

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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A STATEMENT OF FAITH

By JAMES CRACE
Piketon, Ohio

plain that God has predestinated everything that comes to pass. It is also evident that all events are



James F. Crace

merely manifestations of His eternal decrees. It is also plain that there is never anything nor anyone that fails to do His secret will, though many times we all go contrary to the things written in God's Word.

God is a trinity. There is God the Father; God the Son, Jesus Christ, and God the Holy Spirit. These three are all eternal and are in complete oneness so far as will, purpose, and agreement are concerned. God did create all things that exist. He created all things according to His own will and purpose.

2. The Bible

The Bible is the Word of God. In the original there is no error. All the Bible is the verbally inspired Word of God. It is final and binding on all men. It is God's Word to man and it sets man's responsibility. A command in the Bible is altogether as if God Himself were standing in (Continued on page 4, column 3)

Meditations on Psalm 23 -- "The Shepherd Psalm"

By FRANK B. BECK
62 Boylston Street,
Jamaica Plain, Mass.



Frank B. Beck

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou perpestest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."—Psalm 23.

There is a relationship between (Continued on page 3, column 3)

Divine Chastisement

By ARTHUR W. PINK

Heb. 12:5

able" (2 Tim. 3:16). The Old Testament equally as much as the New Testament was written for (Continued on page 5, column 3)



ARTHUR W. PINK

By BOB L. ROSS
"APOLOGY"—The old writers used to preface their writings with what they called an "apology," which was a polite way of telling the readers why the book was written. I suppose I ought to make an "apology" of a sort in regard to this and other articles which, Lord willing, will follow in TBE. I plan to write several short articles based upon sermon notes I have used in preaching; I don't know exactly how these abridged sermons will turn out, but they perhaps will appear to some as being incomplete, scrambled and abruptly divided. However, I hope they will be beneficial and of practical help to preachers, teachers and other Christians.

Ephesians 2:8, 9—"For by grace are ye saved through faith."

This text has been referred to by a Campbellite as "the Baptist sugar-stick." I for one like to think of it the same way; it is full of sweet doctrine to the sinner who has been saved by

grace. Of course, if you are trying to be saved by works, it is not so sweet.

Everybody—religiously speaking—says he believes in salvation by grace. No one denies that doctrine in point-blank fashion. But when they come around to defining themselves, we find something else. It's like hamburgers: they contain no ham. You've heard of "chicken dinner" candy bars—no chicken, no dinner. So it is with salvation by grace as professed by many religionists.

How Grace Does Not Save

We might be able to better see the truth of grace if we pointed out a few notions about grace which are wrong.

1. Grace does not save by enabling sinners to keep the com-



Bob L. Ross

mandments.

This is the age-old heresy known in theology as "Pelagianism," so-called from one of its foremost advocates of the fifth century, Pelagius. It is also called Galatianism, after the heretical teachers of Galatia in Paul's time. It is also known as Pharisaism, since the Pharisees of Christ's time taught essentially the same notion. In our day, it reveals itself in Adventism, Herbert W. Armstrongism, Methodism, and in all other groups where commandment-keeping is said to be a condition of salvation.

Such a notion is wrong for numerous Bible reasons: First, commandment-keeping will not pay for past sins; neither will it pay for present sins nor future sins. Sins have to have an atoning sacrifice. If you break a commandment, you can't make up for that sin by keeping another one. The truth is, Christ paid for the believer's sins and commandment-keeping comes into the picture as a matter of love, not as a condition of salvation (John 14:21; Gal. 5:6; I John 4:19).

Second, this notion must deny depravity. Can a totally depraved sinner, even after the new birth, keep the holy Law of God? Paul didn't think so (Rom. 7:12-25). John indicated that we don't keep the Law (I John 1:8-10). (Continued on page 2, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"ENDURING"

"And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended."—Mark 4:17.

This message really grows out of our Sunday School lesson of a few weeks ago when I talked to you on the subject of "The Parable of the Sower." You doubtless recall that I said there were four types of sowers. Some of the seed fell by the wayside and the fowls of the air carried it away. Some fell among stony ground and it looked like it might grow; at least, immediately, it sprang up, but it died just as quickly as it sprouted. Then there was the third sowing; it grew, but the thorns grew a little faster and choked it. The fourth sowing was that which fell on good ground and brought forth some thirty, some sixty, and some a hundredfold. As I pointed out in our study, there were four sowings and only one reaping.

Also I showed you what each of those sowings represented, and after I had discussed with you this lesson, I kept thinking about the second sowing where the



John R. Gilpin

grain feel on stony ground—where it sprang up immediately, but because of the lack of earth, it died, just about as soon as it sprang up. As my text says, "And have no root in themselves, and so endure but for a time."

This would indicate that there are certain individuals who are motivated by the flesh. It looks as if there might be some life there, but they don't endure. They endure only for a time. When we studied this a few weeks ago, I made mention of the fact, that there are individuals who hear a message, and who jump up and down and swear that that is the truth, and accept it right now. They never give it any thought or concern. It just tickles their fancy. It is just what appeals to their emotions. The result is that when their emotions die out, everything is all dead.

I assume there isn't a person here, but that sometime in life has seen someone, perhaps during a revival meeting, who made a tre- (Continued on page 6, column 3)

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BOB L. ROSS
JOHN R. GILPIN

Editors

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Examiner Editorials

MEETING IN BENTON, ARK.

It was my privilege to be with the East Side Baptist Church of Benton, Arkansas, for a week's meeting October 7-12. I enjoyed being with this church and its pastor, Brother Joe Shelnett. The church sponsors a daily radio program at 12:15 over a local station and I preached daily on the broadcast.

The church at Benton is composed of some wonderful Christian people and is making fine progress in spiritual growth and evangelistic, missionary outreach.

They order and distribute the SALVATION paper and also send in many subscriptions to TBE. We are glad to have their fellowship in the Lord and their support in our work here. We would advise any of our readers in or near Benton to pay this pastor and the church a visit at your earliest opportunity. If you love grace and the great doctrines of the faith, you will enjoy the atmosphere. (BLR).

CHRISTIAN'S HISTORY OF BAPTISTS IN PRINT. In our judgment, the greatest history of Baptists is the work by the late John T. Christian, noted Baptist scholar. Recently, the first volume

of Christian's work has been republished and we plan to carry the book in our book shop. The price of the book is \$3.25, plus 20c to cover our postage and packaging costs.

"AFFILIATION-CONSCIOUSNESS"

A CURSE TO FELLOWSHIP

One of the questions often asked of us, both by mail and in personal contact with people, is, "What kind of Baptists are you? What group do you affiliate with?"

Of course, with so many different missionary organizations and conventions of Baptists in existence today, it is understandable that this question should be asked. However, we do not cease to be amazed at the typical reaction of people when we tell them that we are simply an independent Baptist church, seeking to do whatever the Lord sets before us to do. Folk usually think this is a rather strange church. They leave the impression with you that they look upon you as being somewhat queer. It is such an oddity that most people really can't conceive of the simplicity of the matter. An independent church? An unaffiliated church? A church that is not related to some movement? How can these things be?

I suppose that to some people, we are a rather complicated church and we advocate some confusing principles. However, we believe our faith and practice is rather simple. We simply endeavor to take the Bible for a guide and limit ourselves to its revelation. This eliminates organizational machinery and the like. This also tends to put emphasis upon Scriptural affairs rather than organizational affairs. This approach likewise places a wall around the local church and we do not need outside interference nor do we even think about asking for it. We have observed that many affiliated churches are seemingly lost without some kind of overseeing from without. The associational missionary, the state secretary, the associational moderator or some similar person or group is necessary for these churches to lean upon in times of need and difficulty. A church without such affiliation learns to exercise itself in important decisions and does not fear to face them. It comes to think of no higher governmental or advisory body than itself.

This type of church also has a liberty and a spirit of self-determination which is generally foreign to affiliated churches. There are many churches that are so permeated by affiliation-consciousness that they cannot enjoy the fellowship and rejoice in the work of a preacher or church not affiliated with their own group. It

is sad, but a definite fact, Baptists of our day have made affiliation a major test of fellowship. If you are affiliated with a certain group, then you generally stand in good graces with the churches and preachers of that group; if not affiliated, there is an eye of suspicion cast upon you.

I recall, for instance, preaching once in a church which was affiliated with a certain Baptist group. Actually, I was only there because some readers of our paper had been influential in getting the church's permission for me to preach. I could detect an uneasiness in the pastor; also, an associational missionary was on hand — I suppose to make sure everything was kept in order. I could also detect a "hands off" spirit on the part of most of the people. There was simply a spirit of suspicion and unacceptance that seemed to fill the air.

Now an independent church does not owe allegiance to any outside body and does not feel this kind of pressure. It has such a liberty that it is without such fears and suspicions. It is self-governing and self-determining and is strong enough to take care of itself, under the leadership of the Spirit. It needs no affiliation watch-dog around; it would resent the very idea of needing such an individual around.

It is a pity and shame that Baptists are so affiliation-conscious today. This cuts off many brethren in Christ from a closer fellowship with one another and it tends to divide churches from each other. Such ought not to be.

Salvation by Grace

(Continued from page one)

James didn't think so (James 3:2). It doesn't matter how many holy rollers and the like talk about their sinlessness — just as Paul said of some, "they added nothing to me" (Gal. 2:6)—we are all still bearing around the "old man," the old flesh. There is a war going on in us between the flesh and the spirit (Gal. 5:17). Those who don't realize this are blind (Isa. 42:19).

Third, salvation by commandment-keeping robs Christ of the glory. It robs the glory from the cross (Gal. 6:14). It gives grounds for boasting and God said in Eph. 2:19 that salvation was by grace "lest any man should boast." In other words, He does not leave even a basis for boasting. Even if a man wanted or did not want to boast, it doesn't matter: he COULDN'T boast because God has left no grounds for it. Christ will not share the glory for saving sinners with anyone or anything.

