

# 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 Holy Spirit In The Believer

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we are grieving the Spirit. There is a sadness in the heart of the child of God because we know that when we do these things that we ought not to do, the Spirit of God is in us and we are ashamed.



James Hobbs

I'd like to read as a text Ezekiel 36:26:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

Beloved, I realize that this is written to the children of Israel, but I think I can take this Scripture and see in it something that would make us to see that it can also be applied to you and me as children of God. It tells them that He would give to them a new spirit. Beloved, the same truth is true to every child of God. God does not say that He is going to change our old spirit, but that He is going to give to us a new spirit.

He also teaches us that He will not take the old spirit away, because the old spirit will be constantly warring against the new spirit, but the Bible teaches us that we will receive the gift of the Holy Spirit when we believe.

"Then Peter said unto them, Repent, and be baptized every (Continued on page 7, column 3)

## What Does It Mean To "Believe On The Lord Jesus Christ"?

The Bible teaches that salvation comes by believing on Christ as your Saviour. But many people seem to think that they already believe on Christ, yet know that they are not saved. While a person may believe that Jesus Christ lived and died and arose again, this does not mean he has "believed on" Christ as Saviour. This involves something else.

"Believing on" Christ is committing your soul to him in faith, relying upon His work for complete salvation from sin. This is **relying confidence**.

The Bible tells us that "the devils believe" (James 2:19), but they do not rely upon Christ as their Saviour.

The Bible tells of some religious people back in Bible times who "believed on him" (John 12:42), but these people were not believing on Christ in the sense of receiving Him as Saviour.

The "believing" by which we receive Christ as our Saviour is a **depending faith**—we simply depend fully on Christ and nothing else for salvation. We do not de-

pend partly on Him and partly on our feelings, or prayers, or religious deeds, or good morals; no, we depend completely upon Christ.

Once we have made this commitment to Christ, it is a "once for all" experience. When we see this truth that salvation is by God's gift through Christ's death for our sins, we never depend in any wise upon ourselves for salvation.

Paul expressed his hope by saying he desired to "be found in Him (Christ), not having mine own righteousness . . . but that which is through the faith of Christ, the righteousness which is of God by faith" — Philippians 3:9.

Reader, have you believed on Christ in this sense? Doubtlessly, you believe about Christ; there are few who do not. But have you really trusted him as your own Saviour from your sins? If not, He invites you to do so:

"Look unto me, and be ye saved. (Continued on page 7, column 2)

## Were Jesus and John the Baptist, Baptists?

By Bob L. Ross

Once received a letter from a member of one of the "Holiness" churches and the person in this comment relative to John the Baptist and Baptists.

When referring to your position in "The Marriage of the Virgin" Jesus was not a Baptist, was John."

Let's just see whether or not Jesus and John were Baptists. We will use this test: first, consider history; second, compare the doctrine of Jesus and John with what we stand for.

### HISTORICALLY

Jesus and John were not Catholics. The Catholic Church did not come into existence until centuries after Christ's death. The Catholics claim to be the oldest church. Well, in one sense it is the oldest church: it is the church of the Devil; the first church the Devil built. After the Devil saw that the "gates of hell" could not stand against and destroy the church that Jesus built, then he built his own church to compete with Christ's church. One wasn't there, though, so the Devil has built many churches since.

Jesus and John were not Lutherans. Lutherans did not exist until Martin Luther broke away from the Catholic Church in the 16th century.

Jesus and John could not have been Mohammedans, either, for the King

of England, in 1534, broke with Rome and set up the Church of England as his state church.

Calvin started the Presbyterian Church a few years after Luther started the Lutheran Church, so Jesus and John were not Presbyterians.

Brown started the Congregational Church, so Jesus and John weren't Congregationalists.

John Wesley got his fill of the Church of England, so he instituted the movement that now calls itself the Methodist Church. Were Jesus and John Methodists? Certainly not.

Alexander Campbell founded the Campbellite movement, so Jesus and John were not Campbellites.

Joe Smith founded Mormonism, William Miller and Ellen White put Seventh Day Adventism on the religious map in 1844. C. T. Russell was the instigator of the

so-called "Jehovah Witness" movement, Mary B. Eddy dreamed up "Christian Science," A. Semple McPherson founded the "Four Square Gospel" sect, and there have been too many of Satan's churches started in the

### LIGHT

"Let there be light" — Gen. 1:3

This is the very first expression which the Bible contains of the Divine Will.

It is, according to the conception of sacred writers, the first voice which broke the silence of eternity. It is a tribute to the paramount greatness, the inestimable value of light over darkness for all the coming ages of the world then first struggling into existence.

(Continued on page 8, column 5)

last two centuries to name the rest of them in this short article.

Thus, Jesus and John were none of these. But since this person who wrote to us is a "Holiness," let me say that regardless of which of the many branches of Holy Rollerism this individual is a member of, there was no such doctrine as Holy Rollerism until John Wesley and his crew separated from the Church of England. Ever since Wesley's day, there have been Holy Roller movements popping up all over the place.

Well, were Jesus and John Baptists? If they were not Baptists, then what were they? You can put your finger on those who started all of the other so-called churches, but no one has ever yet been able to put his finger on the man of this world who started Baptists. The reason is, the Man who founded Baptist churches was from Heaven. He said,

"Upon this rock I will build my church, and the gates of hades shall not prevail against it." — Matthew 16:18.

### DOCTRINALLY

Now let's look at the doctrine of Jesus and John, and compare it with Baptists.

First, John:

Let me say that no Baptist believes that John was in the church. Baptists believe that John simply prepared the material out of which Jesus built the church (Luke 1:17). But we do believe that John's doctrine is the same as that of Baptists today. Notice: John preached . . .

(1) Salvation before baptism—Matthew 3:6-9. Baptists preach the same.

(2) Baptism by immersion—Matthew 3:6, 16; John 3:23. Baptists preach the same.

(3) Baptism by the proper (God-ordained) administrator—John 1:6, 33. Baptists preach the same.

(4) Salvation by Grace—John 1:17. Baptists preach the same.

(5) Blood redemption—John 1:29. Baptists preach the same.

(6) The absolute sovereignty of God—Matthew 3:9. Baptists preach the same.

Now let us look at Jesus' doctrine. Was Jesus a Baptist in doctrine? Notice:

(1) Jesus acknowledged John's baptism as scriptural baptism—Matthew 3:13-17. So do Baptists. Jesus could not join any other (Continued on page 8, column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "A MESSAGE TO YOUTH"

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." — Psalms 119:9.

Sometime ago a young Filipino, who was 22 years of age, came to the city of Chicago, registered one evening at the Hotel Sherman, and then went out to take a walk. In doing so, he became lost. He was ignorant of the name, the location, and the appearance of the hotel, and he wandered around block after block for some period of time, unable to find the Hotel Sherman, unable to find his baggage, and unable to find the place where he had registered for the night. As I said, he was ignorant of the name of the hotel, and its appearance and location, so he just

wandered about, hoping he would find the place where he had registered. After he was unable to do so, he went to the Hotel Astor and registered, which incidentally is next door to the Hotel Sherman, so that in reality, this young Filipino was registered in two hotels side by side. He was unwilling to acknowledge to the authorities that he was lost, and he spent five days trying to find the hotel where he had first registered, where he had left his baggage, and where he had originally planned to spend the night. After five days unsuccessfully attempting to locate the hotel, he finally appealed to the police, and told them his predicament. They began to check the registration at the various hotels

and soon came up with the startling information that for five days he had been living next door to the place that he had originally registered.

Now this young Filipino had lost his peace of mind for five days, and he didn't have use of his luggage for five days, because he was not willing to tell an officer that he was lost. I recognize the fact that most everybody has a natural reluctance to speak to an officer, and yet it ought not be so. A man ought to feel that a policeman is his best friend. He ought to always feel that the proper thing to do is appeal to the police in any time of need. Yet for five days this young Filipino, 22 years of age, lived (Continued on page 4, column 1)

### BLESSED BY TBE

"I just received my Aug. 3 issue of TBE. Having read part of it, already I've been blessed. This is the greatest paper in print today. My prayer to God is your needs will be supplied and you can always faithfully keep TBE rolling. If it blesses and helps one more person as much as it has me, and still does, it would be worth all time and effort spent."

—Robert H. Myers, Jr.

### A SPECIAL ISSUE ON GOD'S SOVEREIGNTY

We are planning to print a special issue of TBE devoted to the historical position of Baptists on the Sovereignty of God. There will be articles by outstanding scholars and preachers of the past, along with quotations from Baptist confessions.

Copies may be ordered at the following rate: 10c — single copy; 20 copies—\$1.00.



## Examiner Editorials

**TEXAS EDITOR SAYS CO-OPERATIVE PROGRAM "NOT OUTLINED IN THE SCRIPTURES."** E. S. James, editor of the *Baptist Standard*, state paper for Southern Baptists of Texas, in an editorial (Aug. 28 issue), states the following:

"Many of us believe He will be pleased if we continue to do our Baptist work cooperatively and through the tried and proved Cooperative Program. It is a human enterprise, but it has worked out to the glory of God. The program itself is not outlined in the Scriptures, but the spirit of fellowship in giving is most surely taught in both Testaments."

In contrast to what we have so often heard from other Southern Baptists, the Texas editor is not averse to admitting that the Program is not found in the Bible. We have noticed that he has made this admission before, but of course continues to stick by this man-made mission method.

We commend the editor for his reasonableness and honesty, which is not characteristic of many who push the Program. To many it is the only scriptural way of doing mission work, while to others it is "the best way yet," as if the Bible did not really set us a pattern.

A few years ago, a Southern Baptist publishing house put out a tract entitled, "Yes, the Cooperative Program Is Scriptural." In this tract, the writer went so far as to say that Peter and Paul were "state secretaries" over work carried out through a co-operative program such as Southern Baptists use today. Other similar comparisons and parallels were drawn in an effort to prove the Cooperative Program to be outlined in the Scriptures. Such an approach, in contrast to what editor James has said, certainly is unreasonable and an insult to the intelligence of those to whom the author might be writing.

