and drew its inspiration from the Confession drawn up by the Westminster Assembly of Divines a generation earlier, and indeed differs only from it in its teaching upon those matters, such as baptism, the Lord's Supper and church government, upon which among the Reformed churches the Baptists differ from the Presbyterians."

So the Westminster, London and Philadelphia Confessions are practically identical. Surely, then, this confession did not originate with the Hardshells, nor does it express Hardshell doctrine, having been produced by Calvinists, rather than hyper-Calvinists.

Going now to the Confession, we see from the very first chapter that it is not Hardshell. The first paragraph of this chapter clearly shows the place of the Word of God with respect to salvation. It reads:

"I. The holy scripture is the only sufficient, certain, and infallible (2 Tim. 3:15, 16, 17, Isa. 8:20; Luke 16:29, 31; Eph. 2:20) rule of all saving knowledge, faith, and obedience; although the (Rom. 1:19, 20, 21, 22; 2:14, 15; Ps. 19:1, 2, 3) light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they (Continued on page 5, column 3)

Out Of The Mail Bag



Have been reading your paper over the past five or six years, and with humble hearts. We thank God for the wonderful blessing this paper has been to us and for the great spiritual truths that have been revealed to us through your paper. Will send (Continued on page 6, column 5)

"THE RIVER TO CHARLIE" by Russell T. Allen—

"Whence Charlie?"

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

Charlie came into being on 19th, 1834 at Kelvedon, of Essex in Great Britain. He was one of seventeen children when he was only ten months old he was sent to live with his parents. Here he spent seven years of his life. He was an important years of character formation under the watchful eye of his grandpa, who was a Congregational preacher. Charlie was in a family of preachers.

After he became a minister and the Spurgeons had come from Dutch persecution in Holland. He became acquainted with his grandfather's library at a ten-

der age, and Pilgrim's Progress and a book on early Christian Martyrs had a profound effect on him as he later stated. He was greatly influenced by the Puritan ideals of the household and was left largely in the care of seventeen-year old Aunt Ann who would read Bible stories to him.

Since his grandparents lived at a place called Stambourne, he (Continued on page 7, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE CHRISTIAN IN THE WORLD"

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

Without even venturing the slightest bit of exegesis, I think I could say that everyone here realizes that this is a very definite exhortation to the children of God to present themselves as servants of the Lord Jesus Christ. It is easy enough for all of us to see that we are exhorted to present our bodies as a living sacrifice to Him.

However, I have never been

able to wholeheartedly sing the old song that seems to be quite popular with most churches:

"Is your all on the altar of sacrifice laid?
Your heart, does the Spirit control?"

You can only be blest and have peace and sweet rest,
As you yield Him your body and soul."

I recognize it is true that we will never have peace and sweet rest except as we are yielded unto the Lord, yet, as I say, I cannot wholeheartedly enter into

the singing of this song when it talks about "your all" upon the altar. I have always had a feeling that we ought to sing the truth as well as preach the truth, and I doubt seriously if any individual can truly and truthfully say that his all was on the altar for the Lord Jesus Christ.

Some years ago a preacher friend of mine was holding a revival meeting and I was in attendance. One evening he preached on the subject of putting your all on the altar, and he made an appeal to the congregation to come and shake hands with him (Continued on page 2, column 3)



C. H. Spurgeon
a young preacher

PRAYING RALLY DAY -- JUNE 17TH -- PRAY - GIVE - ATTEND

Calvary Baptist Church
Ashland, Kentucky

Points About Prayer

God first in your thoughts
 You enter a new day?
 1440 minutes in a day: How
 many of them are given to pray-
 five — ten?
 Jesus: "But thou, WHEN thou
 prayest (suggesting a PERIOD)
 enter into thy CLOSET (suggest-
 RETIREMENT) pray to thy
 FATHER who is in secret (the
 ANSWERER of prayer, a Per-
 sonal God) and thy Father who
 is in secret shall REWARD
 thee openly" (the YIELD of
 prayer).
 —period
 —retirement
 —answerer
 —yield
 —pray.
 Four points about Prayer.
 The Bible clearly teaches the
 of a SET TIME and PLACE
 collection of thought, empty-
 of self, a fresh touch of the
 Spirit.
 John A. Davis: "God's ac-
 currence is not made by pop-
 ular opinion on Him occasionally. He
 bestows His best gifts upon

hasty and irregular comers."
 Daniel: "He went into the
 house and, his windows being
 open in his chamber toward Jer-
 usalem, he kneeled down upon
 his knees three times a day and
 prayed and gave thanks before
 his God." (Dan. 6:10)
 David: Evening and morning,
 and at noon, will I pray and cry
 aloud; and he shall hear my
 voice." (Psa. 55:17)
 Peter: "Peter went up upon
 the housetop to pray about the
 sixth hour." (Acts 10:9)
 We are to be CONSTANTLY
 in a spirit of prayer: "Pray with-
 out ceasing" (I Thess. 5:17).
 "Men ought ALWAYS to pray
 and not to faint." (Lk. 18:1) —
 BUT — a special PERIOD of soli-
 tude with God is NECESSARY.
 Cornelius Wolfekin, noted
 preacher of past days, found his
 labors barren. His wife suggested
 it might be lack of prayer PER-
 IOD. They entered into a pact.
 Each should have an hour alone
 in the morning—the other would
 stand guard. It was the beginning
 of great blessing upon his minis-
 try. So it may be for you.
 —Brooks

The Christian And . . .

Continued from page two)
 I have a hard time to even
 in this world; I'd have a
 time even going into a store
 to buy a suit of clothes, or to go
 to a restaurant to buy a meal."
 I say to you, beloved, it is a
 goal to shoot at, but we
 as well be honest about it
 realize that we live here
 in the world, and as people
 going within the world, we are
 going to come to the place
 everything we have is laid
 the altar of service to the Lord
 Christ. I say it is a noble
 and it would be wonderful
 could come to that place,
 as long as I live in a world,
 my elbows and brush shoul-
 with the world from day to
 it seems to me that it is
 an impossibility for any
 individual to have his all on the
 as a sacrifice for Jesus
 Christ. At the same time, I'd say
 it is a wonderful goal for
 a child of God, and we ought
 that we are as completely
 dedicated to Him and as fully
 devoted to His Word, as is hu-
 manly possible for us to be. With
 thought in mind, I'd like to
 you some Scriptures from

the Word of God that I believe
 will challenge you in this respect,
 and I hope will send you away
 from here as a child of God re-
 solving to live more closely to
 the Lord Jesus Christ.

Numbers 32:1-33

Instead of reading this to you,
 I think I shall tell you the story,
 for it is a most interesting, in-
 triguing story. The children of
 Israel for nearly forty years have
 wandered in the wilderness from
 the time that they left Egypt.
 Now they are just about ready
 to cross over the Jordan River
 into the land of Canaan. They
 are soon to encamp on the plains
 of Moab where Moses will deliver
 to them the book of Deuteronomy
 —the second giving of the law.
 Just prior to their encampment
 in the plains of Moab, two and a
 half tribes of the Israelites (Reu-
 ben and Gad and the half tribe
 of Manasseh) came to Moses with
 a peculiar proposition. They said,
 "Moses, this is the greatest land
 in the world for cattle. You know
 we are cattlemen. You know we
 are the ones of the children of
 Israel who have looked after the
 herds. You know we have great
 herds of cattle. This land that
 we are passing through on the
 east side of the Jordan River—
 on the border of Palestine is the
 land where cattle can be raised
 in abundance. Now, Moses, let us
 dwell here on this east side, and
 let the rest of the children of Is-
 rael go into the land of Canaan.
 Let them have all the land on the
 west side of the Jordan River,
 and we, the two and a half tribes—
 Reuben and Gad and the half tribe
 of Manasseh—will encamp here on
 the east side of the Jordan where
 there is plenty of grass and pas-
 ture, and where we have every-
 thing that is necessary for the
 raising of our cattle.

Moses immediately said, "You
 are as bad as your fathers, for
 your fathers nearly forty years
 ago discouraged the hearts of the
 children of Israel. We sent spies
 into the land from Kadesh-bar-
 nea, and those spies came back
 and said, 'It is a great land, but
 we can't take it.' Those spies dis-
 couraged the hearts of the Israel-
 ites to the extent that the Israel-
 ites turned back in discourag-
 ement and defeat, and as a result
 thereof, all of the men died ex-
 cept two — Caleb and Joshua,
 the only ones who lived to enter
 into the land of Canaan." He said
 to these two and a half tribes,
 "You are doing exactly for Is-
 rael what your fathers did forty
 years ago, for you are discourag-
 ing their hearts by making such
 a suggestion that you settle here
 in a land of ease while they go
 in and fight for their land."
 Then it was that this two and
 a half tribes said, "Instead of do-

YOUR EDITOR IN THE HOT PLACE



A lady in Coal Grove, Ohio some time ago said, "I'd like to see John R. Gilpin frying in Hell, and if I had the power to pull him out I'd take my hand and push him back into the fire."