Fourth, this would make salvation partly by works. This contradicts Romans 11:5,6, Galatians 3:13 and other great verses. It frustrates the grace of God (Gal. 2:21). It makes Christ of no effect (Gal. 5:4) without the works of man.

2. Grace does not save by

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Calvary Baptist Church
Ashland, Kentucky

"I Should Like to Know"

The questions and answers now appearing in this column are being compiled for publication in book form. We are now accepting advance orders for the book. Invoices will be sent to purchasers when the book is printed and its price determined.

Will you please give me Scripture and reasons for voting on one to come into the church?

Voting is simply an expression of the will of the individual or group. In every decision that is made, someone votes or expresses his will, regarding a particular matter. Since we believe that the Bible teaches that the church is a democratic body, each member being equal with the other, and the one body is led by the Spirit as a body (Eph. 2:22), we believe it is right for each member of the body to express his will regarding every matter. If only one or two did this, then others would not be functioning along with these members of the body. Also, this one (or two) would be doing things that have not the consent of the whole body. The church is to function as one body, as the Spirit leads (1 Cor. 12).

For Scripture, the whole book of Acts well illustrates this truth. See the election of Matthias (Acts 1:15-26); the sending forth of Paul and Barnabas (13:1-4); the council at Jerusalem (15).

Someone always expresses his will on the matter of receiving another into the church. Some who reject Baptist policy says that no vote is to be taken, but if the person coming gives a sound profession, he is added to the church by the Lord. But who is to judge whether or not the person is sound? Is it the preacher? Are the deacons to judge? Some one must judge. No so-called church will receive just any one who comes to present himself for membership. He must be in harmony with the doctrine taught by that church. And someone must decide whether or not he is sound. Who shall do it?

We believe that the church, as one body under Christ, indwelt by the Spirit, is to judge in such matters. (1 Cor. 5:1-5). No preacher or clique within the church has this power, but the authority is in the church, over which Christ is the sovereign Head (Matt. 18:15-18; 16:18, 19).

merely overlooking sin.

To overlook or by-pass sin is contrary to divine justice (Nahum 1:3). If God could do this, Christ would not have had to die (1 Cor. 15:33; 1 Peter 3:18). But we are told that sin must be dealt with (Hebrews 2:2).

3. Grace does not save by giving ordinances to be obeyed.

Campbellite, Roman Catholic, and most Protestant doctrine falls into the category of "ordinance salvation." Be baptized and wash away your sins; take the Lord's Supper and receive grace; join the church; do something in obedience to God and this will save or help save you. These ideas are continually set forth today. These ordinances are sometimes referred to as the "means of grace," also the "sacraments."

The truth is, ordinances are for the purpose of DECLARING, not procuring. The man Christ healed of leprosy (Luke 5:12-14) did not PROCURE it by the ordinance commanded by Moses, but rather, this was FOR A TESTIMONY, declaring his healing. So it is with baptism and the Lord's Supper. In baptism, we declare our remission of sins through Christ's death (Acts 2:38). In the Lord's Supper, we declare that our sins are paid for by the death of Christ.

How Grace Saves

Turning to the positive side of our subject, consider these Bible truths:

1. Grace saves Lawfully.

By this we mean that the Law of God is not set aside, but fulfilled. Christ fulfilled the Law in His life and in His death. In life, He kept every single commandment in a body of flesh; in His death, He suffered every stripe of divine wrath against the sins of His people. He is thus "the end of the Law for righteousness to every one that 'believeth'" (Rom. 10:4). We are "made the righteousness of God in Him" (2 Cor. 5:21). Believers are "found in Him," clothed in His righteousness (Phil. 3:9).

Grace honors justice. God is both just and the justifier through the substitutionary work of Christ (Rom. 3:24-26). He is just in that He has punished our sins; He is the justifier in that

He furnished us with His Son as our justification.

2. Grace Saves Gloriously.

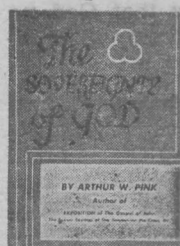
You often hear the remark, "I was gloriously saved." The fact is, every time grace saves, the sinner is gloriously saved (2 Thess. 2:14). God is glorified, Christ is glorified, the sinner is glorified (another 2:14). The Law is glorified (yet shall be), the Law is glorified, the Gospel is glorified—everything related to salvation is glorified. When we think about the eternal purpose of God, the work of Christ, the work of the Spirit and the conversion of the sinner, we see glory in the salvation of each and every one God saves.

3. Grace saves in every facet of salvation.

In the decree of election, of grace, not of works (Rom. 11:5). In the call to Christ, which we partake of the life of Christ, it is of grace (2 Tim. 1:9). In justification, by which we are made to stand acceptable before God, it is "freely by His grace" (Rom. 3:24). In sanctification, grace is what moves us to consecration and good works (Phil. 2:13). Finally, in the glorification of the body, grace is manifest (Rom. 8:30).

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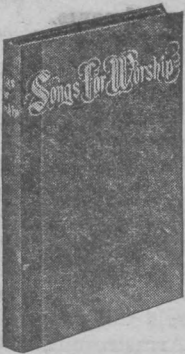
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BLIND GIRL DISTRIBUTES "SALVATION"

A few days ago, we received a letter from a young blind girl in Ashland. She wanted the papers to distribute. Instead of mailing them, we went to see the young girl and took the papers with us. Wednesday night we went to church service with her. On the way, she said, "Brother, since you brought the papers today evening, I have passed fifteen copies to people who they would read them." We asked her where and how that a blind girl, could pass out the papers. She said she walked the streets familiar to her and passed them out to people who came to her house. She told us one man who said, "I have never read the Bible or any Christian literature; but since you brought a blind girl and have asked me to do so, I'll take your literature and read it."

This little girl told about her experiences in passing out this literature, I just thought of how she puts us all to shame. Her mother has to read the Bible to her, yet she knows the Scripture and can quote it better than most Christians. She is blind and can't see where she is going nor to whom she is speaking yet she is doing more in a PERSONAL way to witness for

Christ than most Christians. We need more people to help in distributing SALVATION. There are lots of Christians and pastors and churches that know about the paper and could put it to work in church services, Sunday School, and is spreading the Gospel to the lost. Perhaps many of you reading this article have intended to order the paper but have neglected doing so. We urge you to put it off no longer. Write us today and have us put you on the mailing list to receive a bundle each month. A bundle of 100 copies is only \$2.00. We prefer to have orders for 12 months in advance; but we can put you on the mailing list and send an invoice each month, if you can't pay 12 months in advance.

Perhaps there are some of you who have been careless, cold, indifferent, and unconcerned. There is no better time than now to change that. Furthermore, distributing SALVATION will prove to be a good way to open up many opportunities for you to tell others about the Gospel. May God arouse the indifferent and unconcerned!

We need you as a fellow-helper in spreading the Gospel. Will you help us?

—Bob L. Ross

Grace Produces Affection in Its Recipients

I would be ashamed to have a religion that said, "We will be saved by works, or we won't work at all." Yet this, in effect, is what merit-mongers are saying when they say, "If saved by grace alone, then what is the use of good works?" Some have even said, "If I believed as you, I would take my fill of sin." Well, they had just as well do so, for they are not saved if they do not love God and hate sin to the extent that they would serve Him, regardless of whether or not their service had anything to do with salvation. The true Christian loves God and wants to serve Him because of whom He is. If God damned the saint, the saint would still say, "Unto him be glory." The saint is not serving to be saved or stay saved, but because he feels in his soul that God DESERVES his service and praise.

The saved person is constrained by the love of Christ to serve Christ (2 Cor. 5:17). He loves Him because He first loved us (1 John 4:19). Faith works by love (Gal. 5:6). Any works that do not have love and faith as the moving causes are dead works.

In what are you trusting, dear reader? Works or the Lord Jesus Christ, Who is the embodiment

of God's saving grace? May God grant that every reader of this message will have one hope alone for eternal salvation—"Christ in you, the hope of glory" (Col. 1:27).

Psalm 23

(Continued from page one)
Psalm 23 and Psalms 22 and 24. Psalm 22 is the Psalm of the Cross. The opening cry of Psalm 22 was uttered by Christ on the cross (Matt. 27:46), and there are scholars who think that Christ quoted the entire Psalm. In this Psalm are the graphic descriptions of crucifixion. It is, therefore, the Psalm of the Cross.
Psalm 24 is the Psalm of the Crown. In it, the Lord God is the Owner, and the founder of the earth and its fulness, the world, and they that dwell therein. He is King of Glory. The Psalm especially expresses the glory and the power of Christ's ascension, or His return from Heaven at His second advent, or both. It is the Psalm of the Crown.

Psalm 23 is the Psalm of the Crook, the Shepherd's crook. Therefore, Psalm 22 is the Psalm of the Cross; Psalm 23, the Psalm of the Crook; Psalm 24, the Psalm of the Crown.

Jesus Christ our Lord is the Shepherd of the Psalms. In Psalm 22 He is the good Shepherd who giveth His life for the sheep (John 10:11). In Psalm 23 He is the great Shepherd brought again from the dead (Heb. 13:20). In Psalm 24 He is the glorified Shepherd who shall appear in Glory (1 Peter 5:4).

Hence, in Psalm 22 we perceive the grace of God, in Psalm 23, His guidance, and in Psalm 24, His glory.

To this apply Hebrews 13:8: "Jesus Christ the same yesterday [Psalm 22, Christ our suffering Saviour], and today [Psalm 23, Christ our risen Redeemer], and forever [Psalm 24, Christ our conquering King]."

