

Too many of us choke on "the cares of the world."

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

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MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 32, NUMBER 37

ASHLAND, KENTUCKY, OCTOBER 12, 1963

WHOLE NUMBER 1304

Word From Bronson about His Leaving

October 2, 1963

Bro. Gilpin:
I'd like to let you know of the latest developments in going to the field.

We have sold all of our furniture and disposed of such things as we are not taking. We shipped our personal effects and they arrived in Phillipsburg yesterday. We continued on page 8, col. 4)



CHARLES W. BRONSON

The Spiritual Groans of the Saved

By ARTHUR W. PINK

"O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

This is the language of a regenerate soul. The unregenerate man is wretched indeed, but he is a stranger to the wretchedness here expressed, for he knows nothing of the experience which evokes this wail. The whole context is devoted to a description of the conflict between the two natures in the child of God. "I delight in the Law of God after the inward man" (v. 22), is true of none but born again persons. But the one thus "delighting", discovers "another law in his members"; this reference must not be limited to his physical members, but is to be understood as including all the various parts of his carnal personality. This "other law" is discoverable in the memory, the imagination, the will, the heart, etc.

This "other law," says the apostle, warred against the law of his mind (the new nature), and not only so, it brought him "into captivity to the law of sin" (v.



ARTHUR W. PINK

23). To what extent he was brought into "captivity" is not defined. But brought into captivity he was, as is every believer. The wandering of the mind when reading God's Word, the issuing from the heart (Mark 7:21) of evil thoughts when we are engaged in prayer, the horrible images which sometimes come before us in the sleep state—to name no others—are so many examples of being "brought into captivity to the Law of Sin". "If the evil principle

of our nature prevails in exciting one evil thought, it has taken us captive. So far it has conquered, and so far are we defeated, and made a prisoner" (Robert Haldane).

It is the consciousness of this warring within him and this being brought into captivity to sin, which causes the believer to exclaim, "O wretched man that I am"! This is a cry brought about by a deep realization of indwelling sin. It is the confession of one who knows that in his natural man there dwelleth no good thing. It is the mournful plaint of one who has discovered something of the horrible sink of iniquity which is in his own heart. It is the groan of a Divinely-enlightened man who now hates himself—his natural self—and longs for deliverance.

Nor is this only the experience of a backslidden Christian. The one who is truly in communion with Christ will also emit this groan, and emit it daily and hourly. Yea, the closer he draws to Christ, the more will he discover the corruptions of his old nature, and the more earnestly will he (Continued on page 8, column 3)

"Excuses" of the Lost Answered by the Lord

"I am too great a sinner."

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." — I Tim. 1:15.

"For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." — Rom. 5:6, 8.

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

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." — Jno. 4:16.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Act. 10:43.

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

"All that the Father giveth me (Continued on page 6, column 2)

Getting the Right Start

(Romans 6:4).

Be baptized as soon as is reasonably possible.

Be baptized like Jesus was baptized—"And Jesus when he was baptized went up straightway OUT OF THE WATER." (Matt. 3:16).

Baptism symbolizes a burial—a going down into the water, and a coming up out of the water. (Acts 16:33).

5. Shun evil companions and evil influences.

"Shun the very appearance of evil." (I Thessalonians 5:22).

"Walk worthy of the vocation wherewith we are called." (Ephesians 4:1).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." II Corinthians

6:17).

"Yield not to temptation, For yielding is sin; Each victory will help you Some other to win; Fight manfully onward, Dark passions subdue Look ever to Jesus, He'll carry you through.

Shun evil companions, Bad language disdain, God's name hold in reverence, Nor take it in vain; Be thoughtful and earnest, Kind-hearted and true, Look ever to Jesus, He'll carry you through."

6. Attend regularly the services of the church.

"Forsake not the assembling of yourselves together, as the man- (Continued on page 8, column 1)

Modernism, Infidelity And Communism -- All Related

By ROY MASON
Tampa, Florida

Modernism is the deadly foe of genuine Christianity. It used to be that infidels launched their attacks from the outside. Men like Robert Ingersoll the infidel went up and down the country lecturing against the Bible. But today, Satan has grown more bold, and he attacks Christianity from the inside. We made a comparison once between Harry Emerson Fosdick and Ingersoll, lining up their teachings in parallel columns, and we found that they were in almost total agreement. The worst enemies of the Christian religion are in the churches today, masquerading as

ministers. It reminds us of the statement found in II Cor. 11:14.

John Roach Straton debated Charles Potter, Unitarian, on the Virgin Birth and other fundamental doctrines. In private conversation he asked Potter how he came to hold such views. He answered: "I got them from one of your Baptist seminaries—the Newton Seminary at Boston." He



ROY MASON

further stated that most of his graduating class gathered in his room on the night of their graduation and in conversation nearly all of them admitted that they had become Unitarian in belief. Potter said, "I am going to be honest—I am going to go and join the Unitarians." The others said, "We are going to stay with the Baptists and 'bore from within.'" Students of some of the seminaries are being turned into half-infidels and Unitarians, and they are going out into the church to do that very thing—"bore from within."

Why So Many Red Sympathizers Among Ministers?

No use to deny it—the Protest- (Continued on page 8, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"IDENTIFIED WITH JESUS"

(Preached at King's Addition Baptist Church, South Shore, Kentucky, at a Saturday evening fellowship hour)

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." — Heb. 13:10-14.

I presume that the majority of you recognize that the book

of Hebrews was written primarily to Jewish people. The name "Hebrews," which is the title of the book, is enough to indicate that it was written to Jewish folk. However, I think many times God's people fail to recognize the reason why this book of Hebrews was written.

I might say that the Apostle Paul wrote it for only one reason—namely, to show the superiority of Christianity over Judaism. If you will study this book of Hebrews carefully, you will find that throughout it all, Paul is endeavouring to show that Christianity is far superior to Judaism. The Jews who had been saved in Paul's day had banded themselves together doubtlessly as a New Testament church, yet they found it hard to break away from the old religion that their

forefathers had held.

There was nothing new about that. When a Jew today is saved, he finds it exceedingly hard to lay aside the traditions through which he has been brought up. These Jews to whom Paul was writing, found it hard to break from the old religious principles that they had been steeped in for years.

The Orthodox Jews—those who remained true to Judaism and who had not become Christians—brought strong arguments to induce these new converts to renounce Christianity and to turn to the fold of Judaism. The fact of the matter is, if you will read this book of the Hebrews, you can easily see that it was exceedingly strong arguments that these Orthodox (Continued on page 2, column 2)

The Baptist Examiner

The Baptist Paper for the Baptist People.

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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.

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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.

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Examiner Editorials

SPRINGFIELD SCHOOL FORBIDS TEACHING OF DOCTRINES OF GRACE

In an article appearing in a Springfield, Missouri daily newspaper, Brother Paul Lupo has revealed that he was told not to teach the doctrines of election, limited atonement, the bondage of the will, and predestination when he was on the faculty at the Baptist Bible College. Brother Lupo says in his article:

I recently taught in a local Bible College that dared to use the Baptist cognomen—I was told that I could not teach the above doctrine; but I taught the Bible and theology, so I had to teach the truth, by whatever human tag it might be adorned.

Five other professors there told me they believed the same thing. One told me he used to teach it there, but he had his class in Doctrines taken away from him. Another told me he believed it completely — and, to me, he condemned daily all the professors there who did not — but he said he could not teach it — except, he was al-

lowed to state his views on this doctrine one day each year; but he was not permitted to state that his views were true — another professor told me in my office, in private, that he believed this; but he asked me to tell no one. I have kept his secret and shall continue to do so. Another one quietly said he had always believed that. A fifth, jubilantly and unashamedly made it plain to me in these words: "Why I'm a Calvinist — a supralapsarian!" That was clear enough.

But none of them can teach it as the truth — To believe something and not proclaim it, "I'd rather be a dog and bay at the moon." A man who knows the truth and is afraid to teach it could put on a tall beaver hat, mount one of those old-fashioned bicycles with a big wheel in front and a small one behind, and ride under a snake's belly without touching him!

I lost my health and my position, but I'll preach and teach this as long as I have breath and a voice. When I can't speak, I'll write it. When I can't write it, I'll spell it out in sign language. When I can't do that, I'll pick up a hymn book and point to these words:

"Nothing in my hands I bring; simply to thy cross I cling."

To all who say they believe this truth, and yet keep silence about it, God Almighty says to them, through Obadiah the prophet:

"The day that thou stoodest on the other side . . . even thou wast as one of them!"

Selah.

Signed: Paul Lupo

Every one acquainted with this college knows how highly it is exalted by its supporters as being a citadel of Baptist orthodoxy. This "inside" view, revealed by Brother Lupo, does not speak too highly, however, of this school. It forbids the doctrines of grace, yet welcomes free-willers such as John R. Rice and Bob Jones as speakers. Any school that forbids these great doctrines preached by Spurgeon, Bunyan, Gill, Carroll, Graves, and the like does not deserve any recognition as a Baptist school of Biblical and Baptist orthodoxy.