Well, this picture was made just for her. Since she wanted to see me in Hell, we are giving her the opportunity to do so. She had better take a good look, though, for this is the only time that she will ever see me in Hell.

In fact, my Substitute, Jesus Christ went to Calvary and suffered my Hell 2000 years ago. I am ready to grant that I ought to go to Hell, and that if I got my just desserts, I would spend my eternity in Hell. However, since Christ has died for my sins, having paid the penalty for each of them, and having suffered Hell on the cross of Calvary, I am not going to Hell.

I don't know why the sister who made this remark was so incensed. I don't know of anything that I ever did to her, or to her family, other than help them. In fact, it seems unduly strange that she or any other professing Christian should feel thus toward any brother in Christ.

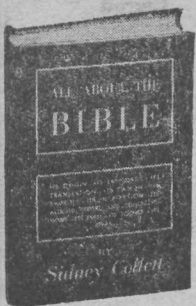
I don't want this woman to go to Hell. I want her to go to Heaven. In fact, I want every enemy I have to go to Heaven. I hope that not one of them goes to Hell. If it please God, I would be exceedingly happy if every one of my enemies might come to a saving knowledge of Jesus Christ, and then they too, like your editor, would have the assurance that they were on the road to Heaven.

Pleasant dreams to the lady in Coal Grove, Ohio. I hope the sight of me in the frying pan doesn't disturb her rest.

ing that, allow us time where-
 by we can build houses, and
 barns, and fenced cities for our
 little ones and our wives, and we

will leave them here and we
 ourselves will go into the land
 of Canaan and fight for Israel
 until you are settled and then we
 will come back home to our peo-
 ple."

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 Calvary Baptist Church—Ashland, Ky.

This seemed to be a logical so-
 lution, so Moses granted their re-
 quest. Therefore we find the Reu-
 benites and the Gadites and the
 half-tribe of Manasseh settling
 on the east side of the Jordan
 River while all the balance of
 the Israelites went over the Jordan
 to conquer the land and to
 settle on the western side of the
 Jordan River. When they had
 conquered the land, the men of
 war of these two and a half tribes
 came back to the place they had
 chosen to be their home on the
 east side of the Jordan River.

Now it would seem to us that
 this was a very amicable settle-
 ment of this problem. It would
 seem that this was a very fine
 way that Moses handled the sit-
 (Continued on page 4, column 1)

HOLINESS False and True

By H. A. Ironside

The author was once engulf-
 ed by the heresies of "com-
 plete sanctification," the "sec-
 ond blessing," "sinless perfec-
 tion", etc., but through the
 Word of God he was enlighten-
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"CRAWL UNDER THE PEW"

READ THIS HUMOROUS STORY AND MAYBE YOU WON'T HAVE TO HIDE UNDER A PEW

The story is told of a lad who had been taught in a real Sunday School to give as the Lord had prospered him. From the cradle roll up to the Junior age he had put his offering into the storehouse on the first day of the week. He had joined the church at the age of 10 and attended the preaching service to worship. He gave the tenth of his allowance. It was his happy habit. Seemed natural to him. It was the accepted thing to do, for him. It was his joy to join in the service of giving.

On Sunday at the worship service a well dressed woman took the seat next to him. She bore the marks of culture and wealth. She evidently lived in comfort so far as worldly goods could afford. The time for the Lord's offering had come. The deacons were making their way toward her pew. She must give a small coin. But the coins were buried beneath the bills. She was digging furiously among the many things in her hand-bag for the contribution. The collection plates were coming nearer and nearer, and she couldn't find that small coin for the pile of bills. The lad watched sympathetically. He didn't want anyone so embarrassed at his church. So he leaned over and whispered in her ear, "Here, lady, take my quarter and drop it in,—I'll crawl under the pew."

Actually, this woman is the one who should have crawled under the pew. There are lots of Baptists (at least in name) who give the devil their bills and give God their small coins. They surely ought to crawl under the pew.

Just now we are making a special appeal relative to our annual Rally Day. I wish we might have a contribution from every reader of our paper. However, unless God moves otherwise, this year our offerings will be as they have always been in the past: it will be but few who contribute the amount that is received for Rally Day.

Some of our readers are quite liberal in their contributions. Still others have been unduly slothful. Many have given us "lip praise" but have not contributed one penny toward our ministry. Rally Day is an opportunity whereby you can show that you mean what you say by financially supporting our ministry.

Let no one think that because his gift may be small it is not appreciated. The Lord's work is usually accomplished by little things. May you remember that what none of us could do individually, all of us together can do.

There are three scriptures that come to my mind:

"Have faith in God."

"Launch out into the deep."

"Now therefore complete the doing of it."

We are thanking God today for those whom we know will faithfully send us an offering this year as they have in the past. The others who never contribute are the ones who ought to "crawl under the pew"—in fact they ought to "crawl under the floor!"

The Christian And . . .

(Continued from page three)
uation. It looks like it ought to be perfectly all right if they wanted to live on the east side of the Jordan. However, may I remind you that those two and a half tribes never were inside Pales-

time proper. They never were completely in harmony with all the balance of the tribes on the west side of the Jordan River. The result was that they were more or less outsiders to everything that Israel did through all the years to come. Why? Because these two and a half tribes settled on the borders of the land of Canaan, and never got exactly into Canaan. They just settled on the border outside of Canaan.

As an example to show you what their reaction was, we read:

"And the princes of Issachar were with Deborah; even Issachar, and also Barak; he was sent on foot into the valley. For the divisions of Reuben there were GREAT THOUGHTS OF HEART. Why abodest thou among the sheepfolds, to hear the bleating of the flocks? For the divisions of Reuben there were GREAT SEARCHINGS OF HEART." — Judges 5:15, 16.

While Deborah, the woman judge of Israel, and Barak, her faithful captain of the host, were sending throughout all the land calling for volunteers to fight, the people of the tribe of Reuben on the east side of the Jordan River were dwelling complacently with their sheepfolds and their herds. These people on the east side of the Jordan River had great searchings of heart, and great thoughts of heart, and they passed strong resolutions whereby they said, "We are for what the children of Israel are doing." However, it never went further than great searchings of heart, and great thoughts of heart.

Beloved, it is one thing for a fellow to pass a resolution and say "we are for it," and it is another thing for a man to roll up his sleeves and do something about a given situation. I have often said through the years that in the average Baptist church you can pass most any resolution you

want, for people will vote on things, and then go out with no intention at all to do anything about it.

Likewise, these Reubenites had great thoughts of heart, and great searchings of heart. I am satisfied that they went on record saying, "We are for all that Deborah and Barak are doing." But that was as far as they went. What is wrong, beloved? Just one thing. They are living on the border; they are not really a part of the balance of Israel.

I tell you, beloved, the child of God who lives on the borderline between Christianity and the world is living in a mighty dangerous place. God wants you to do more than say "I am for what the church is doing." God wants you to do something yourself. It is so easy for people to say they are for all the church stands for, without ever being able to persuade them to put their shoulder to the wheel, or persuade them to put their hand to the plow, or persuade them to do anything to carry out the will and the work of God.

