

When in Rome, do as the Romans ought to do.

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

MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 32, NUMBER 34

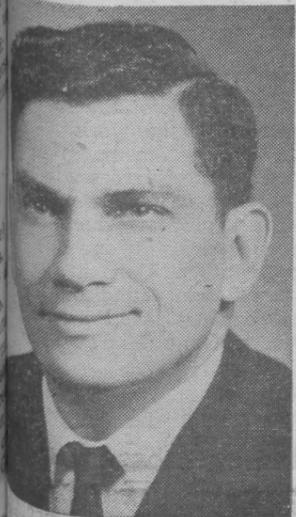
ASHLAND, KENTUCKY, SEPTEMBER 21, 1963

WHOLE NUMBER 1301

BRONSON LEAVES STATES FOR KOREA IN A FEW DAYS

September 19, 1963
Box 341
Phillipsburg, Kansas

Bro. Gilpin: This is the latest on our travel. As far as I know now this is definite. We will be leaving Phillipsburg the third of October and spend some time in Washington state with our relatives. We will be leaving on the 25th of October.



C. W. BRONSON

going on Northwest Airlines and will stop over in Seoul, Korea for about three days. We have already ordered our tickets and they should arrive within a few days. We are going to take a trip to Korea and ready to go. We are to do this ourselves as it is \$15.00 per hundred. We will be sending things within the next few days. I would have delayed our trip a little longer, due to the Lord's order. (Continued on page 3, column 1)

A NEW MISSION IN LOUISVILLE

Calvary Baptist Church of Louisville recently received our membership some who live in Louisville, Kentucky and they are being held services under the sponsorship of Brother Wilbur P. Pelfrey, a long-time friend of Brother and Sister Gilpin, is in charge of the services and the temporary meeting place is at the home of Mrs. Walker, 336 West Street, Louisville, Ky. The services are conducted the following times: Monday: 10:30 a. m., 7:00 p. m. Wednesday: 7:00 p. m. We are looking for many of our readers in the Louisville area who are interested in helping to form an independent Baptist church there should pay brethren a visit.

What It Is To Preach The Gospel

By C. H. SPURGEON

Am I asked what it is to preach the gospel? I answer to preach the gospel is to exalt Jesus Christ.

Perhaps this is the best answer that I could give. I am very sorry to see very often how little the gospel is understood even by some of the best Christians. Some time ago there was a young woman under great distress of soul; she came to a very pious Christian man, who said "My dear girl, you must go home and pray."

Well I thought within myself, that is not the Bible way at all. It never says, "Go home and pray." The poor girl went home; she did pray, and she still continued in distress. Said he, "You must wait, you must read the Scriptures and study them."

That is not the Bible way; that is not exalting Christ. I find a great many preachers are preaching that kind of doctrine. They tell a poor convicted sinner, "You must go home and pray, and read the Scriptures; you must attend the ministry;" and so on. Works, works, works — instead of "By grace are ye saved through faith."

If a penitent should come and ask me, "What must I do to be saved?" I would say "Christ must save you — believe on the name



Charles Hadden Spurgeon

of the Lord Jesus Christ." I would neither direct to prayer, nor reading of the Scriptures, nor attending God's house; but simply direct to faith. Not that I speak a word against the searching of the Scriptures — that is an infallible mark of God's children. Not that I find fault with attendance on God's word — God forbid! I love to see people there. But none of those things are the way of salvation. It is nowhere written—"He that attendeth chap-

el shall be saved;" or "He that readeth the Bible shall be saved." Nor do I read—"He that prayeth and is baptised shall be saved;" but "He that believeth,"—he that has a naked faith on the "Man Christ Jesus,"—on His Godhead, on His manhood, is delivered from sin. To preach that faith alone saves, is to preach God's truth. Nor will I for one moment concede to any man the name of a gospel minister, if he preaches anything as the plan of salvation except faith in Jesus Christ; faith, faith, nothing but faith in His name.

But we are most of us, very much muddled in our ideas. We get so much work stored into our brain, such an idea of merit and of doing, wrought into our hearts, that it is almost impossible for us to preach justification by faith clearly and fully; and when we do, our people won't receive it. We tell them, "Believe on the name of the Lord Jesus Christ and thou shalt be saved." But they have a notion that faith is something so wonderful, so mysterious, that it is quite impossible without doing something else they can never get it. Now, that faith which unites to the Lamb is an instantaneous gift of God, and he who believes on the Lord Jesus (Continued on page 8, column 5)

The Rich Man And Lazarus - An Answer To Many Heresies

By the Late H. Boyce Taylor, Sr.

Born 1870
Died 1932



Luke 16:19-31

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day;

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham said unto him, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. (Luke 16:19-31).

In this passage of Scripture the Son of God pulls aside the curtains and lets us have one glimpse into the unseen world. This was His testimony as to the reality of Paradise and of Hades. He had seen both before He came to this (Continued on page 8, column 2)

SAVED-- BUT FOR HOW LONG?

When a man is saved can he ever become unsaved? A spurious or merely normal professor of religion may, indeed, lapse into his former manner of life, as that is his nature (II Peter 2:22). But what is said of him cannot be declared of the Lord's true "sheep." Whosoever lapses into confirmed rejection of Christ has not once been saved and then lost his salvation. He has never "believed to the saving of the soul" (Heb. 10:39). **The true believer is saved forever.**

Saved As Long As Salvation Continues

Salvation is "an everlasting salvation" (Isa. 45:17). God's redemptive acts are without change of mind on His part and are,

therefore, without revocation (Rom. 11:29). Salvation once possessed is possessed forever. Believers are redeemed "from all iniquity" (Titus 2:13, 14). Hence, there is not any iniquity that can damn their souls. There is an "eternal redemption" (Heb. 9:12). Jesus saves "unto the uttermost," which means completely and eternally (Heb. 7:25). Accordingly, believers have "everlasting life," which means that "they shall never perish" (John 3:36; 10:27-29). **When a man is saved this is how long he remains saved.**

Saved As Long As Regeneration Lasts

Believers are "born of God" and are "partakers of that divine nature" (John 1:11-13; II Peter

1:4). Neither naturally nor spiritually can one be unborn. The fact and effect of regeneration continue "till the day of Jesus Christ" (Phil. 1:6). **Being regenerated forever, believers are saved forever.**

Saved As Long As Faith Holds Out

Believers are "kept by the power of God through faith unto salvation" (I Peter 1:5) True faith stretches all the way from earth to glory and commits the soul to Christ "against that day" (II Tim. 1:12). But faith secures "an everlasting salvation" and, so, the believer can never be lost.

Christ prayed that Simon Peter's "faith fail not" and the (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Is The Church Of Your Choice The Church Of Christ's Choice?"

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

I am sure you recognize that all over the land radio stars, and TV entertainers, and newspaper reporters and editors and most everybody else is saying, "Now join the church of your choice." I remember long before Billy Graham became a nationally known evangelist that he was pastor of a Baptist church in the city of Chicago. There he dropped the name "Baptist" and called it "The Village Church." He said then "Join the church of your choice." As I say, all over the country today people are saying, "Just join the church of your choice."

There are some who act very surprised and often ask, "Well, does it make any difference as to what church I belong?" I'll ask you a question or two. When you go to the grocery store and ask the grocer for a pound of butter, does it make any difference if he hands you a pound of oleo? I ask you, did it make any difference when you decided that you wanted to get married, or did you say, "Just so long as it is a

girl, I'll be perfectly satisfied?" Did you choose a wife on that basis? I would suggest that you keep your answer to yourself if you would answer in the affirmative. Don't let your wife know you chose her on that basis. Yes, it makes a lot of difference as to the church that a man is a member of. When someone says to just join the church of your choice, remember that the church of your choice had better be the church of Christ's choice.

There are those folk who say, "Well, just so long as the church is friendly; I have been trying to find one that is of a friendly nature." Beloved, if you are looking for a friendly group, there is an Infidel Club in New York City, which sometime ago was (Continued on page 3, column 3)

BIBLE CONFERENCE SERMON

This is the message Bro. Gilpin preached on Monday morning, Sept. 2, at the closing session of our 1963 Bible Conference.

RECENT SPECIAL ISSUE ON THE SOVEREIGNTY OF GOD

We have extra copies of the special issue setting forth the Biblical and Historical faith of Baptists on the doctrines relating to the Sovereignty of God. All of the writers are giants of Baptist history and the Confessions quoted are our greatest statements of faith.

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The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

SUBSCRIPTION RATES

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

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

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Examiner Editorials

THE POPE'S IDEA OF "CHRISTIAN UNITY."

What does the Pope and the Roman Catholic Church mean when they talk in terms of "Christian unity"? Quoting Pope Paul VI, the July 1 issue of the Indianapolis Star says:

In Italian and French he spoke of Christian unity and made clear he would not compromise basic Roman Catholic doctrine to Christian unity but that he considered unity as a return of non-Catholics to the church of Rome.

Pope Paul said Pope John had raised hopes for Christian unity and that he considered it his "duty and honor" to try to fulfill these hopes.

So the Pope's idea of "Christian unity" is the same as the wolf's idea for unity with the lamb: the lamb in the wolf's stomach.