"Identified"

(Continued from page one) Jews were bringing. They wanted these new Jewish converts to renounce Christianity and to break with Christianity altogether in its entirety. They said, "You Christians have no covenant, you have no sacrifice, no high priest, no altar, no holy place." It was thus that these Orthodox Jews

argued with these Jewish converts.

The book of Hebrews was written expressly to answer the arguments of these Orthodox Jews. Whereas they said, "You have no covenant," I ask, do Christian Jews and do Christians today have a covenant? Listen:

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a BETTER COVENANT, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a NEW COVENANT with the house of Israel and with the house of Judah."—Heb. 8:6-8.

"By so much was Jesus made a surety of a BETTER TESTAMENT."—Heb. 7:22.

The word "testament" is the word for "covenant." So whereas those Orthodox Jews said, "You Jewish Christians have no covenant like we have," Paul said, "We have a better covenant."

Then too, the Jews said, "You have no sacrifice," but Paul showed them that did have a sacrifice.

Notice again:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. 10:1-4, 10.

Those Orthodox Jews said, "You haven't any sacrifice." Paul said, "Your sacrifice was merely a remembrance, and every year you go through the same sacrificial system which reminds you that you are sinners." He said, "The blood of bulls and goats can never take away sins, but how is it with us who are Christians today? Through the offering of the body of Jesus Christ, once for all we are sanctified entirely." So whereas the Jew of the Old Testament said to the Jewish converts, "You have no sacrifice," Paul said, "We have a better sacrifice than you have."

Then those Orthodox Jews said, "You haven't any high priest. We have a high priest." Paul said, "Yes, we have a better priest than you have." Listen: "Now of the things which we have spoken this is the sum; We have SUCH AN HIGH PRIEST, who is set on the right hand of the throne of the Majesty in the heavens."—Heb. 8:1.

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Calvary Baptist Church
Ashland, Kentucky

"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).

Where is there one Scripture that says Jesus tithed?

Since God has always required the tithe, and since tithing was very definitely required of the Jews in the worship of God, it is safe to assume that Christ tithed, even if no verse specifically says so. He came to fulfill God's Law. Did He leave tithing undone? (Matt. 5:19, 20).

Where did Jesus command His disciples to tithe?

In Matthew 23:23, Christ taught that the tithe "ought to be done." He said He did not come to destroy, but to fulfill. In the commission of Matthew 28:19, 20, He told His disciples to teach converts to observe all that He had commanded. That ought to be sufficient proof, but if not, just remember that Christ is the God of the Old Testament, too, and tithing is most clearly commanded in several places of those who were what can be called "disciples." And where is the verse that says He has "destroyed" or "did away with" tithing?

Where is the Scripture that any New Testament preacher tithed?

First, let it be understood that a failure on the part of a New Testament preacher to tithe does not mean that tithing is not right. Peter failed to stand as he should in a couple of instances, but he ought to have stood. So we will just say that Matthew 28:19, 20 comprehends tithing and if the preachers of the New Testament practiced what Jesus commanded, they tithed. If any one wants to make an argument on the basis of silence, let such a one remember that his doctrine is "upheld" by the same "support" that "upholds" a great host of other unscriptural theories and practices. A practice so common as tithing needed no emphasis in New Testament times, and if the Lord "did away with it," why didn't He make some mention of that fact?

Where is the Scripture that a New Testament preacher commanded a New Testament church member to tithe?

The above answer pretty well covers this one, too. However don't forget I Cor. 9:7-14, 16:2; II Cor. 9:6-7. If New Testament preachers taught all that the Lord commanded, then they taught tithing. Since tithing was the common practice of New Testament times, having been practiced through all preceding ages, as ordained of God, then wherever giving is mentioned, it is doing no wrong to the Scripture to understand that the tithe was involved. When we today who believe in tithing talk about giving, not making any specific references to the tithe, we certainly do not mean that we do not believe in tithing; but rather, tithing is understood as being the standard, and our words about giving always harmonize with this fact.

Where is the Scripture that a Gentile was ever commanded to tithe?

Gentiles were saved in the Old Testament, though not as commonly as Jews. Those Gentiles that were saved were to obey the Lord in the ordinances and commandments which He gave. Since tithing was one of them, Gentiles tithed. As for Gentiles since that time, the above answers will cover them.

The best the Jews of the Old Testament could say was that once a year they had a high priest that entered into the Holy of holies and sprinkled blood in their behalf. Paul said, "We have a High Priest that every day is seated on the right hand of the God of Heaven."

Notice again:

"And every priest STANDETH DAILY ministering and offering oftentimes the same sacrifices, which can never take away sins; But this man, after he had offered one sacrifice for sins for ever, SAT DOWN on the right hand of God."—Heb. 10:11, 12.

In the Tabernacle they had a golden candlestick, they had a table of shewbread, they had an altar of incense, and they had an ark of the covenant. There was no chair, no stool, no place for the priest to sit down. Why Paul says in the Old Testament that the priest standeth daily — that his work was never finished. He was never able to say, "My work is finished and I can sit down now." There was no provision made for the priest to ever sit down because his work was never done.

But how is it with our priest, beloved? Paul says that after Christ offered one sacrifice for sins that our High Priest sat down forever at the right hand of God. The Orthodox Jew said,

"You haven't any priest." Paul said, "You have one that could never sit down; we have one that just offered one sacrifice and He sat down forever on the right hand of God."

Then those Orthodox Jews of the Old Testament said, "You

(Continued on page 4, column 1)

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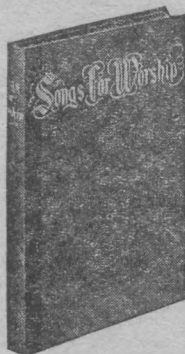
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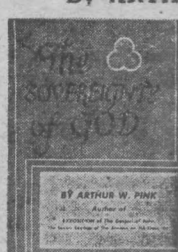
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Questions For Those Who Deny, Doubt or Oppose Predestination

SATAN'S FALL

Could anything in this whole creation have ever existed, except by the will and decree of Almighty God? (Rev. 4:11).

Could there have ever been a Satan, except by the will and decree of his Creator? ("The deceived and the deceiver are one."—Job 12:16).

Could there have ever been a fall by Satan, except by his being created with the capability of falling?

Could the fall of Satan have ever taken place if the created circumstances had not been in existence?

Could not God have created Satan and other circumstances so that there could have been no fall?

Did God know prior to Satan's creation that he would fall?

How long beforehand did God know this? (Acts 15:18).

If God knew Satan would fall, yet proceeded to create him and the circumstances in which he fell, does this not reveal that it was the will of God that Satan fall?

If God did not intend the fall of Satan to take place, why did He not either refrain from creating him or else, by His sovereign power, prevent the fall?

Couldn't He have done either?

Is it not true that God either **couldn't** prevent the fall or **wouldn't** prevent it?

If He **couldn't**, why couldn't He? (Dan. 4:35).

If He **wouldn't**, doesn't that prove He **would** it?

Does God permit anything to happen that He has not decreed to permit?

Did God decree to permit the fall of Satan?

If so, is the fall of Satan not the result of the decree of God?

If God did not willingly decree this fall, then who forced Him to allow it?

Did God decree to allow Satan to lead other angels astray?

Could Satan have done this against the will or decree of God?

If God decreed to allow Satan to lead other angels astray, then was it not the will of God that they be led astray?

In fact, if God had decreed to allow Satan to lead other angels astray, wasn't an absolute certainty that such would take place? (Isa. 46:11).

If it had not been the will of God for Satan to lead angels astray, could not God have hindered him?

Could not God have destroyed the fallen Satan, if He did not will any further existence of sin?

Could not God have defended His angels against Satan and prevented their being led astray?

If God did not "raise a finger" to obstruct the course of Satan, is it not because Satan was fulfilling what God had previously decreed?

Does not the case of Job reveal that Satan can do nothing but what God decrees? (Job 1:8-12, 2:6).

Would God permit that which is contrary to His decree? (Isa. 46:10).

If not, was not the fall of Satan and the angels the result of God's decree?

THE FALL OF MAN

Could there have even been a human being, except by the will and decree of God that he exist?

Could the fall of man have ever taken place had not God created man capable of falling?

Could the fall of man have ever taken place had not God placed him in circumstances in which it was possible for him to fall?

Could the fall of man have taken place, if Satan had not had access into the world?

Could not God have prevented the entrance of Satan into the world of man?

Did God permit the entrance of Satan into the world of man?

If God permitted Satan's entrance, did He not decree to grant this entrance?

Was not this decree prior to the creation of the human being?

Was not this decree eternal, seeing that all of God's decrees are eternal?

Did not God, then, eternally decree the entrance of the fallen Satan into the world of man?

Was not, then, the actual fall of man

into sin the result of the eternal decree of God?

If God decreed to allow Satan to enter the world, did He not also decree to allow Satan to deceive man? (II Chron. 18:19-22).

If God had not willed that Satan deceive man, could He have not taken some action to prevent this "catastrophe"?