I

There is a likeness between Psalm 23 and the Lord's Prayer in the Sermon on the Mount (Matt. 6:9-13). Compare the two.

1. "The Lord is my Shepherd," "Our Father."
2. "Hallowed be thy name," "He leadeth me in the paths of righteousness for His name's sake."
3. "Give us this day our daily bread," "Surely goodness and mercy shall follow me all the days of my life."
4. "Give us this day our daily bread," "Thou preparest a table before me . . . my cup runneth over."
5. "And forgive us our debts," "He restoreth my soul."
6. "And lead us not into temptation," "He leadeth me in the paths of righteousness."
7. "But deliver us from evil," "I will fear no evil."
8. "For thine is the kingdom, and the power, and the glory forever," "And I will dwell in the house of the Lord for ever."

There is a similarity between Psalm 23 and the parable of the lost sheep and the lost son, in Luke 15. Both the sheep and the son appear in Psalm 23. The Psalm opens with the sheep in the field with the Shepherd, but closes with the son seated at the table in the house with the Host.

Representative persons appear in Psalm 23. Surely you appear in one or more of them. Here is: The Shepherd to be obeyed (v. 1), the traveler to be rested (v. 2), the wanderer to be restored (v. 3), the timid to be comforted (v. 4), the warrior to be feasted (v. 5), the priest to be anointed (v. 5), and the pilgrim to be housed (v. 6) (Ingles).

The revelation of God is discovered in His names. When God would reveal His glory in nature, He spread the sky out like a canvas, painted it with darkness, spattered it with stars like diamonds, and, with one last stroke, cleaned His brush across the masterpiece and left us the Milky Way.

But when He would reveal

Snake-Handling, "Healing"-Disgraces to Christ's Name

By ROY MASON



The Cause of Christ is not forwarded by the useless risk of life, or by a disgusting and repellent fondling of snakes. To the contrary, people are disgusted and are caused to back off from religion. The general public looks on and says, "These people are crazy, fanatical nuts!"

We once published a tract against the vagaries of the holiness movement. A holiness preacher came to see us about it, and challenged us to a public debate. He wanted to take the position that Mark 16:18 is God's order for this age. He wanted to affirm and seek to prove publicly that real Christians can handle snakes and drink poison without

hurt or harm. Our reply was this: "Certainly we will debate you on this question, but it is only fair to you to tell you how we will proceed. We will bring a bottle of strychnine to the platform and challenge you to drink it down. If it doesn't harm you, it will be evident that you are right, and we will concede that you win. If, however, you fall to the floor and expire, it will be evident that you have lost the debate."

That was like casting a bucket of cold water on the holiness brother. He cooled down immediately, and said that after all he didn't think that we had better have the debate. It was evident that what he held to in theory, he was not willing to put to the test in fact.

All faith exhibitions, engaged in just to show what WE can do, are not in accord with the example of Jesus. He had the power to perform miracles, but He would not perform a miracle to merely show off, or to please the devil. A lot of the so-called faith healers of today are exhibitionists. They get notoriety out of it. They make their names known, and incidentally they line their pockets with some much coveted cash. We think of one prominent healer who had an article in his magazine on, "I Touch Neither the Gold Nor the Glory." That same issue of the magazine had six different pictures of him, and it is known that he rakes in thousands of dollars.

Himself in grace He told us His name. He is **Jehovah-Jireh** (Gen. 22:14), which means "The Lord will provide." Because of this, "I shall not want" (Psalm 23:1). He is **Jehovah-shalom** (Judges 6:24), which means "The Lord sends peace." So "He maketh me to lie down . . . [and] leadeth me beside the still waters" (Psalm 23:2). He is **Jehovah-rapha** (Exod. 15:26) which is translated, "I am the Lord that healeth thee." So "He restoreth my soul" (Psalm 23:3). He is **Jehovah-tsidkenu** (Jer. 23:6) which is translated, "The Lord our righteousness." So "He leadeth me in the paths of righteousness" (Psalm 23:3). He is **Jehovah-shammah** (Ezek. 48:35) which is translated, "The Lord is there." Hence we can say, "Thou art with me" (Psalm 23:4). He is **Jehovah-nisi** (Exod. 17:15) which means "The Lord is my banner." So He exhibits His tender love before all of my enemies with table spread and anointed head (Psalm 23:5). (Suggested by George Williams.)

II

How positive, and how personal is David's declaration in verse one, "The Lord is my Shepherd." This being true, "I shall not want." The Hebrew is emphatic, "I want nothing" (Fausset). There is no want to them who fear the Lord and who seek the Lord (Psalm 34:9-10). How can I want when I have all this: with me—the Lord; beneath me—green pastures; beside me—still waters; before me—a table; after me—goodness and mercy; beyond me—the house of the Lord (Moody Monthly).

I shall not want PEACE, for He maketh me to lie down in green pastures (or, pastures of tender grass—Heb.); He leadeth me beside the still waters (or,

waters of quietness—Heb.). Christ calls, "Come unto me . . . and I will give you rest" (Matt. 11:28-30). Christ is our peace (Eph. 2:14). He gives us His peace (John 14:27). He made peace by the blood of His cross (Col. 1:20), and being justified by faith, we have peace with God through Christ (Rom. 5:1). Peace now, and at death we enter into peace (Isa. 57:12); the end of the perfect man is peace (Psalm 37:37). Meanwhile now and always, let us "rest in the Lord" (Psalm 37:7).

I shall not want PARDON, since "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake" (v. 3). This includes conversion, the Duoay Version reads, "He hath converted my soul." Has this happened to you? Is the statement of 1 Peter 2:25 true of you? "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." This includes concern. "He leadeth me in the paths of righteousness." Pardon and purity are always together. And the cause of all this is "for His name's sake." Therefore, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

III

I shall not want PROTECTION. "Yea, though I walk through the valley . . ." Is that all death is to the Christian—a walk through the valley? And it is a walk through! Death is a tunnel, not a terminal. Death is an entrance, not an end. Death is "to be absent from the body, and to be present with the Lord" (2 Cor. 5:8). What if it be the valley of shadows, the shadow of death? "Where a shadow falls there must be sunlight above to cast it" (A. Mac-

(Continued on page 4, column 2)

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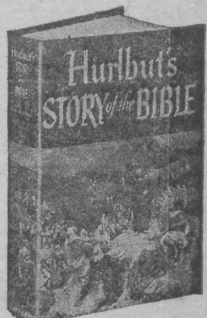
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Outline Study Of Calvinism

By ERNEST PURDUE
Kingsford, Michigan

The system of truth known as Calvinism, nicknamed after the French theologian and reformer, John Calvin (1509-64), is taught in the Holy Bible, in at least the following Scripture references:

If arranged in this order, the first letter of these doctrines, will spell a beautiful flower—TULIP.

- T—otal depravity.
- U—nconditional election.
- L—imited atonement.
- I—rresistible Grace.
- P—erseverance of the saints.

Total Depravity

John 5:40 — "And ye will not come to me, that ye might have life."

- Matthew 23:37.
- Romans 9:32.
- Proverbs 1:24.
- Acts 13:46.

Unconditional Election

2 Timothy 1:9—"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

- Ephesians 1:3-7.
- 1 Peter 1:1-2.
- Romans 11:5-6.
- John 15:16.
- 1 John 4:19.
- Hosea 12:9.
- 2 Thessalonians 2:13-14.
- Acts 13:48.
- John 10:16.
- Exodus 33:19.
- Romans 9:23-24.
- Romans 11:28-29.
- Romans 8:28-39.

Limited Atonement

Mark 10:45—"For even the Son of man came not to be ministered unto, but to minister, and to give his life a RANSOM FOR MANY."

- Romans 9:6-26.
- Romans 11:5-6.
- Ephesians 1:4-7.
- Revelation 17:8-14.
- John 6:37-44.
- John 10:11.

Irresistible Grace

John 6:37—"ALL that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out."

John 6:44—"No man can come to me, except the Father which hath sent me DRAW him: and I will raise him up at the last day."

- John 17.
- 1 Thessalonians 2:12-13.
- Romans 8:28-30.

Preservation and Perseverance of the Saints

2 Cor. 1:21-22. V. 22—"Who hath also SEALED us, and given the earnest of the Spirit in our hearts."

- John 5:24.
- John 3:16.
- John 10:28-29.
- Ecclesiastes 3:14.
- 1 Corinthians 3:15.
- 2 Timothy 1:12.
- John 6:37.
- Psalm 37:23-24.
- Psalm 89:19, 27-34.

- Romans 4:5.
- Ephesians 4:30.
- 1 Corinthians 3:15.

Christ did not die for ALL men without exception, only the elect of God ever become willing to respond to "whosoever will."

Compare John 6:37 and John 6:44 with Rev. 22:17. The call goes out to all; and everyone that heeds, and trusts Christ's Blood for eternal salvation may know God has elected and predestinated him before the world began. God DRAWS the elect to Christ.

Twofold Nature of Believers

The believer has a new nature, he is born from above—redeemed. This new nature is placed alongside the old nature.

The old nature—which we were born with—is not eradicated, as taught by some Arminians, but is with us until we die; it is not capable of anything but sin. 1 John 1:8—"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

The new nature God gives the believer never consents in any way to sin. 1 John 3:9—"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

Christ fulfilled the law; thus the believer is not under the law but is free and saved by grace. Romans 10:4—"For Christ is the end of the law for righteousness to everyone that believeth."

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Romans 4:7-8.

Psalm 23

(Continued from page 3)

Laren). It can't be too dark, for we will be able to say, "Thou art with me," and He is the "Sun of righteousness" (Mal. 4:2). That will be a good time to quote Psalm 27:1. With His rod He protects us from the hosts of hell, and with His staff He supports us.