DIVISION AMONG INDEPENDENT BAPTISTS.

Division among the Lord's churches is nothing new. There was division in Bible times within churches and between churches. It has always been the devil's delight to get the saints' concern off of their

basic task and cause them to wrangle, split, dwindle and scatter.

One of the griefs of Paul's ministry was such division. Paul was persecuted, beaten, despised, rejected, and treated wickedly by the world and the Jews, but these things did not grieve him like the division of the saints. When he thought about the division that was to come in Ephesus (Acts 20:28-31), he was deeply grieved. He wrote to them, exhorting them to "keep the unity of the Spirit in the bond of peace." (Eph. 4:3).

As independent Baptists, we have enough opposition from outside without creating trouble within. But alas! we must pry open a brother's eyelid to see if we might not be able to find a speck of sawdust! And if we think we find it, we must begin to gouge at the eye as if we desired to extract the pupil rather than the speck!

What are some of the things independent Baptists blow-up to the extent of disrupting fellowship and peace? From our personal experience, we have seen brethren let many things isolate them from other brethren. Doctrinal differences of minor consequences; interpretations of verses; differing methods within churches (such as Sunday School, collections, reception of members, etc.); terminology in extending an invitation to sinners; women teachers of children; smoking; and similar matters.

Then there is the "guilt by association" affair. To have anything to do with a man who is in a Convention, supports a mission board, has an Arminian tinge, or belongs to a Lodge is deemed a step in the wrong direction. It seems that some brethren have the same idea John Wesley once tried: Wesley got together some of his choice "sinless perfectionists" to live under one roof, isolated from the world and worldlings. Instead of preserving their "holiness" and increasing their blessings, they soon had to disband this select regiment due to all the squabbling. Sometimes I wonder how long some of our independent brethren could live together under one roof, could they select a regiment like unto themselves.

Brethren, we need to learn that we are going to have to live with people — for better or for worse. Whether we live in isolation and in a state of disfellowship, or whether we live in peace with them, we still are in the same world. Personally, we would rather live in peace than in discord. Discord is so abundant that peace is a welcome item. We are satisfied we could find sawdust in the eyes of others—at least, what we would think was sawdust; how-

CRISWELL WARNS SOUTHERN BAPTISTS

In "The First Baptist Reminder" of Dallas' First Baptist Church, largest and richest Baptist church in the world. Pastor W. A. Criswell wrote in the June 15, 1962, issue:

"Here is a prediction after the meeting of the Southern Baptist Convention in San Francisco: Down to the humblest little church at the forks of the road, to the very grass-roots of the common denominator of our Baptist people, there is going to be a discussion of this liberal turn in some of our seminaries, and there is going to be a deep-seated revulsion against it. The incomparable preacher, Charles Haddon Spurgeon, left the Baptist Union of Great Britain because of liberal inroads in its teaching and preaching. He predicted that the Baptist witness would wane in England if the movement continued. It continued and it waned. Baptists in England number fewer and fewer with each passing year. Apparently the day will come when Baptists will almost cease to exist in our mother country. The same story is written wherever the inroads of liberalism destroy the foundations of our Baptist churches. The fruits of liberalism are plain and simple to see; just open your eyes and look; they are decay and death.

"The liberal seeks to up-to-date us, to bring us abreast of the times, to make the message of the Bible conform to the latest theories of science.

"The message of Christ and the message of the Scriptures and the message of Genesis need no 'up-dating.' It already is, as has been, 'abreast of the times.' It is as modern as the morning's daily newspaper. And as for changing the Bible to make it conform to the latest fads in scientific thinking — man, oh, man, that means that you must change it every other day. A book of science written a few years ago is as outdated as last year's bird nest. But our Book God's Book, is abreast of every generation, of any day, any time. It needs to be taught 'as it is,' to be proclaimed in all its meaning and power. The convicting presence of the Holy Spirit will do the rest. A true preacher does not invent his message. He is an ambassador from the great King, delivering a message entrusted to Him from Heaven."

(Our book on the Southern Baptist Convention and the Cooperative Program (\$1.00) exposes the sort of "liberalism" Criswell refers to. Order a copy and give it to a Southern Baptist who needs to "wake up" to Convention heresy.)

ever, we prefer to see if there is not almost a 20-20 vision on the man's part, despite the sawdust. And if there is, and we cannot gently assist in removing the speck of sawdust, we will not impair the vision by gouging the pupil.

We have come to this conclusion: if we seek the fellowship of the Spirit, as He indwells His people, we will find it and enjoy it; if we seek to find the faults of our brethren and make mountains of them, then we will find those faults and find ourselves isolated over in the valley. And it is our opinion that the best friends we have are those that know something of our weakness, yet are still our friends. Those who are your friends until they find something wrong with you will be no man's friend.

Why don't we seek to find and preserve fellowship, rather than seek to find those things which would disrupt it?

BRO. BOB IN FLORIDA

Bob L. Ross will be with the Ahava Baptist Church of Plant City, Fla., for a meeting beginning October 28. The pastor is Elder George Boyer.

Christmas This Year

Last Christmas meant but nought to me, though surely did I deck a tree . . . I labored hard but did not fret, I dwelled upon the praise I'd get . . . The gifts were wrapped with special care, the children knelt neath it to stare . . . Their faces radiated joy, as each unwrapped his special toy . . . Their Dad and I rejoiced and sung, and happy was our Christmas land . . . till when our youngest sweet and pure, taught us a lesson evermore . . .

Eleven months throughout the year I'd taught them all that God was dear . . . That only He could truly give . . . He gave His Son that we might live . . . December came and then I told, the story known to young and old . . . I alas told that Santa came and loved little girls and boys . . . and that was who each Christmas morn left all these precious toys.

And so my baby trusted me and believed on Santa's name . . . And on her little knees that night she brought my heart to shame . . . She prayed upon her little knees, I heard her at the door, except when prayer had ended it wasn't as before . . . Her eyes looked up to heaven and thanked in Santa's name . . . He had replaced Our Saviour, my heart cried out in pain . . . Dear God! this world deceived me with pomp and revelry . . . You let

this little angel reveal the truth to me . . .

May I never use the tinsel again to deceive my child, nor fill my home with holly or fill my head with guile . . . Pray God do not weaken when the month comes again . . . And that my little daughter must claim what this world must claim. This world knows not the name of my Lord to me has shown His hands will daily give of what we can treasure and be proud to own . . . Once our eyes of truth are opened, can we claim His Name, and permit ourselves again take part, in false and pagan claim . . .

For there is no peace on earth, good-will—if the Prince of Peace departs . . . And we let the Prince of this mad world take the reins upon our hearts . . . Let us show the world by God's own word how to worship Christ divine. Let us sing His praises far and wide, let us not count days of time . . . Let us not cling to the manger but cling to the man who ed Christ . . . For to others He a stranger and His birth mirth only mirth . . . Let us tell of the manger, but we glory in the Cross! For Our Lord is our redeemer and redeemed us at great cost!!!

—Written by Irene B. . . December 17, 1962

AS FAR BACK AS 1912 COMMUNISTS HAVE PLANNED TO CAUSE RACIAL TENSION IN OUR NATION

"We must realize that our party's most powerful weapon is racial tension. By pounding the consciences of the dark races that for centuries they have been oppressed by the whites we can hold them to the program of the Communist Party. In America we will aim for a subtle victory. While inflaming the Negro minority against the whites, we will endeavor to instill in the whites a guilt complex for exploitation of the Negroes. We will aid the Negroes to rise to prominence

in every walk of life in the professions, in the world of sports and entertainment. With prestige, the Negroes will begin to inter-marry with whites to begin a process which will deliver America to our cause. A document written in 1912 by Israel Sohen found on p. 18 of the book "Has the Methodist Church Gone Mad?" by A. McGregor.

LENGTH DOESN'T MATTER

Lincoln was not the featured speaker at the Gettysburg dedication. Edward Everett, the featured speaker, talked for more than an hour. The President's address took only a few minutes.

CALVINISTIC WRITINGS

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CALVIN, JOHN	
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KOREAN MISSIONS

By C. W. BRONSON,
Phillipsburg, Kansas

consider my unworthiness, this is a great blessing to have the support and publicity of this work through TBE. I am glad for the friendship of Bro. Gilpin and Bro. Ross and their aid in this work.

God has given us favor in the eyes of His churches. Without their financial aid, I do not see how it could be possible, that is, from a human standpoint, for us to go to Korea. About 15 churches and missions have sent offerings, or are sending them regularly. Several individuals have sent offerings and some of these send regular offerings. I am thankful for every individual or church who has helped us, regardless of the amount. I am thankful for the love and prayers of God's people in this work. I have told some that even though the amount of material support is small, to me the greatest blessing is the love and prayers of His people.

He has kept the door open to Korea thus far. How great a blessing it is, we cannot realize, that many doors are still open

NOTICE:

All correspondence for Brother Bronson should be sent to the following address, until further notice:

**KOREAN MISSIONS
Bethel Baptist Church
Phillipsburg, Kansas**

to missionaries. He has enabled us to secure a passport and visa to Korea and liberty to preach without hindrance wherever He may send us without the interference of a hostile government or a "bossy" secretary of missions. We are not answerable to a mission board, but to Bethel Baptist Church. Of course, we are amenable to human laws and government, for God teaches us this in His Word. It is a blessing to know that the Korean government is not at enmity with our country, but rather favors missionaries.