Did God just stand by, with "hands folded," and allow Satan to disrupt His beautiful creatures?

If you had been in the place of God (back in Eden), would you have prevented the fall of man, if you could have done so?

If your child were in danger of being bitten by a serpent, would you just stand by and watch, doing nothing to prevent it?

Since God could have prevented Satan from entering the world, but didn't; and since God could have protected man from Satan, but didn't; and since God could have prevented the fall, but didn't; isn't it an evident certainty that God willed the fall of man into sin to take place?

Since God wills nothing but what He decrees and decrees nothing but what He wills, did not God therefore will and decree that man fall into sin?

And since God's decrees are eternal, did He not will the fall of man from all eternity?

DAMNATION

If God willed or purposed the fall of man, did He not also will the **consequences** of that fall, seeing that He took all things into consideration?

Isn't it impossible to separate God's purpose and the consequences of that purpose?

If a man purposes to shoot another man, isn't the man's purpose and the consequences of it inseparable?

Hence, if the damnation of sinners be a consequence of the entrance of sin into the world, did not God decree and will the damnation of sinners?

If God did not decree the damnation of sinners, why did He decree that sin enter into the world, seeing it is sin that damns?

If sin entered by God's decree, and if men are damned for sin, are they not damned as a result of God's decree?

Doesn't God know who will be damned, even before He creates them? (Isa. 46:10; Acts 15:18).

Has He not known these eternally?

If so, why didn't He change matters, if He wanted no one to be damned?

He either **couldn't** or He **wouldn't**—which?

If He knows they will be damned, and He then goes ahead and creates them, is it not evident that it is His will that they be damned?

If He doesn't want to damn them, why doesn't He just refrain from creating them?

Is there any force over God that forces Him to create those whom He knows shall be damned?

Do you deny that God foreknew exactly who would be damned?

If God calls the stars by name (Psa. 147:4), doesn't He have more sense than you allow Him? (Isa. 46:9, 10; Jer. 1:5).

Couldn't God have foreknown who would be damned, if He so desired?

Why wouldn't God want to know who would be damned?

Doesn't it appear that if God didn't want any one damned, He would have foreknown their destiny and at least refrained from creating them? Would you have created them?

If you knew that your child would become a thief, murderer, drunkard, gambler, blasphemer, idolator, liar, whore-monger and infidel, then die unsaved, would you go ahead and bring him into the world?

Does God care about the destiny of men as much as you care about the destiny of your children?

If so, wouldn't He have foreknown men's destinies and not brought them into existence, if He foresaw damnation?

If He chose to be ignorant (which is absolutely an unworthy thought as to our eternal all-wise God), would that make "god's" ignorance responsible for the damnation of souls?

And wouldn't such choice of ignorance

reveal "his" total unconcern about the souls that are damned?

And if "his" ignorance is responsible for their damnation, didn't "he" in effect decree damnation for those people when "he" decreed to be ignorant?

Why would "he" decree ignorance, when "he" had nothing to lose, but everything to gain, by foreknowing all things?

Was "he" afraid to foreknow the future? What was "he" afraid of?

Does it manifest wisdom for a man to shut his eyes and take a leap into the dark?

If you had the power to foreknow, would you exercise that power or choose to be ignorant?

If you chose to be ignorant, wouldn't that prove you were ignorant in the first place?

Don't men "rack their brains" in making plans so as to insure safety and wastelessness? Wouldn't they "give their right arm" for the ability to foreknow?

If men have enough sense to recognize the value of foreknowledge, why contend that God has less sense than men?

Is it not true that what God foreknows as coming to pass is absolutely certain to come to pass?

If anything were to turn out otherwise than God foreknew it, then wouldn't that mean that God foreknew a lie?

So if God foreknew who would be damned, then aren't these certain to be damned?

And since He foreknew their damnation, then created them, isn't it evident that He willed their damnation?

HELL

Did God create Hell? If not, who did? When He created Hell, did He know why He was creating it?

Was He certain that someone would occupy Hell or did He create it "just in case"?

Isn't Hell created for the devil and his angels? If so, aren't they bound for Hell?

Could the devil and his angels be saved? If so, wouldn't that make God's work of creating Hell all in vain?

With a definite knowledge of the future, why would God go to the trouble of creating Hell, if it would be in vain and He knew it would be in vain?

Would you go to the trouble of building a house, if you knew no one would ever use it?

If Hell were created by God, is it not one of His works?

If it is one of His works, has it not always been known to Him? (Acts 15:18).

Does not God do in time what He has decreed to do? Is not His decree from eternity?

If He created Hell, was it not according to decree?

When He decreed to create Hell, did He know who would spend eternity there?

For how long has God known about Hell? From eternity?

If He has always—eternally—known about Hell, hasn't He always known exactly who would go there?

Doesn't He create the very ones that go there?

Is it not by the act of God that the lost shall be turned into Hell? (Rev. 20:11-15).

If this is an act of God; has He not always known He would do it? (Acts 15:18).

If He has always known he would pronounce damnation upon the lost, has He not always known who the lost would be?

If He has always known who the lost would be, did He not know this before creation?

If He knew from eternity who would be lost, then created those very persons, did He not by the act of creation manifest that it is His will that they be damned? Otherwise, why create them that perish?

CHRIST'S DEATH

Was the death of Christ foreordained of God?

Did God determine that Christ should die, or did He just foresee that he would die?

If He determined that Christ should

die, did He not also determine HOW He would die?

Did He not also determine WHO should put Christ to death?

Did He determine that Judas should betray Christ, or did He just foresee this?

If He did not determine Judas to betray Christ, could Judas have kept from doing so?

If Judas had not betrayed Christ, would Christ have died?

Did not the Scripture foretell in Psalm 41:9 that Judas would betray Christ? (Acts 2:16).

If he could have done otherwise than he did, would that not mean that the scripture could be broken? (John 10:35).

If Scripture can be broken, cannot God's Word fail in other places?

If Scripture cannot be broken, and it foretells of Judas' betraying Christ, then was it not impossible for Judas to do otherwise? (John 17:12).

To make certain that Judas would not do otherwise, must not God have determined the whole affair?

Does not the Bible say that what was done to Christ was "whatsoever thy hand and thy counsel determined before to be done?" (Acts 4:28).

Wasn't it a horrible sin to put Christ to death?

Wasn't it exactly what God purposed? (I Peter 1:20, Acts 2:23; Matt. 26:54).

Who sinned; God or men?

But didn't God determine that men do this?

Is it not right, then, for God to determine for men to do sin, when it performs His own good pleasure and will? (Rev. 17:17).

In determining the death of Christ, did not God at the same time determine that sin exist?

If He had not determined for sin to exist, how could He determine that Christ would come and die FOR SIN?

Isn't it a fact that God determined to give sin an entrance into the world, granting Satan the right to lead Adam and Eve astray?

Isn't the entrance of sin therefore according to the will and purpose of God, since it was necessary to the accomplishment of redemption through Christ?

Did God determine to save men before the world began?

If so, did He not determine to save them from sin?

If from sin, did He not also decree that sin would come into existence?

How could there be salvation from sin if there had been no sin?

Could there be sin apart from the will of God?

If God punished Christ for our sins, did God not have to know in advance about our sins?

If He knew about one sin in advance, did He not also know about every sin?

If He knew about every sin, could any sin exist or come to pass without His willing it?

Did not Christ die for our sins before we were born?

How could He have died for sins that had not even been committed?

Isn't this because God knew all about all of our sins before we were born?

If He knew we would sin, could we possibly have done otherwise?

If God punished Christ for our sins before we committed them, He must have determined that we be sinners. Otherwise how could He be certain that Christ would have to die for us?

If He "permits" sin, does He not decree to permit it?

Do you permit things to happen that you have power to prevent?

Doesn't God have the power to prevent all sin?

If He doesn't have the power to prevent sin, how do you know He has the

(Continued on page four, column 1)

THIS ARTICLE — A BOOKLET

We originally printed this article, in a small pamphlet, to be distributed at a debate Bro. Bob had with a free-willer on predestination. Since then, we have continually had requests for it. Therefore, we are planning to publish it in booklet form to make it available for distribution. The prices will be as follows:

15c single copy; 10 copies — \$1.00

QUESTIONS ON PREDESTINATION

(Continued from page 3)

power to give us victory over sin?

If He can't prevent it, how can He whip it?

Is not Satan the instrumental cause of sin? (I Chron. 21:1).

If so, and if God cannot prevent sin, is Satan not therefore stronger than God?

If Satan is stronger than God, how can we be saved?

Was Satan stronger than God in Eden, thereby bringing in sin?

Did Satan's bringing in of sin fulfill God's purpose or defeat God's purpose?

If He defeated God's purpose, isn't God a loser?

If Satan can defeat God once, can't he do so again?

Wouldn't that make Satan truly God?

A man cannot touch his neighbor's heart with anything less than his own.

But doesn't God reveal to us in the book of Job that he is sovereign over Satan? (Job 1:12, 2:6).