**WILL THERE BE "UNITY" FOR SOUTHERN BAPTISTS AND AMERICAN BAPTISTS?** An article in the *Baptist Standard* announces a Conference on Baptist Unity to be held Oct. 4, 5 at Virginia Beach, Va. The conference is sponsored by a group of laymen and pastors from both Southern and American Baptist Conventions. Brooks Hays, former president of the Southern convention will be one of the speakers. And, according to the article in the *Baptist Standard*—

"The conference will close with brief testimonials from four laymen who have 'bridged the gap' between the denominations, according to Edwin H.

Frey, chairman of the committee's publicity . . . Two laymen will speak as former Southern Baptists now serving in American Baptist churches, and two will speak as former American Baptists now in Southern Baptist churches."

It is a well known fact that the American (formerly Northern) Baptist Convention is further down the road of apostasy than the Southern Baptist Convention. The fact that Southern Baptists are courting with this apostate convention is further evidence of the apostasy of Southern Baptist leadership and the constituency which allows such leadership.

**CAMPBELLITE PAPER JUMPS ON THE CAMPBELLITE "BIBLE NAME."** A renegade Campbellite paper called *Mission Messenger* is proving to be a thorn in the flesh for the "Church of Christ" sect. In one issue of this paper, sent to us of recent date, we read the following:

"Where was 'The Church of Christ' when Thomas Campbell wrote and read his 'Declaration and Address' in 1809? There was not a congregation of people on the face of the earth who worshipped under that title . . . They were not members of a 'local Church of Christ' for there was no such thing known among them . . . Too long we have been blinded by prejudice and hoodwinked by vain tradition."

That's what we been trying to tell the Campbellites for years. We are glad some of their own are waking up to the truth and letting people know what the facts are.

**ATHEISTS KNOWN BY THEIR FRUITS.** "By their fruits ye shall know them," Christ said. How true this is of Mrs. Murray and Mr. Brown, the two atheists who are collaborating together in an effort to establish an atheistic center in Stockton, Kansas. A Kansas newspaper reports the following about Brown:

"Brown's country home holds a collection of over 5000 books ranging from photography to sex, religion, nudism, art, history and medical texts."

"Brown, in addition to being an atheist, is a practicing nudist . . . he also sponsors an essay contest for children of nudists."

The paper quotes Brown as saying, "It came as a shock to me to realize that the Bible was a damn lie." "And I found I have no soul — there is no hereafter."

What you live for is now and here."

Poor Mr. Brown; he is in for a big surprise.

As for Mrs. Murray, another newspaper, reporting on her activities, published a picture of her, sitting at a bar, having a beer.

Yes, "by their fruits ye shall know them" is an eternal truth.

**CATHOLIC EDITOR AGAINST VATICAN - U. S. DIPLOMATIC RELATIONS.** Mr. Dale Francis, editor of the *Operation Understanding* section of *Our Sunday Visitor*, a Roman Catholic weekly, says he opposes the establishment of diplomatic relations between the Vatican and the United States. However, he does "not believe such relations would be a violation of the principle of Church and State."

Mr. Francis, typically Roman Catholic, is for leaving this matter alone until such a time as Americans would not be antagonized by such a relationship.

**MEETING IN BENTON, ARKANSAS.** It will be my privilege to preach at the East Side Baptist Church in Benton, Arkansas from October 7 to October 12. The pastor is Brother Joe Shelnutt, who spoke for us at our recent Bible Conference. I am looking forward to being with the church and meeting many of our readers in this area. — B.L.R.

He sets forth his view as follows:

"A Catholic weekly newspaper has editorialized in favor of establishment of diplomatic relations between the Vatican and the United States."

I want to go on record as opposing any such move.

I do not believe it is a violation of the principle of separation of Church and State. After all, a century ago such diplomatic relations were accepted by the United States government.

I do not believe any harm would be done to the United States by such a diplomatic relationship and I do believe there could well be advantages for the United States in establishment of diplomatic relations with the Vatican.

Then why am I opposed to the move?

It is because I believe many Americans do think there is a violation of the principle of separation of Church and State involved. I believe many Americans believe it would be an act of favoritism towards the Catholic Church.

Therefore, any move to establish diplomatic relations with the Vatican would stir up opposition, would arouse disputes, would harm a developing unity.

If I believed that such diplomatic relations were necessary for the welfare of the United States, I would certainly not allow the possibility of opposition to be a guiding factor.

But I do not believe the need is urgent. I think, as the President has said, any need for contact between the United States and the Vatican can be handled by our embassy in Rome. While we have no official diplomatic representative at the Vatican, the United States does have a friendly relationship with the Vatican.

Making the relationship official would serve no necessary purpose, would arouse antagonisms, therefore, I am opposed to it." (Aug. 18).

This illustrates how Rome adjusts herself to various situations. If she must tolerate, she will tolerate until she does not have to tolerate. But rest assured, while she tolerates she has not changed her doctrine nor her goal.

**GRAHAM CRUSADE OFFICIAL DENIES DEITY OF CHRIST.** It is well known that for the past several years Billy Graham has been hob-nobbing with modernists, not to mention the other "fundamental"

## "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).

*Are Southern Baptist Convention churches sound?*

There are a great number of Southern Baptist churches and each one would to some extent be different than the other. Generally speaking, however, Southern Baptist churches are Arminian on election, the atonement, effectual calling, and depravity. Some of them allow for open communion, while many teach close communion. Some receive alien immersion, while others will not. Certainly, one thing most all of them are wrong about is the Cooperative Program which they follow. It is not God's program but was dreamed up about 38 years ago. Their educational program and convention are also unscriptural, being outside of church authority.

*I have been urged to join a secret order. What would you advise?*

We advise you to act in accordance with God's Word. Does His Word tell you that you can glorify Him in this secret order? Is Christ the Head of this secret order? Will this secret order help you in doing the work of God? Can joining this secret order be classified by God's Word as a "good work"? If this secret order is of any glory to God, why does it desire to remain secret? If it has a light to shine, why put it under a bushel?

*Is it right to refer to the "family altar"?*

We prefer "family worship."

*What does Paul mean in I Corinthians 9:27 by "cast-away"?*

He doesn't have reference to salvation (see John 6:37; 10:27-30), but to the ministry. He "crucified the flesh" and "kept under his body," for if he had not done so, God would not have used him in the ministry. For instance, Noah became a "castaway." God used him, but when he got drunk, God cast him away as far as service was concerned. Many people who live today have been cast away by God because of their immoral practices. They aren't lost, but they aren't being used. We need to pray for grace that we won't become castaways. Paul warns, "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12). If we don't fall, it will be only because of the grace of God; and we should pray for the recovery of anyone who has fallen.

*Can it be said that God changes His mind?*

Job said, "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." (Job 23:13). In any case wherein it might appear that God changed His mind, it is only so to human eyes, not in the secret will and purpose of God. Numerous are the Scriptures which teach that God is immutable in all things.

*What about the saying, "Prayer Changes Things"?*

This can only be accepted so far as it relates to human beings, etc. Prayer does not change God. All true prayer is offered as a result of the Lord's working within us (Rom. 8:26). And certainly, if God prompts us to pray for something, then it must be His will and purpose to perform it. As in the case of Hezekiah, it was God's purpose to heal him, so He prompted Hezekiah to pray for healing. As to our own understanding, prayer changes things, but all the while, whatever happened was the purpose of God.

*Did Jesus ever baptize anyone?*

John 4:1,2 will answer this: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)." Jesus baptized only in the sense that He baptized through the apostles. The apostles baptized on Jesus' authority.

## The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS  
JOHN R. GILPIN

Editors

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unionists who are wrapped up in various errors. Presently, on his Los Angeles crusade committee, he has Methodist Bishop Gerald Kennedy, a rank modernist. We herewith give a quotation from Kennedy, as it appeared in the *Baptist Bulletin*, and quoted from Kennedy's book, *God's Good News*:

"The World Council of Churches has reached a formula which seems to be satisfactory to the vast majority of Protestantism. Its statement is that we must think of Jesus as God. I am glad so many Christians have come together in a great unity and I would not for one moment make it more difficult by raising stumbling blocks for this unity. I shall continue to urge further cooperation by my own denomination in this Council rather than less, but I am frank to confess that the statement does (Continued on page 3, column 4)

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FIFTY YEARS IN THE CHURCH OF ROME"

# Chiniquy Meets With Some Success In Temperance Try

By CHARLES CHINIQUY  
From the book, FIFTY YEARS  
IN THE CHURCH OF ROME,  
\$3.75

The people of Beauport had scarcely been a year enrolled under the banner of temperance, when the seven thriving taverns of that parish were deserted and their owners forced to try some more honourable trade for a living. This fact, published by the whole press of Quebec, more than anything, forced the opposition, to silence, without even reconciling them to my views. However, it was becoming every day more and more evident to all that the good done in Beauport was incalculable, both in a material and moral point of view. Several of the best thinking people of the surrounding parishes began to say to one another: "Why should we not try to bring into our midst this temperance information which is doing so much good in Beauport?" The "drunkards" would say: "Why does not our curate do what the curate of Beauport has done there?"

On a certain day, one of those unfortunate women who had received, with a good education, a rich inheritance, which her husband had spent in dissipation, came to tell me that she had established a temperance society in Beauport, as we had done in Beauport; but he had told her to mind her own business." She then respectfully requested me to invite me to come and help to do for his parishioners what I had done for mine, but she had been sternly rebuked at the mention of my name. The poor woman was weeping when she said:

"Is it possible that our priests are so indifferent to our sufferings, and that they will let the shame of drunkenness torture us as long as we live, when God gives us such an easy and honorable way to destroy his power over us?"

My heart was touched by the words of that lady, and I said to her: "I know a way to put an end to the opposition of your curate, and force him to bring about your reformation you so much desire; but it is a very delicate matter for me to mention to you. I must rely upon your most sacred promise to secrecy, before opening my mind to you on that subject."

"I take my God to witness," she answered, "that I will never reveal your secret."

Well, madam, if I can rely on your discretion and secrecy,

I will tell you an infallible way to force your priest to do what has been done here."

"Oh! for God's sake," she said, "tell me what to do."