Further, this man is in the process of securing a house for us to live in when we arrive. Houses are not as plentiful in Korea as they are here and the prices are not as cheap as one might think.

These are a few of the things God has done for us. He has blessed us thus far as we have had need. We are trusting Him for everything. I think I have learned to trust Him more as I have waited on Him. We are not depending on a mission board, but on Him. We are not depending on men, but on Him. He who has called to this work will be our supply.

Our Plans and Needs

I hope to go to Korea as soon as possible. We have some folk waiting to move into the house we now live in. Also, they are wanting to buy our furniture. We have enough money to go to Korea, ship our goods, rent a house and perhaps live a while. Roughly, we have around \$2,100 at this time in the Mission Fund. We have a monthly income of about \$150.00 to \$175.00. There has been a gradual increase over a period of several months. I do not know how many churches give regular monthly support. I imagine there would be about eight or ten churches.

It will cost \$1,150.00 for our fare to Korea. We can expect to pay \$300.00 or more to ship our belongings. A house will cost \$40.00 or \$50.00 per month plus a deposit of perhaps \$100.00 it could cost as much as \$100.00 per month for an interpreter. I'm not sure as to what the salary will be for the interpreter. We will need at least \$250.00 a month to live on ourselves. One person told us (a missionary in Korea) to fig-

ure on \$100.00 for each of us and as much for each school child. With my wife, myself and our child this would figure out at \$300.00. I know all of this sounds terribly expensive, but prices in Korea are extremely high. All of this, of course, is second-hand information, as I do not know personally what the situation is there.

There is somewhat of a furniture problem there. Most things can be bought there, but they are very expensive. It is a problem whether to take most of the things we will need or ship them. So we are unsure about what to take, or how much.

Then, too, this is not luxurious living that we speak of. This is living very frugally. Our motto has been, "Cleanliness, not Luxury." I doubt if we will have so much as a shower or bath, unless I can build one. A house with two rooms and a kitchen will cost \$40.00 or \$50.00 per month. However, if I wanted luxury, I would stay in the U. S. where these things abound.

It costs to do missionary work. It costs money to send and support them. It costs the missionary some sacrifices. It costs his family a lot of suffering and heartaches.

Is it worth it? To the worldling the answer would be no. But what about the fields white unto harvest? The harvest is truly plenteous and laborers are few. I might add that those who care to stand behind a Scriptural mission endeavor are few. As independent Baptists, we have men waiting to do the work, but they cannot go because of lack of support. What is wrong with people who profess to be sound and missionary? I have said, and I believe it is true, that many are sound, independent Baptists: sound asleep and entirely independent of their brethren.

Well, brethren, I have spoken my heart. I have told you our state and our needs. I believe God will work in His people to provide our support. He has called me and one way or another I am going, for I know He will provide and bless. There is work to be done in Korea, greater than I can tell you and greater than I know myself.

Here is what Andrew Fuller said concerning the sending of William Carey to India: "Carey, as it were, said, 'Well, I will go down if you will hold the rope.' But before he went down he, as it seemed to me, took an oath from each of us at the mouth of the pit, to this effect, that while 'we' lived we should never let go the rope." Brethren, will you hold the rope for us while we "go down?"

Church of Christ's Choice

(Continued from page one) voted to be the friendliest organization in the United States. If that is what you are looking for, then the place for you is this Infidel Club of New York City.

If you are saying that it doesn't make any difference as to which church you join, and if you are

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When you've done more than your share.

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As you're called to run the race;
Will you continue on forever;
Ever growing in his grace?

When you've penned your longest poem;
Gave advice to friends in need.
When you've sung your loudest praises;
Even learned to take the lead.

What then will take you onward,
Will you pray till life is gone;
Will you witness for the Master
Till He comes to take you home?

When your smile has been the sweetest;
When you've cooked your finest meal;
When you've shared your home with others,
When you've hoped it all was real.

What then will be your duty,
As each one journeys on;
Will your heart rejoice with memories,
Will your lips still sing a song?

When your stories were the wittiest,
When your friends all thought you grand;
When your job seemed securest,
When you've taken your firmest stand.

What then will be God's answer
As He talks to Christ His Son?
If we've done His will together
Then His words will be "Well done."

—WOODY CALHOUN of Calvary Baptist Church, Ashland, Ky.

saying that one church is just as good as another, then you are saying that a church that is founded by man is just as good as the church that is founded by the Lord Jesus Christ. If you are saying that one church is just as good as another, and that it doesn't make any difference what church you join, then you are saying that a church that has doctrines contrary to the New Testament, is just as good as a church that has doctrines which are based upon the New Testament. If you are saying that it doesn't make any difference as to what church you join, and that one church is just as good as another, then you are saying that a church that has the wrong way of salvation to present, is just as good as a church that has the Bible way of salvation to offer to this world. I'd like this morning to emphasize the fact that it makes a lot of difference as to what church you are a member of. When you go out of here presently, I want you to go out, resolving that the church of your choice shall be the church of Christ's choice as well.

THE CHURCH OF HIS CHOICE WAS STARTED BY JESUS CHRIST HIMSELF.

My text says:
"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

The Apostle Paul made a similar statement. Listen:

"And hath put all things under his feet, and gave him to be THE HEAD OVER ALL THINGS TO THE CHURCH, which is his body, the fulness of him that filleth all in all."—Eph. 1:22, 23.

I tell you, beloved friends, the church of His choice has the Lord Jesus Christ as its head.

I mean to use that word "head" exactly the same way in which Henry Clay used it when in the days of Alexander Campbell he wrote a letter of introduction for Mr. Campbell when the latter went to England, whereby he wrote: "This will serve to introduce the Rev. Mr. Alexander Campbell who is head of the organization that bears his name."

I tell you, beloved, the Lord Jesus Christ is the head and the founder of the church of His choice, and I want to be sure, and I want you to be sure that you are a member of the church of His choice.

There are a lot of so-called churches in this world today. I realize that you can go back

through the pages of history and find the name of the founder, and the time when the church came into existence, and the place where the church was established — churches, so-called, that are contrary to, and diametrically different to the church that Jesus built.

Here is the time and the way they came about:

- 590 Roman Catholic, Pope Gregory VII
- 1054 Greek Catholic, Split from the Roman Catholics
- 1520 Lutheran, Martin Luther
- 1534 Episcopal, Henry VIII
- 1541 Presbyterian, John Calvin
- 1580 Congregationalist, Robert Brown
- 1739 Methodist, John Wesley
- 1780 Free-Will Baptist, Benjamin Randall
- 1811 Campbellites, Thomas and Alexander Campbell
- 1825 Church of God, John Winebrenner
- 1830 Mormons, Joseph Smith
- 1834 Hardshell Baptists, Daniel Parker
- 1835 Nazarenes, S. F. Breese
- 1848 Spiritism, Fox Sisters
- 1884 Russellites, Charles T. Russell
- 1884 Christian Science, Mary Baker Eddy
- 1889 Christian and Missionary Alliance, A. B. Simpson
- 1925 Divine Healing, Aimee Semple McPherson

There is no human personality in history that can account for the origin of Missionary Baptists. They were started by Jesus, in the days of His flesh, in Palestine. The Lord Jesus Christ is the Head of true Missionary Baptist Churches.

He is Head in the sense that He is our Founder. He is Head in that He is our Lord and Master. (Continued on page 4, column 1)

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Bronson

(Continued from page one)

His providence and we have definitely led to go on. I know He will provide all of our needs somehow. So, we are trusting Him in everything.

How we do feel the need of prayers of His people. This is an enormous undertaking and we are leaning only on His ever-true arms. Pray with us that He will bless and use us there to win His elect.

Sincerely yours in Christ,
C. W. Bronson

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Matthew 3 - As We Would Have To Read It If Campbellism Were Right

In those days of the early nineteenth century came Alexander Campbell, calling on people to accept his notions, saying, "Reform ye: for the restoration of the water gospel is at hand."

For this is he that was not spoken of by the prophet Isaiah or any other prophet, but he claimed to be one crying in the wilderness, saying, "Prepare ye the way for the Campbellite reformation and make this path crooked and fill it with water holes."

And the same Alexander had his raiment of broadcloth, and a high standing collar; and his meat was fried chicken, ham, turkey and other delicacies. Then went out to him the unstable minds and heretics of western Pennsylvania, West Virginia, Ohio and Kentucky, and were dipped of him in order to obtain remission of sins.

But when he saw many of the Protestants come to his baptism, he said unto them, "O generation of Pedobaptists, why don't you come and let me baptize you and then you can join my reformation. Bring forth yourselves and I'll baptize you in order to the reformation of your lives. And think not to say within yourselves, 'We have the Protestant reformers as our fathers:' for I say unto you, that God has given my reformation the kingdom and you must be dipped or be damn-

ed. And now also my crooked axe is laid unto the root of good trees: therefore every good tree that bringeth forth good fruit must be hewn down, and cast into the fire, for this contradicts my water doctrine. I indeed baptize you in water in order that you might reform: but Walter Scott cometh after me and he it is who first put this doctrine into practice; for we had the faith in 1823, but Scott gave us the works in 1827. Our baptism has nothing to do with the Holy Spirit, but our fan is in our hand, and we gather together all who will swallow our water gospel, and condemn all others to hell."