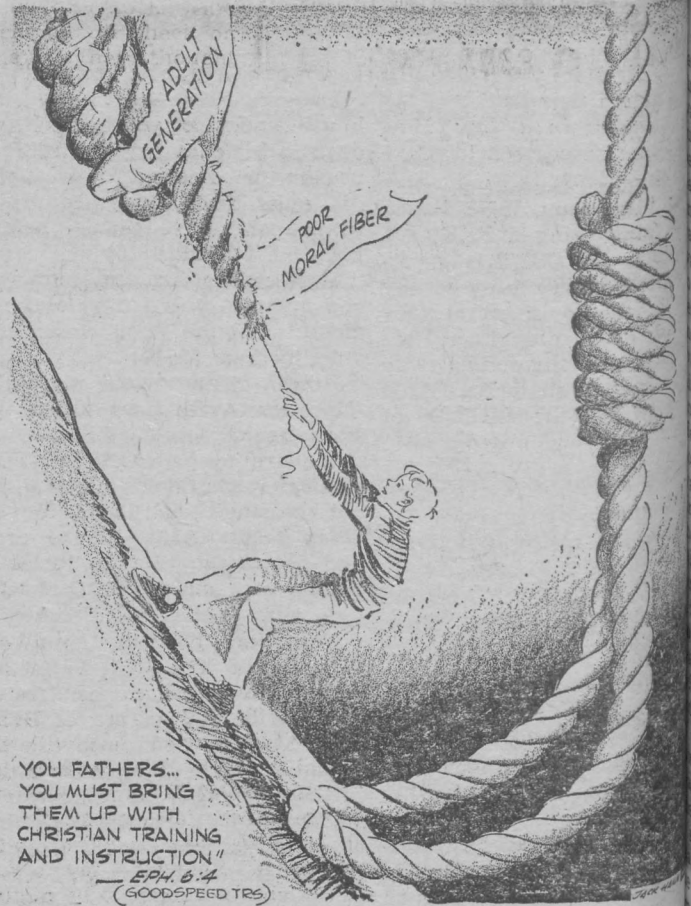
These two and a half tribes had a bad effect on the balance of the country, for we read:

"And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us unto the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan!"—Joshua 7:7.

This was at the time when Achan had stolen a wedge of silver, and a goodly Babylonish garment. When the children of Israel go out for their second battle against the little city of Ai, they lose the battle ingloriously, and thirty-six of the Israelite men die in battle. When they previously went against the city of Jericho, they conquered it without any difficulty at all. Now they go against the city of Ai and ingloriously are defeated, and the blood of thirty-six Israelitish men flow as a result of their failure to take this little city of Ai. Joshua, the man of God, the leader of the children of Israel, said, "Would to God we had been content and dwelt on the other side of Jordan, for we would have been better off than we are on this side." Joshua was one of the two men who more than forty years before, when the children of Israel had gone up to Kadesh-barnea, had dared to stand and say, "We ought to go in and take the land, for we are well able to overcome them." But now even Joshua, the man of God, says, "We would have been better off if we had spent our time on the other side of the Jordan River." What has happened? He is thinking about Reuben and Gad and the half tribe of Manasseh—how much better off they are than the children of Israel who are entering into Canaan. The fact that these two and a half tribes stayed on the east side of the Jordan River had a discouraging effect on the children of Israel who had passed over to the west side.

These borderline dwellers had a disastrous effect on the children of Israel all down through the ages, even to the days of the Lord Jesus Christ. The fifth chapter of Mark tells us how the

ROPES TO HOLD A MAN



Lord Jesus Christ went into that country and cast a legion of demons out of a man. When this demoniac was healed and the hogs had run down the hillside and drowned themselves in the sea, the crowd gathered around Him, and prayed Him to depart out of their coasts. What was wrong? He was hurting the hog business. It was nice that they had a soul saved. It was nice this demoniac was cured. It was nice to see him in his right mind, but it was too big a price to have to pay. They would rather have shoats than souls; they would rather have their hogs than to have this man go to Heaven. They said, "Won't you please leave our land. You are not good for the economy of the country."

Now, beloved, who was it that asked the Lord Jesus Christ to leave the land of Decapolis? It was the great, great, great grandchildren of Reuben and Gad and Manasseh. Don't you see what happened? They settled on the east of the Jordan River, they lived on the east side of the Jordan River, and they never were interested particularly in what went on in Israel proper on the west side of the Jordan River. Oh, they may have passed some resolutions occasionally saying that they were in favor of all that was being done, but they did nothing about it, and now look how it affects their children's children even in the days of the Lord Jesus Christ. Their descendants were so worldly, and so far removed from spiritual truth, that they prayed the Lord Jesus Christ to leave their country. They were more concerned about hogs than they were about heaven—were far more concerned about the hog business and the economy of the country, than they were about one man being saved and on his road to Heaven. I tell you, beloved, when a man dwells on the borderline he doesn't have much influence for God in his generation, and his generations to come have less and less influence.

Doesn't this strike you as a remarkable lesson so far as consecration to God and dedication to the things of the Lord is concerned? Here are people who are content to dwell on the border. They are satisfied to be borderline dwellers. They never get into Israel proper. The result is that their children's children—generations later—were the ones that said to Jesus, "We would rather have our hogs than to have souls saved."

Now, beloved, I want to ask you a question. As you go around singing "Is Your All on the Altar," I ask, where are you dwelling? When you talk in terms of putting your all upon the altar of sacrifice, and that you have fully dedicated yourself to the Lord, I ask, are you certain that it is true? It ought to be true,

but I'm afraid it isn't true most of us.

I tell you, it is a dangerous thing for a Christian to be on the borderline. There was a man who had paid his taxes for years in a southern state, thought that state was his residence, but who found out he had actually been living in a neighboring state for twenty years' time. What happened? His people had there. They lived on the borderline that they forgot where the line ran, and for twenty years they paid taxes in a wrong state. What was the result? They lived too long on the

I tell you, beloved, it is a dangerous thing for a child to be a borderline dweller. I am persuaded to believe that the majority of Baptists on the borderline. Would to God there were such a distinction of cleavage between even of us, there wouldn't be difficulty for the world, and other Christians, and all Baptists to know exactly where we were specifically where we were? The sad thing is that most of us just like Reuben and Gad, this half tribe of Manasseh are living on the borderline about a politician who is straddling the fence at the time. That is a mighty comfortable position to be in. I believe it definitely cripples the average child of God.

I remember years ago I had a couple of dogs in my yard. They weren't exactly

(Continued on page 5, col. 2)

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The Christian And . . .

(Continued from page 4)
 other up, but they were spar-
 as we would say if we were
 in a prize fight. They were
 in and taking a bit, and
 and backing off, and
 taking some more, and taking
 bite, trying to get ad-
 of one another. There
 a little feist that came up
 in the melee. That little
 had a short tail about two
 long, and he started to
 agging that tail as fast as light-
 as he would bite first on
 side and then on the other.
 would take a bite out of one
 and a bite out of the other,
 agging that tail so fast, until
 ally he got his hind feet off
 ground. He was wagging his
 so fast he couldn't keep his
 feet on the ground. As he
 one dog and then the other
 couldn't tell which side he
 on. He was fighting on both
 and was putting a lot of
 erty into it. As I stood in front
 the post office in my home
 and saw that little feist
 agging his tail, biting first on
 side and then on the other,
 id, I have seen you many
 y times right out in front of
 in church on Sunday. If I
 not badly mistaken, that little
 would make a mighty good
 ber of most Baptist churches.
 can't tell which side lots of
 are on.
 loved, God wants His peo-
 to be fully on His side. We
 not to be border dwellers,
 all out for the Lord.

II

the New Testament we find
 an instance very similar to
 e. We read:
 Demas hath forsaken me,
 loved this present world.
 is departed unto Thessalo-
 Crescens to Galatia, Titus
 Dalmatia. Only Luke is with
 take Mark, and bring him
 the: for he is profitable to
 the ministry."—II Tim.

agine, an old Baptist preach-
 child, Demas! He had a handful
 "lows" that had gone along
 him in the past, but now it
 down to the place that
 Luke was with him. What
 happened to Crescens? He
 gone to Galatia. What had
 Titus? He had gone
 Dalmatia. What had happened
 Demas? Paul said that he had
 forsaken him. What was wrong
 him? He loved this present
 world. He had gone to Thessalo-
 nica. I just don't think Demas
 suddenly. Rather, I think
 was a gradual drifting, un-
 eventually he couldn't stand
 the company of Paul any longer
 he went to Thessalonica. He
 been living on the border

ago I was living in the
 of a forest of three thou-
 acres of trees all around
 house and the nearest house
 a half mile away. I was
 one day in the door and
 a black oak tree about a
 yards from my house
 during a storm. After the
 was over I went out to
 gate. I wondered what
 have made that black oak
 fall so suddenly, especially

author devotes 20 pages to
 the few improvements of the
 Standard Version of the Bible
 King James Version, then
 200 pages to deal some strong,
 body-blows against its de-
 This is "the best" on the

when there wasn't much wind
 stirring. I went out to check on
 it. Beloved, the tree that I thought
 was so solid had the whole heart
 eaten out of it, and about all
 that was left on the outside, was
 the bark and a little shell of
 wood. It had stood, but it had
 been deteriorating all the time,
 and when the final test came, it
 fell.