I replied: "The first time you go to confession, say to your priest that you have a new sin to confess which is very difficult to reveal to him. He will press you more to confess it. You will then say: 'Father, I confess I have lost confidence in you'. Being asked 'why?' You will tell him: 'Father, you know the bad treatment I have received from my drunken husband, as well as hundreds of other wives in your parish, from theirs; you know the tears we have shed on the ruin of our children, who are destroyed by the bad examples of their drunken fathers; you know the daily crimes and unspeakable abominations caused by the use of intoxicating drinks; you could dry our tears and make us happy benefit our husbands and save our children by establishing the society of temperance here as it is in Beauport, and you refuse to do it. How, then, can I believe you are a good priest and that there is any charity and compassion in you for us?'"

"Listen with a respectful silence to what he will tell you; accept his penance and when he asks you if you regret that sin, answer him that you cannot regret it till he has taken the providential means which God offers him to persuade drunkards."

"Get as many other women whom you know are suffering as you are, as you can, to go and confess to him the same things; and you will see that his obstinacy will melt as the snow before the rays of the sun in May."

She was a very intelligent lady. She saw at once that she had in hand an irresistible power to force her priest out of his shameful and criminal indifference to the welfare of his people. A fortnight later she came to tell me that she had done what I had advised her and that more than fifty other respectable women had confessed to their curate that they had lost confidence in him, on account of his lack of zeal and charity for his people.

My conjectures were correct. The poor priest was beside himself, when forced every day to hear from the very lips of his most respectable female parishioners, that they were losing confidence in him. He feared lest he should lose his fine parish near Quebec, and be sent to some of the backwoods of Canada. Three weeks later he was knocking at my door, where he had not been since the establishment of the temperance society. He was very pale, and looked anxious. I could see in his countenance that I owed this visit to his fair penitents. However, I was happy to see him. He was considered a good priest, and had been one of my best friends before the formation of the temperance society. I invited him to dine with me, and made him feel at home as much as possible, for I knew by his embarrassed manner that he had a very difficult proposition to make. I was not mistaken.

He at last said: "Mr. Chiniquy, we had, at first, great prejudices against your temperance society; but we see its blessed fruits in the great transformation of Beauport. Would you be kind enough to preach a retreat of temperance, during three days, to my people, as you have done here?"

I answered: "Yes, sir; with the greatest pleasure. But it is on the condition that you will yourself be an example of the sacrifice, and the first to take the solemn pledge of temperance, in the presence of your people."

"Certainly," he answered; "for

the pastor must be an example to his people."

Three weeks later his parish had nobly followed the example of Beauport, and the good curate had no words to express his joy. Without losing a day, he went to two other curates of what is called "LaCote deBeaupro," persuaded them to do what he had done, and six weeks later, all saloons from Beauport to St. Joachim were closed; and it would have been difficult, if not impossible, to persuade anyone in the whole region to drink a glass of any intoxicating drink.

Little by little, the country priests were thus giving up their prejudices, and were bravely rallying around our glorious banners of temperance. But my bishop, though less severe, was still very cold toward me. At last the good providence of God forced him, through a great humiliation, to count our society among the greatest spiritual and temporal blessings of the age.

At the end of August, 1840, the public press informed us that the Count de Forbin Janson, Bishop de Nancy, in France, was just leaving New York for Montreal. That bishop, who was the cousin and minister to Charles the Tenth, had been sent into exile by the French people, after the king had lost his crown in the Revolution of 1830. Father Mathew had told me, in one of his letters, that this bishop had visited him, and blessed his work in Ireland and had also persuaded the Pope to send him his apostolical benediction.

I saw at once the importance of gaining the approbation of this celebrated man before he had been prejudiced by the bishop against our temperance society. I asked and obtained leave of absence for a few days, and went to Montreal, which I reached just an hour after the French bishop. I went immediately to pay my homage to him, told him all about our temperance work, asking him, in the name of God, to throw bravely the weight of his great name and position in the scale in favor of our temperance societies. He promised he would, adding:

"I am perfectly persuaded that drunkenness is not only the great and common sin of the people, but still more of the priests in America, as well as in Ireland. The social habit of drinking the detestable and poisonous wines, brandies, and beers used on this continent, and in the northern parts of Europe, where the vine cannot grow, is so general and strong, that it is almost impossible to save the people from becoming drunkards except through an association in which the elite of society will work together to change the old and pernicious habits of common life. I have seen Father Mathew, who is doing an incalculable good in (Continued on page 8, column 5)

doctrine of the deity of Jesus, although I think it bears overwhelming witness to the divinity of Jesus. I think it is time that we faced the truth that Christians are not going to get together in terms of precise formulations of theological propositions and that the World Council had better put more stress on common practice rather than common creedal statements.

"Now if someone insists that the divinity of Jesus must be defined exactly, I would have to confess that I cannot do it for myself and it does not seem to me to be possible for others to do it. After all, what is divinity? Is it humanity at its best? Is it the state of being free from sin? How can the divine and the human mix in one person? Where does one begin and the other leave off? What was the status of our Lord before he was born in Bethlehem? Was his divine nature with him from the beginning, or is it something which was achieved? All these and a hundred other questions could be asked and I do not think they can be answered with any exactness" (p. 125).

## WHAT THEY ARE LEAVING OUT AT THE DETROIT MEETING.

The Fundamentalists are having a meeting at the Temple Baptist Church, Detroit, Sept. 30-October 3, called "The Fundamental Baptist Congress." They list John R. Rice as the speaker on "Salvation by Grace," so you know what kind of "grace" will be set forth. Looking over the program—which has as its theme, "The Biblical Faith and Baptists"—I do not find anything on such subjects as God's sovereignty, predestination and election. Neither are a number of other great doctrines of the Baptist faith listed. It might be well for some Baptists to distribute literature at Detroit on some of the neglected doctrines of our faith and let this gathering know that there are still some Baptists who have not set aside these truths.

**A PAPA AGAIN.** I am happy to report that I am a papa again for the fifth time. The latest arrival is a boy, Michael Joseph Ross, born August 29, weighing 7 lbs., 1 oz. Our children are now as follows: Deborah (girl, 4½), Nathan (boy, 3½), Rebecca (girl, 1), and Michael. Our firstborn, Stephen Mark, who died in 1960, would have been 5½. We are thankful to the Lord for all these children and pray that He will lay his merciful hand upon each of them to be His servants.

## BOOK SHOP HAS MAILING LIST.

We are now publishing a price list, with the listing of new books and the latest prices, and mailing it to our customers approximately once each quarter. If you have ordered books within the past six months, you are on the list; if not, and you want to receive the list, please send your name and address to us: PRICE LIST, Box 910, Ashland, Kentucky.

## BRO. FRANK BECK WRITES:

For the second time in almost a year, your servant in Christ has undergone serious surgery for cancer and other difficulties. Thanks be to God, the tests all give evience that this time everything was accomplished that should have been done.

The 9 hour operation was performed in Beth Israel Hospital in Boston, on July 31st.

Please join with me in fervent prayer now for the following:

1. That the immense hospital bill may be soon paid off, so that we will owe no man anything, but to love all (Rom. 13:8).

We have never felt we could carry hospitalization insurance, since all of our churches have been small and poor. So we have none. Maybe some of you can help us bear this financial burden, and so fulfill the law of Christ (Gal. 6:2). We do not mind asking you to do what God in many places in His Word tells you to do.

2. Please do not forget me in your prayers that I may continue healing in Christ. I cannot go through this again. How much suffering will a Christian go through, and how much money will he spend — to keep out of heaven?

3. Please pray that I may be able to pastor some little country or village church in the beloved Southland. I would like it to be near the coastline, if possible, that the clear salt air might help me to regain my health. I have a family of beloved wife and two children yet with us.

It will be March before I can begin any pulpit activity, my doctors having ordered me to rest for 6 months. And my pastoral work will have to be limited to preaching alone for a good time to come. But that is in accord with Acts 6:1 anyway.

I am 46 years old. I have been preaching the Gospel for some 28 years. At present I am still pastor of the historic church of A. J. Gordon's, Clarendon Street Baptist Church in Boston, Mass. But the tremendous challenge and responsibilities of this city work are too much for me now. I have ministered here 4 years.

In Christ,  
Pastor Frank B. Beck  
62 Boylston Street  
Jamaica Plain, Mass.

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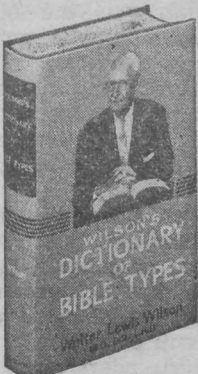
Calvary Baptist Church  
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## Editorials

(Continued from page 2)

not please me and it seems far from satisfactory. I would much prefer to have it say that God was in Christ, for I believe the testimony of the New Testament taken as a whole is against the

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## A CHURCH WITHOUT A CREED?

We hear much said today about a creedless church? What kind of a church would a creedless church be? Of all the absurdities that I ever heard of I think the idea of a creedless church is the greatest. The creed of a church is what the church believes. A creedless church, therefore, would be a church that believed nothing. I think I know of one place where such an organization would be appropriate; viz.: in the insane asylum. A creedless church would be the finest kind of a church for people without minds. But so long as men and women have minds they will necessarily believe something. The church is an organization for the purpose of propagating Christianity. But to propagate Christianity the church must hold certain teachings about Christianity. Otherwise there could be no work of propagation. Whenever the church ceases to have a message for the world it is always a dead church, and in order to have a message it must mold a certain fundamental truth with a conviction that is as deep as life. There are certain fundamental doctrines upon which the very existence of the church depends. I mean such doctrines as the inspiration of the Bible, the deity of Christ, His vicarious atonement, the lost condition of men, the fact that salvation comes by faith in Jesus Christ and that there is no salvation outside of Him. These doctrines are very essential to the very life of Christianity.—W. T. Connor.

### "A Message To Youth"

(Continued from page one)

next door to the room where he had registered, but without any peace of mind and without his luggage, just because he hesitated to tell anybody he was lost.