Then cometh Jesus and His apostles unto Alexander & Co. and said unto them: "Alec, we have been baptized by John the Baptist and we wonder if our baptism is acceptable to you."

But Alexander said, "Nay, but John's baptism is no good. You must have Campbellite baptism or perish."

And Jesus, answering the master-spirit, said unto him, "Although you will not suffer it to be so, we have fulfilled righteousness by being baptized of John. And God has showed His approval of our baptism by opening the heavens and sending down His spirit, and speaking His approval out of Heaven. I suggest that you Campbellites read Matthew 23 where I have fitly described such reprobates as you."

them, they sent them away."

In like measure, the Holy Spirit guided the early church in the selection of deacons.

Listen:

Acts 6:5. "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon and Parmenas, and Nicolas a proselyte of Antioch:"

In every instance, God having made the church His habitation, works through the Holy Spirit, to carry out the ministry of the church here in the world.

I don't believe that our Lord would organize a church when He was here in the days of His flesh and give to that church the commission and the commands that He gave in the New Testament, and then later on call men that preach something entirely different and contradictory. Now you can believe, if you wish, that God calls Methodists and Campbellites, and that God calls the Catholics, and that God calls the Holy Rollers, but so far as I am concerned, I don't believe that God has called a single one of them to preach. I have a feeling that I myself wouldn't write a book to teach one thing and send out five hundred men to teach something entirely different.

I have a conviction that when my God started His church, He gave to that church His commission and the ordinances that it was to practice, and He has never called any men to preach contrary thereto. He promised that He was going to make the church His habitation through the Spirit down through all ages to come. I believe that my God has kept His word concerning the church that He built.

III

THE CHURCH OF HIS CHOICE WAS STARTED BEFORE PENTECOST.

Most everybody believes the church was brought into existence on the day of Pentecost. All of the universal church brethren rave about the church being started on Pentecost. This is absolutely contrary to all the Word of God. There are many reasons why the church was in existence before Pentecost.

We read:

"And if he shall neglect to hear them, TELL IT UNTO THE CHURCH: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Mt. 18:17.

When Jesus was giving this rule of discipline to His church he said, "Tell it unto the church." He didn't say a thing about telling it to the church that was going to be organized on the day of Pentecost. He didn't say one thing about telling it to the church that was going to be founded by Martin Luther in 1520. He didn't say to tell it to the church that was going to be brought into existence by Sister Aimee McPherson Hutton in 1925. Rather, He said, "Tell it unto the church." I am convinced, beloved, that that church had to be in existence before Pentecost in order for our Lord Jesus Christ to have made such a statement, and for that statement to have made sense to the disciples to whom Jesus was speaking.

We find that on the day of Pentecost three thousand souls were saved and added unto the church. Listen:

"Then they that gladly received his word were baptized: and the same day there were ADDED UNTO THEM about three thousand souls."—Acts 2:41.

As I have often said, you can't add \$100 to your bank account if you don't have a bank account. You can't add two automobiles to the fleet of cars that you already have unless you have a fleet of cars to start with. I tell you, beloved, you can't add three thousand people to a church unless you have a church to start with. In the light of this Scripture, the church was in existence before the day of Pentecost.

Notice again:

"And God hath set some in the church, FIRST APOSTLES, sec-

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ondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." — I Cor. 12:28.

This tells us that He placed in the church first, apostles. Beloved, if the first ones that were put into the church where apostles, they certainly were in there before the day of Pentecost, and the church certainly was in existence before the day of Pentecost.

Listen again:

"Saying, I will declare thy name unto my brethren, in the MIDST OF THE CHURCH WILL I SING PRAISE unto thee."—Heb. 2:12.

This tells us in a very specific manner that the Lord Jesus Christ sang in the church. Beloved, the only time that the Son of God ever sang was when they observed the Lord's Supper. After observing the Lord's Supper we read: "and when they had sung a hymn, they went out." — Mt. 26:30. The Bible says that they sang a hymn and went out — which certainly was antedating the day of Pentecost.

When I put these Scriptures together I say that the church of Christ's choice was a church that was brought into existence prior to the day of Pentecost. If that be true, then that rules out all the crowd of so-called churches that have come into existence from that time down to this. That rules out the Catholics because they never were heard of as an organization until 590. It rules out the Greek Catholics because they didn't begin until 1054. It rules out the Lutherans because they only began in 1520. It rules out the Episcopalians because they began in 1534. It rules out the Presbyterians because they didn't begin until 1541. It rules out the Congregationalists because they didn't begin until 1580. It rules out the Methodists because they didn't get here until 1739, and the Free Will Baptists who arrived in 1780, and the Church of God that came into existence in 1825. The Campbellites didn't start in their observance until 1827, and the Mormons in 1830, and the Hardshell Baptists in 1834, and the Nazarenes in 1835, and the Spiritists in 1848, and the Russellites and the Christian Scientists in 1884, and the Christian and Missionary Alliance in 1889, and the Divine Healers in 1925. I tell you, beloved, all these have come into existence since the days of our Lord Jesus

Christ when He walked here in the world in His flesh. I am intending that the church of choice is not a church that came into existence since the day of Pentecost, but rather a church of His choice, was started before Pentecost.

IV

THE CHURCH OF HIS CHOICE IS GOD'S AGENCY FOR WORLD-WIDE MISSIONARY ENDEAVOR.

We read:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." — Mt. 28:20.

This is the Great Commission, and I am insisting that that mission was given to a church, as individuals, then the commission died when they died. If it were given to any other organization or anybody else besides His church, we have no record of it. We only have the record that was given to us in Matthew 28:19, whereby Jesus said to that church that they were to go into all the world and make disciples, baptize them, and teach them all things, with a promise that He would be with them until the end of the age.

Listen, beloved, our Lord never had but one agency for carrying on His work. That agency is His church. Search the Scriptures from beginning to end, but you won't find any reference to any kind of a mission board or any kind of a missionary society in the Bible. You don't get far down the pages of history in the seventeenth century.

The first mission board was organized by the British Parliament on July 27, 1649. It was not organized by a church, but by a group of churches. But it came about through the efforts of the British Parliament. It was an unknown entity in the churches from the first century to the seventeenth, and is this man-made organization.

Mission boards were never mentioned in the Bible and have no place in God's program today, except as they are used by the Devil to hinder the work of our Lord Jesus through His church.

As an example, in 1946 a controversy arose at nearby West Virginia, and three West Virginia preachers testified under oath that the church at Lester, West Virginia, was not a Missionary Baptist Church since it did not belong to the West Virginia Baptist Convention, nor to the Northern Baptist Convention, since it did not give its money for missions through these agencies. I'm not saying that it was or was not, a true church, but I do know the statement of those three preachers was a lie made out of the whole cloth.

This is only a sample of the

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Church Of Christ's Choice

(Continued from page 3)

ter," He is Head in that His will dominates our churches just as your head dominates your body.

I say to you, there is a tremendous difference between the church of your choice and the church of Jesus' choice. I insist, first of all, that the church of His choice was founded by the Lord Jesus Christ Himself.

II

THE CHURCH OF HIS CHOICE IS THE HABITATION OF GOD THROUGH THE SPIRIT.

We read:

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for AN HABITATION OF GOD THROUGH THE SPIRIT."—Eph. 2:21, 22.

Listen, beloved, the church of His choice is God Almighty's habitation here within this world.

He doesn't reside in a lodge hall, nor in the Community Chest, nor in any government agency, nor in any man-made nor Satanic-inspired church. His habitation and His residence is in His church. I do not mean to say that every

organization that has the name "Baptist" attached thereto is the church of His choice. There are a lot of so-called Baptist churches today that I am satisfied our Lord has never seen inside of, and that He has absolutely nothing with which to do. I mean to say to you that the church of His choice is the church in which He has made His habitation here on this earth.

God resides in His church through the Holy Spirit, and He carries on His work in His church through the Holy Spirit.

It is the Holy Spirit through whom He calls and sends out missionaries. We have an example of that in the case of the Apostle Paul.

Listen:

Acts 13:1-3. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on

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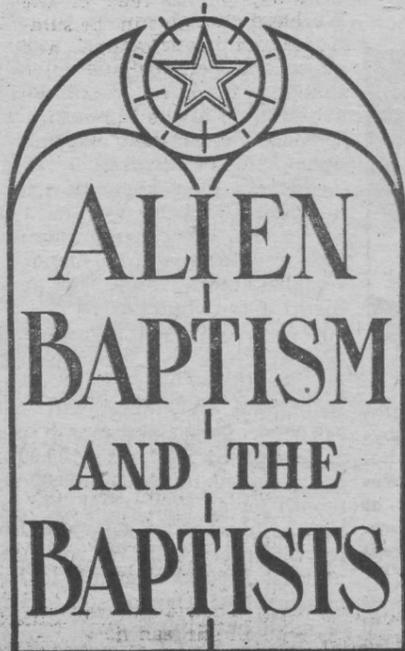
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The "Mourner's Bench"

A. M. OVERTON
(Now With the Lord)

very little historical reference to it, and no books at all on the subject.