If Satan can do only what God decrees, isn't Satan merely the servant and slave of God?

If Satan is the servant and slave of God, how could He bring sin into the world if God had not wanted it here?

If God wants sin here, is it not for a purpose?

Is the purpose of sin not related to the eternal purpose of God in the death of Christ?

If so, did not God decree the entrance of sin and its existence when He decreed the death of Christ for sin?

How many times does God demand that sin be punished?

Does God punish two people for the same sin?

If God punished Christ for a person's sins, would God ever punish that person

for the same sins?

If so, would that not be punishing sins twice?

Wouldn't that be contrary to Law?

Why would God punish Christ for a person's sins, if He knew in advance that He would also punish the person for the same sins?

Did He take delight in punishing Christ and the person for the same sins?

Does it reflect any wisdom to say that God punished both Christ and the sinner for the same sins?

What is the purpose of doing this?

Didn't God know that the sinner would be lost anyway?

Did Christ die for the sins of those who go to Hell?

Did God know in advance that some for whom Christ died would go to Hell?

If He didn't know, could He have known?

If He could have known, why didn't

He do so, since He would not have had to punish Christ for those sins?

Did Christ enjoy being punished for sinners who would go to hell?

If Christ died to suffer the curse of the Law, what curse could possibly be upon those for whom He died?

If Christ died for our sins, aren't we dead to the law's curse? (Gal. 3:13).

If the curse of the law can be retracted to condemn us, would not Christ have to die again to redeem us?

If so, wouldn't He have to die every time we broke the law?

Is God glorified by the death of Christ?

But wasn't the death of Christ definitely an act of sin on the part of men? (Acts 2:23).

Is God glorified by sin?

If the death of Christ glorifies God, wasn't it necessary that sin exist in order that God might be glorified in Christ's death?

"Identified"

(Continued from page 2)

have no holy place. We have had a holy place from the days of Moses." Paul said:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." — Heb. 9:24.

Yes, the Jew in the Old Testament had a holy place, but it was a little building made with human hands — a two-room affair, primarily. The first room was 30 feet long and 15 feet wide; the second room, about 15 feet square. That was their holy place, but it was made with hands, and into that the high priest of the Jews went for sacrificial purposes.

Those Orthodox Jews said, "You haven't any holy place like we have. Paul said, 'We have a better holy place than what you have, because our High Priest, the Lord Jesus Christ, has entered into Heaven, now to appear in the presence of God for you.'"

I tell you, beloved we have a better holy place than those Orthodox Jews, because Christ has entered into Heaven, now to appear in the presence of God for us.

Then those Jews said, "You have no annual redemption. We have an annual redemption." Beloved, those Orthodox Jews were proud of that annual redemption, yet the best that they had was an annual redemption. They only got forgiveness once a year; they only got forgiveness for sins one year at a time. Listen:

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained ETERNAL REDEMPTION for us." — Heb. 9:12.

In the Old Testament, on the day of atonement, when the high priest would enter into the holy place and offer a sacrifice in behalf of the Jewish people, their sins were put away for one year's time. They had an annual redemption. Those Orthodox Jews said, "You don't have what we

have. We have an annual redemption" Paul said, Thank God, we don't, but we have an eternal redemption in Jesus Christ."

Then those Orthodox Jews who were trying to cause those Jewish converts to renounce Christianity and to return to Judaism said, "You haven't any altar. Through all the Old Testament days, we have had an altar. People could bring their sacrifices and put them on the altar." Paul said, "That is right. We haven't that kind of an altar, but we have an altar." Listen:

"We have an altar whereof they have no right to eat which serve the tabernacle." — Heb. 13:10.

I wish you would notice Paul said there were some people who serve the tabernacle. In other words, there were some people who were trying to get salvation by keeping the law. Paul said, "They who seek salvation by law-keeping have no claim on Jesus Christ."

Notice, beloved, Paul said, "We have an altar all right, but we have a different altar from the kind you have had in the Old Testament. In the Old Testament you brought your sacrifice and put it on it. We have an altar, but our altar is the Lord Jesus Himself, and the man who is trying to get salvation by the keeping of the law has no claim on Jesus. Such a one has no right to eat, which means that the individual has no claim on the Son of God."

I tell you, beloved, this Scripture is mighty hard on all the people who are trying to keep the law to go to Heaven. Every time you meet a man who says, "Well, I am doing the best I can. I am trying to live up to the Ten Commandments, and I am trying my best to live up to the Law. I expect to go to Heaven because I am doing the best I can"—you just mark him off, beloved, for he is going to Hell. Why? Because Paul says the man that is serving the tabernacle has no right to eat of Christ; he has no part in Christ. The man who is seeking salvation by law-keeping has absolutely no claim on the Lord Jesus Christ.

To sum it up, those Orthodox

Jews said, "You have no covenant, you have no sacrifice, you have no high priest, you have no holy place, you have no annual redemption, you have no altar." Paul said, "We don't have what you have had, but we have something better in Jesus Christ." Then having proved, I think, unmistakably the superiority of Christianity over Judaism, the Apostle Paul exhorts those believers of the book of Hebrews to a definite Christian position, and thus shows them how they are identified with Christ. After showing them that Christianity is far superior to Old Testament Judaism, the Apostle Paul urges these Jewish converts to take a definite stand as Christians. He urges them to a definite Christian position and shows them how they are identified with the Lord Jesus Christ.

Now let's see how we are identified with Christ.

WE ARE IDENTIFIED WITH HIM AS A SACRIFICE FOR SIN.

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." — Heb. 13:11.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." — Lev. 16:21.

Paul tells us that the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Now let's go back to see the picture how the high priest acted for an individual in the Old Testament.

Suppose I were a Jew wanting to worship God in the Old Testament. I would bring my sacrifice. If I were wealthy enough, I would bring a bullock; or if I were not quite so wealthy, I would bring a goat or a lamb; or if I were exceedingly poverty-stricken, I would bring a pigeon or a turtledove. Regardless of which I brought, I would present it at the door of the tabernacle to the high priest who was sacrificing in my behalf. However, before I turned it over to him, I would identify myself with it by putting my hands upon the head of whatever sacrifice I had brought and I would thus identify myself with the sacrifice. I would say thereby, "I am a sinner. This sacrifice is going to die for me. I ought to die because I am a sinner, but I am not going to die, because this sacrifice is going to die in my behalf." Thus the Jew in the Old Testament identified himself with the sacrifice for sin.

Now let's see how you and I are identified with Jesus Christ as a sacrifice for sin. Beloved, Jesus Christ went to the Cross of Calvary, and on that cross died as a sacrifice for my sins, and for yours. When He was nailed to the cross, it was my

sins that nailed Him there. When He went to the cross, He suffered in my behalf; and as that Jew in the Old Testament identified himself with his sacrifice for sin, I am identified with Jesus Christ, He being my sacrifice for sin. Talk about identification, beloved, we are really identified with Jesus. He was my sacrifice for my sin.

II

WE ARE IDENTIFIED WITH HIM IN SEPARATION FROM EVIL.

We read:

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." — Heb. 13:12.

Outside the gate, outside the holy city, outside the holy place — the Lord Jesus Christ went outside, and you and I are identified with Him in separation from evil. Now let me give you an illustration.

Go back to Exodus 32 and read how that Moses was up on the mountaintop getting the Law and the pattern of the tabernacle, and when he came down from the mountain, he found that Aaron had taken some gold and made a golden calf, and the people were sacrificing and worshipping around that calf. Notice what kind of a sacrifice they were bringing:

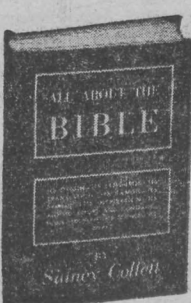
"And they rose up early on the morrow, and offered burnt-offerings; and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." — Ex. 32:6.

Beloved, they brought a peace offering. On that day when Moses came down from that mountain and found them dancing and playing around that calf, there is no indication that there was any sin offering there. It was a peace offering on that altar.

That is exactly like the majority of religions today. It is just like the majority of churches in this world today. The majority of so-called churches have a peace offering, but they don't have a sin offering.

Oh, it is nice to come together and have a ritualistic service. It is nice to come together where Christ is extolled as a good man. It is wonderful to come together and hear how good, and how wonderful, and how precious

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Christ is, but it is another thing to come to a church and hear how Christ died for your sins. What a contrast!

You know as well as I that in many churches the blood of Jesus Christ is never mentioned from January 1 to December 31. In the majority of so-called churches you never hear about the blood atonement of Jesus Christ. There are churches that have taken such songs as "There is a Fountain Filled with Blood" out of the hymnal. Why? They are willing to talk about Christ as an example, they are willing to talk about Christ as a good man, they are willing to extol Him as to His person, but they are not willing to talk about the death of Jesus Christ.

In this day of Aaron, what did they do? They brought a peace offering, but no sin offering.