I think that was Brother De-
 mas. I think that was Brother
 Titus. I think that was Crescens.
 I think the reason these three
 brethren took their departure
 from the Apostle Paul was not
 because that all of a sudden they
 decided they didn't want to as-
 sociate with Paul any longer.
 Rather, there had been an in-
 ward deterioration all the time,
 and finally it came to a head.
 They loved the world more than
 they loved the Lord.

I tell you, beloved, this dwell-
 ing on the border is a serious
 thing. How can a man live in
 the world, and make his living
 in the world, and deal with the
 world and not be contaminated
 by the world? How can he keep
 himself from failing, in view of
 his mixing and mingling with
 the world? Beloved, I say to you,
 God's children need to be mighty
 careful. Though we have to dwell
 in a world, live in a world, and
 work with the world—we need
 to be mighty careful lest we be
 contaminated by the world. We
 ought to be mighty careful that
 we are not borderline dwellers.

III

We have another illustration
 in the Old Testament. Listen:

"And Terah took Abram his
 son, and Lot the son of Haran
 his son's son, and Sarai his daugh-
 ter in law, his son Abram's wife;
 and they went forth with them
 from Ur of the Chaldees, to go
 into the land of Canaan; and they
 came unto Haran, and dwelt
 there."—Gen. 11:31.

If you will take a map and

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study the location of the Ur of
 the Chaldees, and Haran, and the
 land of Canaan, you will find that
 Haran was half way between the
 Ur of the Chaldees and Canaan.
 When God called Abraham to
 leave the Ur of the Chaldees, he
 was going to lead him over to
 the land of Canaan, but Abraham
 stopped short, just about half
 way. He went to Haran and dwelt
 there until his father died.

Notice, Haran became a half-
 way place in the life of Abraham.
 Halfway Haran — the place of
 halfway obedience in the life of
 Abraham. The Bible speaks of
 him as a mighty man of God, yet
 he stopped short of the place God
 wanted him to go, and he dwelt
 at Haran. It took a funeral to
 say to Abraham, "You are not
 in the place God wants you to be.
 You are just half way from the
 Ur of the Chaldees. God wants
 you over in Canaan."

I am wondering if there is not
 entirely too much in your life
 and mine that is just halfway for
 God. I say it is wonderful to sing,
 "Is Your All on the Altar?" I
 would to God that I could sing it
 and be honest about it. I would
 to God that I could sing it and
 tell the truth. I would to God
 that every member of this church
 could sing it, and not be hypo-
 critical in regard to the matter.
 I'd like to have everything in my
 life on the altar of God, but I
 am afraid that there is too much
 of my life, and too much of the
 lives of all of God's children that
 is on the border, like Reuben, and
 Gad, and the half tribe of Manas-
 seh. I am afraid that there is too
 much of my life and the life of
 all of God's children that is like

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Demas, for he loved the world.
 I am afraid there is too much of
 my life and the life of all of
 God's children like Abraham—
 just halfway where God wants
 you to be.

I come back to my text which
 says:

"I beseech you therefore, brethren,
 by the mercies of God, that ye
 present your bodies a living
 sacrifice, holy, acceptable unto
 God, which is your reasonable
 service."—Rom. 12:1.

I hear the Apostle Paul say:
 "Whether therefore ye eat, or
 drink, or whatsoever ye do, do
 all to the glory of God."—I Cor.
 10:21.

The Lord Jesus said:
 "But seek ye first the kingdom
 of God, and his righteousness; and
 all these things shall be added
 unto you."—Mt. 6:33.

Jesus wasn't talking to unsaved
 people, but He was talking to
 people that had a Heavenly Father,
 for He said, "For your heavenly
 Father knoweth that ye have
 need of all these things." What
 things is He talking about? He
 is talking about food, and drink,
 and clothes. He said, "Seek first
 the kingdom of God. You put me
 first, and all these things—food,
 drink, and clothes—I'll take care
 of it. You just put me first."

Would to God that we might
 do it tonight.
 May God bless you!



God's revealing his will unto his
 people being now ceased."

The significant parts of the
 paragraph, as opposed to Hard-
 shellism, are printed in bold. Ex-
 amine them carefully, keeping in
 mind the teaching of the Hard-
 shells that the Word of God or
 Gospel has no place whatsoever
 in salvation. In contrast to their
 view, the Confession says the
 Scripture is the "rule of all sav-
 ing knowledge," which is opposed
 to Hardshellism in that the Hard-
 shells deny that a man needs any
 kind of knowledge for salvation.
 They teach that a man may be

tists "Means Baptists." Well, the
 Baptists who first adopted the
 Philadelphia Confession were also
 "Means Baptists." In Article III,
 in paragraph six, we read:

"As God hath appointed the
 elect unto glory, so He hath by
 the eternal and most free pur-
 pose of His will, foreordained
 (I Pet. 1:2; 2 Thess. 2:13) **ALL
 THE MEANS** thereunto; where-
 fore they who are elected, being
 fallen in Adam, (I Thess. 5:9)
 are redeemed by Christ, are ef-
 fectually called (Rom. 8:30, 2
 Thess. 2:13) **unto faith in Christ**,
 by His Spirit working in due
 season, are justified, adopted,
 sanctified, and saved, but the
 elect (John 10:26, 17:8) only."

Notice that the elect are "ef-
 fectually called unto **FAITH** in
 Christ." It is not merely a kind
 of life they receive, but they
 come to **faith** in Christ. How
 could they be called unto faith
 in Christ without the Word, the
 Gospel?

How does God "effectually call"
 to faith in Christ? By the Spirit
 alone? Let us hear the Confession
 again:

Article X, paragraph one:
 "Those whom God hath predes-
 tinated unto life, He is pleased
 in His appointed and accepted
 time, (Rom. 8:30, 11:7, Eph. 1:10,
 11; 2 Thess. 2:13, 14) **effectually
 to call, BY HIS WORD AND
 SPIRIT**, out of that state of sin
 and death in which they are by
 nature, to **grace and salvation**
 (Eph. 2:16) by Jesus Christ; en-
 lightening their minds spiritu-
 ally and savingly (Acts 26:18,
 Eph. 1:17, 18) to **understand the
 things of God**," etc.

You see, this call is not simply
 the giving of life, but it is to
 salvation by Jesus Christ. It is
 a call which results in the mind
 being **enlightened in the things
 of God**. Yet you often hear Hard-
 shells claim that the heathen who
 never hear of Christ and never
 know a jot or tittle about Him,
 if they are elect, are given life
 (Continued on page 6, column 4)

Hardshellism

(Continued from page one)
 not sufficient to give **THAT
 KNOWLEDGE OF GOD AND
 HIS WILL, WHICH IS NECES-
 SARY UNTO SALVATION**.
 (Heb. 1:1). Therefore it pleased
 the Lord at sundry times and
 in divers manners, to reveal
 himself, and to declare his
 will unto his church; and af-
 terward, for the better preserv-
 ing and propagation of the
 truth, and for the more sure
 establishment and comfort of
 the church against the corrup-
 tion of the flesh and malice of
 satan, and of the world to com-
 mit the same wholly unto
 (Prov. 22:19, 20, 21; Rom. 15:4;
 2 Pet. 1:19, 20) writing; which
 maketh **THE HOLY SCRIP-
 TURES TO BE MOST NECES-
 SARY**, those former ways of

given life by the Spirit without
 ever hearing of Jesus Christ on
 this earth.

Notice, too, that the confession
 says a "knowledge of God and his
 will" is "**NECESSARY** to salva-
 tion," which the Hardshells deny.
 Because this knowledge is neces-
 sary, the Confession says "there-
 fore it pleased the Lord at sun-
 dry times and in divers manners,
TO REVEAL HIMSELF."

Yes, to know God is life; Hard-
 shell "life" is not found in the
 Bible. Jesus said: "And this is life
 eternal, that they might **KNOW
 THEE THE ONLY TRUE GOD,
 AND JESUS CHRIST, whom thou
 hast sent**."—John 17:3.

God has, as the Confession
 states, revealed Himself in "divers
 manners;" this is the way where-
 by men come to know Him and
 become united to Him and there-
 by have life.

The Confession says God's
 "former ways" of revealing Him-
 self are "now ceased." Therefore
 "the holy scriptures are **MOST
 NECESSARY**." Thus speaks the
 Confession in opposition to Hard-
 shellism.