The oldest building in America where a "Mourner's Bench" was found was built in 1780, but there is no proof that the bench was put in the building when it was first built.

David Burris, in his tract on "The Altar and the Mercy Seat," says, "The 'Mourner's Bench' had its beginning in 1794, and is at least 1700 years too young to be the New Testament way of leading lost sinners to Christ."

James R. Joy, secretary of the Methodist Historical Society of New York City says, "'The Mourner's Bench' and 'Anxious Seat' were terms that came into use in America in the early part of the 19th century at camp meetings and other revival services."

Why should people, who desire to follow the plain Word of God, practice a custom that has absolutely no Scriptural nor historical foundation? Why should they depart from the New Testament and adopt a practice that originated in the mind of man?

The practice of the "Mourner's Bench" is evil because it directs the attention of the lost person away from Jesus Christ. It centers his attention on something he can and must "do" before the Lord will save him. It is just as much "works for salvation" as baptism, or anything else held forth by errorists as necessary for salvation.

One will do well to read the Book of Acts, which is the Holy Spirit's record of what He did with the New Testament churches and preachers, and see if He led them in any such practice. Of course He did not.

missions, and underneath the pillars is the ground itself which supports the house. Beloved, the Word of God says that the church is the pillar and the ground of the truth. How did you learn the doctrines of Sovereignty, Election, Limited Atonement and Security? Wasn't it as some church presented it? The same is true of all doctrines. All that upholds God's Word in any area is a true New Testament church.

The only thing that is upholding the truth in the communities of this world today is the church of the Lord Jesus Christ. Not the mission boards, nor the social agencies, nor the lodges, nor the clubs, but His Church.

I am convinced that there wouldn't be one speck of truth preached in your community if it were not for a true New Testament church. It is the church of His choice that is the ground and the pillar that supports the truth of the Son of God today.

VII
THE CHURCH OF HIS CHOICE OPERATES WITHOUT SUPPERS, BAZAARS, PICTURE SHOWS, BALL TEAMS, OR WORLDLY ENTERTAINMENT.

I am sickened every time I pick up a newspaper to read of the church baseball teams in the summertime and the football and basketball teams in the wintertime. The papers tell how the Campbellites walloped the Baptists, and how the Baptists "skunked" the Methodists. I tell you, beloved, it is not like the Word of God. As I say, I am sickened when I read about picture shows, and ball games and worldly entertainments, and suppers and bazaars in any church that is trying to stand for the truth today.

A long time ago I came to realize that these things bring in undesirable, worldly, and unregenerate people and put them out in prominence so far as the church is concerned, and I am definitely against these worldly entertainments from that standpoint. I considered the terrible tremendous expense, and I voted against them again. Then I realized the more social life a church has, the less spiritual life that it has, and

WHAT SPIRITUAL IGNORANCE REALLY IS



I voted against it again.

I tell you, beloved, when I think about these worldly organizations, I cry out to God that God would give us a return to the upper room, and that God would get rid of the supper rooms. I cry out to Him and ask that He give us more prayer and less play; that He give us more bended knees and less full stomachs; that He give us more fire in the pulpit, and less fire in the kitchen range; that He have us wait on God, and not wait on tables; that He have us to be filled with the Spirit, and not stuffed with stew and roast; that He have us to put the praying band in, and turn the cooking squad out; that He give us more piety, and less pie; that He give us more of the Book, and less cook; that He cause us to get out after more sinners, and have fewer dinners so far as our churches are concerned.

It grieves my soul when I see so-called Baptist people that are aligned with the things of the world. It grieves me when I see it. I don't just say that Sunday School teachers, and deacons, and the officers of the church ought to be clean in their living, but I say that every member of every Baptist church ought to live a life that is separate from the things of this world. Listen:

"Wherefore come out from among them, and BE YE SEPARATE, saith the Lord, and touch not the unclean thing, and I will receive you."—II Cor. 6:17.

Again, we are definitely reminded as to our relationship so far as this world is concerned, for we read:

"Abstain from all appearance of evil."—I Thess. 5:22.

Brother, sister, as I stand in the presence of my God this morning, realizing that I may never preach to you again, I call on you today

to realize that the church of His choice is a church that operates without these worldly entanglements you find in the majority of churches today.

VII
THE CHURCH OF HIS CHOICE IS EVANGELISTIC.

I am a fervent believer in the doctrine of election and I make no apology for it. I usually preach on the doctrine of election, so I might just as well be assigned to that subject. I am a firm believer in it, and I thank God for it, and I believe it with all my heart. However, it doesn't keep me from believing at the same time that a church ought to be evangelistic to the very core.

I turn to the words of the Apostle Peter and I find that he was a strong believer in election. Beloved, Simon Peter likewise was a strong believer in the preaching of the gospel of the Son of God. He said, "What shall the end be of them that obey not the gospel of God?"—I Peter 4:17.

There was no man who ever preached election like the Apostle Paul, and yet Paul said:

"Therefore I endure all things for the elect's sake."—II Tim. 2:10.

Beloved, His church is an evangelistic church, and long ago I came to realize that a church that doesn't evangelize, fossilizes. A church that doesn't go out after sinners is going to, sooner or later, be ready for the undertaker.

A few years ago, a business friend of mine in another city—a man who was always watching for opportunities to serve and witness for God, saw a little boy one cold November day on the streets of Louisville, Ky. He was standing around outside a restaurant and this friend asked this little lad if he had had anything to eat. The boy said that he hadn't had anything to eat since the day before. This friend took this little lad into the restaurant and said, "Now order anything you want." The boy ordered a big dinner, and they sat down and this friend of mine thanked God for His mercies. The little boy just sat there and looked at the food. There was no indication on his part of eating. The man said, "Go ahead and eat. I paid for it. It is free." However, the boy just sat there and looked at it. Finally, this friend of mine said, "What is wrong? The food is here. You can eat it if you wish. It is yours." The boy said, "Please, sir, you don't understand; it is Billy. When we sat down here, just before you prayed, I happened to look out the window and I saw Billy out there looking in." He said, "Billy is just as hungry as I am. I can't eat this food with little Billy outside." The man said, "Would you like to bring

Billy in?" The boy said, "Yes, I would," and quick as a flash he was outside to bring in another ragged, dirty street urchin for his dinner. They ravenously ate the food, enjoying it together.

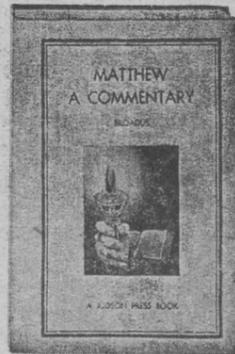
I want to tell you, beloved, there is something wrong with the child of God that can sit down and enjoy the things of the Lord that you have enjoyed here by way of spiritual preaching, and then go home, and be satisfied to enjoy it all yourself and not pass it on to others, and not share it with others. God help you as a professing child of God to be evangelistic. I say to you, you ought to be concerned about sharing your message with the many "Billies" on the outside. The church of His choice is evangelistic.

VIII
THE CHURCH OF HIS CHOICE HAS THE RIGHT TO ADMINISTER BAPTISM.

You say, "Doesn't every organization that claims to be a church have the right to administer baptism? They say that they have." I grant you they say they have, but, beloved, I would just as soon take the baptism of the WPA, or the Red Cross, or the Elks, or the Moose as to take the baptism of that crowd that is not the church that Jesus built.

Beloved, Jesus gave His commission to His church. He told that church to go and make disciples, and to baptize them. Thus, the ordinance of baptism was given to His church, and any baptism performed by any one other than the church Jesus built is an (Continued on page 6, column 2)

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of no other book in today on this great truth; when if there were another, you would see how it could equal

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The 'Washington March'

The March is billed as a major turning point in an "American Revolution of 1963," a revolution which the Communists boast they have helped to foment. A. Philip Randolph, director of the March, said last night, according to press reports, that the March is part of a great "bourgeois revolution" which will continue until the demands are met. This is precisely the contention of the Communists as published in their official organs (see supporting quotations below).

Mixed in with the marchers and the clergy will be the largest company of Communists and Communist sympathizers ever to meet in one place in America. This mass demonstration is a consummation of 25 years of Communist activity among the Negroes and Communist infiltration into non-Communist bodies.

The Communists have exploited this March to support their false propaganda against the United States.

Supporting Quotations

1. Front Page, *The Worker*, August 25, 1963, article by T. R. Bassett: "Salute to the historic grass roots assemblage in Washington of Americans for Jobs and Freedom . . . Salute to each one of you. You speak not only for yourself. Your voice is that of tens, hundreds, yes, thousands—in your block, your neighborhood, your church; your community organization, your shop or union."

2. Editorial, *The Worker*, August 25, 1963: "This great Rally of the freedom fighters and their allies serves notice on Congress, the Administration, and all the state and local officialdom of the country, that the period of evasion, compromise, and maneuver-job rights of the people has come to an end."