A few years ago when I was a boy preacher, Vanderbilt University in Nashville, Tennessee was putting on a school of religion for rural preachers, and one preacher was selected from each county in Kentucky to be sent for three or four weeks to Vanderbilt University. It so happened I was living in Kenton County, Kentucky, and I was selected to represent that county. I couldn't go, and they then turned to a Methodist preacher. He went, and after he came back, he said, "Gilpin, you didn't miss a thing. In the class of Hymnology, they were discussing various hymns, and when they came to 'There is a Fountain Filled with Blood,' and other hymns that had to do with the blood of Jesus Christ, the professor said that hymns like these weren't fit to be sung in the slaughterhouse."

I want to tell you, beloved, when Aaron led the people to worship around that golden calf, he had that same kind of religious devotion. It was a peace offering they brought, but not a sin offering.

I say to you, there is no salvation for any man by way of a peace offering. It took a sin offering in the Old Testament; it takes a sin offering today. It took the death of Jesus Christ to pay for our sins.

God wasn't deceived in what these people did, for He said:

"Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves." — Ex. 32:7.

They didn't deceive God, and they didn't deceive Moses. Moses understood. What was the result? Beloved, if you will read that and carefully, you will find that Moses took the calf that they had made, and burned it, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. Listen:

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." — Ex. 32:20.

Then what happened? There was one tent in all the camp of Israel that was more precious than all the balance of the tents, and that was called the "tent of meeting." It usually was set

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ESSENTIALS AND NON-ESSENTIALS

"Presbyterian Journal")

very common for profess-
Christians to draw a distinc-
between essentials and non-
essentials in religion, and to infer
any fact or doctrine right-
ings to the latter class, it
be a matter of very little
ance, and may in practice
ely set at nought . . . "The
is not essential to salva-
therefore we need give our
little concern on the sub-

the distinction here specified
the inference drawn from
certainly dangerous . . . Few
truths can be counted ab-
essential to salvation.
all the other truths of
are unimportant . . .
ows that the Word of God
is in the main unimport-
by far the greatest por-
it is occupied with mat-
the knowledge of which is
absolutely indispensable to
everlasting happiness of

though every statement
Scripture cannot be re-
as absolutely essential to
on, yet everything there
ial to some otherwise and
ant end, else it would not
place in the Word of God.

—Thomas Witherow
The Apostolic Church

the center of the camp and
ame down to that tent and
amed with Moses. Now what
ed? The people sinned.
the people transgressed,
aid, "Moses, I am leaving.
my tent outside." So Moses
the "tent of meeting" out-
the camp of Israel. Then
God came down, He didn't
down in the midst of the
Rather, He separated Him-
from the evil of that camp.

ed, I say to you, when
Christ died at Calvary, He
die in the city of Jerusa-
He didn't die in the holy
He didn't die in the holy
ather, He died outside the

you, God's people are so
ed with Him not only as
sacrifice, but we are identi-
with Him as He separated
from evil, you and I
to be separate from the
of this world. I am not say-
you are; I am not saying
am; I am not saying that
us are separate from the
this world. As God moved
ot outside the camp of Is-
and as Jesus Christ came
and suffered without the
the Word of God tells us
ought to be separate from
of this world.

III
ARE IDENTIFIED WITH
HIS REJECTION.

us go forth therefore unto
without the camp, bearing
reproach." — Heb.13:13.

those last three words,
his reproach."

the world today talks glib-
the Lord Jesus Christ.

"You give me a sock, I'll give you
a sock; you give me a tie; I'll
give you a tie." We are celebrat-
ing Christ's birthday then. Isn't
that wonderful? They talk glibly
about Jesus then.

At the Easter season, they talk
about the Christ that rose. They
do not talk about the Christ
that died. The world does not
take its place in a position of re-
jection. Beloved, Jesus Christ
was rejected by this world, and
we are to be identified with Him
in His rejection.

I often read for my own spirit-
ual benefit the experience of
David. You remember when
David was rejected by Saul he
had to flee for his life. Listen:

"David therefore departed
thence, and escaped to the cave
Adullam: and when his brethren
and all his father's house heard
it, they went down thither to
him. And every one that was in
debt, and every one that was dis-
contented, gathered themselves
unto him; and he became a cap-
tain over them: and there were
with him about four hundred
men." — I Sam. 22:1, 2.

Notice the crowd that David
gathered around him — distress-
ed, discontented, and in debt.

Isn't that a picture of a sinner?
Aren't sinners exactly like that?
They are distressed, discontent-
ed, and indebted. Yes, beloved,
they have a terrible debt — a
sin debt that is resting over
them.

What unsaved man is content-
ed with what this world has to
offer? Oh, he may varnish it over
with a little gaiety once in a
while, but deep down in his
heart the unsaved man is discon-
tented.

This crowd that David gathered
about him, who were distressed,
and who were in debt, and who
were discontented, certainly pic-
ture the unsaved people of this

SEND TBE TO OTHERS

world, and what did they do?
They gathered to David and made
him their captain. They gave him
the place of lord in their midst.
What a wonderful picture of
every New Testament church!

I tell you, beloved, when God
saved me, He saved one that was
in debt. I had a terrible sin debt.
He saved one that was in distress,
for I was distressed because of
my sins. He saved one that was
discontented, for this world
couldn't satisfy.

As this crowd gathered around
Christ, so those of us who have
been saved in our discontent, and
in our indebtedness, and in our
distress — those of us who have
been saved gather around Jesus
Christ and we make Him our
King and our Captain. He be-
comes Lord in our midst, just
like David became lord of this
group of discontented, distressed,
and indebted people.

Notice, beloved, what were
they doing? They were sharing

ILLEGITIMACY

The illegitimacy rate has tri-
pled in the past 25 years. One out
of every 20 babies born today is
illegitimate. There were 89,000
children born out of wedlock in
1940, 141,000 in 1950, and 224,000
in 1960. Of the 1960 figure, 82,200
were born to white mothers, 141,-
800 to nonwhite.—Time.

with David in his rejection. What
are we to do today as Christians?
Are we to go along with the
world? Are we to take part in
the things that this world has to
offer? No, no, beloved, we are to
share with Him in His rejection.

Did you ever notice that David
had one devoted friend by the
name of Jonathan, but who did-
n't share with him in his rejection?
What happened to that
friend? Listen:

"And Jonathan Saul's son
arose, and went to David into
the wood, and strengthened his
hand in God. And he said unto
him, Fear not; for the hand of
Saul my father shall not find
thee; and thou shalt be king over
Israel, and I shall be next unto
thee; and that also Saul my
father knoweth. And they two
made a covenant before the Lord:
and David abode in the wood, and
Jonathan went to his house." —
I Sam. 23:16-18.

You can very easily see that
Jonathan was a devoted friend.
He came to David and said, "I
know you are going to be the
next king. My father is trying to
kill you, but I know he is not
going to succeed." He was a de-
voted friend, a devoted follower,
but he didn't share with David
his rejection. Rather, he went
back to his house. Then when the
battle of Mount Gilboa was
fought a few days later, what
happened? Jonathan, along with
the balance of Saul's sons was
slain. Notice:

"Now the Philistines fought
against Israel: and the men of
Israel fled from before the Phil-
istines, and fell down slain in
Mount Gilboa. And the Philis-
tines followed hard upon Saul
and upon his sons; and the Philis-
tines slew Jonathan, and Abinad-
ab, and Melchi-shua, Saul's sons."
—I Sam. 31:1, 2.

Jonathan was a devoted fol-
lower, but he didn't share with
David his rejection, and he met
his death because of it. If he had
shared with David his rejection,
Jonathan would have lived, and
he would have been second unto
David on the throne.

I say, beloved, when David
gathered this crowd of discon-
tented, distressed, and indebted
individuals to him, it illustrates
the spiritual condition of every
one of us — how we are gathered
to the Lord Jesus Christ and
brought to a place of safety, thus
sharing with Jesus His place of
rejection. God pity the Baptist
who is saved and who loves the
Lord Jesus Christ in his heart,
but who isn't sharing in the re-
jection that Jesus Christ is pass-
ing through today. God pity the
Baptist who says, "I love my
Lord; I am a saved man," but he
lives in the world, takes part in
the things of the world. He lives like
the world instead of sharing in
the rejection of Jesus Christ.

Beloved, I say to you, we are to
be identified with Him in His
rejection.

IV WE ARE TO BE IDENTIFIED WITH HIM IN GLORY.

"For here have we no continu-
ing city, but we seek one to
come." — Heb. 13:14.

We haven't any continuing
city now, beloved, but I am look-
ing for one after while. Our cities
down here don't last long. Our
houses don't last long. We have
nothing that continues here. But
we are looking for a continuing
city after while. Yes, beloved, we
are going to be identified with
Him in Glory.

I am contending that the man
who is identified with Christ as
a sacrifice for sin now, the man
who is identified with Christ in



His separation from evil, the man
who is identified in His rejection
—that man, someday, is going to
be identified with the Son of
God in Glory. It is going to be
worthwhile, isn't it, beloved, to
be identified with Christ?