But there is a note of uncertainty here! "Yea, though I walk through the valley . . ." It may be that I shall not trod through its dreary depths. Enoch and Elijah escaped it (Heb. 11:5; 2 Kings 2). Christian hear the good news! "We shall not all sleep" (1 Cor. 15:51, 52). Christ may come at any moment, but if we are alive, then we shall be caught up alive to meet Him in the air (1 Thess. 4:13-18). Hallelujah!

I shall not want PROVISION. "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over" (v. 5). The Lord has given the church a table where we eat the bread and drink the cup in the presence of our enemies (1 Cor. 11:26). He anoints our heads with oil. As prophets (1 Kings 19:16), priests (Lev. 8:12), and kings (1 Sam. 16:13) were anointed, so we are anointed prophets to confess Christ (Acts 1:8), priests to com-

mune with Christ (1 Peter 2:5), and kings to conquer with Christ (Rev. 1:6, 5:10).

"My cup runneth over." "Whatever blessing is in our cup it is sure to run over. With Him the calf is always the fatted calf, the robe is always the best robe (Luke 1), the joy is unspeakable (1 Peter 1:8), the peace He gives passeth understanding (Phil. 4:7), and the grace He gives is upon grace (John 1:16)"—(Russell Taylor Smith).

I shall not want PARADISE. "Surely goodness and mercy shall follow me all the days of my life," and then what? "And I will dwell in the house of the Lord for ever" (v. 6). "Surely!" You have the surely of Psalm 23:6, only because of the surely of Isaiah 53:4, "Surely he hath borne our griefs, and carried our sorrows."

"Goodness and mercy shall follow me"—the goodness of God that leadeth to repentance (Rom. 2:4); the goodness of God imputed to us, laid to our account, as in 2 Corinthians 5:21, our justification, the goodness of God imparted to us, as in 1 Thessalonians 5:23, our sanctification; the goodness of God imported to us from above, as in John 1:12, 13, our regeneration.

Mercy follows me — of which God is the Father (2 Cor. 1:3), by which God saves our souls (Titus 3:5, which is "rich" (Eph. 2:4), and "abundant" (1 Peter 1:3).

Oh, have you ever cried to the Lord Christ, "God be merciful to me a sinner" (Luke 18)? Believe that He has heard you, and that "His mercy endureth forever" (Psalm 136).

IV

The day when sudden accident comes, the day when you lose everything, the day when death droops its black wings around your home, the day you lie on your back, the day when you know you are slipping out, beloved child of God, goodness and mercy shall follow you ALL the days of your life—every day.

Home! At Home with God! Back with our loved ones—father, mother, our children. No tears, no hunger, no wars! Up on the hills of Heaven you will find Psalm 23 written all over again. Study, I beseech you, Psalm 23 and Revelation 7:14-17. "And I shall dwell in the house of the Lord for ever!"

You cannot say, "The Lord is my shepherd," if you cannot say, "The Lord is my Savior." There is no door into Psalm 23 except through the sacrificial death of Jesus Christ in Psalm 22. May God cause you to come by Jesus' blood.

"This Psalm has flown like a bird up and down the earth singing the sweetest song ever heard. It has charmed more griefs to rest than all the philosophy of the world. It will go on singing to your children, and to my children, and to their children, till the end of time. And when its work is done, it will fly back to the bosom of God, fold its wings, and sing on forever in the happy chorus of those it helped to bring there" (Beecher, as quoted in H. H. Halley's Bible Handbook, page 231).

Note: Bro. Beck has recently been seriously ill. We urge our readers to write him a note of appreciation and cheer in his hour of affliction.

A Statement of Faith

(Continued from page one)

the midst of us and commanding us to do these things that are written in the Bible. God's Word is the only rule of faith and practice which has been given to the race of men as concerns religious matters. It is not for us to decide what parts of the Bible we will or will not obey. It is for us to read and study the Bible that we might know and do what it says.

Sin is the transgression of those commands and precepts written in God's Word. To disregard or overstep the things recorded in the Bible is to sin against God. We are commanded to study the Bible that we might not sin against God. The Bible is a spirit-

Jesus The Preacher

When we examine the Lord Jesus as a preacher, we find some very good points that preachers today would do well to imitate.

Jesus was not a "show-boat." He did not come to town, hanging big banners across main streets, exalting Himself as a "fire-ball" evangelist. Neither did He tack titles or degrees to His name, as if to recommend Himself in this manner. When He preached, He didn't pull a lot of pulpit stunts and tricks to attract attention and gain fame. He didn't jump over seats, stand on the pulpit, or throw objects.

Jesus was not a compromiser. He didn't have Dr. Fuzzy Thoughts on his crusade committee. He didn't cater to the "ministerial assassination." He didn't seek invitations to speak to the Hoot Owls Club. He didn't hold any press conferences. He didn't invite the mayor to sit on His platform. In a word, Jesus didn't see any need for "influence" from respected worldly and religious leaders.

Jesus was not "numbers conscious." He would preach to one or to five thousand. He didn't ask for a show of hands. He didn't

press for some decisions. He didn't have personal workers roaming among the crowds, trying to get people to sign on the dotted line or come to the front. In fact, on occasions He had more to go away from Him than to stay (John 6:66). Instead of being discouraged, He asked those that remained, "Will ye also go away?"

Jesus did not seek to impress the multitudes with oratory or knowledge. Truly, He spake as no man had ever spoken; He taught with the knowledge and wisdom that superseded that of any man. But this was not to impress or sway. He did not make an appeal to the intelligentsia. Rather, the common people heard Him gladly. He was different from the scribes, lawyers and religious teachers. The people knew something was fishy about those fellows, but until Jesus came along they went along with the accepted standards of their day.

Yes, there is quite a bit that preachers could learn by studying the ministry of Christ, rather than patterning after the molds of men.

ual book and can only be properly understood when the Holy Spirit does teach its true meaning. Yet natural man may learn what the words say though he cannot rightly divide the passages.

The Bible does not merely contain the Word of God—it is the Word of God. Both the "Old Testament" and the "New Testament" are from God and are both to be used as authoritative in our religious practices. There is no basis for dividing the Bible into two books. The Bible in its entirety is the Word of God.

3. Man

Man was created by the Lord. He was created in uprightness but fell in the garden of Eden. All the descendants of Adam are conceived in sin, born in sin, and continue in sin as long as they live. Adam was the federal head of the whole human race. He was representing all the race of men when he sinned. When he died spiritually all the human race died spiritually also. Therefore, all are sinners and spiritually separated from God by the sin of Adam. Not only so, but all are guilty of individual sins. All are sinners and are therefore worthy of eternal condemnation.

All men are totally depraved. Therefore, they cannot do a spiritually good thing. Thus all stand in need of God's grace. They are all spiritually separated from God and are unable to effect an acceptable reconciliation with Him. Their will is not to love Him nor to be subject to Him. Men in their spiritually dead condition can only set up forms of religion as appeal to themselves. This accounts for so many religions which are contrary to the way of worship which God has said is acceptable to Him.

Man is in bondage and can in no wise be said to be a free moral agent. He is bound by the eternal purpose of God. That is, God has predestinated each thought, word,

and deed of every man. Therefore, they of necessity must follow the course God has set for them. Also they are bound by Satan, by their evil nature, by their inability to do good, by their love of evil, by their hatred for God, and by their corrupt minds, consciences, and wills. Though man likes to boast of his "free will" he is in reality as much in bondage as any other thing God has created. Hence we have God referred to as the potter and man referred to as the clay.

Nevertheless, regardless of this, man is a responsible being. He is responsible to obey God's Word. He is responsible to do that which he knows to be right. He is responsible to learn God's Word and to obey it. I do not say a man is responsible to do the will of God. He is merely responsible to the revealed things of God. The Lord holds a man responsible to do the things which are told that the revealed things belong to us but the secret things belong to God. It is never for man to try to determine what is God's purpose in order to know what to do. It is only for man to strive to do that which God's Word says to do. Neither is it for man to do only that which he is pleased or happy in doing. Without regard to personal feelings man is to bow to the authority of God's Word.

4. Election

God has, from eternity past, appointed some of the human race to salvation. Those so appointed are called the elect of God. This election is of God's grace without any respect of persons, and without any consideration of what those individuals will, or will not, do, in their lifetime. In themselves the elect are of the same corrupt, evil nature as others. They are elect of God simply because it pleased God to predestinate them to salvation. There is not, nor is, anything in the elect that made God elect them. In fact it is the base, the weak, the foolish, the ones who are despised, and the ones who are nothing that God has chosen to eternal life. It is ungodly sinners that are the elect. Therefore, it is said that election is of grace. Grace is to be defined as distinctly different from works. Grace can never be said to be "something" which God gives according to His own pleasure and will. Grace is unearned and unmerited favor of God toward rebellious sinners.

5. Reprobation

God has, in His sovereignty, appointed some to wrath. These are predestinated to hell by Him who worketh all things after the counsel of His own will. These

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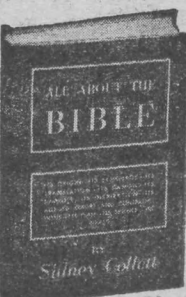
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6. Salvation

God does, in time, save those He has appointed to salvation. God did punish His Son, Jesus Christ in the stead of His elect people. This is how God saved His people. He laid each of their (the elect's) sins on Christ and punished Him instead of punishing them. God is fully satisfied with the suffering Christ has undergone in behalf of His elect for He did pay exactly that which each of the elect would have paid had they gone to hell. This is the payment due elect sinners. Therefore it is said, by His stripes we are healed.