Again in Article I, we read:

"5. We may be moved and in-
 duced by the testimony of the
 church of God to an high and
 reverent esteem of the Holy
 Scriptures . . . yet notwithstand-
 ing, our full persuasion and as-
 surance of the infallible truth,
 and divine authority thereof, is
 from the inward work of the
 Holy Spirit bearing witness **BY
 AND WITH THE WORD** in our
 hearts."

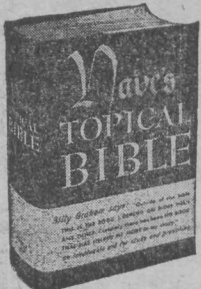
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 for the opposition to "means."
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[WORLDLINESS—NO. 5, by Frank B. Beck]

WHAT ABOUT THE MOVIES?

I John 2

There are some good movies! For example, one can have a home movie camera and projector and screen and take moving pictures of the family and friends to show for the amazement and admiration of present and future generations.

There are good industrial films, travel films and science films. Also when one considers this subject he must keep in mind the stage with some of its pageants, and television with both Christian, and purely educational programs. Nor do I doubt that such a thing as a good moral or ethical film can even find its way into Hollywood production! As has been said, there are some good pieces of bread in garbage buckets, but one would not go there to root them out and eat them.

There are Hollywood films! It is this type of movie or play I desire to consider here. When I say Hollywood film, I do not mean only films produced in Hollywood, California, but all films and plays like the average Hollywood film. The film may be produced in New York City, Paris or London, but if it is like the general Hollywood film it is of such films or plays I refer to now.

I. Consider, Then, First of All the Reason for Such Movies and Plays

Shall we agree that the reason for the movies is for entertainment, enjoyment and education? So far there is nothing wrong with that. In themselves, entertainment, enjoyment and education are not sinful. But that which entertains, or that which gives enjoyment may be an abomination to God! The education one receives may be sinful and wrong! Examine the Hollywood type of film and decide whether it is holy or sinful, right or wrong.

A. What kind of entertainment does the Hollywood movie render? It is a fleshly entertainment. With its suggestive songs, its dancing and display of limbs and body, with its smoking and drinking and free "love," I say that it entertains the flesh. With the flesh we serve the law of sin (Romans 7:25). "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Galatians 5:17). Movie going church member, you are thus serving the law of sin, which brings death (Romans 6:23), instead of the law of God; you are taking sides with the flesh against the



Frank B. Beck

spiritual man, or against the Holy Spirit Himself!

B. What kind of enjoyment does the Hollywood movie render? It is a false enjoyment. It is only "make believe." True joy is in Jesus Christ. He says to us, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). True joy is in the services of the church, "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1). If you had that eternal joy you would not seek for pleasure in the palaces of sham and shame!

C. What kind of education does the Hollywood movie render? A mixture of good and bad. Certainly you only go to see the educational films, they are all educational! They educate you how to run around with someone else's husband or wife; how to break into a house; how to hurt and kill; how to remove finger-prints. They show your little children how to lie, how to smoke, how to drink. Remember this, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). The carnal mind means the mind of the flesh! Certainly the mind of the flesh gets a good education at the theater!

This, I maintain, is the reason for the Hollywood type of show. It serves the fleshly and corrupt nature of man, and feeds it well. Let every Christian abstain, keep away from it, for it most certainly has the "appearance of evil" (I Thessalonians 5:22).

II. Second, Consider the Reputation of the Theater

What is the reputation of its participants, public and plays?

A. Its participants have what reputation? What of its actors and actresses? I am not going to mention their names, though I have these facts in my files. I do not care to give them that much recognition or advertising. Here is one actress called "the sexy screen siren of the ads." She was only making \$2,000 a week when this was written. It says of her, she "has a religious outlook, but not a pious bearing." She should read James 1:27 and Hebrews 12:14! And here is another popular actress who has to live on \$3,000 per week! Her husband has been divorced twice, and that means that they are both guilty of adultery (Romans 7:3). Here is another popular actress. According to the newspaper write-up she had a baby girl, after being married to her latest husband for five months! Shall I go on? Here is a well-known actor whose picture disgraces my files with his fourth wife. There are some actors and actresses who are clear of this marriage, divorce and re-marriage mill. But that does not blot out this sinful stink. Hence, when

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you tell me that some of these actors and actresses, or others like them, also play in Bible pictures I am sick to even think that they would dare to take upon themselves the holy characters of the Virgin Mary, Joseph, Noah, Moses or Jesus Christ Himself! Do I hear you saying that there are preachers too who have broken their marriage vows? Alas, it is true. But they are soon without a pulpit or church when such is discovered.

B. Its public has what reputation? You will not find a soul-winner on fire for God among them! For the most part they are unconverted, smoking, dancing, drinking people. Oh, some of them are members of some church, but so was Judas Iscariot! (Acts 1:17). "They are of the world" (I John 4:5). Not a Bible among them. What, you do not expect them to carry a Bible into the theater, do you? That would be entirely out of place! Correct, and that is why the true Christian is out of place in that mob. A born again Christian cannot have fellowship with the lustful Hollywood crowd. There is too much power in II Corinthians 6:14-7:1!

C. Its plays and plots, have what reputation? Years ago E. A. King wrote: "The bill-boards and modern newspaper advertisements are an index to their character." It is just as true today. I now quote from the latest movie to be adapted (I was going to say abducted) "from the Bible." I will not mention its name to give it that much credit. It is described as, "Two Years in the Making! A Fortune to Produce!" "The Most Dramatic Story of Temptation Ever Told." "See . . . (the) Pagan Priestess," it says, "in the Temple of Love! Sacrifice of the Innocents on the flaming altar! Revolt of the Slaves and their orgy of vengeance! The Vulture Pit, an awesome sight! Romance of the Prodigal Son in sin-ridden Damascus!" What more could a sex-maniac drool over in one evening! And the film, of course, is all right, since it has been taken from the Bible!

III. Finally, Consider the Result of the Theater

How does it affect the common person, the Christian, the Church?

A. How does it affect the common person, the unsaved? It causes adultery! "Whosoever looketh on a woman," says the Son of God, "to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). Can you not do this out-

side the theater on the street, in the home, even in church? Yes, but it is still adultery and God spare us from it! Why sit in a chair in a theater with no other intention than to have your eyes full of adultery, or an adulteress (moichalis), which is the real meaning of the Greek word? (II Peter 2:14).

B. How does it affect the Christian? The same way. He will find that old Adam is still with him. He will know the battle of Romans chapter 7. He will realize with sorrow the truth of Lamentations 3:51, "Mine eye affecteth mine heart." He will grieve the Holy Spirit (Ephesians 4:30), and will pray the prayer of Psalm 51. Let him try to pray before he goes to the movie and ask God to bless the show to the salvation of souls, in keeping with Colossians 3:17. His prayer will sound like hollow mockery!

C. How does it affect the Church? The Hollywood theater and playhouse is the enemy of the Church of Jesus Christ! A soul won to the movies is lost to Christ and the Church and heaven. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other" (Matthew 6:24). I defy anyone to show me a church on fire for God, filled with God's Holy Spirit, fervent in prayer, longing for lost souls in order to win them to Christ, where the majority of the church members are regular attendants at the theater!

Theater-going church member, perhaps you have never been truly born again in the first place, for "whatsoever is born of God overcometh the world" (I John 5:4). I am sure that if you love the movies and cannot give them up for Christ and His Church you have never been saved! What are you going to do? There is but one wise thing to do: Repent of your sin and give up the world and come to Christ!

Hardshellism

(Continued from page 5) and shall go to Heaven. The Philadelphia Confession certainly is opposed to this notion.

Actually, the only persons mentioned in the Confession as being exceptions to the usual call of the Word and Spirit are infants and those "who are incapable of being outwardly called by the ministry of the Word." (Article 10). This has reference no doubt, to those who are not balanced mentally. If the Hardshells want to drive down their stake on this, they may do so.

This reference to infants and those who are "incapable," clearly reveals that the normal or usual way of calling the elect is "by the ministry of the word."

In Article 14, on "Saving Faith," the Confession states:

"1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ (2 Cor. 4:13, Eph. 2:8) in their hearts, and is ORDINARILY WROUGHT BY THE MINISTRY OF THE WORD (Rom. 10:14, 17)."

Doesn't sound like Hardshellism, does it.