Now, beloved, just like that young Filipino, every sinner shouldn't fear to admit that he is lost. This fellow was 22 years of age. Every young person today ought not hesitate to admit that he is a sinner, and that he is lost.

We read:

"For the son of man is come to seek and to save that which is lost." — Luke 19:10.

Actually, beloved, the sinner should not hesitate to admit that he is lost, but this Filipino for five days sought in his own strength to find the hotel from whence he was lost. I rather have in mind that he perfectly illustrates every sinner. As this Filipino sought in his own strength to find that hotel, so the sinner seeks in his own strength to find his way to God, and find a refuge thereby. What he actually needs is to remember that the

Word of God says:

"For when we were yet without strength, in due time Christ died for the ungodly."—Rom. 5:6.

As this Filipino was without strength to find the place from whence he was lost, so the sinner is without strength, and the sinner ought to recognize that Christ has died for those who are strengthless. This young Filipino was only one door away, but he was lost. He passed that door many, many times in the five days that he was lost from his baggage in the hotel. He said that many, many times he walked by that door but never realized that it was the door that would lead him to his baggage and the room that he was paying for.

Well, beloved, the sinner is just one door away, but he fails to recognize that one door.

Jesus said:

"I am the way, the truth, and the life: NO MAN COMETH UNTO THE FATHER, BUT BY ME." — John 14:6.

Also we find these words from the Lord Jesus when He said:

"Thou art not far from the kingdom of God." — Mark 12:34.

This young Filipino was only one door away, but he was lost. Many a sinner is not far from the kingdom of God, but he is lost. Would to God that someone who is here, who maybe is only a short distance away, might in this hour come to know the Lord Jesus Christ as Saviour.

As I read this text this past week, I have been especially impressed as I thought of it: "Wherewithal shall a young man cleanse his way?" and I immediately asked the question, are there any young men in the Bible who cleansed their way? At once my mind went back to Josiah, king over the Jews. The Word of God tells us in a very definite way that Josiah came from an ungodly parentage. In fact, I rather doubt if in all the Old Testament there was any individual whose heredity was any more ungodly than was that of Josiah. His grandfather, Manasseh, did more to lead the children of Israel astray than any other king. If you will read it, as recorded in II Chronicles 33, you will find that his grandfather Manasseh did far more against God, and God's people, than any of the balance of the kings of Israel. Also Amon, Josiah's father, was just as bad. So coming from a grandfather and a father that were exceedingly ungodly and irreligious, it is a strange thing that you read the story of Josiah, yet we read concerning him:

"For in the eighth year of his reign, WHILE HE WAS YET YOUNG, HE BEGAN TO SEEK AFTER THE GOD OF DAVID HIS FATHER: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images." — Chron. 34:3.

I come back to my text which says, "Wherewithal shall a young man cleanse his way?" I find Josiah, in spite of his parentage and his heredity, both being exceedingly bad, when he became king, while he was yet young, sought the Lord. As it says "He began to seek after the God of David his father." It is no wonder then that we read of the revival that came in the days of Josiah. It is no wonder we read of the great blessings that God poured out upon the country in the reign of Josiah. It is no wonder then we find God gave a mighty revival in his day. Why? Because when he was young, he began to seek after the Lord God.

Then I read my text again which says, "Wherewithal shall a young man cleanse his way?" and my mind then went not to Josiah, but to Solomon, how that Solomon as a young man began to walk with God, and how when he became king over Israel, God came to him one night and said, "Solomon, ask what you will and I shall do unto you." The Word of God tells us that Solomon immediately said, "Lord, I am young. I have a tremendous responsibility.

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ity. I don't know how to go out and come in before this people. I just don't know how I should lead them. Lord God, give me strength; give me wisdom that I might be able to do the things that I ought to in the presence of my people." The Bible says that God was so well pleased with the decision Solomon had made, that He said, "Solomon, you haven't asked for riches. You haven't asked for a long life. You haven't asked for victory in war. You haven't asked that you might be victorious over your enemies. You only asked for wisdom that you might do the right thing. I'll give you what you have asked, and I'll give you all the balance that you didn't ask for."

Then I thought of my text again, and my mind went to Samuel. In those first three chapters of I Samuel we have a remarkable story of the birth and the choice of a boy named Samuel. His mother was one of those unfortunate women in life who didn't have the privilege and joy of holding her own child to her bosom. She was one of those unfortunate individuals who didn't have the opportunity to cuddle her own young to herself. One day she stood in the temple praying, — beseeching God to give her a baby. The old high priest Eli saw, her lips moving but heard not a word that she said, since she was praying secretly. He thought that she was drunk, and he chided her because of it. Then she said, "No, my lord, I am not drunk; I am a woman of sorrowful spirit. The Lord has withheld from me the fruit of the womb, and I am praying that God will give me a child. If God will give me a child, I will lend him unto the Lord all the days of his life."

Beloved, I am of the opinion (Continued on page 5, column 2)

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## Our 1963 Bible Conference

By John R. Gilpin

The fifth annual Bible Conference of Calvary Baptist Church was held from Friday night, August 30th through Monday morning, September 2nd, and to say that we were blessed of God in every particular is but a mild statement of all facts.

The weather itself was perfect. God gave us a "cool spell" which was very different to other Conferences of previous years. In contrast, in '62 we had the hottest season of the year; whereas this year the weather was exceedingly pleasant throughout the Conference.

God blessed us by sending the people here. From approximately half the states they came to be blessed, and to bless us by their presence. The states farthest east that were represented were the states of Delaware and New Jersey, and the farthest west was that of Washington. Folk came from Florida in the South and Michigan and New York in the north. In between there were representatives and groups from Kentucky, Ohio, Oklahoma, Texas, Pennsylvania, Georgia, West Virginia, Indiana, Illinois, Tennessee, Arkansas, Washington, D. C., Missouri, Kansas, Virginia, North Carolina, Maryland and Alabama. There may have been other states that we failed to recognize, but we know there were representatives from each of these.

God sent about 600 people here with hungry hearts for the Word, and we thank and praise Him for those who were our guests for this week-end.

God blessed our speakers in that He gave much spiritual liberty, and the messages that were preached were truly a blessing to those who were present. I have attended lots of Bible Conferences through the years but never have I seen one like this Conference from the standpoint of the speakers. Virtually every man was in his place in the light of the planned program, and each message was both spiritually prepared and spiritually delivered. Some of the greatest preaching that I have ever heard in my life was done by the thirty-five preachers who took part on the program. The program for the Conference was as follows:

Song Leaders — William T. Pelphrey, Louisville, Ky., James Hobbs, McDermott, Ohio, Bill Stewart, Hutchinson, Kansas.

Soloists — Bobby Overton, Dover, Delaware, Willard Stafford, Hutchinson, Kansas.

Organist — Don Heche, Cleveland, Ohio.

Pianist — George Hipshire, Newport, Ky.

Friday Evening, August 30—

Scripture reading, prayer, introduction of speakers — Eld. Bob L. Ross, Ashland, Ky.

Poem — Woody Calhoun, Ashland, Ky. Poet Laureate of Calvary Baptist Church.

Devotional message — Eld. C. W. Bronson, Phillipsburg, Kan.

30-minute message, "WHO IS THE LORD?" — Eld. Willard Pyle, South Point, Ohio.

30-minute message, "THE WINE OF ASTONISHMENT" — Eld. Robert E. McNeill, Charleston, W. Va.

Saturday Morning, August 31—

Scriptural reading, prayer, introduction of speakers — Eld. Jim Everman, South Shore, Ky.

Devotional message — Eld. E. W. Parks, Rainelle, W. Va.

30-minute message, "THE SHEPHERD AND HIS SHEEP" — Eld. Austin Fields, Coal Grove, Ohio.

30-minute message, "THE UNPARDONABLE SIN" — Eld. Ray Schwart, Hutchinson, Kansas.

Saturday Afternoon, August 31

Scriptural reading, prayer, introduction of speakers — Eld. Millard Mitchell, Nitro, W. Va.

15-minute message "SANCTIFICATION" — Eld. W. W. Wilk-

erson, Tampa, Florida.

15-minute message, "FATHERING" — Eld. Bob Nelson, Michigan.

15-minute message — Eld. Tom Turner, Excelsior Springs, Mo.

15-minute message "TRUE DISCIPLESHIP" — Eld. Gene Hensley, Stockdale, Texas.

Saturday Evening, August 31

Scripture reading, prayer, introduction of speakers — Eld. Sutherland, Chester, Pa.

Devotional message — Eld. Stanley Borders, Madison, Va.

30-minute message, "JESUS CHRIST, PROPHET, PRIEST, AND KING" — Eld. Joe Shelton, Benton, Ark.

30-minute message, "THE KING" — Eld. Wayne Cox, Memphis, Tenn.

Sunday Morning, September 1

Radio Broadcast: Station WTCR, 1420 on the dial, 8:30 A.M.

Eld. Bob L. Ross.

Scriptural reading, prayer, introduction of speakers — Eld. Forrest Judd, Indianapolis, Ind.

Devotional message — Wayne Crow, Washington, D. C.

30-minute message, "THE STUDY OF THE BIBLE" — Eld. J. M. McDonnell, Houston, Texas.

30-minute message, "THE STARS BEGIN TO FALL" — Eld. Harold Brunson, Jacksonville, Tex.

Sunday Afternoon, September 1—

Scripture Reading, prayer, introduction of speakers — Eld. Wayne Austin, Cincinnati, Ohio.

15-minute message, "RESULTS OF DIVINE GRACE" — Eld. Johnny Gilmer, Columbus, Ga.

15-minute message, "THE HOLY SPIRIT'S TESTIMONY TO THE PERSON OF CHRIST" — Eld. Joe Wilson, Winston-Salem, N. C.

15-minute message, "THE WARD OF WORSHIP" — Eld. A. J. Corcoran, Reading, Mich.

15-minute message, "CHURCH INDEPENDENCY" — Eld. Wyrick, Chicago, Illinois.

Sunday Evening, September 1

Scripture Reading, prayer, introduction of speakers — Eld. G. Cook, Birmingham, Ala.

Devotional message — Eld. Dunn, Lexington, Ky.

