

The one thing worse than a quitter is the man who is afraid to begin.

# The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."--Isaiah 8:20

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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## Testimonies Of Historians As To The Place Of Baptists In History

John Clark Ridpath, Methodist, author of that monumental work, "The History of the World," wrote a letter to Bro. W. A. Jarrell, Baptist Church Perpetuity, p. 1, says:

"I should not readily admit that there were Baptist churches far back as A. D. 100, although without doubt there were Baptists then, as all Christians were Baptists."

"Crossing the Centuries," edited by William C. King, having associate counsellors, editors and contributors such as "Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; H. P. Founce, President of Brown University; Albert Bush-Hart, Ph.D., L. L. D., Head of the History Department of Harvard University; Geo. B. Adams, M. A., Ph. D., Litt. D., of the University of Chicago, and many more such fam-

ous men, says:

"Of the Baptists it may be said that they are not Reformers. These people, comprising bodies of Christian believers, known under various names in different countries, are entirely independent of and distinct from the Greek and Roman churches, and have an unbroken continuity from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property; yet they swerved not from the New Testament faith, doctrine and practice."

Sir Isaac Newton, learned English philosopher, student of the Scriptures and of history:

"The Baptists are the only body of known Christians that have never symbolized with Rome." (Whiston, Memoirs of, written by himself, 201).

Dermont, chaplain to the king of Holland, and Ypeij, professor of theology at Groningen, a few years since received a royal commission to prepare a history of the Reformed Dutch Church. This history, prepared under royal sanction, and officially published contains the following manly and generous testimony to the antiquity and orthodoxy of the Dutch Baptists:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long in the history of the Church received the honor of that origin. On this account, the Baptists may be considered the only Christian community which has stood since the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages." (Hist. Ref. Dutch Church, Breda, 1819).

Cardinal Hosius, Roman Catholic, the president of the Council of Trent. Cardinal Hosius wrote in A. D. 1554. This dates Baptists back to at least 354 A. D.

"If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists since there have been none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." (Hosius Letters Apud Opera, 112-113. Baptist Magazine CVIII, 278, May 1826).

Zwingli, the Swiss reformer, co-worker with Luther and Calvin in the Reformation of 1525;

"The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for a time."

Mosheim, Lutheran historian of great note:

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

Robert Barclay, Quaker, says:

"We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are also reasons for believing that on the Continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In (Continued on page 3, column 1)

## Say, Is Christ Or A Curse Resting Over Your Home?

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

"Is God in this house?" This, at least used to be, the usual greeting upon entering a house in Greenland (The Preacher's Catechism, Jer., p. 1).

"Is God in this house?" Suppose the question should be asked of your house. Is God there?

## How Spurgeon's Reflections Led Him To Be A Calvinist

By C. H. SPURGEON

After I had found grace and salvation, a little time elapsed before I had surveyed the work of the Lord upon me; and when I learned much. Sitting down one day, I meditated upon where

There are but two kinds of houses in the world. They are mentioned in my text (Prov. 3:33). The house of the wicked, and the house of the righteous. Your house, my house, is one or the other.

There Is The House Where The Curse Of God Dwells.

It may stand for many years, for the Lord endures with much longsuffering the vessels of wrath (the wicked) fitted to destruction (Rom. 9:22). Year after year the Lord may come by this barren fig tree of a house, seeking fruits of repentance (Matt. 3:8) and reliance upon Christ (John 15:5), and find none.

Divine justice has cried out against this Christless house again and again: "Cut it down; why cumbereth it the ground?"

But Divine Patience and Mercy have replied: "Lord, let it alone this year also" (Luke 13:5-9). And this may go on for many a (Continued on page 3, column 5)



Thanks be unto God for His unspeakable gift!

Christianity is a religion of sacrifice to help others. Christ sacrificed to save others. The apostles sacrificed to preach to others. We Christians everywhere should sacrifice to reach others. Love is the motive behind sacrifice. If you love the Truth, you will help us to continue to publish it through TBE. When you sacrifice to support TBE, you do so in order to reach others.

THE BAPTIST EXAMINER deserves the support of all who love the Truth, for it surely does publish the Truth. It is one of the few papers that stands for all of the Word of God, without any isms and schisms and apart from any compromise.

A sacrifice by you in behalf of our work will be most deeply appreciated this Thanksgiving especially.

This year, let your thanksgiving be by giving money as well as the giving of thanks.

## Different Kinds Of Grace In The Lives Of God's Own

By BOB L. ROSS

"My grace is sufficient for thee" (2 Corinthians 12:10).

There are different kinds of grace; at least, God's grace is given to us at different times, for different needs. The Covenant of grace is the source of all grace (2 Tim. 1:9). Let us take note of the following:

### 1. Preventive, preparatory grace

This kind of grace is that which precedes conversion and leads up to conversion. Paul mentioned it in Galatians 1:15. Also see Jeremiah 1:5. John the Baptist had this grace from his mother's womb (Luke 1:15). This grace looked over Moses, in saving him from death as a babe (Exodus 2:3-10). I am sure that every child of God can look back to the time prior to his conversion and single out numerous instances of preventive grace, either protecting him or preparing him for conversion.