Probably the strongest anti-Hardshell statement in the Confession is Article 20, paragraph 2:

"2. This promise of Christ, and salvation by Him, is revealed ONLY by (Rom. 1:7) the Word of God; neither do the works of creation or providence, with the light of nature, (Rom. 10:14, 17) make discovery of Christ, or of grace by Him, so much as in a general or obscure way; much less that men destitute of the revelation of Him by the promise or Gospel (Prov. 29:18, Isa. 25:7, 60:2, 3) should be enabled to attain saving faith or repentance."

This is an absolute denial of the major doctrine of the Hardshells. The argument of the Con-

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At the Village Church in Novka, Russia, attendance at day School picked up after priest started handing out to the peasant children. The most faithful was a pugnacious lad who recited Scriptures with proper pocketed his reward, then into the fields to munch on the priest took a liking to the persuaded him to attend school. This was preferable ing household chores from his devout parents excused. By offering other inducements the priest managed to teach the boy the four gospels. In fact, he won a special prize for reciting all four by heart and never them non-stop in church.

Now, 60 years later, he likes to recite Scriptures in a context that would horrify old priest. For the prize who memorized so much of Bible, is Nikita Khrushchev, Communist czar.

fession is that nothing but Word of God gives the knowledge of Christ unto men and those titute of the Gospel cannot attain unto faith.

These quotations ought enough to convince any one a Hardshell, that the Philadelphia Confession is Calvinistic, per-Calvinistic. It is not a shell Baptist confession of faith, but a missionary Baptist confession.

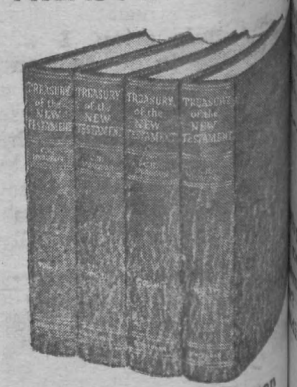
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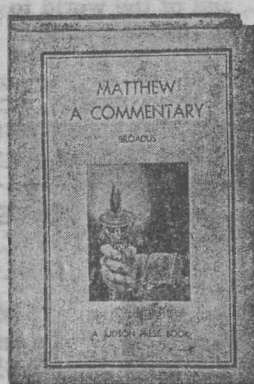
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THE HUMAN BODY -- A REMARKABLE CREATION -- DESTROYED BY LIQUOR

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

It was from the lips and works of Dr. Couglas that I learned the following startling facts:
The heart of man, which is six inches long by four inches wide, beats seventy times in a minute, 3,200 in one hour, 100,300 a day, 36,792,000 in a year. It beats out of itself every time you breathe, which makes 175 ounces every minute, 656 pounds every day, seven tons and three-quarters of blood which goes out of the heart every day! The whole body of man runs through his veins in three minutes.

The skin is composed of parts placed over each other, the thickness varies from a square inch contains 3,500 pores through which the sweat comes out. Every one of them is about a quarter of an inch long. Those small pipes united together would form a canal 201 feet long, equal to forty miles, nearly thirteen leagues!
The weight of the blood in an ordinary man is between 10 and 40 pounds. That blood runs through the body in 10 seconds, or one minute and 10 seconds. Eleven thousand (11,000) pints of blood pass through the lungs in twenty-four

There are 246 bones in the human body; 63 of them are in the head, 24 in the sides, 16 in the arms, 14 in the joints, and 108 in the hands and feet!
The heart of a man who drinks but pure water beats 100,300 a day, but will beat from 25,000 to 30,000 times if he drinks alcoholic. Those who have not learned anatomy know little of the power, wisdom, love and mercy of God, No book except the Bible, and no science except the science of astronomy is like the study of man to tell us what we are, and what we are. The study of man is a book written by the hand of God, to speak of Him as no man can. After studying the marvels of the heart, the eyes and the brain of man, I could not speak; I remained mute, unable to say a word to tell my admiration and awe. I wept as over-whelmed with my feelings. I have liked to speak of things to the priests with whom I lived, but I saw at first they could not understand me; I thought I was exaggerating. Many times, when alone in my little closet, when I thought of those marvels, I fell on my knees and said: "Thou art my God! The works of

Thy hands are above the works of Man! But the works of Thy love and mercy are above all Thy other works!"

During the four years I was chaplain of the Marine Hospital, more than one hundred corpses were opened before me, and almost as many outside the hospital. For when, by order of the jury and the coroner, an autopsy was to be made, I seldom failed to attend. In that way I have had a providential opportunity of acquiring the knowledge of one of the most useful and admirable sciences as no priest or minister probably ever had on this continent. It is my conviction that the first thing a temperance orator ought to do is to study anatomy; get the bodies of drunkards, as well as those of so called temperate drinkers, opened before him, and study there the working of alcohol in the different organs of man. So long as the orators on temperance will not do that, they cannot understand the subject on which they speak.

Though I have read the best books written by the most learned physicians of England, France, and the United States on the ravages of rum, wines and beer of every kind put into the body of men, I have never read anything which enlightened me so much, and brought such profound convictions to my intelligence, as the study I have made of the brain, the lungs, the heart, veins, arteries, nerves and muscles of a single man or woman. These bodies, opened before me, were books written by the hand of God Himself, and they spoke to me as no man could speak. By the mercy of God, to that study is due the irresistible power of my humble efforts in persuading my countrymen to give up the use of intoxicating drinks. But there is the time to tell how my merciful God forced me, His unprofitable and rebellious servant, almost in spite of myself, to give up the use of intoxicating drinks.

Among the penitents there was a young lady belonging to one of the most respectable families of Quebec. She had a child, a girl, almost a year old, who was a real beauty. Nothing this side of heaven could surpass the charms of that earthly angel. Of course that young mother idolized her; she could hardly consent to be without her sweet angel, even to go to church. She carried her everywhere, to kiss her at every moment and press her to her heart. Unfortunately that lady, as it was then, and is still now too often the case, even among the most refined, had learned in her father's house, and by the example of her own mother, to drink wine at the table, and when receiving the visits of her friends or when visiting them herself. Little by little she began to drink, when alone, a few drops of wine, at first by the advice of her physician, but soon only to satisfy the craving appetite, which grew stronger day by day. I was the only one, excepting her husband, who knew the fact. He was my intimate friend, and several times, with tears trickling down his cheeks, he had requested me, in the name of God, to persuade her to abstain from drinking. That young man was so happy with his accomplished wife and his incomparably beautiful child! He was rich, had a high position in the world, numberless friends, and a palace for his home! Every time I had spoken to that young lady, either when alone or in the presence of her husband, she had shed tears of regret; she had promised to reform, and take only the few glasses prescribed by her doctor. But, alas! that fatal prescription of the doctor was like the oil poured on burning coals; it was kindling a fire which nothing could quench. One day, which I will never forget, a messenger came in haste and said: "Mr. A. wants you to come to his home

immediately. A terrible misfortune has just happened — his beautiful child has just been killed. His wife is half crazy; he fears lest she will kill herself."

I leaped into the elegant carriage drawn by two fine horses, and in a few minutes I was in the presence of the most distressing spectacle I ever saw. The young lady, tearing her robes into fragments, tearing her hair with her hands, and cutting her face with the nails of her fingers, was crying, "Oh for God's sake, give me a knife that I may cut my throat. I have killed my child! My darling is dead! I am the murderess of my own dear Lucy! My hands are reddened with her blood. Oh! may I die with her!"

I was thunderstruck, and at first remained mute and motionless. The young husband, with two other gentlemen, Dr. Blanchet and Coroner Panet, were trying to hold the hands of his unfortunate wife. He did not dare to speak. At last the young wife, casting her eyes upon me, said: "Oh, dear Father Chiniquy, for God's sake give me a knife that I may cut my throat! When drunk, I took my precious darling in my arms to kiss her; but I fell—her head struck the sharp corner of the stove. Her brain and blood are there spread on the floor! My child! my own child is dead! I have killed her! Cursed liquor! Cursed wine! My child is dead! I am damned! Cursed drink!"