Did you ever notice what hap-
pened to that crowd of friends
that David had? Did you ever no-
tice what did happen to those
who turned to David when they
were distressed, and discontent-
ed, and in debt? Listen:

"And his men that were with
him did David bring up, every
man with his household: and they
dwelt in the cities of Hebron."
—II Sam. 2:3.

Four hundred of them gathered
themselves to him out there in
the wilderness when he was hid-
ing in the cave of Adullam. Four
hundred of them stood by him,
when he was in rejection. How-
ever, when David became king in
Hebron, who did he think about
first? The first ones that David
thought about were his men that
had been with him in his rejec-
tion, and he brought up every
man with his household and they
dwelt in the cities of Hebron.
Eventually David became king
over Israel exactly as Jonathan
said that he would. What did he
do? He thought of his four hun-
dred men which shared with him
in his rejection, and he brought
them up and exalted them in He-
bron.

Some of these days my Lord is
going to think of His own in the
same way. Did not Paul say:

"If we suffer, WE SHALL
ALSO REIGN with him: if we
deny him, he also will deny us."
—II Tim. 2:12.

I tell you, beloved, the man
who shares His rejection in this
world is going to reign with Him
some of these days.

The Lord Jesus Christ gave a
parable when He was here dur-
ing the days of His flesh, as re-

corded in Luke 19. He said to the
group of people to whom he was
speaking, "Occupy till I come."
When he came back, he said to
the first man, "How much do you
have?" He said "My pound has
gained ten pounds." He said,
"Have thou authority over ten
cities."

Don't you see, beloved, the man
who occupies while the master
was away was the man who shar-
ed with him in his reign.

As the old song says:
"Our Lord is now rejected,
And by the world disowned;
By the many still neglected,
And by the few enthroned."

But soon He'll come in glory,
The hour is drawing nigh;
For the crowning day is com-
ing,
By and by."

CONCLUSION

I go back to stand with all
those Old Testament Christians
those converts from Judaism. We
don't have what the Jew had in
the Old Testament, but we have
something far better. What we
have is far superior, unmistakably
superior to anything the Jew
had in the Old Testament. Be-
loved, I am identified with
Christ in His sacrifice for sin, I
am identified with Him in His
separation from evil, I am iden-
tified with Him in His rejection,
and someday, thank God, I'll be
identified with Him in glory.

Isn't it wonderful to have a
Saviour like that? Isn't it won-
derful to have a Lord you can
call on? How I thank God for
His goodness!

I don't think it would be well
for me to close this service to-
night, especially since Sister
Stevenson is here in this service,
without going back to that night
long ago when I stood in this
(Continued on page 6, column 1)

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—from Forward by D. M. Lloyd-Jones

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There Is No Justification For "Alien Immersion" In The Word Of God

Those who believe in accepting alien immersion as being valid baptism must shut their eyes to the examples and commands of the Bible as to who is to do the baptizing. An examination of baptisms administered in Bible times and a careful study of every verse where someone is commanded to administer baptism will bring us to only one conclusion: Since the origin of Christ's church, no one but a baptized church member, appointed to his work by the church, has ever (1) baptized or (2) been commanded to baptize.

When Christ commissioned that the gospel be preached in all the world and that the saved were to be baptized (Matthew 28:19,20), those to whom the Son of God spoke were baptized members of the church.

The first baptism administered after the death and resurrection of Christ was on Pentecost. Who did the baptizing? Why, the same group that had been commissioned to baptize. This was the church, for those baptized were added to the church (Acts 2:41, 47).

You can read through the book of Acts and every time you find a reference to scriptural baptism, you'll find that the administrator was a baptized church member, appointed to his work by the

church or under some special leadership by the Lord. For instance, Peter was an apostle and elder of the church; Philip was an evangelist of the church; Paul was an apostle and a church-sent missionary; Ananias was a "disciple," possibly a pastor, under special leadership from the Lord. And so all through the divine record we see that the administration of baptism was according to the commission of Christ—administered by His church.

It would be impossible for advocates of alien immersion to find any positive scriptural support whatsoever in behalf of the reception of alien baptism. The only argument I have ever heard any of them make is, "But the Bible does not say . . ." Then they fill in certain words which they know are not used in the Bible.

Well, we are not concerned so much with what the Bible "does not say," but with what it does say. It DOES reveal that the commission to baptize was given to baptized disciples (the church) and it DOES reveal that the only scriptural baptism administered in New Testament times was by a baptized church member. Not a single alien immersionist can deny these facts.

Therefore, Baptists should receive no baptism but the same kind. Unless baptism has been administered by a baptized church member, appointed to his work by the church (or under supernatural direction from the Lord—a thing we do not believe the Lord gives in this day), then we ought not to recognize that baptism as scriptural.

Remember these four characteristics of the scriptural administrator of baptism:

1. He is a professing Christian.
2. He has been baptized.
3. He is a church member.
4. He has been appointed to his work by the church.

—B.L.R.

"Excuses"

(Continued from page one) shall come to me, and him that cometh to me I will in no wise cast out." — Jno. 6:37.

"My heart is too hard."

"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 an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." — Ezek. 36:26, 27.

"I must become better before I become a Christian."

"They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." — Matt. 9:12, 13.

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf and kill it: and let us eat, and be merry: For this my son was dead, and is alive again; he was lost and is found." — Luke 15:18, 20-24.

"Two men went up into the temple to pray; the one a Phar-

isee, and the other a publican, The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." — Luke 18:10-14.

"I have blotted out as a thick cloud thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee." — Is. 44:22.

"I can't give up my evil ways."
a. You must.
"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." — Gal. 6:7, 8.

b. You can.
"I can do all things through Christ which strengtheneth me." — Phil. 4:13.

"If the Son therefore shall make you free, ye shall be free indeed." — Jno. 8:36.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye

have believed in vain. For I delivered unto you first of all that man: but God is faithful, who saith that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." — Luke 18:10-14.

"I am afraid I can't hold out" or "I am afraid I shall fail, if I try."

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — Jno. 10:28, 29.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I the Lord will hold thy right hand, saying unto thee, Fear not; I will help thee." — Is. 41:10, 13.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." — I Pet. 1:5.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." — II Tim. 1:22.

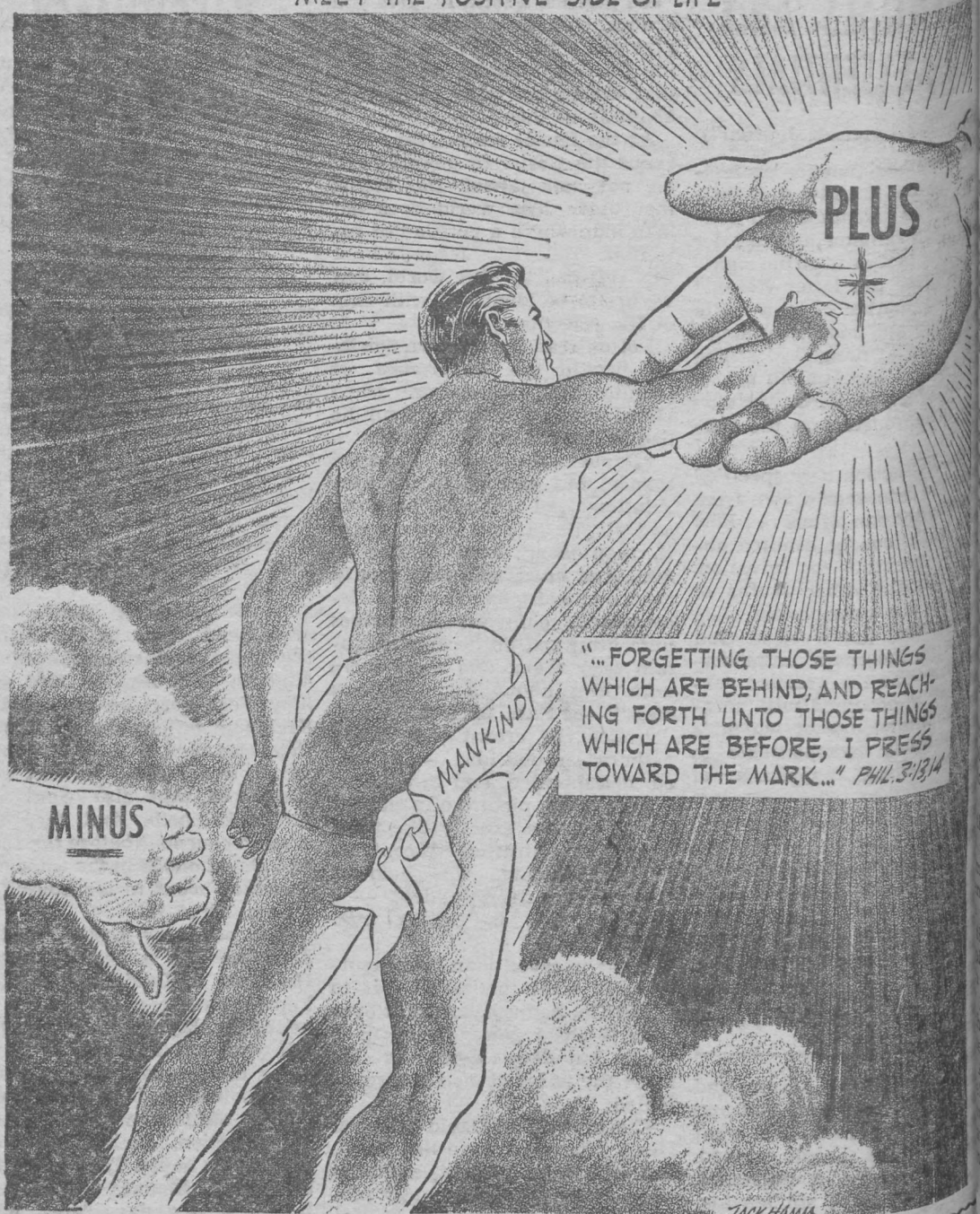
"Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." — Jude 24.