At God's appointed time He calls each of the elect to a state of spiritual life by means of the proclaiming of the gospel of Christ. At the appointed time the Holy Spirit causes the elect to hear the gospel, repent of their sins, and trust the Person of Jesus Christ as Saviour. This is the order of one's salvation. It is said that we are saved by grace through faith. It is said that faith cometh by hearing the Word of God. It is said that it is not the gospel in word only that is the power of God unto salvation, but rather it is the gospel accompanied and empowered by the Holy Spirit that does bring saving faith to the elect. The Holy Spirit does engraft the gospel into the elect thereby giving faith to the saving of the soul.

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7. Eternal Security

Though opposed by many, God's Word remains the same in its firm position that a child of God cannot fall from his saved position. To speak of falling from grace is rather foolish since grace is free, undeserved, and a gift from God. To speak of losing one's salvation because of sins is to deny that Christ has obtained eternal redemption for the elect.

To deny the doctrine of eternal security is to deny the faithfulness of God. For He has said He will never leave nor forsake His saints. God has said His saints are preserved forever and they shall never perish. It is those who believe salvation to rest on one's keeping the law who deny the eternal security of the believer. Nevertheless, true salvation rests in the Person and work of the Lord Jesus Christ. Since His work is done so far as paying the sin debt for His people is concerned, it follows that His people are eternally secure since they now owe God no sin debt.

8. The Church

The church is not universal or invisible. It is a local, visible organization composed of saved and baptized men and women. The Holy Spirit does reside in all true and faithful churches and He does direct the true work which each church does. For a group to be a real church they must have been organized into a church by an existing true church thus being of the lineage of the church which Christ established during His earthly ministry. Though a real church may be in much error it will be found to be preaching the true gospel of Christ.

Unto the church has been given the commission of preaching the gospel, baptizing (immersing) those who are saved, and teaching those who are saved and baptized to observe those things God has commanded. Unto the church is committed the keeping of the two church ordinances which are baptism and the Lord's Supper. Those churches which are of the lineage of the church Christ established during His earthly ministry are the only ones that can acceptably do any of the work of God. True churches will all be found to be wearing the name Baptist. But all churches wearing the name Baptist are not real churches. We look to the doctrines and the way a church came into existence in determining whether or not it has any claim to being a true church of our Lord.

The real churches are to do their own missionary work. Mission boards, Conventions, Societies, and Associations are all unscriptural and ought not to exist. The church of which a missionary is a member is to have the authority over him. That church is to send, support, and have the rule over all phases of the work. Other churches are to give prayer and financial aid but they are not to enter into the authority over the work. Each church is a complete manifestation of the body of Christ and is completely independent. Neither is a church given authority to employ a mission board or any other unscriptural means in doing the work God said to be done in and by the church.

Conclusion

The foregoing statement will give a person enough of an idea of my convictions. Though not all the Bible doctrines are mentioned if you will carefully read what I have said you will find mentioned a lot of my beliefs which I have not specifically enumerated. I am always willing to answer any questions asked me, if I am able.

Will you support the work I am going to do in New Guinea? If you judge me to be sound in the faith I ask that you pray for the work and give of your material things as you are enabled by God's matchless grace.

The Lord bless you all.

Divine Chastisement

(Continued from page one)
our learning and admonition.

Second, mark the tense of the verb in our opening text: "Ye have forgotten the exhortation which *speake*th." The Apostle quoted a sentence of the Word written one thousand years previously, yet he does not say "which *hath* spoken," but "which *speake*th." The same principle is

A Missionary's Farewell

By C. W. BRONSON

Temporary Address

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



Do I part unfeeling, tearless, Care I naught for friends or home?
Am I thus so callous, heartless, Leaving all abroad to roam?
Love I not my friends and family, Are there none to me so dear,
To keep me home in peace and pleasure, Secure and blest for many a year?

Nay, you must not think me heartless, Nor yet, that this is naught to me;
Home I love—my country dearly—Loved ones e'er so much, you see.
Scenes so sacred, blessings precious, Among these fain would I remain;
But the Master's call comes ringing, Pleasure's call to me is vain.

Rather, they are dull, unfeeling, Those who love this world alone;
How ungrateful, yes unheeding, Pleasure-bent and cold as stone;
Not to hear the Saviour's gospel, Or else to scorn those who would go,
Not to give a mite or farthing, Rejecting Him who suffered so.

Yes, my Lord for me has suffered, For this wretched, worthless clod;
Gave His life on yonder mountain, Sacrificed His precious blood:
Can I then go on in pleasure, May I spend my life in ease,
When Jesus gave His life so freely, Healed my soul from sin's disease?

Go, I must, His love constrains me, His sovereign will I can't deny;
The call of Christ, the lost in danger, Without the gospel bound to die.
Home, indeed, to me is lovely, But to me more precious far,
Is the will of God my Saviour, The heathen land in need afar.

Farewell, dear land, and goodbye friends, Fondest pleasures all adieu;
To the mission field I go, Farewell all, Goodbye to you.
God be with you, beloved brethren, I commend you to His love;
Some on earth I'll no more see, but I'll meet you up above.

illustrated in that sevenfold "He that hath an ear, let him hear what the Spirit saith" (not "said"! unto the churches" of Rev. 2 and 3. The Holy Scriptures are a *living* Word in which God is speaking to-day!

Consider now the words "Ye have forgotten." It was not that these Hebrew Christians were unacquainted with Prov. 3:11 and 12, but they had let them slip. They had forgotten the Fatherhood of God and their relation of Him as His dear children: In consequence they misinterpreted both the manner and design of God's present dealings with them, they viewed his dispensation not in the light of His Love, but regarded them as signs of His displeasure or as proofs of

His forgetfulness. Consequently, instead of cheerful submission, there was despondency and despair. Here is a most important lesson for us: we must interpret the mysterious providence of God not by reason or observation, but by the Word. How often we "forget" the exhortation which speaketh unto us as unto children — "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."

Unhappily there is no word in the English language which is capable of doing justice to the Greek term here. "Paideia" which is rendered "chastening" is only another form of "paidion" which signifies "young children," being the tender word that was (Continued on page 6, column 2)

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What a distinguished French minister, Reuben Saillens, says of what became known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones

CALVARY BAPTIST CHURCH, BOX 910, ASHLAND, KY. — 41101

The Observance of "Christmas" Is A Modern Innovation

[From a Daily Newspaper]

Celebration of Christmas—the most widely observed religious holiday of the modern world—was at one time illegal in early American history.

Colonial New England did not celebrate Christmas, according to researchers at Compton's Pictured Encyclopedia, because the stern Puritan colonists believed that such activities were wholly pagan and forbade them by law. Christmas came to the American colonies while it was the subject of strenuous controversy in England. English puritans condemned it as "popish" and the secular celebration as a "wanton Bacchanalian feast."

Opposition of the English Puritans to festivals culminated in an act of Parliament in 1647 which abolished the observance of Christmas, Easter and Whitsuntide. This was echoed in the American colonies in 1659 when Puritans enacted a law in the general court of Massachusetts to punish those who "kept Christmas."

The law read—"Whosoever shall be found observing any such day as Christmas or the like, either by forebearing of labor, feasting, or in any other way . . . shall be subject to a fine of five shillings."

The law was repealed in 1681 but many of the Puritans were not reconciled to this action. Secular reveling at Christmas had often interfered with religious devotions and offended the Puritans' moral sense. This intensified their sectarian hostility to the religious observance of Christmas—an attitude they maintained for the better part of two centuries in parts of New England.

The fun-loving Dutch colonists of New Amsterdam, however, celebrated Christmas as their chief holiday. They brought the old customs from their homeland, especially the Christmas stocking and observance of the feast day of St. Nicholas.

In the Southern colonies, the planters celebrated the yuletide with feasting, singing and dancing. On many plantations slaves were given a holiday as long as the great yule log burned.

The latter half of the eighteenth century saw a swing of attention to the realm of economics and politics and religious controversies became of less importance. The fact that the English and Hessian troops celebrated Christmas during the Revolutionary War may have added a patriotic note to the denominational controversy.

General Washington crossed the Delaware River on the night of December 25, 1776, to surprise and defeat the Hessian troops stationed at Trenton, N. J. In the opinion of one writer, Washington's bold venture succeeded because the Hessians were enjoying their customary Christmas revels and fail-

ed to maintain the usual watch and patrols.

However, denominational opposition to the ecclesiastical observance of Christmas continued into the second half of the nineteenth century. An account in the New York Daily Times for December 26, 1885, read: "The churches of the Presbyterians, Baptists, and Methodists were not open on Dec. 25 except where some Mission Schools had a celebration. They do not accept the day as a Holy One, but the Episcopalian, Catholic and German Churches were all open. Inside they were decked with evergreens."

In the twentieth century, all denominations have embraced Christmas widely, both as a religious and as a social celebration.

Divine Chastisement

(Continued from page 5) employed by the Saviour in John 21:5 and Hebrews 2:13. One can see at a glance the direct connection which exists between the words "disciple" and "discipline"; equally close in the Greek is the relation between "children" and "chastening." Son-training would be better. It actually has reference to God's education, nurture and discipline of His children. It is the Father's wise and loving correction which is in view.

It is true that much chastisement is the rod in the hand of the Father correcting His erring child. But it is a serious mistake to confine our thoughts to this one aspect of the subject. Chastisement is by no means always the scourging of His refractive sons. Some of the saintliest of God's people, some of the most obedient of His children, have been and are the greatest sufferers. Ofttimes God's chastenings instead of being retributive are corrective. They are sent to empty us of self-sufficiency and self-righteousness: they are given to discover to us hidden transgressions, and to teach us the plague of our own hearts. Or again, chastisements are sent to strengthen our faith, to raise us to higher levels of experience, to bring us into a condition of usefulness. Still again, Divine chastisement is sent as a preventative, to keep under pride, to save us from being unduly elated over success in God's service. Let us consider, briefly, four entirely different examples.