30-minute message, "LOVE OF GOD" — Eld. Crider, Tulsa, Okla.

30-minute message, "An evangelistic sermon" — Eld. Price, Bristol, Tenn.

Monday Morning, September 2

Scriptural Reading, prayer, introduction of speakers — Eld. McMillin, Mechanicsburg, Pa.

Devotional message — Eld. Lord Haubert, Jr., Tampa, Fla.

15-minute message — Eld. Everman, South Shore, Ky.

15-minute message — Eld. James Crace, Piketon, Ohio.

30-minute message, "THE CHURCH OF YOUR CHOICE?" — Eld. John R. Gilpin.

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# How We Practice Our Songs

HEAVENLY SUNSHINE  
stay away from church  
when it's too hot.

SWEET HOUR OF  
PRAYER but never darken the  
door on Prayer Meeting night.

ONWARD CHRISTIAN  
SOLDIERS and wait to be  
called into His service.

O' FOR A THOUSAND  
GUILTS and don't use the  
one we have.

THERE SHALL BE  
FLOWERS OF BLESSINGS  
do not come to church  
when it's raining.

HIDING IN THEE and  
go and hide from Thee.

BLEST BE THE TIE  
THAT BINDS and let the  
offense sever it.

SERVE THE LORD

WITH GLADNESS and gripe  
about all we have to do.

We sing WE'RE MARCHING TO  
ZION but fail to march to Sun-  
day School and Church.

We sing I LOVE TO TELL THE  
STORY and never mention it  
all year.

We sing CAST THY BURDEN  
ON THE LORD and worry our-  
selves into nervous breakdowns.

We sing THE WHOLE WIDE  
WORLD FOR JESUS and never  
invite our next door neigh-  
bors to come to church with us.

We sing O DAY OF REST AND  
GLADNESS and wear our-  
selves out cutting the grass and  
playing golf.

We sing THROW OUT THE LIFE  
LINE and content ourselves  
with throwing out a fishing  
line.

and, Ky.  
Woody Calhoun, Ash-  
land, Ky., Poet Laureate of Cal-  
vary Baptist Church.

with us and we will do you  
good."

## "A Message To Youth"

(Continued from page four)

if more fathers and mothers  
prayed over the birth of their  
unborn offspring, there would be  
a whole lot less juvenile delin-  
quency today. At any rate, Sam-  
uel's mother, Hannah, prayed for  
a child and promised him to the  
Lord when she didn't even know  
that God had answered her pray-  
er. In the providence of God, ul-  
timately the child Samuel was  
born. She did as she had prom-  
ised. She brought him unto the  
temple. She loaned him unto the  
Lord. She put him in the hands  
of Eli, the priest of God, and he  
was to be brought up as a ser-  
vant of God.

You remember of course how  
that Eli's boys weren't what they  
ought to be. One day God ap-  
peared unto Samuel's preceptor,  
Eli, and said to him, "I told you  
once that I would honor you all  
your days, but now I have a new  
announcement to make." He said:

*"Them that honour me I will  
honour, and they that despise me  
shall be lightly esteemed."* — I  
Sam. 2:30.

Eli was still trying to make  
preachers out of his boys, and  
all the while God was raising up  
a little lad, Samuel, right in the  
temple. A few nights later, God  
spoke to that boy Samuel. Sam-  
uel thought it was Eli that was  
calling, because the Word of God  
said that Samuel knew not the  
voice of the Lord. He ran to Eli  
and said, "What do you want?"  
The old priest said, "I didn't call  
you. You must have had a bad  
dream. Go back and lie down." Samuel lay down to sleep and a  
second time the voice came. This  
time when the voice came to him,  
he jumped up and ran to Eli,  
thinking surely it was Eli calling.  
Eli said, "Not so, but you lie  
down again. If that voice comes  
a third time it is probably the  
Lord, and you say, 'Speak, Lord,  
for thy servant heareth.'" Sam-  
uel went back and lay down and  
the voice spoke again, and Sam-  
uel lifted his voice and said,  
"Speak, Lord, for thy servant  
heareth." He became acquainted  
with God. God made a revela-  
tion to him. That young lad who  
had been loaned to the Lord by  
his mother, now became ac-  
quainted with the God to whom  
he had been lent at his birth.  
Now he begins to walk with God.

I tell you, beloved, when I  
think of these, my mind goes  
back to my text, "Wherewithal  
shall a young man cleanse his  
way?" I think of Josiah who, in  
spite of the irreligious influence  
of his father and his grandfather,  
as a young man, began to seek  
the Lord. I think of Solomon who,  
in spite of all of the evil that  
was about him, as a young man,  
began to walk with God. I think  
of this boy Samuel who, in spite

of the evil influence of Eli's sons,  
walked with Godly Eli, and God  
chose him, and God revealed  
Himself to him, and God used  
him mightily.

I tell you, beloved, it blesses  
my heart when I read my text,  
"Wherewithal shall a young man  
cleanse his way?" I realize even  
before I get to answer this ques-  
tion, that the cleansing comes  
from God.

### I

#### YOUNG MEN NEED TO CLEANSE THEIR WAYS

Young men, young women, old-  
er men, older women, everybody  
needs to cleanse his way. It  
doesn't make any difference how  
good you are. It doesn't make any  
difference how nearly perfect  
you may be in the eyes of man  
or woman. It doesn't make any  
difference how good you may  
be morally — you still need to  
cleanse your way.

As I have been studying the  
depravity of the human heart of  
recent date, I have been impress-  
ed especially in view of what  
the Bible says about how filthy  
the human heart is. Listen:

*"The Lord looked down from  
Heaven upon the children of  
men, to see if there were any  
that did understand, and seek  
God. They are all gone aside,  
they are all together become  
FILTHY: there is none that do-  
eth good, no, not one."* — Psa.  
14:2, 3.

That word "filthy" carries with  
it a terrible connotation, and yet  
the Word of God says we are all  
gone astray, and we have alto-  
gether become filthy in His sight.  
Maybe not in the sight of par-  
ents, maybe not in the sight of  
our loved ones, maybe not in the  
sight of friends, but in the sight  
of a thrice holy God, we are all  
filthy.

Notice again:  
*"And all our righteousnesses  
are as FILTHY RAGS."* — Isa.  
64:6.

Can you imagine how badly  
we appear in God's sight? Even  
our righteousnesses, the best there  
is about us, when God sees it, He  
says, "Filthy! Nothing but a fil-  
thy rag!" As I often say, if our  
righteousnesses — the best there  
is about us, look like a filthy  
rag, pray tell me what do our  
sins look like when a Holy God  
looks down upon us?

Listen again:

*"Behold, he putteth no trust in  
his saints; yea, the heavens are  
not clean in his sight. How much  
more abominable and FILTHY  
IS MAN, which drinketh iniquity  
like water?"* — Job 15:15, 16.

Beloved, if you will just study  
this verse, you will see how bad  
you are in the sight of God. You  
who think yourself good — you  
who think yourself perhaps above  
reproach — you who maybe think  
you don't need to be saved, I  
wish you would notice what God  
says. It says that God doesn't  
put any trust in His saints. Even  
after we are saved we are such  
a bad lot that God puts no trust  
in His saints.

Furthermore, He says that ev-  
en the heavens are not clean in  
His sight. You can understand  
why that is true. The whole

earth suffered as a result of the  
sin of Adam and Eve. The whole  
world became corrupted thereby,  
and accordingly, even the heav-  
ens themselves are corrupted.  
We read in the book of Revela-  
tion that some of these days He  
is going to make this world over,  
and give us a new heaven and a  
new earth. Why? Because this  
old earth and the heavens above  
us are corrupted as a result of  
sin.

This Scripture goes further  
and asks the question, "How  
much more abominable and fil-  
thy is man, which drinketh ini-  
quity like water?" Beloved, I tell  
you, young men need to cleanse  
their ways. I haven't a child nor  
a grandchild that I haven't taken  
in my arms when he was a babe  
and looked upon that babe and  
thought, how iniquitous and how  
filthy in God's sight is this which  
I think is so precious and so won-  
derful to me. I say again, young  
men need to cleanse their ways,  
because they are filthy in the  
sight of God.

In the third chapter of Zech-  
ariah we have the story of an in-  
dividual who is clothed in filthy  
garments. While I'll not take time  
to read it, I'll just make mention  
of this fact, that the individual  
that is thus spoken of stands as a  
type of the sinner; and when the  
filthy garments were taken off  
of him, and clean linen put upon  
him, it is a type of conversion.  
He didn't do it for himself; it had  
to be done by someone else.

Beloved, we are all sinners in  
the sight of God, and young men  
need to cleanse their filthy lives  
before God.

### II

#### HOW CAN A YOUNG MAN CLEANSE HIS WAY?

Suppose I were to ask the folk  
that I meet how a young man  
can cleanse his way. Suppose I  
were to take a poll of the first  
ten individuals that I meet on  
the street. What kind of an an-  
swer would I have if I were to  
put their answers together and  
make one combined answer from  
it? Beloved, I would have an an-  
swer that would be so hetero-  
geneous, and so different, that  
it would take steel bands to hold  
the answer together. But we  
needn't doubt as to how a young  
man may cleanse his way, be-  
cause my text, while it asks the  
question also answers it; for it  
says, "By taking heed thereto ac-  
cording to thy word."

May I remind you the answer  
to this question that was given  
in the Psalms is the same an-  
swer that is given elsewhere in  
the Bible. Listen:

*"So then faith cometh by hear-  
ing, and hearing by the WORD  
OF GOD."* — Rom. 10:17.

*"In whom ye also trusted, af-  
ter that ye heard the WORD OF  
TRUTH, the gospel of your sal-  
vation: in whom also after that  
ye believed, ye were sealed with  
that holy Spirit of promise."* —  
Eph. 1:13.

Now when did they trust?  
When they heard the Word of  
truth. They never trusted Jesus  
Christ until they heard the Word  
of truth. It was through the Word  
of truth that they came to trust  
the Lord Jesus as Saviour.