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." — II Chron. 32:7, 8.

"Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." — Rom. 14:4.

"But the Lord is faithful, who shall stablish you, and keep you from evil." — II Thess. 3:3.

"...FORGETTING THOSE THINGS WHICH ARE BEHIND, AND REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE, I PRESS TOWARD THE MARK..." PHIL. 3:13-14



"Identified"

(Continued from page 5) same church and Brother Stevenson stood out there at the door and said, "Brother Gilpin, what a blessing you have been to me. I listened often to you preach, and one night on the radio, you said that everyone of us outside of Jesus is guilty — that everyone of us ought to go to Hell." He said, "The next morning I was standing in front of the mirror and I said to myself, 'You are a dirty wretch; you ought to be in Hell.'" He said, "I saw myself for what I was, and I was saved."

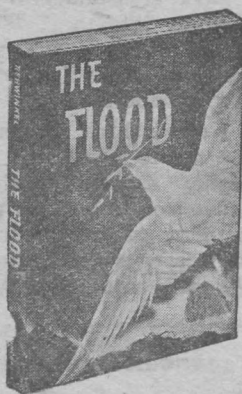
Oh, brother, sister, I say to you, my mind goes back many, many times when I stood at yonder door, and heard him say that. I thank God tonight for the memory that he knew the Lord Jesus, and that he died trusting Christ as his Saviour, fully identified with Jesus.

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Heresies of the Seventh-Day Adventists

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Seventh Day Adventists known as the Law or the Sabbath Keepers. The work was started by Mr. William Miller in 1831. He claimed he had discovered by prophecies the exact day and year when the Lord would appear. He set the date for 1843-44, and Seventh Day Adventists followed him. He was right and all churches against him were exposed by God. Later on, Elder White and his wife added new doctrines to that assembly and became the leader of the movement in 1846.

One of the outstanding beliefs of the Seventh Day Adventists is their belief as to the Sonship of Christ. They also believe that they are the only people who have the right understanding of the prophecies, and they give their attention to the prophecies that the end of the world is to occur in this generation which began in 1844. They believe that the seventh day must be kept instead of Sunday. Sunday is the mark of the beast for the world. One of their other teachings is also, that hell and the wicked shall be destroyed completely. Again, they falsely claim that when Christ comes, 144,000 out of all the living on the earth will be saved; all the rest will of course be Seventh Day Adventists. Hence they have a monopoly with other Denominations. They base their hope of salvation on purity of life; temperance and law keeping.

As to their method, they urge every man, woman, boy and girl to study their literature. By doing this, the Adventists claim this is the only way of good works for salvation. Their literature is widely distributed over the world and they make tremendous outlays of money on this project, and rightly so, a great number of converts are made in this manner. Their false hope now extends to all parts of the world.

The work of the Adventists is established that when they appear, a new preaching point will be made, which will get the attention of the people by tricky sermon titles and subjects. Then gradually they introduce their false teachings and wild notions until the whole area is filled with them. They also find easy field in the untrained and uneducated Christians who fail to understand their own churches' truth. Hundreds of their men and women are trained to go out giving a sort of Bible teaching in which little Bible and Seventh-Day Adventism are mixed out. In foreign lands they make large missions and their work is progressive, due to the

beautiful buildings they build to house schools and hospitals. In this manner Seventh-Day Adventists have their greatest success in fields where they are the least known.

Regardless of the success of the Seventh-Day Adventists, we must recognize the fallacies of this cult. As the time that Miller has set for Christ's coming drew near, thousands of the Adventists not only left their work and their business but gave away their property so that when it was all over many were left penniless.

When The Roll Is Called Up Yonder, Will You Be There?

But the poverty of the soul that Adventism leaves is worse yet, "God is not the author of confusion" and the confusion that Adventism brings to a soul can only lead him away from God and into damnation.

As to their main teaching of "Sabbath Keeping," we see in Scripture where the Prophet Hosea declares that the Sabbath shall cease. (Hosea 2:11). Then again, the Adventists do not keep the Sabbath themselves. If so, why do they depart from their dwellings on that day? (Ex. 16:29). And if they are going to keep one Sabbath why not keep them all? (Lev. 25:1-22). If Christians are required to keep the Sabbath, how about those in cold climates? (Ex. 35:1-3). Yes, "desiring to be teachers of the law," they understand neither what they say, nor whereof they affirm." (I Tim. 1:7).



Excuses

(Continued from page 6)
cometh in the glory of his Father with the holy angels." — Mark 8:35, 38.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." — Rom. 8:18.

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." — Acts 14:22.

"And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." — Acts 5:40, 41.

"If we suffer we shall also reign with him: if we deny him he also will deny us." — II Tim. 2:12.

"Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds." — Heb. 12:2, 3.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but, if, when ye do well, and suffer for it, ye take it patiently this is acceptable with God. For even here-

Awful Coincidence

A Boston bookseller some years ago was endeavoring to procure from his New York agent two books: Dean Farrar's "Seekers After God," and Manning's "Confidence in God." After some delay he received the following wire from his agent:

"No Seekers After God in New York. Try Philadelphia. Manning's Confidence in God all gone." — Christian Victory.

unto were ye called: because Christ also suffered for us, leaving us an example that ye should follow in his steps." — I Pet. 2:20, 21.

"It will hurt my business"; or, "I will lose my position."

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" — Mark 8:36.

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

"There is too much to give up."

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" — Mark 8:36.

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." — Ps. 84:11.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" — Rom. 8:32.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." — I Jhn. 2:15-17.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." — Heb. 9:24-26.

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." — Phil. 3:7, 8.

"The ground of a certain rich man brought forth plentifully: And he thought within himself saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my

goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." — Luke 12:16-21.

"The Christian life is too hard." "My yoke is easy, and my burden is light." — Matt. 11:30.

"Her ways are ways of pleasantness, and all her paths are peace." — Prov. 3:17.

"Good understanding giveth favor: but the way of transgressors is hard." — Prov. 13:15.

"I am afraid of ridicule."

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." — Prov. 29:25.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." — Mark 8:38.

"I will lose my companions."

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." — Prov. 13:20.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." — Ps. 1:1, 2.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." — I Jno. 1:3.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." — Jas. 4:4.

"I have no feeling."

What feeling do you expect?

a. "The joy that Christians talk of."

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." — Gal. 5:22.

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." — Acts 5:32.

"Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." — I Pet. 1:8.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." — Matt. 10:32.

"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 the Holy Spirit of promise." — Eph. 1:13.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." — Rom. 10:10.

b. "Sorrow for sin."

It is not feeling sorry for sin, but turning away from sin and receiving Christ that God demands.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." — Isa. 55:7.

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

"Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." — Acts 16:31.

"I have been seeking Christ, but cannot find him."

"And ye shall seek me, and find me, when ye shall search for me with all your heart." — Jer. 29:13.

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me: for I have found my sheep which was lost. I say unto you, that likewise Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me: for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." — Luke (Continued on page 8, column 1)

Who Cares If Sinners Go To Hell?



Saved sinners ought to care if lost sinners go to Hell — we ought to keep their blood off of our hands by giving them the message of Salvation. How can we lull our souls into sleepy unconcern and watch men go to Hell without hearing the Gospel? We ought to obey the Spirit's prompting and give the message of mercy to others.

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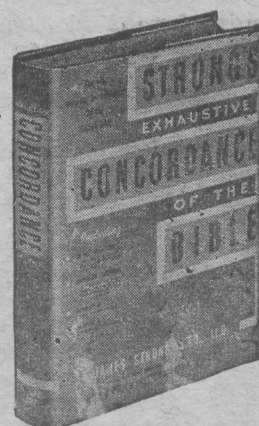
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"Excuses"

(Continued from page 7)

15:3-10.
"For the Son of man is come to seek and to save that which was lost." — Luke 19:10.

"It is too late."

"When thou art in tribulation, and all these things are come upon thee, *even in the latter days*, if thou turn to the Lord thy God, and shalt be obedient unto his voice: (for the Lord thy God is a merciful God:) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." — Deut. 4:30, 31.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." — Rev. 22:17.