3. Editorial, *Political Affairs*, "Theoretical Organ of the Communist Party, U. S. A.," July 1963: "The key to the future, in fighting both for peace and civil rights, clearly lies in the strengthening and advancement of the mass movements and struggles. In fact, both the possibility and the need of setting masses in motion now exist as never before. In this connection, the fight for Negro freedom has become the focal point, which at this juncture holds the key to all other struggles, including the fight for peace. What is demanded, therefore, is that all progressive and Left forces, and especially all Communists, throw themselves fully into the battles which lie ahead on this front."

"More specifically, it is necessary, first, to mobilize all possible support for the Administration's civil rights legislation."

4. *Political Affairs*, August 1963, article by Benjamin J. Davis, "The Time Is Now": "The Communist party greets with boundless joy the present revolutionary freedom movement of the Negro people and will spare no sacrifice to help bring about its total victory now—in the interest of human dignity and freedom—and to immediately resolve the acute constitutional and moral crisis facing the nation. It is because the Communists have a proud record of disciplined, responsible, and militant struggle for Negro rights that they have been honored as the first victims of the McCarran Act, as they were of the Smith Act."

"In this sense, the Negro peoples' struggle is to complete the bourgeois democratic revolution left unfinished after the Civil War, and betrayed and aborted during Reconstruction."

"Birmingham brought the simmering upsurge of the Negro people to a revolutionary pitch." —Christian Beacon.

Church Of Christ's Choice

(Continued from page 5)

alien, foreign, false baptism. John the Baptist said:

"And I knew him not; but he that SENT ME TO BAPTIZE WITH WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1:33.

John the Baptist came with a specific commission — namely, to baptize with water, and the man that doesn't have that kind of baptism has no baptism at all. I thank God that Baptists go back to the days of John the Baptist, and they only have the authority to baptize. The church of His choice is the only organization that has the right to administer baptism.

IX

THE CHURCH OF HIS CHOICE SPECIALIZES IN THE STUDY AND TEACHING OF GOD'S WORD.

God deliver us from what we are studying today in so-called Baptist churches! God deliver us from the so-called "helps" that we have — the Training Union helps and the Sunday School helps that are being put out today! God deliver Baptist churches when they come to the place that they study in the New Testament this Sunday and in the Old Testament next Sunday. With such a system at the end of the year a child or an adult knows no more about the Word of God than he did when he started in the year! Beloved, I believe that a church that is a church of His choice is going to specialize in the teaching of His Word.

We read:

"STUDY to shew thyself approved unto God, a workman that needeth not be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH."—II Tim. 2:15.

This would tell us to rightly divide the word of truth, not a little Sunday Quarterly that in all probability has very little truth in it to start with. Certainly we are to rightly divide the Bible and not some man-made Lesson Quarterly.

I remember a few years ago when the church of which I was then pastor was a member of the Southern Baptist Convention. On one Sunday afternoon at the Second Baptist Church here in Ashland they were having a Sunday School meeting of all of the churches of Greenup Association. Every pastor that was present was asked to stand up and tell how his church was coming along so far as the Standard of Excellence was concerned. They placed upon the wall a Standard of Excellence which listed ten

points that a church had to reach in order to say that it was a standard Sunday School. When they called on me I went down the list and I mentioned the various things that we stood for, and what we believed. When we came to discuss what we studied, they said we hadn't reached the standard. And do you know why? It was because we weren't using Baptist literature. And do you know what we were using? Beloved, we didn't have any Baptist literature at all. All we had was the blessed old Book of God. When I told them that was what we were studying—that we started in Genesis and went straight through to Revelation and had made two complete trips through the Bible, they said, "You can't reach the Standard of Excellence because you are not studying Baptist literature."

Beloved, if we are not studying Baptist literature when we are studying the Bible, pray tell me what we are studying. God help us when a church studies anything except the Bible! I insist that the church of His choice has to read, and study, and preach, and specialize in the Word of God.

X

THE CHURCH OF HIS CHOICE WILL LAST FOREVER.

I am glad that I am not a member of a church that is going to go up in smoke and ashes some of these days. I remember that Jesus said:

"I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18.

I remember also that the Apos-

tle Paul in prayer tells how the church is going to last forever, for he says:

"Unto him be glory in the CHURCH by Christ Jesus throughout ALL AGES, WORLD WITHOUT END."—Eph. 3:21.

Don't tell me that His church has completely apostatized! Don't tell me that it had to wait until 1827 for "Uncle Alec" to come along and reconstitute Christianity and get folk started over again. Don't tell me that it was necessary for Martin Luther and all the rest of the reformers to rise up and do what they did. I tell you, beloved, Jesus Himself said, "I will build my church; and the gates of hell shall not prevail against it," and His church is going to last forever.

Oh, I know that there's going to be some of them that are not going to last forever. I turn to Revelation 17 and I find a crowd there that certainly are not going to last forever. I haven't time to give you an exegesis this morning on the 17th chapter of Revelation except to say, through the years I have always preached that the old whore of Revelation 17 represents Roman Catholicism, and the harlot daughters represent all of the Protestant churches that have come out of Rome.

Now let me repeat that — the old whore and her harlot daughters represent the Roman Catholics and the Protestant churches that have come out of Rome. What does it say is going to be the end of them. Listen:

"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall HATE the whore, and shall make her DESOLATE and NAKED, and shall EAT HER FLESH, and BURN HER WITH FIRE."—Rev. 17:15, 16.

Don't tell me that doesn't mean the complete destruction of them! I know today it doesn't look much like they are ever going to be destroyed. Every time old Cardinal Spellman sneezes he gets his picture on the front page of a New York paper. Every time there is anything done in the

White House, we hear a discussion of it over in Rome. At the time that anything goes on in the world, Rome gets the lines. You can hardly ever pick up Life Magazine without being sickened at the publicity Catholics get. About twelve months ago, they will have been in color of what is going on far as Rome is concerned. It doesn't look like there is any possibility of their destruction. Beloved, the innings are not over; the ball game is just getting underway.

I go back to my childhood. I remember the time when a fellow came along the road and he said, "Boy, what is the score?" The lad said, "67 to 0." The fellow said, "They are sure putting it over on you." The boy said, "But our side ain't come to yet."

Beloved, our side hasn't prayed yet either. Some of these days our Lord is going to come out in bat. Some of these days there is going to be a destruction of the old whore and her harlot daughters. The Lord Jesus made a definite statement about the destruction of these false churches. (Continued on page 7, column 1)

Mabel Clement

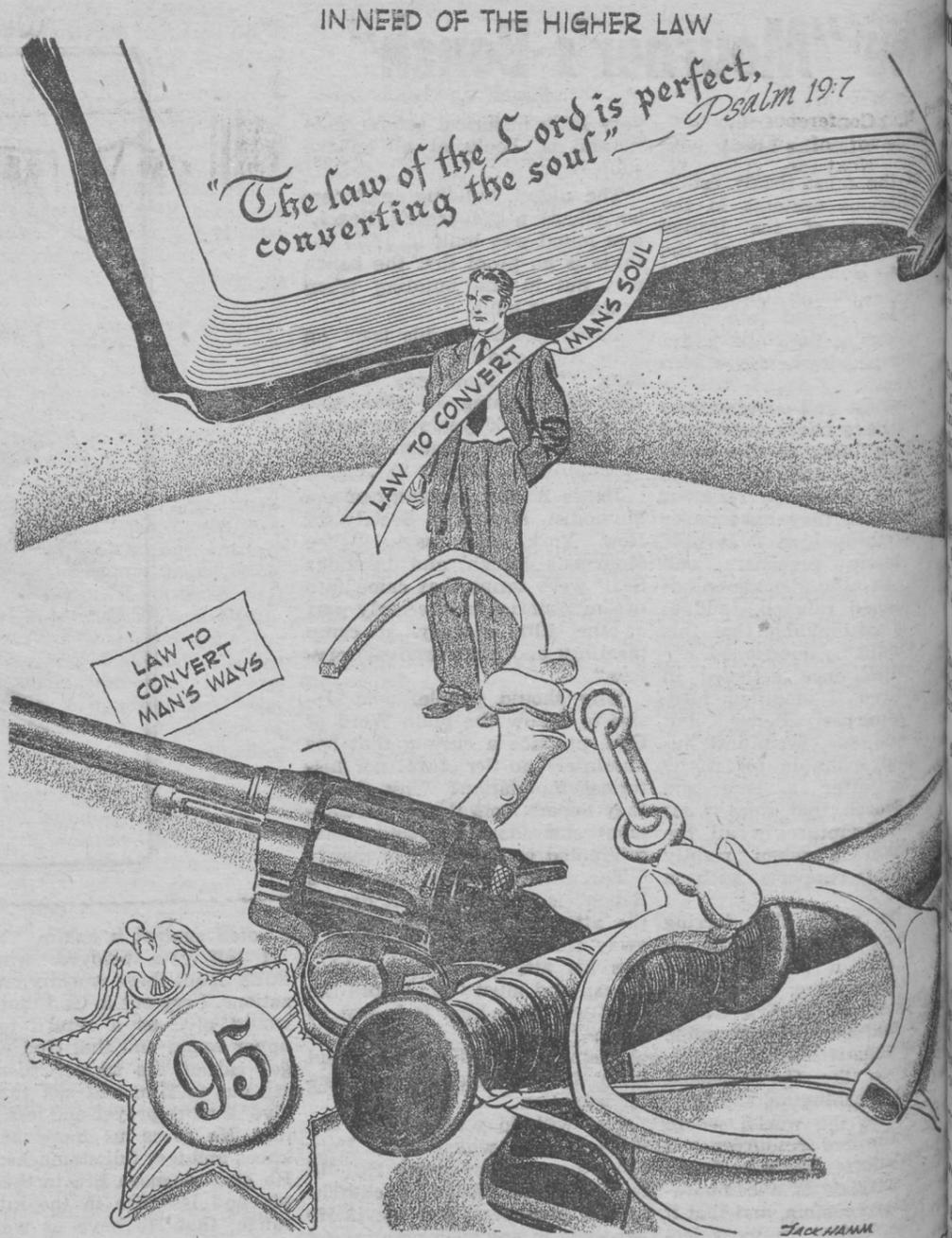
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Catholic. He has no intercessor. He just has a woman whereas Jesus is God's intercessor. I grieve for that individual today who doesn't have a Christ to represent him. As Jesus went upon the mountain nineteen hundred years ago to pray, that is what He is doing for us now. He is yonder in Heaven interceding for us.