David. In his case the rod was laid upon him for grievous sins and open wickedness. His fall was occasioned by self-confidence and self-righteousness. If the reader will diligently compare the two Songs of David recorded in 2 Samuel 22 and 23, the one written near the beginning of his life, the other near the end, he will be struck by the great difference of spirit manifested by the writer in each case. Read 2 Samuel 22:22-25 and you will not be surprised that God suffered him to have such a fall. Then turn to chapter 23, and mark the blessed change. At the beginning of v. 5 there is a heart-broken confession of failure. In v. 10-12, there is a God-glorifying confession, attributing victory unto the Lord. The severe scourging of David was not in vain.

Job. Probably he tasted of every kind of suffering which falls to man's lot: family bereavements, loss of property, grievous bodily afflictions came fast, one on top of another. But God's end in it all was that Job should benefit therefrom and be a greater partaker of His holiness. There was not a little of self-righteousness in Job at the beginning. But at the end, when He was brought face to face with the thrice Holy One, he "abhorred himself" (42:6). In David's case the chastisement was retributive, in Job's corrective.

Abraham. In him we see an il-

"Enduring"

(Continued from page one)

mendous profession, and it just looked as if he was going to set the woods on fire for the Lord. I have seen this many times, beloved. For a few Sundays after the revival is over, maybe such an one will come to church with his hymn book under one arm, and a Bible under the other, and take an active part. However, soon occasionally you miss him; then he drops out completely. You wonder what is wrong. You say, "But he had such a bright profession. Surely that man was saved."

That is why the Arminians say, "Surely a man can be saved and lost because I saw Brother So-and-So make a big profession, and he went along for a while, and then fell by the wayside. I know he got saved, but then he got lost."

No, no, beloved, he never was saved. He is just like this crowd that is spoken of in this parable. Just as the seed that was sown fell on the rocks, so there was a rocky heart—a stony heart that was never in any way penetrated by the Word of God. Our Lord speaks about this group and says, "And have no root in themselves, and so endure but for a time." There was no endurance there.

As I thought about this parable on the Sunday we discussed it, my mind further explored the word "enduring," and I went back to the Psalms to recall what the Psalmist said about weeping—how our weeping endures for just a little while. Listen:

"For his anger endureth but a moment; in his favour is life:

Illustration of an entirely different aspect of chastening. Most of the trials to which he was subjected were neither because of open sins nor for the correction of inward faults. Rather were they sent for the development of spiritual graces. Abraham was sorely tried in various ways, but it was in order that faith might be strengthened and that patience might have its perfect work in him. Abraham was weaned from the things of this world, that he might enjoy closer fellowship with Jehovah and become the "friend" of God.

Paul. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (2 Cor. 12:7). This "thorn" was sent not because of failure and sin, but as a preventative against pride. Note the "lest" both at the beginning and end of the verse. The result of this "thorn" was that the beloved apostle was made more conscious of his weakness. Thus, chastisement has for one of its main objects the breaking down of self-sufficiency, the bringing us to the end of our selves.

Now in view of these widely different aspects—chastenings which are retributive, corrective, educative, and preventive, how incompetent are we to diagnose, and how great is the folly of pronouncing a judgment concerning others! Let us not conclude when we see a fellow-Christian under the rod of God that he is necessarily being taken to task for his sins. We cannot see "why" chastening comes and should not set ourselves up to judge others in the matter.

WHY BE A BAPTIST?

By H. Boyce Taylor, Sr.

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weeping may endure for a night, but joy cometh in the morning."—Psalm 30:5.

David says weeping may endure for a night, but that joy cometh in the morning. It doesn't say that weeping may endure as long as one night. He says it may endure that long, but after awhile joy cometh in the morning, as if to say to us that weeping is something that will not endure. You don't just weep all the time.

Then I got to thinking how a lot of preachers don't endure. They start out in the early days of their ministry standing for the truth, but as time goes on they find it much to their advantage to compromise the Word of God. Accordingly, in order to please the people, they get to the place that they just don't endure. They don't have sound doctrine to offer to their hearers.

"For the time will come when they WILL NOT ENDURE SOUND DOCTRINE; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."—II Tim. 4:3, 4.

Paul says we can expect the time to come when people won't want sound doctrine—they won't endure sound doctrine—they won't put up with sound preaching, and accordingly, as they won't endure sound doctrine, they will get a preacher that will preach the kind of doctrine that they want.

As I further studied, I found that you and I are exhorted to endure afflictions. Listen:

"But watch thou in all things, ENDURE AFFLICTIONS."—II Tim. 4:5.

Paul was writing to Timothy. He had had some afflictions. Paul had known what it was to suffer for the cause of Christ. He had known what it was to have a hard time in the service of the Lord, so he said to young Timothy, "endure."

James said somewhat the same, for he said:

"Behold we count them happy which ENDURE."—James 5:11.

Then James went on to tell about the patience of Job, how Job endured. James tells his readers that in the hour of affliction, they are to endure. He is exhorting them to endure their afflictions.

Then, beloved, Paul exhorts us to endure hardness. Listen:

"Thou therefore ENDURE HARDNESS, as a good soldier of Jesus Christ."—II Tim. 2:3.

It is so easy for us to give up, but a good soldier will endure hardness. Oh, I don't know whether there are any real good soldiers today, that would really endure hardness. I suppose if their life depended upon it—if it were absolutely necessary, that most of them would. However, I feel like in the main though that the majority of armed forces today are soldiers on parade. The Word of God says that we are to endure hardness like a good soldier of Jesus Christ.

Then James exhorts us to endure temptations. Listen:

"Blessed is the man that ENDURETH TEMPTATIONS."—James 1:12.

Temptations come to all of us. Everyone of us have temptations day by day to do that which is wrong. James exhorts us to endure the temptation—not to give in, but to endure temptation.

Then Paul exhorts us to endure chastisement. We read:

"If ye ENDURE CHASTENING, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"—Heb. 12:7.

This would tell us that if we are sons of God, then we can expect to be whipped—we can expect to be chastened—we can expect God to chasten us. Therefore, he exhorts us to endure the chastening that God puts upon us.

As I say, these thoughts came to my mind as a result of the study of the parable of the sower, which speaks about folk not enduring to the end. Now as I have talked about how our weeping

does not long endure, and how lots of people won't endure sound preaching, and as I thought we are exhorted to endure afflictions, and hardness, and temptations, and chastisement, I ask the question, what does endure? Lots of churches won't endure sound preaching, but rather will get a preacher that will give them just enough Bible to scratch their ears, and if there are so many things in life that we are exhorted to endure, such as afflictions, hardness, and temptations, and chastisement—if we have to be exhorted to endure those things I ask the question, what is the thing that does endure?

I. GOD ENDURES.

We read:

"But the Lord SHALL ENDURE FOR EVER."—Psalm 90:2.
"But thou, O Lord, SHALT ENDURE FOR EVER."—Psalm 102:12.

"Lord, thou hast been dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even FROM EVERLASTING TO EVERLASTING, thou art God."—Psalm 90:1, 2.

Notice, it says "everlasting." That is, from infinity to infinity to come, from the past to yesterday to the farthest reach of tomorrow, the Lord has endured. Yes, beloved, I say to you, God endures.

Years ago, I noticed that a life insurance company came out with a new advertisement, whereby they said, with a picture of the Rock of Gibraltar in the background, that their insurance company was like the Rock of Gibraltar, as if to say that it was enduring. Another one, not to be outdone, came out with a similar advertisement with a slogan, the which pictured an oak tree, and they had this expression under it: "Sturdy as an oak."

Now we usually think of the Rock of Gibraltar as that which has endured through the ages. We usually think of an oak tree as that which is the most enduring of all the trees of the woods. May I remind you, beloved, that when the Rock of Gibraltar is worn into dust, and when all the oak trees in this world have been completely removed from the soil of the world, that God will be in the very morning of the first day of His existence. We look around about us and we think surely churches have always been here, but they haven't. You can go back two thousand years and you wouldn't find a single church. Now, beloved, we have spires pointing up into the ethereal spaces on every street corner, but once there wasn't any church.

There was a time when there wasn't any devil. Can you imagine a world without a devil? Is it possible for our finite minds to grasp this truth that once upon a time the devil was an angel of God who bowed in humble adoration and submission to worship before God? There was a time, I say, when there wasn't any devil.

There was a time when there

(Continued on page 7, column 1)

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When A Christian Sins

The Christian who harbors secret sin in his life is looking for trouble.

John 1:8-9—"If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

When a TRUE CHRISTIAN SAYS—WHAT HAPPENS?

His FELLOWSHIP with God is severed. David, when backslidden—**Psalm 32**—"Day and night my hand was heavy upon me: my moisture was turned into the drought of summer."

CLOUDS hide the sun for him, so SIN comes between the Christian and God.

The JOY of Salvation is lost. One loses all relish for spiritual things: the heart is emptied. David, in this condition—**Psalm 51:3**—"My sin is before me, my iniquity against me is concealed, my soul is chastened, and my heart is hardened." **Psalm 12**—"Restore unto me the word of thy salvation, and uphold me with thy free Spirit."

Power for Service is Lost. The Holy Spirit's power is ESTABLISHED for any real witness for Christ.

Christ. It cannot be FAKED. David—**Psalm 51:6**—"Thou desirest truth in the inward parts." **V. 10**—"Create in me a clean heart, O God; and renew a right spirit within me."

(4) It Is Inviting Divine Chastisement. Heb. 12:6-7 — "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth... What son is he whom the father chasteneth not?" **Psalm 89:31-33**—"I will visit their transgressions with the rod and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."