The Right Start

(Continued from page one)

ner of some is, but all the more as ye see the day approaching." (Hebrews 10:25).

By doing so, you will grow in grace and in the knowledge of the truth. (2 Peter 3:18); you will receive strength for service (Ephesians 6:10); and you will cultivate Christian fellowship. Acts 2:42).

7. Tithe your income — that is, give one-tenth of your earnings to the Lord.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to contain it." (Malachi 3:8-10).

No greater promise is recorded in God's Word than the promise to those who tithe.

The tithe originated with Abraham (Genesis 14:10) five hundred years before the law was given; it was perpetuated by Jacob (Genesis 28:20-22) as an expression of gratitude to God! commanded by Malachi (Malachi 3:8-10) as a principle worthy of divine decree; commended by Jesus (Matthew 23:23); and should constitute the minimum of all Christian giving (Acts 4:32-37).

—B. H. Hillard

Modernism

(Continued from page one)

ant ministry (and some Baptists) are Communist sympathizers in large part. Bishop Oxnham was not "cleared" as some suppose. No one charged that he was a card carrying Communist. He was charged with aiding and helping along Communism and of being sympathetic with it. He was guilty of that, as his membership in numerous Communist front organizations plainly declared. Many other leading ministers are of the same stripe. HOW DID THEY GET THAT WAY? The answer is they first become Modernists. In their modernistic unbelief they have rejected the true gospel of individual regeneration, and have gone off after the so-called "Social Gospel." That Social Gospel is Socialistic, so when Communism — which is advanced Socialism — came along they were naturally sympathetic with it. The turning of churches off after social uplift enterprises and off after amusement and entertainment, is the direct product of Modernism. These are substitutes for what churches are commissioned to do. The Great Commission (Matt. 28:18-20) knows nothing of a social gospel or a

"social good time" scheme.

The Only Cure For Modernism In Our Institutions

How can schools — seminaries and colleges, go on with their Modernism and infidelity, when the great mass of church members are Bible believers? They can do it, because churches in blind denominational loyalty give their money "to the whole Program." Thus they help support institutions which are creating Modernists. THE CURE FOR THIS CONDITION IS DESIGNATION! Christians and churches should cut off the support of institutions that are teaching wrong things.

But, denominational leaders who are more concerned about their jobs than they are about Christ and His cause, frown on designations. Yes, and pastors are afraid they will get black-balled and labeled "disloyal," if they say anything, or if they designate — so in their cowardice they keep their mouths shut. Not only that, most of them will help criticize any man who is loyal enough to the Lord to protest against any wrong situation. But no matter what any denomination says, the right attitude is laid down in Acts 5:29.

What Is Chiefly Wrong With Modernism

1. It denies the very fundamentals of the Christian faith. Quotations could be multiplied from the writings of Modernists to prove this.
2. It has a wrong gospel. (See Gal. 1:7-9). The "social Gospel" is "another gospel."
3. Modernism takes people to Hell. (See John 8:24).

Groans of the Saved

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long to be delivered from it. It is not until the sunlight floods a room that the grime and dust are fully revealed. So, it is only as we really come into the presence of Him who is light, that we are made aware of the filth and wickedness which indwells us, and which defiles every part of our being. And such a discovery will make us cry "O wretched man that I am!"

"But," inquires some one, "Does not communion with Christ produce rejoicing rather than mourning?" We answer, that it produces both. It did with Paul. In v. 22 of our chapter he says, "I delight in the Law of God." Yet only two verses later he cries, "O wretched man that I am!" Nor does this passage stand alone. In 2 Cor. 6 the same apostle says, "As sorrowful, yet always rejoicing" (v. 10). Sorrowful because of his failures, because of his daily sins. Rejoicing because of the grace which still bore with him, and because of the blessed provision which God has made even for the sins of His saints. So again in Rom. 8: after declaring, "There is therefore now no condemnation to them which are in Christ Jesus" (v. 1); and after saying, "The Spirit Himself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ" (vv. 16, 17); the apostle adds, "But ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body" (v. 23). Sorrow and groaning, then, are not absent from the highest spirituality.

In these days of Laodicean complacency and pride, there is considerable talk and much boasting about communion with Christ, but how little manifestation of it do we behold! Where there is no sense of our utter unworthiness, where there is no mourning over the total depravity of our nature, where there is no sorrowing over our lack of conformity to Christ, where there is no groaning over being brought into captivity to sin; in short, where there is no crying, "O wretched man that I am", it is greatly to be feared that there is no fellowship with

Christ at all.

When Abraham walked with the Lord he exclaimed, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27).

When Job came face to face with God, he said, "Behold I am vile" (40:4), and again, "I abhor myself" (42:6).

When Isaiah entered the Divine presence he cried, "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5).

When Daniel had that wondrous vision of Christ (Dan. 10:5, 6) he declared, "There remained no strength in me; for my comeliness was turned in me into corruption" (v. 8).

And in one of the last epistles by the beloved apostle to the Gentiles, we read "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

These utterances proceed not from unregenerate men, but come from the lips of God's saints; nor were they the confessions of backslidden believers; rather were they voiced by the most eminent of the Lord's people. Where, today, shall we find any fit to be placed along side of Abraham, Job, Isaiah, Daniel and Paul? Where indeed! And yet these were the men who, as believers, were so conscious of their vileness and unworthiness.

May God in His mercy so deliver us from the spirit of pride which now defiles the air of modern Christendom, and grant us such a humbling view of our own uncleanness that we shall join the apostle in crying, with ever deepening fervor, "O wretched man that I am!"

Bronson

(Continued from page one)
tried to minimize everything and take as little as possible; however, we still had almost 1500 pounds. We didn't take a refrigerator, as we are hoping to get one later. I got the best possible rates I could on shipping these things and did all of the crating myself. This was a tremendous undertaking, but we finally accomplished it.

We also received our plane tickets yesterday and have already paid for them. We have reservations for the 25th of Oc-

tober and will, the Lord willing, leave the states on that date. The Lord has blessed abundantly all of this and we have leaned heavily on the Everlasting Arms.

We are taking care of "loose ends" we have remaining. We will have our last service the church tonight as this is regular time for the Lord's Supper. Our hearts ache at parting but I have finished the work the Lord gave me to do. I surely love our dear brethren here and it grieves us to part, but we will be leaving, as we planned on the third of October. By the time you get this, we will be on our way.

We will be at Olympia, Washington for the next two or three weeks. Also, we will visit with Bro. Tweet and his church in Seattle and any other churches who might wish to have us.

We already have an address in Korea and have paid a partial deposit on it. It will cost a total of about \$250.00 for a deposit as this is customary in Korea. This house is partially modern, I might say, but will not compare to homes back here in all probability. Rent will be \$40.00 a month. Our address will be:

C. W. Bronson
c/o Han Tae Hi
No. 70-1 Ho Donamdong
Sung Buk Ku
Seoul, Korea

One BIG problem we will have is tuition for Chuckie. This year is at least \$350.00 per year or could cost as much as \$500.00 per year. We have already taken him out of school here and it will be sometime before we can get him back in. But I am sure the Lord will somehow provide for all of our needs.

We will let you know from time to time what is taking place and will write you from Washington when we get there. Our temporary address there will be:

C. W. Bronson
c/o C. L. Trudell
4550 Stewart Street
Olympia, Washington

Continue to remember us in prayer and also the church where we must leave them without an "undershepherd."

Yours sincerely,
C. W. Bronson.

"Reach The Preachers"

Will You Help Us In A Special Crusade In 1964 To Reach Preachers With The Truth?

We believe the key to propagating the truth is the pulpit. If preachers will preach the truth, people will hear it so as to be able to believe it. The trouble today is too many preachers are not preaching the truth and the people do not know the truth to believe it.

We have the names and addresses of preachers in the following Baptist groups: American Baptist Association, North American Baptist Association, General Association of Regular Baptists, Conservative Baptists, and the Baptist Bible Fellowship.

We are mailing a copy of our special issue on God's Sovereignty to the preachers in these groups. But during 1964, we would like very much to be able to send TBE to these preachers EVERY WEEK. This can be done with YOUR FINANCIAL SUPPORT. If our readers will join in with us and make this a CRUSADE to reach preachers we believe great things can be

accomplished for the cause of truth.

It will take several thousand dollars to send forth TBE to these preachers each week. In fact, it will take about \$7,500. Actually, this could be supplied very easily by even a limited number of our readers, if they could just catch the vision of this endeavor. We hope each of you reading this article will pray about this matter and ask the Lord just how much He would have you to contribute.

We believe 1964 will be a great year for TBE. During that time the second volume of Spurgeon's *Sermons on Sovereignty* will be appearing in TBE, along with a great deal of other outstanding material from men of God, some living and some dead.

Now is the time for those who know the truth to do something about it. And we believe one of the best ways to help spread the truth is to get it to the preachers who have not heard it. Will you help us? May God grant that you will.

"Reach The Preachers" Crusade

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