The Apostle Paul makes a very  
similar statement so far as salva-  
tion is concerned, for he says:

*"That they all might be dam-  
ned who BELIEVED NOT THE  
TRUTH, but had pleasure in un-  
righteousness."* — II Thess. 2:12.

Who is damned? Those that  
don't believe the truth. Or we  
might reason from that, if a man  
believes the truth, he won't be  
damned. In other words, the man  
who doesn't take heed to the  
Word of God shall be damned.

The same truth is presented to  
us again, for we read:

*"Being BORN AGAIN, not of  
corruptible seed, but of incorrup-  
tible, by the WORD OF GOD,  
which liveth and abideth for ev-  
er."* — I Pet. 1:23.

Beloved, we have the question,  
"Wherewithal shall a young man  
cleanse his way?" and the an-  
swer is, "By taking heed there-  
to according to thy word." I have  
no hope for any individual apart  
from the Word. I have no hope  
for any boy, any girl, any young

man, any young woman, or any  
older person except as he takes  
heed to the Word of God.

You know what it is to study  
a road map when you are taking  
a journey. You know what it is  
to take that road map before you  
start out, and plot or plan the  
trip that you are going to make.  
Beloved, this Bible is just such  
a road map to Heaven, and the  
man who takes the Word of God  
and reads it, and accepts it, and  
obeys its message, will likewise  
find the way to Heaven thereby.

I remember twenty-five years  
ago, in depression days, the WPA  
boys used to lean on the shovel  
handles and the pick handles far  
more than they used those shov-  
els and picks. I was driving  
through a certain town and saw  
a group thus standing by the  
wayside and I asked them how  
to get out of that town into an-  
other. There were four men pres-  
ent. All four of them gave me  
a different route to leave town.  
I drove on a block or two farther  
and I realized that I was con-  
fused. Four of them talked; four  
of them had given me an answer;  
four of them had given me di-  
rections, and I knew that at  
least three of them had to be  
wrong and only one of them  
could be right, for the answers  
were different.

I saw another group of the  
same WPA crowd standing by  
the roadside and I paused to ask  
directions of them. This time  
there were three in the group  
and they gave me three answers  
and each of them was different.  
I knew at least two of them had  
to be wrong.

Pretty soon I saw a filling sta-  
tion and after having asked the  
way of two different groups and  
having gotten seven conflicting  
answers as to how to leave that  
town, I pulled into the filling  
station, procured a road map, and  
found that all seven of them  
were definitely wrong. When I  
took the road map and looked  
at it, I learned how to get to  
the next town.

Beloved, you can go out on  
the street tonight and find people  
that will give you answers as  
to how a young man can cleanse  
his way. You will find plenty of  
answers and you will find plenty  
of suggestions offered as to how  
you can cleanse your way, but  
they may be false answers. What  
you need to do is to take God  
Almighty's road map, this old  
Bible, turn to it and read the  
text which says, "Wherewithal  
shall a young man cleanse his  
way?" and the answer comes  
back, "By taking heed thereto ac-  
cording to thy word." I tell you,  
beloved, the only way that a  
young man can be saved is by  
taking heed to what God says  
within His Word.

When Paul wrote to young  
Timothy, he said:

*"And that from a child thou  
hast known the holy scrip-  
tures, which are able to make  
thee WISE UNTO SALVATION  
through faith which is in Christ  
Jesus."* — II Tim. 3:15.

The word "child" that Paul  
uses is the word for "infant," so  
actually Paul says that from in-  
fancy you have been taught the  
(Continued on page 6, column 4)

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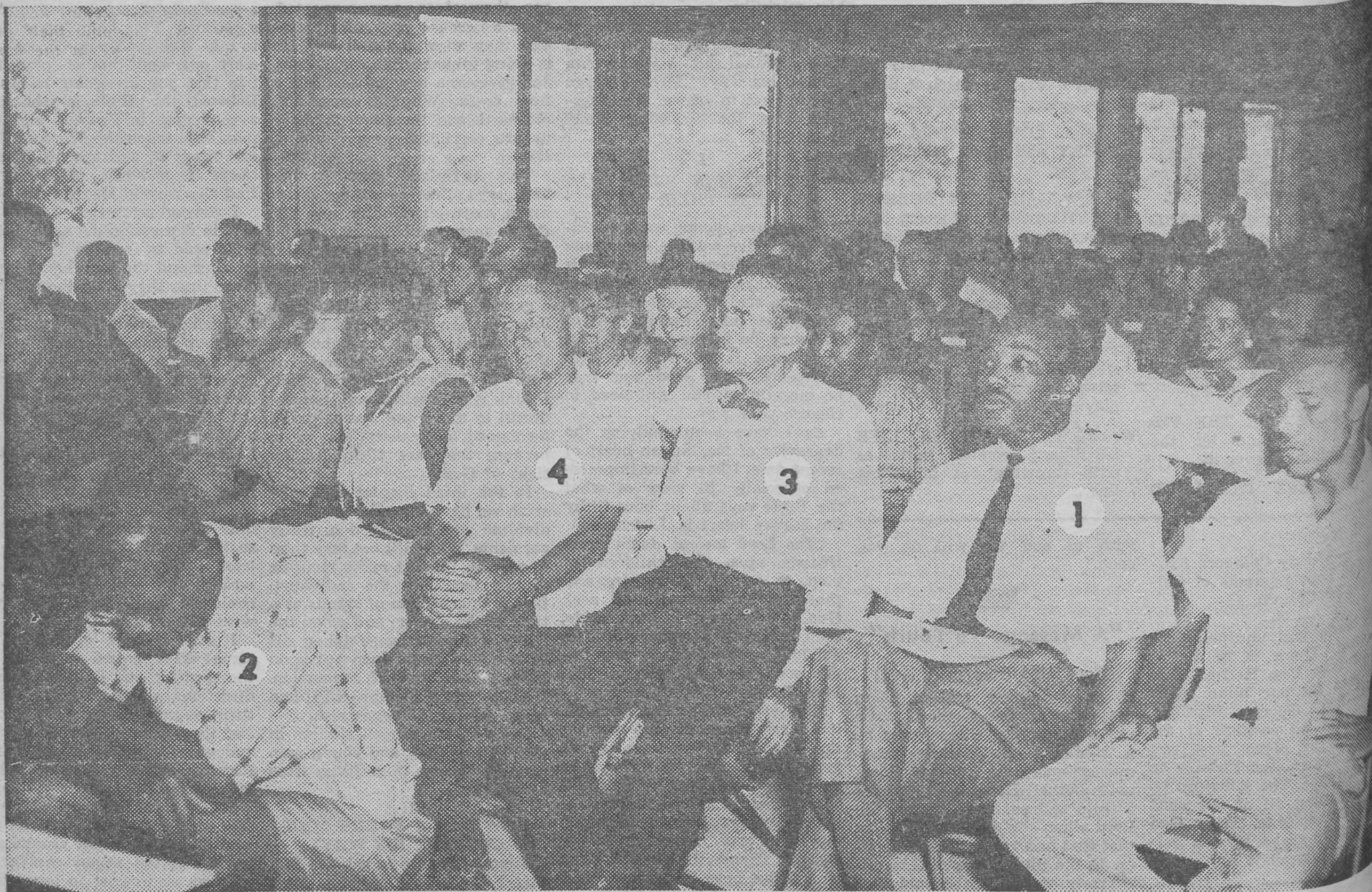
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# Kennedy's Friend, Martin Luther King, With Fellow Travelers



The above picture was made by an employee of the State of Georgia, at the Highlander Folk School in Monteagle, Tennessee during the Labor Day weekend of 1957. The photographer was sent to the Highlander Folk School by the Georgia Commission on Education. The Highlander Folk School was abolished by an act of the Legislature of the State of Tennessee at a later date because it was charged with being a subversive organization.

Those numbered in the picture are:

1. Martin Luther King, Jr., of the Montgomery boycott and the Birmingham riots. Karl Prussion, a counterspy for the FBI for twenty-two years, charges that Martin Luther King belongs to sixty Communist-front organizations—more than any Communist in the United States. He is

promoted and encouraged by the Kennedys.

2. Abner W. Berry of the Central Committee of the Communist Party.
3. Aubrey Williams, President of the Southern Conference Education Fund, Inc., The Transmission Belt in the South for the Communist Party.
4. Myles Horton, Director of Highlander Folk School for Communist Training, Monteagle, Tennessee.

These "Four Horsemen" of racial agitation have brought trouble, disturbance, strife and violence in their advancement of the Communist doctrine of "racial nationalism."

... The Augusta Courier

## Abe Lincoln Condemned Racial Integration

In his famous debates with Stephen A. Douglas, Abraham Lincoln carefully gathered clip-

pings from current newspapers reporting his speeches. These he pasted into a small memorandum book, with written comments of his own. Here is the report of one of those speeches—

"The following, marker seven (7), is from my speech in the joint meeting, September 18, 1858 at Charleston—

"While I was at the hotel today an old gentleman called upon me to know whether I was really in favor of producing a perfect equality between the negroes and the white people. (Great laughter.) While I had not proposed to myself on this occasion to say much on that subject, yet as the question was asked me I thought I would occupy perhaps five minutes in saying something in regard to it. I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races (Applause) — that I am not, nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any man am in favor of having the

superior position assigned to the white man. I say upon this occasion I do not perceive that because the white man is to have the superior position the negro is to be denied everything.

"I do not understand that because I do not want a negro woman for a slave I must necessarily want her for a wife. (Cheers and laughter.) My understanding is that I can just let her alone. I am now in my fiftieth year, and I certainly never had a black woman for either a slave or a wife. So it seems to me quite possible to get along without making either slaves or wives of negroes. I will add to this that I have never seen to my knowledge a man, woman or child who was in favor of producing a perfect equality, social and political, between negroes and white men.

"I recollect of but one distinguished instance that I ever heard of so frequently as to be entirely satisfied of its correctness — that is the case of Judge Douglas' old friend, Col. Richard M. Johnson (Laughter). I will also add to the remarks I have made (for I am going to enter at large upon this subject), that I have never had the least apprehension that I or my friends would marry negroes if there were no law to keep them from it (Laughter), but as Judge Douglas and his friends seem to be in great apprehension that THEY might, if there was no law to keep them from it (roars of laughter), I give them my solemn pledge that I will to the very last, stand by the law of this state, which forbids the marrying of white people with negroes."