I could not speak, but I could weep and cry. I wept and mingled my tears with those of the unfortunate mother. Then, with an expression of desolation which pierced my soul as with a sword, she said: "Go and see." I went to the next room, and there I saw that once beautiful child, dead, her face covered with her blood and brains! There was a large gap made in the right temple. The drunken mother, by falling with her child in her arms, had caused the head to strike with such force on the stove that it upset on the floor. The burning coals were spread on every side, and the house had been very nearly on fire. But that very blow with the awful death of her child, had suddenly brought her to her senses, and put an end to her intoxication. At a glance she saw the whole extent of her misfortune. Her first thought had been to run to the sideboard, seize a large, sharp knife, and cut her throat. Providentially, her husband was on the spot. With great difficulty, and after a terrible struggle, he took the knife out of her hands, and threw it into the street through the window. It was then about five o'clock in the afternoon. After an hour passed in indescribable agony of mind and heart, I attempted to leave and go back to the parsonage. But my unfortunate young friend requested me, in the name of God, to spend the night with him. "You are the only one," he said, "who can help us in this awful night. My misfortune is great enough, without destroying our good name by spreading it in public. I want to keep it as secret as possible. With your physician and coroner, you are the only man on earth whom I trust to help me. Please pass the night with us." I remained, but tried in vain to calm the mother. She was constantly breaking our hearts with her lamentations—her convulsive efforts to take her own life. Every minute she was crying, "My child! my darling Lucy! Just when thy little arms were so gently caressing me, and thy angelic kisses were so sweet on my lips, I have slaughtered thee! When thou wert pressing me on thy loving heart and kissing me, I, thy drunken mother, gave thee the death-blow! My hands are reddened with thy blood! My breast is covered with thy brains! Oh! for God's sake, my dear husband, take my life. I cannot consent to live a day longer! Dear Father Chiniquy, give me a knife that I may mingle my blood with the blood of my child! Oh that I could be buried in the same grave with her!"

In vain I tried to speak to

her of the mercies of God towards sinners; she would not listen to anything I could say; she was absolutely deaf to my voice. At about ten o'clock she had a most terrible fit of anguish and terror. Though there were four men to keep her quiet, she was stronger than we all. She was strong as a giant. She slipped from our hands and ran to the room where the dead child was lying in her cradle. Grasping the cold body in her hands, she tore the bands of white linen which had been put round the head to cover the horrible wound, and with cries of desolation she pressed her lips, her cheeks, her eyes on the horrible gap from which the brain and blood was oozing, as if wanting to heal it and recall the poor dear one to life. "My darling, my beloved, my own dear Baby," she cried, "open thy eyes—look again at thy mother! Give me a kiss! Press me again to thy bosom! But thine eyes are shut! Thy lips are cold! Thou dost not smile on me any longer! Thou art dead, and I, thy mother, have slaughtered thee! Canst thou forgive me thy death? Canst thou ask Jesus Christ, our Saviour, to forgive me? Canst thou ask the blessed Virgin Mary to pray for me? Will I never see thee again? Ah, no! I am lost—I am damned! I am a drunken mother who has murdered her own darling Lucy! There is no mercy for the drunken mother, the murderess of her own child."

And when speaking thus to her child she was sometimes kneeling down, then running around the room as if flying before a phantom. But even then she was constantly pressing the motionless body to her bosom or convulsively passing her lips and cheeks over the horrible wound, so that her lips, her whole face, her breast and hands were literally besmeared with the blood flowing from the wound. I will not say that we were all weeping and crying, for the words "weeping and crying" cannot express the desolation — the horror we felt.

At about eleven o'clock, when on her knees, clasping her child to her bosom, she lifted her eyes toward me and said: "Dear Father Chiniquy, why is it that I have not followed your charitable advice when, still more with your tears than with words you tried so often to persuade me to give up the use of those cursed intoxicating wines? How many times you have given me the very words which come from heaven: 'Wine is a mocker; it bites as a serpent, and stings as an adder!'"

How many times, in the name of my dear child, in the name of my dear husband, in the name of God, you have asked me to give up the use of those cursed drinks! But listen now to my prayer. Go all over Canada; tell all the fathers never to put any intoxicating drink before the eyes of their children. It was at my father's table that I first learned to drink that wine which I will curse as long as God is! "Take the blood of my child, and go reddening it the top of the doors of every house in Canada, and say to all those who dwell in those houses that that blood was shed by the hand of a murderess mother when drunk. With the blood write on the walls of every house in Canada that 'wine is a mocker.' Tell French Canadians how, on the dead body of my child, I have cursed that wine which has made me so wretchedly miserable and guilty." She stopped, as if to breathe a little for a few minutes. She added: "In the name of God, tell me, can my child forgive me her death?"

Can she ask God to look upon me with mercy? Can she cause the blessed Virgin Mary to pray for me and obtain my pardon?"

But before I could answer, she horrified us by the cries, "I am lost! When drunk I killed my child! Cursed wine!" And fell a corpse on the floor. Torrents of blood were flowing from her mother on her dead child, which she was pressing to her bosom even after her death!

That terrible drama was never revealed to the people of Quebec. The coroner's verdict was that the child's death was accidental, and that the distressed mother died from a broken heart six hours after. Two days later the unfortunate mother was buried, with the body of her child clasped in her arms.



Out of the Mail Bag

(Continued from page 6)

much and have gotten much help out of it. It is the strongest contender for the Bible and all of its teachings of any paper I have ever seen. May God help you to keep it in print. I feel it is up to us to help you finance the printing of the paper.

A. L. Wilkinson, N. M.

TBE has truly been a blessing to me in my spiritual life. I hope the Lord will let you continue to send out this paper for years to come—if He doesn't come soon. Not that I want Him to hold off His soon return, for I am anxious to see His face, although I am so unworthy in myself. It will be wonderful just to fall at His feet and say "My Lord and my God." Enclosed is a check to help out a little in this printed work and to also cover the six new subscriptions to TBE. Thank you for letting me help. I count it a privilege.

Eltham Teetzel, Ohio

I have been reading "Tithing" by E. J. Daniels, and every time I read it I feel more like giving. Bro. Gilpin, I always save your sermon to read on Sunday. Last week I didn't get my paper. Sure did miss it on Sunday.

Estella Keenan, W. Va.

Through the years I have received The Baptist Examiner. It has indeed been a real blessing to me spiritually. I praise God for such a fine paper—proclaiming the Living Word. I know I have grown much spiritually, my faith being deepened as I read and ponder the fine messages weekly. I am enclosing my usual monthly love offering for this very fine and needy ministry with prayer that God will lead you definitely in these critical days that His precious will shall be done.

Mrs. Robert Kennedy, Ohio

Thank you so much for the paper. I sure do enjoy it. Am sending a little help. I am 79 but still enjoy it very much.

Mrs. H. L. Shoemaker, W. Va.



"Whence Charlie?"

(Continued from page one)

went to school there, but appears to have learned little. One significant event that took place while living in a preacher's house was what many biographers refer to as the "Richard Knill incident." Richard Knill was a speaker sent to Charlie's Grandfather's church from the London Missionary Society. After the Sunday morning service, he was invited back to the house for dinner.

After the meal, Knill took Charlie on his knee and told him that he would someday be a great preacher and minister to thousands. He told Charlie that some day he would also preach at the big church once pastored by Rowland Hill. Richard Knill went further so say that at the first service Charlie had occasion to preach there, he should remember this incident by singing a (Continued on page 8, column 1)

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"Whence Charlie?"

(Continued from page 7)

hymn that he (Knill) was about to choose. He told Charlie the hymn and amazingly enough Knill's prophecy came true! Concomitantly, when Spurgeon did preach at Rowland Hill's Church he honored the words of Richard Knill and sang the hymn he had selected many years ago.

Charlie's grandfather never wearies in telling of the evangelistic tendencies of this youngster and his zeal for the purity of the church. He relates the fact that, as young as Charlie was, someone sent him on an errand.

At an alehouse, Charlie spotted a member of his grandfather's church. Charlie went over to him and said, "What doest thou here, Elijah!" referring to the time the prophet was out of God's will and applying it to the church member who got the point and apologized to the pastor for his sin.

Charlie was sent back to his own family, as financial conditions seemed better, when he was eight years old. His parents now lived in Colchester and he attended public school there. When he turned fifteen his father sent him to a school at New Market, near Cambridge University, to be an usher (under teacher). It was while at New Market six months later that Charlie had a religious experience that changed his life completely and forever. Here are his own words on the subject:

"I can remember the very time when my sins first stared me in the face. I thought myself to be most accused of all men. I had been well trained and tutored, and yet I thought my sins were thus greater than other people's. I lived a miserable creature, finding no hope, no comfort, thinking that surely God would never save me . . . six months passed . . . I prayed agonizingly with all my heart and never received an answer. I resolved that in the town where I lived I would visit every place of worship in order to find out the way of salvation. The churches preached great truths . . . but what I wanted to know was, How can I get my sins forgiven, and they never told me that.