### 2. Convicting grace

Conviction for sin is a blessing of grace (John 16:8). We would remain in darkness and unconcern were it not for this grace (John 3:19). The prodigal son would still be in the hog-pen of sin except for convicting grace. The thief on the cross would not have awakened to his sinful condition but for convicting grace. (Continued on page 4, column 3)

## Bronson Departs For Mission Field In Korea

October 25, 1963

Dear Bro. Gilpin:

Well, at last we are actually underway. I am writing this somewhere between Seattle and Alaska aboard a jet airliner. This



C. W. BRONSON

is a tremendous experience to us and our thoughts are many and varied.

We had a great send-off from Seattle-Tacoma airport. A good number of friends, relatives and brethren were there to see us off. Bro. Tweet and a number from their church were there and also other dear brethren in the Lord.

Our hearts were full as we left (Continued on page 8, column 1)



C. H. SPURGEON

as, and what I was. I said to myself, "I have believed in Jesus Christ, and I have passed from death unto life. To God be the glory!" Then my train of thought thus: "How have I come to be in this condition? Did I make this change in myself? No. I praise my own free will? Was there originally in me a betterness which led me to Christ, while my companions were not come?" I dared not say that therefore I perceived that the difference was made by the (Continued on page 8, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "HATING FALSE WAYS"

"Through thy precepts I get understanding: therefore I hate every false way."--Psalm 119:104.

You may recall that this Psalm has to do entirely with the Word of God. Everything there is in this Psalm is a reference to the Bible itself. When the Psalmist refers to God's precepts and declares that he gets understanding thereby, he goes further to say that in view of this understanding he hates every false way. In other words, because of his knowledge of the Bible, he hates false doctrine; he hates falsehood in religious life.

I am sure if we were to tell you there were a number of things that I hate, pretty soon somebody would rise up in opposition and say, "Brother Gilpin, you ought not have any hatred in your heart." I am just as posi-

tive as can be that somebody would rise up to oppose me and say, "It is wrong to hate anything or anybody." May I remind you even before I read to you any Scripture, that character, all the way from God to Devil, is measured by what one hates as well as by what one loves. Don't forget, from God to Devil, you measure character by what one hates as well as by what one loves.

Let me read you a few Scriptures that you may see what the Bible says relative to hatred:

"Ye that love the Lord, HATE EVIL."--Psalm 97:10.

"Do not I HATE THEM, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I HATE THEM with perfect hatred: I count them mine enemies."--Psalm 139:21, 22.

"A time to love, A TIME TO

HATE; a time of war, and a time of peace."--Eccl. 3:8.

If you will notice the context, you will find that Solomon begins by saying:

"To every thing there is a season, and a time to every purpose under the heaven."--Eccl. 3:1.

He says that there is a time for everything; he mentions the fact that there is a time to be born and a time to die. Finally, he comes near the end, and he says there is a time to love and a time to hate.

Notice again:

"He that spareth his rod HATETH HIS SON: but he that loveth him chasteneth him betimes."--Prov. 13:24.

This has to do with the chastisement of children; it says that the individual that spares the rod (Continued on page 2, column 1)



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BOB L. ROSS  
JOHN R. GILPIN

Editors

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## "Hating False Ways"

(Continued from page one)

hates his child. The best proof in this world that you do not love your child is the fact that you do not chasten your child.

Listen again:

"Your new moons and your appointed feasts MY SOUL HATE: they are a trouble unto me; I am weary to bear them."—Isa. 1:14.

The children of Israel had gone astray. They were doing wrongly so far as their religious life was concerned. God says that due to their hypocrisy He hated their new moons, and their Sabbaths, and their appointed feasts. God declared His hatred for it. In this same text He says that it is an abomination unto Him.

Notice again:

"And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I HATE, saith the Lord."—Zech. 8:17.

"As it is written, Jacob have I loved, but ESAU HAVE I HATED."—Rom. 9:13.

Years ago, I preached a sermon on the subject, "The Man that God Didn't Love." I announced it for three or four weeks in advance. I played it up on the basis that we knew there was one man in the Bible God didn't love. I announced the subject in order to be sure that people got interested in it before I preached it. I said that most everybody is familiar with John 3:16, which says:

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

I said that in spite of the fact John 3:16 is in the Bible, we know that the word "world" does not mean every individual, because there is one man in the Bible that God declares specifically that He hated. I didn't tell the folk it was Esau until I was ready to preach, but there is one man that we know God didn't love; rather, He hated him.

I could read you many other Scriptures wherein the word

"hate" is to be found, but I have read you these few just in order that I might show you that there are some things and some people that you and I are admonished to hate as well. My text says that there are some things that we are to hate. Now if it were true that David hated every false way as a result of the understanding of the Word of God that he had, isn't it also true that you and I ought to hate every false way, in the light of the understanding we have of the Bible?