—Kenneth Goff (from "Reds Promote Racial War")

## "A Message To Youth"

(Continued from page 5)  
Word of God, and the Word of God is able to make you wise unto salvation.

Beloved, I have one hope, and only one hope for any man, and that is the Word of God. If somebody asks me how to be saved, I have the answer — God's Book.

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If somebody wants to be saved, I can tell him how to be saved. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

### CONCLUSION

What does the Word of God say as to how you can be saved? Long ago in the midnight hour the Philippian jailer asked a question. We read:

"And brought them out, and said, 'Sirs, what must I do to be saved?' And they said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.'" — Acts 16:30, 31.

The Psalmist says, "What shall a young man answer him? his way?" and he answered, saying, "By taking heed to thy word."

Beloved, when you take heed to the Word of God, the Bible, is, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Would you like to see how you can be saved? Take the example of the Ethiopian eunuch. Philip met the Ethiopian eunuch providentially in the wilderness. His chariot reading was the prophet Isaiah, and Philip was reading from the Bible. "Do you understand what you are reading?" He said, "Yes, I, except some man guide me." The Word of God says that the eunuch began at the same Scripture which was reading from the Bible (Isaiah) and preached unto him. Jesus. He didn't have any other text. He didn't have any out of that chapter. All he had to do was to begin right at the present Jesus.

Brother, sister, do you want to know how a man can be saved? By taking heed to the Word of God, and you don't have to do was to begin right at the present Jesus.

(Continued on page 7, column 1)





# God's Will

be tender, just to be true,  
be glad the whole day  
be merciful, just to be  
be trustful as a child.  
be gentle and kind and  
be helpful with willing  
be chery when things go  
drive sadness away with  
the hour is dark or  
be loyal to God and right.  
believe that God knows  
His promise ever to rest.  
let love be our daily key,  
God's will for you and me.

## Message To Youth

continued from page 6)  
of any chapter into an-  
to find Jesus. You will find  
of God in every chapter  
Bible.  
of another young man  
Word of God by the name  
es. One day Moses came  
to face with a momentous  
so far as his life was  
He realized that he  
make a choice, and that  
was between Egypt and  
He was born an Israelite,  
had been reared an Egyp-  
the time has come that he  
make a choice. It seems in  
of Hebrews 2 that he  
have stood apparently at  
the road. He looked  
the road and it was pretty  
There was the throne of  
waiting for him. There  
riches of Egypt. There  
that Egypt had to offer  
way of its glitter and  
There was everything,  
speaking, that could  
the fancy, even the pleas-  
sin, if he took this road.  
on the other side was  
road that wasn't so  
If he chose Israel and went  
Israelites, it meant that  
he had to suffer affliction  
people of God. It meant  
he wouldn't be any pleas-  
sin on the second road.  
but he would have some  
that he would have to  
That reproach, for the  
weighed heavier than  
else that he could think  
as he looked on out yon-  
road got brighter, and  
see at the end of the  
there was a reward awaiting  
he looked back down this  
and it seemed to get  
Now it was bright. The  
of sin were there.  
throne was there. All  
of Egypt were there. But  
the end there was an  
grave, and there was  
night darkness at the end  
way. On the second road  
was suffering; there was  
there was sorrow; there  
able; there was all kinds  
guilty; there was no pleas-  
sin; there was nothing  
reach so far as this world

was concerned. But it got bright-  
er, and brighter, and brighter.  
As Moses stood there and looked  
down those two roads, he evalu-  
ated, he weighed, and he de-  
cided; the Word of God says that  
Moses turned his back on all that  
Egypt had to offer and took by  
the grace of God the road that  
was offered to him that led to  
hardships and difficulties, yet in  
the end brought him to a posi-  
tion as one of God's faithful men.

I wonder if I speak to some-  
body who may be weighing  
things. Maybe you are thinking  
about what the world has to of-  
fer. Maybe you are thinking  
about what Christ has to offer.  
Maybe you, like Moses, are try-  
ing to say, "Which shall it be?  
Shall my life count for the world,  
or shall my life count for God?"  
Would to God that your life, be-  
ginning with this hour, might now  
begin to count for God. May you  
take heed to God's Word. May  
you trust Jesus Christ. May you  
receive the Son of God as your  
Saviour, and may you be saved.

Beloved, the blessed part of it  
all is that we have a promise,  
and that promise is that the man  
who cleanses his way by taking  
heed to the Word of God — that  
man has a God that will take  
care of him. Not just for a little  
while, but He will take care of  
him every step of the way. David  
said:

"I have been young, and now  
am old; yet have I not seen the  
righteous forsaken, nor his seed  
begging bread." — Ps. 37:25.

David said, "I was a boy once  
and I learned to walk with him.  
I am an old man now and I am

## SEND TBE TO OTHERS

still walking with Him; and all  
the days in between, I have not  
seen the righteous forsaken, nor  
his seed begging bread."

What a precious promise! I put  
this all together, and I ask, how  
can a young man cleanse his way?  
He needs to be cleansed. How  
can he do it? By his efforts? No.  
By my efforts? No. By the efforts  
of any church? No. Then how  
can he be cleansed? By taking  
heed to what God says in His  
Word.

"Verily, verily, I say unto you,  
He that heareth my word, and  
believeth on him that sent me,  
hath everlasting life, and shall  
not come into condemnation; but  
is passed from death unto life."  
— John 5:24.

May God help you — young  
man, young woman, older one as  
well, to receive Jesus Christ as  
your Saviour, by grace through  
faith, and be saved, and begin  
now to walk with Him.

May God bless you!

## What Does It Mean?

(Continued from page one)  
all the ends of the earth: for I am  
God, and there is none else" —  
Isaiah 45:22.

"Come now, and let us reason  
together, saith the Lord: though  
your sins be as scarlet, they shall  
be as white as snow; though they  
be red like crimson, they shall  
be as wool." — Isaiah 1:18.

Reader, go to Jesus by faith  
in Him as your Saviour and you  
will not be disappointed.

"He that believeth on him is  
not condemned." — John 3:18.

"He that believeth on the Son  
hath everlasting life." — John 3:36.

"And many other signs truly  
did Jesus in the presence of his  
disciples, which are not written  
in this book: But these are writ-  
ten, that ye might believe that  
Jesus is the Christ, the Son of  
God; and that believing ye might  
have life through His name." —  
John 20:30, 31.

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## The Holy Spirit

(Continued from page one)  
one of you in the name of Jesus  
Christ for the remission of sins,  
and ye shall receive the gift of  
the Holy Ghost." — Acts 2:38.

"This only would I learn of  
you, Received ye the Spirit by  
the works of the law, or by the  
hearing of faith?" — Gal. 3:2.

Beloved, did you receive the  
gift of the Holy Spirit because we  
worked for it, or because of the  
hearing of faith? We received the  
gift of the Holy Spirit because we  
believed, and we know, of course,  
that we believe when the Spirit  
of God convicts our dead hearts  
and makes us want to believe. I  
tell you, you have to believe on  
the Lord Jesus Christ, but I also  
tell you that the only way you  
will believe is by the work of the  
Spirit when he deals with your  
heart and gives you a desire to  
believe — a desire which you  
never had before.

When we think of the Spirit  
in the believer and the fact that  
we have the gift of the Holy  
Spirit in us, there are so many  
things that could be said that I  
couldn't begin to cover this sub-

ject. However, lest there be some  
who do not believe that the Spir-  
it is in the believer, let me read  
just a few Scriptures that either  
say it directly or imply it.

"And because ye are sons, God  
hath sent forth the Spirit of his  
Son into your hearts, crying, Ab-  
ba, Father." — Gal. 4:6.

"For we through the Spirit wait  
for the hope of righteousness by  
faith." — Gal. 5:5.

"This I say then, Walk in the  
Spirit, and ye shall not fulfil the  
lusts of the flesh. For the flesh  
lusteth against the Spirit, and  
the Spirit against the flesh; and  
these are contrary the one to the  
other: so that ye cannot do the  
things that we would." — Gal.  
5:16, 17.

"Know ye not that ye are the  
temple of God, and that the Spir-  
it of God dwelleth in you? — I  
Cor. 3:16.

I realize that some people say  
that this is talking directly to  
the church. It may be, but I be-  
lieve that it is also talking to  
the individual, because it is the  
individuals that make up the  
church. The church isn't some in-  
stitution; the church isn't some  
building; the church is individ-  
uals that are united together for  
the purpose of glorifying their  
Saviour.

"What? know ye not that your  
body is the temple of the Holy  
Ghost which is in you, which ye  
have of God, and ye are not your  
own? For ye are bought with  
a price: therefore glorify God in  
your body, and in your spirit,  
which are God's." — I Cor. 6:18,  
20.

These are just a few of the  
many Scriptures which could be  
read to show you that God's  
Spirit dwells in the believer. But  
what does it mean when we say  
that the Spirit of God dwells in  
the believer? Let me point out to  
you just a few Scriptures that  
would show to you what it means  
when we say that the Spirit of  
God dwells in the believer.