(5) It Means Loss of Reward. (Read 1 Cor. 3:11). Out of FELLOWSHIP means out of SERVICE—out of Service means that one is failing to lay up treasure in heaven. He is building of "wood, hay and stubble" which cannot endure the test of the Rewarding Day. Many will be chastened in that day by suffering LOSS of REWARD.

TAKE THE WAY BACK NOW. Psalm 32:5; 1 John 1:9.—Keith Brooks.

"Enduring"

Continued from page 6)
any Bible. Now you have three to four lying around of your house. You see it everywhere, it is the world's best. You think, surely the Bible has always existed, but, beloved, there was a time when there wasn't a Bible.

There was a time when there wasn't even an earth. Yes, we know it, we plow it, we cultivate it, we view it; we think this world has always been here. But, beloved, there was a time when there wasn't any earth. There was a time when there wasn't a man. There are a billion, a hundred million of us here in this world today, human beings like you and me. You think all the population of this world has always been settled with people. No, beloved, there was a time when there wasn't a single human being. Can you imagine a world without even one individual? Someone Adam must have been when God put him here in the world. They say that Daniel moved on when it got to be so hot he could hear the sound of his neighbor's axe chopping. But God put Adam here in the world, and Adam was the first man. There wasn't even a neighbor.

I say to you, there was a time when there was no Bible; no devil, no man, but there was a time when there was God. Mark it down, my God has always been, and

always will be. "From everlasting to everlasting, thou art God." Yes, beloved, God endures.

I am so thankful when I preach to you that I preach of eternal verities. When I tell you that there is a God, I am telling you that He is going to endure. He is always the same. Listen:

"Jesus Christ the same yesterday, and today, and for ever."—Heb. 12:8.

II.

THE NAME OF GOD ENDURES.

We read: **"Thy NAME, O Lord, ENDURETH FOR EVER."** — Psalms 135:13.

Notice, how long is God's name going to endure? His name is going to endure forever.

Did you ever stop to consider what the word "God" really means? Suppose we go back to the Old Testament and look at a few expressions.

"In the beginning God created the heaven and the earth."—Gen. 1:1.

The word "God" is an interesting word. It is the word "Elohim" in the Hebrew, and it comes from the Hebrew word "El," which actually means "strength." Therefore, when you come to Genesis 1:1 which says, "In the beginning God created the heaven and the earth," the God that is spoken of there is an individual of strength.

Beloved, that same expression is used about 2,500 times in the Old Testament — Elohim, the God of strength — the Being of strength. Well, it took a God of strength to create this world. It took a God of power to bring this world into existence.

Then there are so many references to the name of God. For example, we find Him called Jehovah-Jireh. That was at the time when Abraham looked up and saw the ram caught in the thicket by his horns and instead of sacrificing his son, he took the ram and sacrificed it instead. God had provided a ram instead of his son, so he used the name of God there as Jehovah-Jireh, meaning "the God that provides."

Then we find God called "Jehovah-Shalom, the Lord our Peace; Jehovah-Nissi, the Lord our Banner," and "Jehovah-Raah, the Lord our Shepherd." Beloved, I could not take the time tonight to tell you all the many and various names of God. Once upon a time, I spent a whole hour discussing just the names of God to show what they meant and then didn't exhaust the subject.

Beloved, I tell you, the name of God means something to me. I am glad that the name of God endures. Not only does the person of God endure, but the name of God shall endure forever. The names of kings pass away. The

names of presidents, the names of princes, the names of politicians, the names of statesmen pass away, but God's name lasts forever.

I'll never forget the statement of Mr. Whitfield when he was asked what he would do relative to the establishment of a church. You remember that he worked with the Wesleys. Somebody asked him if he expected to establish a church. He said, "I know not what the Wesleys may do, but so far as I am concerned, let my name perish, but let the name of God live on forever."

Beloved, I say to you, God's name will endure forever.

III

THE WORD OF GOD ENDURES.

We read: **"But the WORD of the Lord ENDURETH FOR EVER."** — 1 Pet. 1:25.

Notice, beloved, the Word of the Lord endureth forever.

I have no concern lest the Modernist destroy the Bible. I am going to stand up and oppose every effort on the part of the Modernist. I am going to do everything I can to oppose him everytime the Modernist makes an attempt to bring out a new Bible or anything else that is contrary to the Old Book. However, I know one thing, the Modernist has just as much chance to destroy the Bible as a Billy goat has, that butts against a train coming down the track 60 miles an hour. The Modernist is just butting his head against Almighty God when he tries to oppose the Bible. I say to you, this Word of God is going to last forever.

"FOR EVER, O Lord, thy word is settled in heaven." — Psalms 119:89.

If the Modernists could succeed in getting rid of every copy of the Bible; if they could go into the libraries and take out every book that breathes the name and praise of God, or that has any reference to God and His Word; if they could go into the museums and take out the statuary; if they could go to the archives of music and throw out all the songs that breathe the praise of God, even then they couldn't destroy the Bible. Do you know why? Because there is a copy on file up in the registry office in the sky. Beloved, you can't destroy this Book. The Word of God is going to endure forever.

Did you ever stop to think on what plane God puts His Word? Well, beloved, He puts His Word above His name. Great as is the name of God, the Word of God is even greater. You can study, as I say, by the hour relative to the name of God in trying to understand all the different names the Bible uses for God, but when you have done so, you will come back to this fact that the Word of God is even above the name of God. Listen:

"For thou hast magnified thy word ABOVE all thy name." — Psalms 138:2.

Notice, God has magnified His Word above His name. Beloved, this Old Book can't be destroyed. When the Modernists have failed, and when the Modernists have

come to an end, and when all the efforts of modernism have come to nought, mark it down, the Word of God will still be here. The Word of God can't perish.

As the poet has said: "Last eve I paused beside the blacksmith door, And heard the anvil ring, the vesper chime; Then looking in upon the floor, I saw old hammers worn with beating years of time."

"How many anvils have you had," said I, "To wear and batter these hammers so?" "Only one," said he, "The anvil wears the hammers out, you know."

So I thought, the anvil of God's Word, For ages skeptics' blows have beat upon; And though the sound of falling blows was heard, The anvil is unhurt, but the hammer's gone."

Yes, beloved, the Word of God endures forever.

IV

HIS CHURCH ENDURES.

We read: **"I will build my church; and the gates of hell SHALL NOT PREVAIL against it."** — Mt. 16:18.

I'll not take time to study with you from an exegetical standpoint what Jesus meant when He said "the gates of hell," but I'll say it simply means that nothing can ever destroy the church of Jesus Christ.

Notice again: **"Unto him be glory in the church by Christ Jesus throughout all ages, WORLD WITHOUT END."** — Eph. 3:21.

I am not saying that all so-called churches are going to last forever, and I am not saying that all Baptist churches are going to last forever. In fact, I'll read to you a passage of Scripture which indicates that all are not going to last forever. Listen:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall MAKE HER DESOLATE and NAKED, and shall EAT HER FLESH, and BURN HER WITH FIRE." — Rev. 17:16.

Revelation 17 talks about the old whore and her harlot daughters. I think that old whore is nothing else but Roman Catholicism and the harlot daughters are the Protestant churches that have come out of Rome, and this passage tells us how they are eventually going to be destroyed.

Listen again: **"Every plant, which my heavenly Father hath not planted, shall BE ROOTED UP."** — Mt. 15:13.

All the churches that He has not planted are going to be rooted up. There is going to be a rooting-up day when these false churches are going to be destroyed.

I don't say that all churches are going to endure. I don't say that all Baptist churches in name are going to endure. However, I do say this, that every church that Jesus built is going to endure. His church is going to endure.

When the new pope was put in office sometime ago I was impressed by what the newspapers had to say about it. I didn't read it as closely as I might have, but one of the brethren who came to our conference called an AP story to my attention, and I got a copy of it. I was impressed particularly by two things about the coronation of the pope. When they coronated him, they said:

"Receive this tiara, adorned with three crowns, and know that you are the father of princes and kings, guide of the world and vicar of Christ Jesus our Saviour."

Can you imagine any group of people making a statement like that and expecting sane, sensible, sober-minded people to accept it? Notice: "KNOW that you are the father of princes and kings,

EVIDENCES OF THE NEW BIRTH

What is the evidence that we are born of God? We have the question answered in John's first Epistle. Seven times we find the words "Born of God" occurring.

1. **Righteousness of life.** "Every one that doeth righteousness is born of Him" (2:29).

2. **Not practicing sin.** "Whosoever is born of God doth not commit sin" (3:9).

3. **New nature implanted.** "He cannot sin, because he is born of God" (3:9).

4. **Loving one another.** "Every one that loveth is born of God" (4:7).

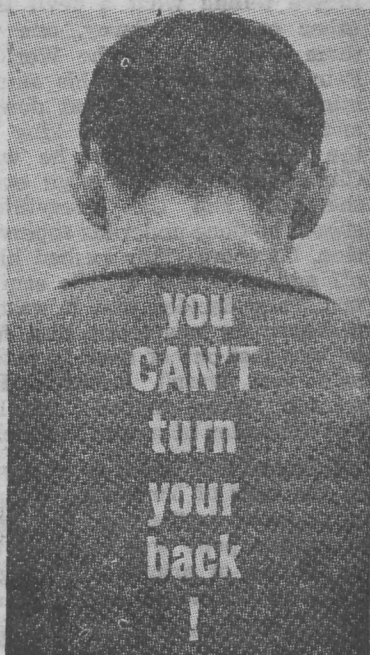
5. **Faith in Christ.** "Whosoever believeth that Jesus is the Christ, is born of God" (5:1).

6. **Victory over the world.** "Whatsoever is born of God overcometh the world" (5:4).