Look at that storm. It certainly broke over that boat. It looked like they were going to sink. Sometimes, beloved, I think the same thing. The boat represents the church. You say, "Is it a Baptist church?" Well, if you haven't found out by this time, there isn't any need of me telling you. But I think it was. There wasn't any fleet out there. God doesn't have a fleet. There is just one church. There is just one boat in this case; God just has one church. I see that little boat as it wallows around in the sea. It looks like there isn't any hope for it. Sometimes I get in about the same place and I feel like I might as well give up. I want to tell you, I get the blues. I get down in the dumps just like you do. Some days things look mighty dark.

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Yes, that storm breaks over us just like it broke over the ship. What did the disciples do? They couldn't still the storm, but they stayed at the task. They kept pulling at the oars.

Beloved, I don't expect to still the storm. If I have a prayer for you, and your community, and your church, it is this, I pray that God will help you to keep pulling at the oars. I don't expect you to stop the storm. I don't expect you to still the turbulency of the sea. My prayer is that God will keep you faithfully pulling at the oars. Don't be a quitter. Don't give up.

Then you will notice that the Lord Jesus came back. I turn to the Word of God and I read that Jesus is going to make His enemies His footstool. Listen:

"Sit thou at my right hand, until I make thine enemies thy footstool."—Psa. 101:1.

Don't tell me that the Catholics are going to control this world. Don't tell me that the Russians are going to come out victorious. Don't tell me that we are going to have to worry whether the church that Jesus built is going to be entirely exterminated. Beloved, it is not going to happen. God has reserved Russia as His own particular enemy, and in the light of Ezekiel 37, He is going to destroy it Himself. However, Russia is going to destroy Catholicism before God destroys them. So that is two enemies out of the way and I don't have to worry about either of them. I am waiting for that day to come when He makes His enemies His footstool.

Notice that His disciples gladly received Him. When He came, immediately the ship was at land. When He came, the trip was all over.

Beloved, our business is to keep busy pulling at the oars until He comes back for us and His church—the church of His choice. Didn't Jesus say, "Be thou faithful unto death, and I'll give thee a crown of life."—Rev. 2:10.

I have spent most of my life here in the mountains of Kentucky, and as a boy I went to school at Williamsburg, a mountain school. I remember an old Baptist preacher who was a very dear friend of mine. In those days we didn't have many roads in Eastern Kentucky. About the only way that anybody could travel in Eastern Kentucky was by riding a horse or a mule. A man owed this Baptist preacher quite a sum of money, and one day he went to collect that money. He rode his horse and it took him nearly all morning to get to his destination. He collected the money, put it in his saddle bags, and started back home. After he started for home, he stopped to rest his horse. He took the saddle and the saddle bags off, laid them down, and sat down beside them to rest and to let his horse rest. After a while he got up, put the saddle back on, and started for home. He failed to put the saddle bags back on the saddle. As he got on his horse and started away, his dog started running around him, and barking, and jumping up at the horse. He was doing

everything he could to tell that Baptist preacher he was leaving his money laying back there beside a tree. The man shouted to the dog, and hit at it, but the dog kept running around and barking. He thought the dog had gone crazy, and he pulled his gun and shot the dog and rode on. An hour or so later he realized that he had left his money and the saddle bags, and he hurriedly rode back to the place he rested. There across the saddle bags was his dog that was dying, with his blood running out all over those saddle bags. The old Baptist preacher said, "Brother Gilpin, I never knew what our Lord meant when He said 'Be thou faithful unto death, and I will give thee a crown of life' until I saw my dog dying there on top of my saddle bags."

Beloved, my prayer to God for you this morning is that God will help you to be faithful, and to be true, to the church of His choice. May God bless you!

Saved—How Long?

(Continued from page one) Prayer of Christ is always heard (Luke 22:52; John 11:42). Therefore, Peter never lost his salvation. When Jesus used the word "converted" (turned again) in reference to him, it meant turning from disobedience to consecration, obedience and fellowship, not being born again the second time.

Jesus "ever liveth to make intercession" for believers (Heb. 7:25). On earth He prayed for God to KEEP believers (John 17:11). Evidently this is one of the things for which He prays in Heaven (Romans 8:34; I John 2:1). "If any man (a believer) sin, we have an advocate with the Father, Jesus Christ the righteous." Therefore, unless sin can nullify the prayer of Jesus, then sin can never take the believer to Hell. But sin can not nullify that prayer. Sooner or later also, that prayer will lead the sinning Christian to repent. **Since the believer's faith can never entirely fail, his salvation is forever assured.** Faith in Jesus can never be lost as long as He is worthy of it, and this means forever and ever.

Saved As Long As God's Power Is Effective

Believers are "kept by the power of God." God "forsaketh not his saints; they are preserved forever" (Psalm 37:28). So Paul's conviction was that the Lord would keep him "against that day" and that "the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (II Tim. 1:12; 4:18). If it be argued that the believer can "take himself away from God," let it be replied that neither will the true believer ever want to do this nor can he do it. Under His everlasting covenant God "will not turn away from them (believers) to do them good," and His work in their hearts is such "that they shall not depart from me" (Jer. 32:40).

So far as the idea of sinking in-

to Hell is concerned, God is "able to keep you from falling, and to present you faultless" before His throne (Jude 24). Being willing and able to do this, He will do it. Under no circumstances, therefore, will the believer ever be "cast out" or "come into condemnation" (John 6:37; 5:24). Jesus came to earth to do the will of God. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39). **This is how long a saved man stays saved.**

Saved As Long As God's Mercy Endures

God's mercy is from everlasting to everlasting (Psalm 103:17). Having applied His mercy in salvation, surely He will apply it to continue that salvation! Mercy withdrawn would not be everlasting.

When Christians sin, "We have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). The divine mercy still operates, and Christians are preserved and are also led to repent of their sin in due time. When they are slow to repent, they are "chastened of the Lord, that they should not be condemned with the world" (I Cor. 11:32). Disobedient and chastised though the Christian may be, "nevertheless my loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail" (Psalm 89:33). **When a man is saved this is how long he remains saved.**

Saved As Long As Sovereign Grace Reigns

In Rom. 8:29, 30 are five words expressing God's grace in accomplishing the salvation of sinners: "foreknow," "predestinate," "called," "justified," and "glorified." The only way for a saved man to fail to reach Heaven would be for God's foreknowledge, predestination, calling and justification to be nullified, which (Continued on page 8, column 1)

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Saved — How Long?

(Continued from page seven) is impossible.

Romans 8 reveals seven redemptive facts each of which insures the believer's eternal salvation: 1. The Spirit prays for the believer according to the will of God (vs. 26, 27). 2. "All things work together for good" to believers (v. 28). 3. The sovereign acts of grace make the believer secure (vs. 29,30). 4. Since God is "for us, who can be (successfully) against us?" (vs. 31, 32). 5. Since God justifies, "who can lay anything to the charge of God's elect?" (v. 33). 6. Christ will not condemn, for He "maketh intercession for us" (v. 34). 7. No creature or power above or below, past or future, "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (vs. 35-39). "Grace reigns through righteousness (imputed righteousness of Christ) unto eternal life by Jesus Christ our Lord" (Rom. 5:21). When a man is saved this is how long he remains saved.

Falling Without Losing Salvation

"Fallen from grace" in Gal. 5:4 applies to "you, whosoever of you are justified by the law." But in reality, "no man is justified by the law" (Gal. 3:11). The passage can not, therefore, mean that a true believer has or can actually and personally fall OUT OF GRACE and become unsaved. The arguments already considered forbid any such interpretation. The passage can only mean that whoever vainly tries to be justified by the law (by works) removes himself from the true concept of grace and is doctrinally "fallen from grace." Whoever really has this attitude in his heart and is actually committed to it is not only gone away FROM grace, but has never been IN grace nor saved BY grace (Eph. 2:8, 9; Heb. 4:3, 10).