"In whom ye also trusted, after  
that ye heard the word of truth,  
the gospel of your salvation: in  
whom also after that ye believed,  
ye were sealed with that holy  
Spirit of promise, Which is the  
earnest of our inheritance until  
the redemption of the purchased

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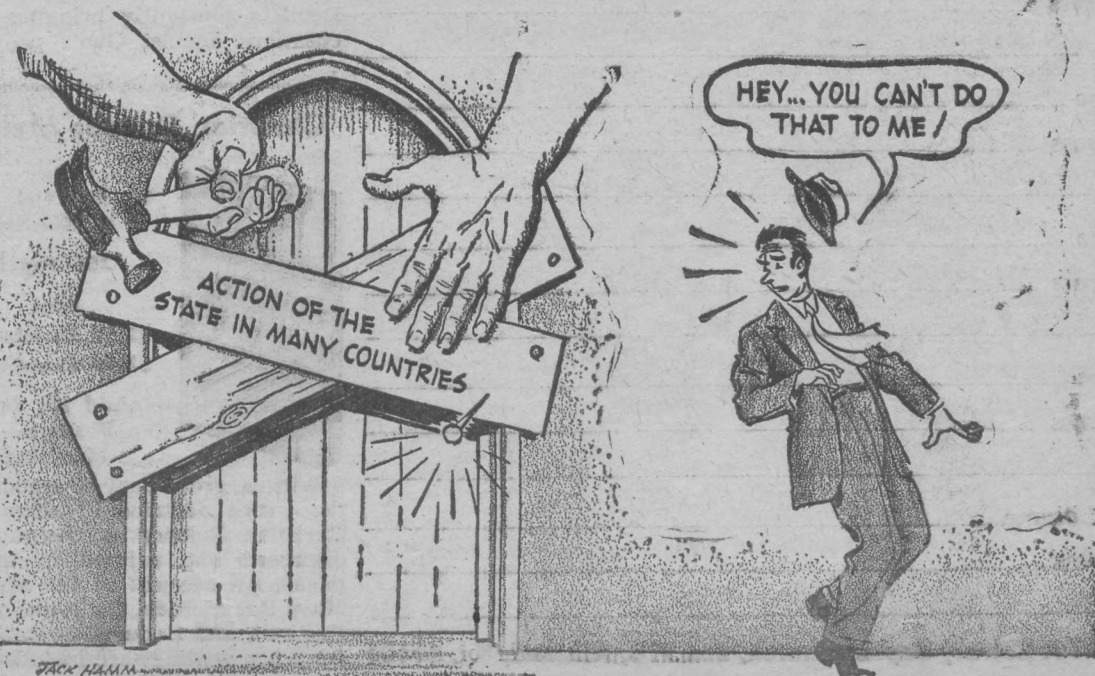
possession, unto the praise of his  
glory." — Eph. 1:13, 14.

Beloved, I want you to realize  
what it means to have the Spirit  
in you. It means, first of all, that  
you have been sealed by the King  
of kings, by God Almighty, by  
His spirit of promise. If you have  
studied in the Old Testament you  
know it tells us that when the  
king, the human king, the king  
of Israel, or any of the kings in  
the Old Testament made a de-  
cree and sealed it, it could not  
be broken. That was why the  
king was sorry when Daniel was  
brought to the place that he had  
to be cast into the lion's den. He  
had sealed his decree, and even  
though he loved Daniel, his de-  
cree could not be broken.

Beloved, if a fleshy king, a hu-  
man king, seals a decree and it  
cannot be broken, how much  
more will the king of kings, when  
He seals something — how much  
more can we have the assurance  
that it cannot be broken? Be-  
loved, we have been sealed by  
the King of kings.

As I have said, the Spirit of  
(Continued on page 8, column 1)

## EITHER WAY HE NEVER DARKENS THE DOOR



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# The Holy Spirit

(Continued from page seven)  
God is in the child of God and we are sealed. Now when are we sealed? Notice it says, "Ye were sealed with the Holy Spirit of promise, Which is the earnest or the pledge of our inheritance." When? "Until the redemption of the purchased possession."

Beloved, this body in which I Not only is the work of the

am now living is the purchased possession, and I am sealed until the time comes that God takes this body to be with Him in Heaven, and makes it to be a perfect body. I am sealed until that day. That is why I said that there is the emotion of joy and happiness that makes you to rejoice because we have assurance. We are sealed by the Spirit of Almighty God.

Spirit to seal us, but He is to teach us all things.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." — John 14:26.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he show them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." — I Cor. 2:13-15.

Now as we have already read, the work of the Spirit is to teach you all things. Now, beloved, the Spirit of God is not going to make you a man who suddenly knows everything about the Bible. Just because you have been saved by the grace of God doesn't mean that you know all the doctrines of the Word of God. He just doesn't do it that way. He does it this way: "He shall teach you all things, and bring all things to your remembrance."

Now, beloved, if you are going to remember something, you are going to have to know it before. We read:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." — II Tim. 2:15.

I know the word "study" means "to give diligence," but what is the difference? We are to study and give diligence to know the things of God, rightly dividing the word of truth.

Before the Spirit of God comes into an individual he can read the Bible through and through and he doesn't know any more about it than if he had never read it, but when he is saved by the grace of God, the Spirit of God is in him, and the Spirit of God begins to teach him. Then he studies, the Spirit of God reveals to him things that he could never see before. He makes him to understand.

There are some things that perhaps we studied years ago that we can't remember at the moment but the time comes that the Spirit leads us to a situation where it is necessary for us to know something of the Word of God and if we have studied it in the past the Spirit brings it to our remembrance. We remember it and we use it at the time when it is needed to be used. The Spirit of God not only sanctifies us or sets us apart, but He is to teach us and bring things to our remembrance.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." — Rom. 8:26.

Beloved, do you remember as we studied the book of I John how that the Lord Jesus teaches us that He is sitting on the right hand of our Father as our Advocate? Do you remember how the Bible teaches us that the Devil is constantly bringing accusations against God's people?

This is taught in the book of Revelation (Revelation 12:10). As we go through this life, when we sin, it brings sorrow into our lives because we sin. But we do sin, and when we do, the Devil is always there making accusations against the people of God. But the Lord Jesus Christ is there as our Advocate, and His blood is there, and He says, "My blood is there for that sin."

Beloved, we have the Lord Jesus Christ as our lawyer and our advocate, and He is working in our behalf. He is sitting on the right hand of the Father at this time.

Not only is the Lord Jesus Christ in Heaven sitting on the right hand of the Father, but we have the Spirit of God in us, and the Spirit of God not only has sealed us, and not only is He teaching us, but He is also making intercession for us. We cannot pray as we ought, for we do not know how to pray. We are unworthy creatures, saved by the grace of God, unworthy to be saved — unworthy to stand in the presence of God. But the Spirit of God is making intercession for us, and He is praying for us when we know not how to pray.

Can you not see why I said that when the child of God realizes that the Spirit of God is in him, he is filled with happiness and joy, and He makes him want to shout it to the world that he is saved by the grace of God. Then also because of it, he is sad. He is made to sorrow when he sins. Beloved, as children of God, because we have the Spirit of God in us, let us try to sin not. I am not saying that we can, but that is the goal that is given before us. It is the goal that we are to strive for, the thing that we are to try to do, and the thing that we are to work for.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." — I John 2:1.

Because the Spirit of God is in us let us strive not to sin, but if any man does sin (and we will), Jesus Christ is our Advocate. Beloved, let us try not to sin. At least, let us try not to continue in some of the sins that we have done. And let's remember constantly that the Spirit of God is in us.

## Jesus and John

(Continued from page 1)

church on the baptism that He received from John but a Baptist church, because all other so-called churches reject John's baptism as being Christian baptism. This should settle the question as to whether or not Jesus was a Baptist. Baptists are the only people that would have the Lord Jesus on His baptism!

(2) Jesus preached salvation before baptism — John 4:1. So do Baptists.

(3) Jesus preached that salvation is through faith — John 3:1-18. So do Baptists.

(4) Jesus preached Eternal Security — John 3:16-18; 5:24; 6:37, 58; 10:27-30. So do Baptists.

(5) Jesus preached baptism by immersion — John 3:22. Scholars agree that the word "baptize" means to immerse. So Jesus believed in immersion. So do Baptists.

(6) Jesus taught that He founded His church — Matthew 16:18. So do Baptists.

(7) Jesus taught church perpetuity — Matthew 16:18. So do Baptists.

(8) Jesus taught congregational church government — Matthew 18:15-19. So do Baptists.

(9) Jesus preached the Sovereignty of God — Matthew 11:26. So do Baptists.

(10) Jesus preached unconditional election — John 6:37, 44, 65; 17:3. So do Baptists.

(11) Jesus preached the limited atonement — John 10:11, 15; Matthew 26:28. So do Baptists.

(12) Jesus preached that the church is to do His mission work — Matthew 28:19, 20. So do Baptists.

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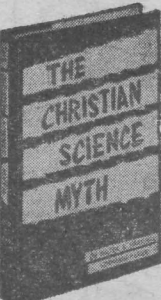
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(13) Jesus taught that all man churches were planted by the Devil, and that they be rooted up—Matthew 13:12. So do Baptists.

(14) Jesus taught that the finances belong to the church—Matthew 28:19, 20. So do Baptists.

(15) Jesus taught and set an example for close communion—John 13:27-30. Baptists teach the same.

These are a few of the doctrines which reveal that and John taught the same that Baptists teach today. In view of history, and in view of doctrinal affinity between John, and Baptists, if Jesus and John were not Baptists, pray tell me what they were.

## Light

(Continued from page one)  
The Divine command is the keynote of the whole Bible. Religions say, "Let there be light!" They have their light not in light but darkness. True Baptists have always said, "Let there be brightness, warmth and cheerfulness, there be openness and knowledge and enlightenment."

Doubtless so long as we live in this "Valley of the shadow of death", "we must see as through a glass darkly", but nevertheless the Book of Revelation is to finish the shadow, to illumine the darkness as far as possible. Christ was the light as was the life of the world.

One main purpose of His in the midst of men was to save them not children of the light, but children of the light.

The last words of the Book of Revelation agree with the words of Genesis; describing the perfection of the blessed, it says, "And there shall be no more there, and they need no light, neither light of the sun, for the Lord God giveth them light, and the Lamb is the light thereof."

L. D. Gibson  
South Point, Ohio

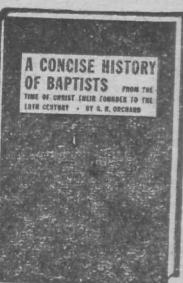
## Fifty Years In Rome

(Continued from page 3)  
Ireland; and, be sure, I shall all in my power to strengthen your hands in that great and noble work. But do not say to anyone that you have seen me."

Some days later, the Bishop, Nancy was in Quebec, the natural of the Seminary, and a dinner was given in his honor to which more than one hundred priests were invited. Archbishop of Quebec, his adjutor, N. C. Turgeon, and Bishop of Montreal, M. G. Bourget.

(To be continued)

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