7. **Kept by Christ.** "Whosoever is born of God sinneth not; but He that was forgotten of God keepeth him" (5:18, R. V.).

guide of the world and vicar of Christ Jesus our Saviour." The only place they didn't give the pope any honor was in the realm of the Devil. Other than that, he is running the whole show, in the light of that statement.

(Continued on page 8, column 1)



It is YOUR responsibility and privilege to be a witness for Jesus Christ. To turn your back is to harden your heart to the need of lost souls. It is to make your own life miserable and spiritually stale. To face your responsibility is to find the joy of spiritual fulfillment. It is to find God in His power and blessing. Nothing takes the place of personal contact, but to SUPPLEMENT personal contact with Gospel literature is advantageous. And to use literature when personal contact is not possible is wise. We urge you to help us spread the Gospel by sending SALVATION, our monthly paper, to those who need Christ. Think of your relatives, friends, neighbors and acquaintances that need Him—then subscribe for them. (\$1.00 yearly).

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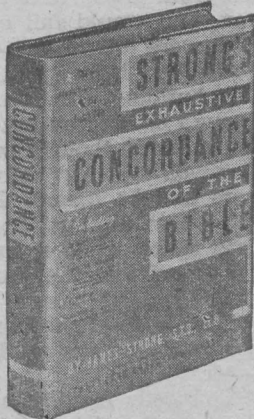
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"Enduring"

(Continued from page 7)

A few years ago when they were having the World's Fair in Brussels, there was a fellow who took an aluminum chair with him, set it up for his throne, and announced himself as being Christ come back to this earth. He said he was going to reign at that fair. Do you know who he was? He was a little nitwit from Tennessee who claims to be the head of some holy roller church. He and his brother have been fighting and fussing among themselves, for each of them have decided that he is Christ. Since there could only be one, they have been fighting and fussing, and haven't spoken to each other for years. They have built signs on the mountains down in Tennessee telling what a devil the other one is. Anyway, one of them went over to the World's Fair at Brussels, took his aluminum chair along and sat down, and anointed himself as king of the fair. He said that he was Christ come back to reign over the fair, and that everything should be done under his supervision. Of course they rushed him off and gave him a little sanity test. They decided that it wasn't necessary to incarcerate him, for he was just one of those individuals that wasn't harmful. He wouldn't harm anybody, but he had a deluded idea about himself.

Beloved, that fellow from down in the hills of Tennessee has as much sense as the pope has, because the pope was anointed to be "father of princes and kings, guide of the world, and vicar of

Christ Jesus our Saviour." I would just as soon accept one as to accept the other. I would just as soon take this man from the hills of Tennessee in spite of what he says about his brother, and in spite of what his brother says about him—I would take him just as quickly as I would take the pope. But I am not going to take either one.

Now let's notice what else he said. When the pope made his speech, he spoke in eight different languages. That was to impress the world that he was lord over all languages. However, it is rather conspicuous what he said in the different languages, for when he spoke in one language, he gave one message, and when he spoke in another language, he gave an entirely different message. In Italian and French he spoke of Christian unity, but that he considered unity as a return of non-Catholics to the church of Rome; when he spoke in English, he spoke glibly about Christian unity. When he spoke in English, it sounded "so good" when he talked about the unity that would prevail among all the nations, but when he talked in Latin and Italian and French, he said that the only way he would consider unity is for all the pastors and everybody else who is not a Catholic to come back home to Rome.

Now, beloved, regardless of what he has to say, I turn to Revelation 17 and I see him going up in smoke and fire some of these days, for the Word of God says that the old whore is going to be burned with fire, is going to be desolate and naked, and her flesh is going to be eaten. Complete destruction!

What about the church? I am not worried about the church that Jesus built being destroyed. When all the heretics of this world are gone, the church that Jesus built will still endure. In spite of all the heresies and all the heretics, when they are gone, the church that Jesus built will still be here.

HIS RIGHTEOUSNESS ENDURES.

"And his righteousness endureth for ever." — Psa. 111:3.

"His righteousness endureth for

ever." — Psa. 112:9.

I turn to the New Testament and I find that one day Jesus Christ came to Calvary. God clothed him with my sins, and God put the sins of all the elect of all ages on Jesus Christ. On Calvary, He bore our sins. He was clothed in our sins at the cross. Beloved, what happens to us? The day that we receive Jesus Christ as our Saviour—the day we believe that He died for our sins, what does God do? He takes the righteousness of Jesus Christ and puts it over on us. Whereas Jesus bore our sins on the cross, we are clothed in the righteousness of God's Son. He got my sins at Calvary; I got His righteousness when I saw Him on the cross as my Saviour; so whenever God sees me now, He doesn't see me as the vile, filthy, repulsive sinner that I am, but He sees me clothed in the righteousness of His Son.

Years ago, one man got mad when I was preaching and came around at the close of the service and said, "I guess you are going to Heaven in another man's coat." Beloved, that is exactly what I am going to do—I am going to Heaven in another man's coat, for I am going to Heaven clothed in the righteousness of God's Son.

We sing about His blood and righteousness — how His blood washes away our sins, and how His righteousness covers us. We find the same thing in the Word of God, for we read:

"For he hath made him (who knew no sin) to be sin for us that we might be made the righteousness of God in him." — II Cor. 5:21.

Notice, God made Him to be sin for us. And what does He do for us? He makes us righteous in Him. In other words, my sins were put on Jesus and Jesus' righteousness was put on me. The day that I was saved I was clothed in His righteousness.

Oh, I am glad God is going to endure, I am glad the name of God is going to endure, I am glad the Word of God is going to endure, and I am glad God's church is going to endure, but I am glad that the righteousness of God is going to endure. That means that my salvation is thoroughly intact because the righteousness of God will endure forever.

GOD'S SEED ENDURES.

We read:

"His seed also will I make to endure for ever." — Psa. 89:29.

Yes, this is the covenant that God the Father made with God the Son before the foundation of the world, and that covenant was to the extent that the seed of Jesus was going to endure forever.

Notice again:

"It shall be established for ever as the moon, and as a faithful witness in heaven. Selah." — Psa. 89:37.

How long does it say a person is going to last? His seed shall endure forever.

You say, "Brother Gilpin, I thank the Lord for the fact that I am saved, but I just wish I could have the assurance that I was saved forever."

Well, beloved, what greater assurance could you have than this? These verses tell us that He is going to make His seed endure. It isn't left up to you to endure. If it were left to you, you would fall from grace. If it were left to you, you would fall out of God. If it were left to you, you would go to Hell before you got out of this building, for you would sin enough before you left this building in word, thought or deed that you would be lost before you left here tonight. Thank God it isn't left up to us, but He is the one who makes us to endure.

I know that the Word of God says:

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

This tells us that he who endures to the end shall be saved — but who make us to endure? I don't make myself to endure, and you don't make yourself to endure. Rather, it is God that makes

us to endure. Listen:

"His seed also will I make to endure for ever." — Psa. 89:29.

"His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah." — Psa. 89:36, 37.

I tell you, beloved, my salvation is just as sure as the sun and the moon. You can get up in the heavens tonight and knock the moon out and tomorrow you can get up in the heavens and knock the sun out. Then, and only then, can you talk about a man losing his salvation. Until you can get to the place where you can take the moon out of the heavens at night and the sun out of the heavens by day, you had better keep still about a man losing his salvation because the Word of God says that the seed of God will endure forever.

Notice that little word "selah." If you read in a book and you like something in that book, you may take your pencil and underline it. Well, that is exactly what the word "selah" is. It is an underlining. It is God's way of marking something important in the Bible. Just as we mark an important passage in a book so we will remember it, God marks certain things for us with the word "selah." Literally, the word "selah" means "think of that," and God says that He is going to make His seed to endure. How long? Just as long as the sun and the moon lasts and then God throws in that little word "selah," which means "think of that!"

Beloved, that is something to think about, for my salvation is just as enduring as the sun and the moon. Thank God for that truth. I can then understand when Jesus said:

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

Thank God, beloved, we are in the hand of God, and all Hell can't take us out. Isn't it precious to know that you are in His hand? Aren't you happy to know that

if you are His seed — if you are saved, you are in His hand?

There was a fellow who attended our Bible Conference who was not even a Baptist who came to me after the services were over and told me how much he enjoyed a message that was preached. He made mention of the fact that he didn't agree with everything that was said, but that he got a blessing out of it. He said that he was so happy to know that he was in a hand he wouldn't be taken from.

I ask you, are you a part of His seed? Do you have the assurance that you are going to be saved forever? If you are a part of His seed, then you can know surely that you will endure forever.

Have you been clothed in the righteousness of God's Son? Do you know that the blood of Jesus Christ has blotted out your sins and that Christ has clothed you in His righteousness? Do you have a nearness to God in your heart? Can you put your hand over your breast and say, "I know that my Redeemer liveth"? I tell you, beloved, the man or woman that can do that is going to last. How long? Just as long as God lives. He'll last forever.

May God bless you!

Scriptural Boasting

1. Boasting in God. "We boast in the Lord" (Rom. 5:11).
 2. Boasting in Christ Jesus. "We boast in the Lord Jesus Christ" (Phil. 3:3).
 3. Boasting in the Cross. "I should glory in the cross of our Lord Jesus Christ" (Gal. 6:14).
 4. Boasting in the glory of God. "Rejoice in hope of the glory of God" (Rom. 5:2).
 5. Boasting in the grace that is seen in others. "Great is the glorying in you" (II Cor. 7:14; II Cor. 9:2; II Thess. 1:4).
 6. Boasting in infirmities. "Glory in mine infirmities" (II Cor. 12:9).
- The words of the above Scriptures which are in italics are not in the original, and the same in the original is rendered "boast" in II Cor. 9:4; 10:8, 13, 15, 16.

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