True Christians can "fall from their own steadfastness" (II Peter 3:17); but God does not fall from His steadfastness nor do Christians fall out of their saved estate. "The just (justified) man falleth down seven times (the number of completeness), and getteth up again," no matter how many times he may fall (Prov. 24:16). And "though

he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psalm 37:23, 24). Christians can fall, but they can never lose their salvation and fall into Hell.

"They Are Preserved Forever"

What a blessed fact! Some argue that such teaching as this tends to make people careless in their lives. Can it be that the better God is to His people the meaner they are toward Him? This is unthinkable. Moreover, observation will show that those who believe in the preservation and consequent perseverance of the saints live equally as good lives as those who believe otherwise.

True believers "endure to the end" and, therefore, "shall be saved" because God is with them to keep them and empower them to endure (Matt. 24:13; Heb. 13:5).

Since Jesus saves "unto the uttermost," sinners can come to Him for salvation with a "strong consolation" and find an anchor that is "both sure and steadfast" (Heb. 6:18, 19).

Saints can rest in such a Saviour, being assured that they are safe behind the blood "from this time forth, and even for evermore" (Psalm 121:8). When a man is saved this is how long he remains saved.

The soul that on Jesus hath leaned for repose, I will not, I will not desert to its foes; That soul though all Hell should endeavor to shake I will not, I will not, I will not forsake!

—O. W. Taylor

The Rich Man

(Continued from page one) world and His testimony was that of an eye witness. In this passage He answers practically every modern heresy at its vital points with His own testimony. So that the issue is clearly drawn as to Whom you will believe—Christ or these false teachers. You can't believe both. If the Son of God spoke the truth they are all found to be liars and that upon the testimony of the Son of God, who is to be their judge. From His

verdict there is no appeal to a higher court. His decision will be final and He will not reverse Himself. Let us examine what He said.

1. Modernism.

Modernism denies the accuracy of Moses. Christ here endorses it and elsewhere He bluntly says: "If ye believe not Moses' writings, how shall ye believe My words?"

Modernism teaches that man evolved from the brute and when he dies, he dies like a brute. The Son of God's answer to that is, the picture of this rich man in hell. It matters not how brutish a man may be here. He may, like a brute, live to eat, drink and fare sumptuously every day; but he doesn't die like a brute.

There is a hell of conscious torment to which all such Materialists go.

Modernism denies the reality of sin and of the punishment of sin. The Son of God's answer to that is this rich fool's prayer to Abraham to send Lazarus to his father's house to tell his brothers that is a lie and warn them not to follow him into hell.

2. Christian Science.

Christian Science denies the reality of sickness. The Son of God herein testifies to the reality of Lazarus' sores. They were no delusion of the mortal mind. Christian Science denies the reality of death. The Son of God testifies that the rich man died. Christian Science denies the reality of sin and of hell. The Son of God testifies from His own personal eye witness of men in hell as to the reality of sin and the certainty and eternity of the punishment of all whose sins have not been washed away in His atoning blood.

3. Russellism.

Russellism denies that death ends all probation. The Son of God here plainly teaches there is no second chance. Russellism denies the reality of hell. The Son of God here bears testimony to its reality and the awful suffering in conscious torment of all who go there. Russellism denies that hell is real fire. The Son of God plainly speaks of its flames and of the cry for water by the damned who are there.

4. Spiritualism.

Spiritualism teaches that men come back to this earth after they are dead. The Son of God gives the lie to that by showing that neither Lazarus in Paradise nor the rich man in Hades could come back here and warn his brothers.

Spiritualism teaches that men pass from heaven to hell to minister to the unfortunates in that world of woe. The Son of God plainly says that is false because there is a great gulf fixed, so that men can go neither from heaven to hell for any purpose nor can the wicked ever escape from hell. Spiritualism teaches a second chance. The Son of God denies that, when He testifies that men in torment can neither escape to Paradise nor can they come back to this earth. Spiritualism teaches that the spirits of our departed dead communicate through spirit mediums with their loved ones back here. The Son of God here shows that neither the righteous nor wicked dead can come back to this earth, and elsewhere God's Word shows that all such communications are with "seducing spirits." "Seducing spirits" are demons, not the spirits of dead men.

5. Adventism.

Adventism teaches that the souls of the wicked sleep between death and the judgment. So do the Christadelphians and some Russellites. The Son of God in this passage proves that teaching to be a lie. The rich man is conscious in hades in real fire as soon as his spirit leaves his body. His mental faculties are as good as ever. He recognizes Lazarus in Abraham's bosom and talks to him. He cries for water to cool his tongue. He thinks of his younger brothers back in this world and tries to get word to them not to follow him to hell. The facts as testified to by the

Son of God all show the wicked very much awake, active, conscious, tormented and yet not questioning the justice of their punishment during the intermediate state between death and the judgment.

Adventism teaches the final annihilation of the wicked. The Son of God elsewhere testifies that the "smoke of their torment goeth up forever and ever and they have no rest day and night."

6. Hardshellism.

Hardshellism teaches that men are saved by the Holy Spirit without the word.

The Son of God here testifies that only those will escape hell who hear the Word of God and repent of their sins and trust Christ to save them.

"If they hear not Moses and the Prophets, neither will they be persuaded, tho one rose from the dead."

7. Campbellism.

Campbellism teaches that men cannot be saved without baptism. So do Mormonism, Adventism and Catholicism. The Son of God here teaches that the Old Testament Scriptures, written by Moses and the Prophets, teach a sinner how to be saved, and baptism isn't mentioned in the Old Testament. With this agrees also the testimony of Peter where he said: "To Him give all the prophets witness, that thro His name whosoever believeth on Him shall receive the remission of sins." And to this agree the words of Paul to Timothy: "From a babe thou hast known the Holy Scriptures which are able to make thee wise unto salvation, thro faith, which is in Christ Jesus."

8. Catholicism.

Catholicism teaches that prayers to the saints are answered. This rich man prayed to Abraham; but his prayer was not answered. Catholicism teaches that the popes and all others go to purgatory; that even babies have to go to limbo, especially unbaptized babies, and that none go at once into the presence of God. The Son of God here teaches that the righteous go at once into a state of rest and bliss; and that the wicked go at once into a place of conscious torment. He also teaches that there is no escape from the place into which they go by any who go there. If, as the Catholics teach, when they say masses for the dead, their popes and cardinals and other high muck-a-mucks go to purgatory when they die; then they are all still in hell; for there is no way to get out when they once get in. The Son of God said so.

9. Mormonism.

Mormonism teaches that prayers for the dead will avail, as do the Catholics and High-Church Episcopalians. In other words, they all teach a second chance. The Son of God gives the lie to all such teaching in this passage when He testifies that there is no escape from the place into which men enter at death. A fixed gulf prevents their passage from hell

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to heaven. This Scripture foreproves to be false in toto the Mormon idea of baptism for the dead. They teach that if some dead man is baptized for some living man is baptized for some dead one that the dead one may pass from hell to heaven. The Son of God in this passage proves that to be false when He says there is a great gulf fixed so that they cannot pass from torment into Paradise, even if they would

10. Sundry Sects.

Sundry other sects such as Theosophy, New Thought, Spiritualism, Universalism, Socialism and many Lodges and fraternal Orders agree in part with the teachings mentioned above and besides teach that God is God of love and that He is too good to damn anybody for eternity. The Son of God gives the lie to all they say, in this passage as well as in many other places. God is too good not to damn the wicked. He would not be good at all if He did not tell the truth. He has said He will "by no means clear the guilty" and "every transgression and disobedience shall receive a just recompense of reward." The Son of God plainly testifies that all such Materialists as this rich man, who live for the present to enjoy the good things of this life, will even make the contrast as radical as it could be made. He makes Lazarus have only evil things in this life and the rich man only good things in this life, in order to show men that the worst possible conditions in this world will be desired than the best possible conditions in this world without salvation. There is a bottomless hell and there is a bottomless heaven. Every man that ever comes into this world is going to spend eternity in one or the other. The Master draws aside the curtain and lets us see just a little of the rest and bliss of one and of the torment and anguish of the other. He concludes this awful picture with the solemn warning that men's eternal doom will be determined by their attitude toward the Bible. There are no untried means to bring men to salvation here and to heaven hereafter; they will not heed the warnings of God's Bible. That is God's last and final word to the lost. Hell is the portion of all who reject the Bible and its Christ.

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The Gospel

(Continued from page one) us is that moment saved, without anything else whatsoever.

Ah, my friends, do we not want more exalting Christ in our preaching, and more exalting Christ in our living? Poor Mary said, "They have taken away my Lord and I know not where they have laid him," and she counted say so now-a-days if she could rise from the grave. Oh! to have a son, that extols his divinity, that loves his humanity; to have preaching that shows him as prophet, priest, and king to his people! to have preaching where by the Spirit manifests the Son of God unto his children: to have preaching that says, "Look unto him and be ye saved, all the ends of the earth;" — Calvary preaching, Calvary theology, Calvary books, Calvary sermons! These are the things we want, and in proportion as we have Calvary exalted and Christ magnified, the gospel in preached in our midst.