"At last one day, it snowed so much that I could not go to the place to which I had determined to go, and I was obliged to stop on the road, and it was a blessed stop for me. I found rather an obscure street and turned down a court and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was a Primitive Methodist Chapel. I had heard of these people from many, and how they sang so loudly that they made people's heads

ache, but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so hard I did not care. So sitting down, the service went on, but no preacher came. (He was snowbound and only a few people were in the service.) At last a very thin looking man, a Mr. Robert Eaglen, came into the pulpit and opened his Bible and read these words, "Look unto Me and be ye saved, all the ends of the earth" (Isaiah 45:22). Just setting his eyes on me, as if he knew all my heart, he said, 'Young man you are in trouble.' Well, I was sure enough. Said he, 'You will never get out of it unless you look to Christ.' And then lifting up his hands he cried out, 'Look, Look, Look!' It is only a look said he. I saw at once the way of salvation."

Spurgeon received Christ on the spot and also resolved, if he should ever become a minister, that he would never preach a sermon without preaching to sinners. He said later when he became a clergyman that "I do think that a minister who can preach a sermon without addressing sinners does not know how to preach."

The change of heart and life, which this conversion experience marks was so great that notwithstanding his previous fine character, the transformation was quickly recognized by all his friends and acquaintances.

Charlie immediately started to witness for Christ. He went from door to door in the town in which he lived, distributing religious tracts and would explain the gospel to those who would listen to him. He became a Sunday School teacher and was noted for his ability to tell a story in an interesting way. He started to show inclinations to preach and joined a Baptist Church in Cambridge where he could be identified with a Lay Preacher's Association, an organization of young men who devoted Sundays largely to missionary and evangelistic efforts.

Here is the reason why he became a Baptist rather than a Congregational minister like his father and forefathers. "He became Baptist through reading the New Testament, especially in the Greek, and was strengthened in his resolve by a perusal of the Church of England's Catechism." G. Holden Pike says he was baptized on his mother's birthday by a Mr. Cantlow of Isleham Baptist Church. Two women were also baptized with him in a river outside of town. "Any timidity he had was washed down the river into the sea," as one historian put it, and must have been devoured by the fishes, for he had never felt anything of the kind

since. Baptism seemed to loose his tongue and he never was afraid to speak out for God.

Charlie says, "If any ask, why was I thus baptized, I answer, because I believed it to be an ordinance of Christ, very especially joined by Him with faith in His Name. 'He that believeth and is baptized shall be saved.' I had no superstitious idea that baptism would save me, for I was saved. I did not seek to have sin washed away by water, for I believed that my sins were forgiven me through faith in Christ Jesus. Yet I regarded baptism as the token to the believer of cleansing, the emblem of his burial with his Lord, and the outward avowal of his new birth. I did not trust in it; but because I trusted in Jesus as my Saviour I felt bound to obey Him as my Lord, and follow the example which He set us in Jordan, in His own baptism. I did not fulfill the outward ordinance to join a party and become a Baptist, but to be a Christian after the apostolic fashion; for they, when they believed were baptized."

After his conversion he went to church almost every night in New Market and would walk ten miles or more to preach to a handful of people. He started to be referred to as "the Boy Preacher," but this first full-fledged sermon came about quite by accident. He and another young man were sent out to go to a farm house where a Church service was to be held. As they walked to the place, Charlie asked his friend what he thought he would preach about. The young man replied that he was under the impression Charlie was to speak! As they approached the farm house Charlie conceded to talk and delivered his first sermon to about six people. Just a few months after this experience, Spurgeon was invited to Pastor a Baptist church at Waterbeach in October, 1851 at the tender age of seventeen.

The church was held in a made-over barn and his first congregation consisted of twelve people. His salary was to be one hundred dollars a year. It was while at the Waterbeach Church that he decided to enter the ministry as a career, and also decided against furthering his education in college. (Although he had previously spent a year at an Agricultural College at Maidstone.)

His decision about college came about in this manner: He was returning to his home from preaching at a little village station. It was in the afternoon and he had to walk over a wooden bridge near a town called Chesterton. In the middle of the bridge, as he turned over in his mind a further education, a voice seemed to say, "Seekest thou great things for thyself? Seek them not."

As Charlie said later, "This led me to look at my position from a different point of view and to challenge my motives and intentions. I did there and then renounce the offer of collegiate instruction, determining to abide, for a season, at least, with my people, and to remain preaching the Word as long as I had strength to do it."

It is said by Mr. Edward Leeding, who for a time was Charlie's tutor, that Spurgeon could have received a University degree at Cambridge after reaching manhood, if he would have applied for it. This Spurgeon never did and was quite content without the degree.

At Waterbeach two incidents affected Charlie. While preaching in the village chapel a woman died in the congregation as he was preaching on the glories of the heavenly state! She seemed to take in with great avidity what was said about the eternal world, and then, after a more than usu-

ally sweet smile had passed over her features, she became motionless. Charlie stopped in the middle of his sermon and said, "Friends, I think that our sister over there is dead!" This being found the case, the body was carried out. Pike says that impressed as the congregation must have been, "the preacher was still more affected!"

In 1853, after measureably increasing attendance at the Waterbeach Church, the second incident occurred. He was invited to address the Cambridge Sunday School Association Convention in the guild hall of the town. He was only nineteen at this stage in life and some previous speakers made a few chide remarks about his youth.

Then Charlie spoke! Everyone was impressed and especially a fellow by the name of George Gould, deacon of a Baptist Church in Loughton. It seems he had a friend by the name of Thomas Olney who also was a deacon of a Baptist Church in London. After George heard Charlie he got in contact with his friend whose church was seeking a Pastor. Olney promptly forgot Gould's recommendation of Charlie so Gould reminded him the second time. Finally, Olney sat down and wrote Spurgeon a letter inviting him to come as an actual candidate for the pulpit of New Park Street Baptist. When Charlie got the letter he could hardly believe it, and in fact he thought it was meant for someone else. He wrote to Olney that he must have been misinformed because he (Charlie) was just nineteen going on twenty, and there must certainly be a mistake somewhere. Olney sent a letter back telling Charlie that it was no mistake and he should at least come and give a trial sermon.

Therefore, in November of 1853, Charlie stood before the members of New Park Street Church. He was dressed so that one could easily tell that he came from the farm. In appearance he was only five foot six inches tall and his lips could not conceal a big buck tooth which was visible even when his mouth was closed. He was slightly heavy (and was to get much heavier) and to top this off, he parted his hair in the middle! What an odd sight he was in fashionable London, and on first seeing him a negative response was inevitable.

Then Charlie spoke! One biographer, who took the time to interview those members who heard Charlie speak, records these words: "The effect (of his message) was amazing. It is impossible to describe the emotions of the congregation . . . after the service people were too excited to leave the building and gathered in groups talking about secur-

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MOUNTAIN MUSINGS

By Simon Muse



Thar air sum cumpen preachers I know that, ifn were hossmen, they'd nee hoss with two heds. That's they trys to go in two d shuns at th' same time.

A church ovur neer Lilly got in one uf these hie evangelists fer a revival. Th' feller had all sorts of an' skeems to git decided had baby nite, Mother's Father's nite, Grandfather's Grandmother's nite, nite, Father-Son nite, Daughter nite, Decision nite, all sorts of spacial nites. He all kinds of prizes an' gifts. He preech'd fer about twi utes, thin gave out a hie invitashun fer about twi long. After th' meet'n, it wported that thar wuz nee hunnert deciders. But goes on, it's look'n more an like they's gonna have another revival to git th ers saved. After all the an' emotionalism died off kindly died too.

Sum church mimburs sh ignurnt uf th' Bible. Abner son ask'd one of th' Fust Church uf Coon Holler w pastor believed 'bout Th' feller sed he'd lisse close an' whin election time 'round, he'd let Abner whose side th' preacher

(More Musings Next Week)

ing him as Pastor; deacons out of the vestry and p to use their endeavors to him."

Thus, in less time than to read this, Charlie at years of age, became London's third largest the Baptist Non - group. He held this position thirty-eight years till his ure from this world for He took the charge with and trembling as he states veying the difficulties be our hearts sink within us ready we look for a ship may bear us quietly awa the terrible scene, and dread of temptest restru recreant footsteps. Such experience when I first a pastor in London. My appalled me; and the the career which it see open up, so far from elat cast me into the lowest who was I that I should to lead so great a 'multit would betake me to my obscurity, or emigrate to ca, and find a solitary res back woods where I sufficient for the things would be demanded of me felt myself a mere chie trembled as I heard the which said, 'Arise, and the mountains and make chaff.'

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