Well, I want to mention several of these false ways, and I feel like I am eminently justified in the light of the Scripture in saying that I hate these false ways.

## I.

### MODERNISM.

First of all, I hate modernism. Actually, it is a misnomer, for there is nothing new about modernism. To tell you the truth, the first modernist that ever existed was the Devil himself. When he crawled into the Garden of Eden impersonating the serpent, we have the first modernist the world ever saw.

What is a modernist? A modernist is anybody that puts a question mark about any portion of the Word of God. Therefore I say that the Devil was the first modernist, for he put a question mark by a passage of Scripture in the third chapter of Genesis. I say he was the first modernist, and anybody today is a modernist who puts a question mark by any part of the Word of God.

I don't know whether you realize it or not, but there is an awful lot of modernists and modernism in the world today. Even a lot of Arminian churches are plagued to death with modernistic preachers, and certainly in our Baptist ranks there are multiplied thousands of preachers who are rank modernists. You know, beloved, a modernist is that individual who takes the Spirit out of the Word. He takes God out of Christ. He takes the blood out of salvation. He takes the water out of the baptism. He takes the fire out of hell. Anybody who does so is a modernist.

I turn to the Word of God and I find the Lord Jesus Christ talking to a rich man who had lived in this world and had died and gone into torment, and I find Jesus saying:

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:31.

Notice, the Lord Jesus Christ said that if a man isn't willing to accept the Old Testament Scriptures—if he is not willing to hear Moses and the prophets, he wouldn't believe if one were to rise from the dead and preach to him.

I tell you, beloved, whenever a man puts a question mark about any portion of the Old Testament, you needn't talk to me about that man going to Heaven. You needn't say that there is a possibility of that man being

saved. The Lord Jesus Himself said that if a man wouldn't hear Moses and the prophets that he wouldn't believe, even though someone were to rise from the dead and preach to him.

I haven't a bit of hope that Nels Ferre will go to Heaven when he dies. I haven't a bit of hope that the president of the Seminary at Louisville will go to Heaven when he dies. I haven't a bit of hope that any man who denies what is written in the book of Genesis will go to Heaven. I do not believe that an evolutionist can be saved. I do not believe that any man who believes in evolution has one hope in this world to ever go to Heaven. Listen, beloved, if a man is not willing to hear Moses and the prophets, he is not going to believe, even though an angel were to come back from the world beyond and preach to him.

Beloved, I hate modernism. I hate anything that savors of modernism. I hate anything that is related to modernism. When I think how this Word of God means something to me, and how when I turn from Genesis to Revelation that I put no question mark by any portion of it, I tell you I hate modernism, and I despise that individual who in any wise puts a question mark by any portion of God's Word.

## II.

### ARMINIANISM.

When I say Arminianism I mean that which robs my God of His glory in salvation. I have a God to preach to you who is a sovereign being in every particular. We read:

"The king's heart is in the hand of the Lord, as the rivers of water HE TURNETH IT whithersoever he will."—Prov. 21:1.

Beloved, we are just in God's hand, and he can do with us as seemeth good to Him.

Let's notice another Scripture which shows you that He does as He pleases in the realm of salvation.

"Salvation is of the Lord."—Jonah 2:9.

Those were the words of Jonah when he was down in the belly of the whale. He did his best to get away from God. When he was thrown overboard by the mariners, there was a fish there that was just ready to practice the Scripture. That was the most Scriptural fish in this world. The Bible says, "I was a stranger and ye took me in." That fish was ready to act Scripturally. He had his mouth open ready to take Jonah in, and just as soon as he got inside the belly of that fish, the man Jonah who had been running away from God, began looking for God.

Isn't it strange that he would run from God, and when he got into trouble, he began to look for God? I dare say there are people out here tonight who wouldn't think of coming to the services, that if some catastrophe were to befall, would crowd into this building, that they might be in our services. I have noticed the crowd on the streets on Sunday nights, and I have thought to myself,



By C. H. SPURGEON

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Calvary Baptist Church, Box 910,  
Ashland, Ky.

## "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.

Pastor Lee Robertson says in "The Sword of the Lord" in a sermon entitled, "Is God Joking?" that "the Bible contains some 32,000 promises. Yet in TBE for October 29, in an article entitled, "Details of Interest About the Bible," it is stated that the Bible contains 31,102 verses. How can there be more promises than there are verses in the Bible?"

You are asking your question of the wrong party, for we didn't say that there are 32,000 promises in the Bible. The task of proving there are more promises than verses is Pastor Robertson's not ours.

Will Christ come for His saints before or after the tribulation?

Before. All the Scriptures that speak about the translation of the saints picture the condition of the world as in its normal state, not going through the tribulation. (Matt. 24:40-41).

Give me a brief history of open communion.

It got its start among Baptists, being advocated by John Bunyan in the seventeenth century. Later it was picked up by Robert Hall, another Baptist, and spread out in a greater way, coming down to the present day. Sound Baptists have always rejected it, but many Baptists have had division and trouble because of it.

State the Scriptural prerequisites of the Lord's Supper.

They are as follows: (1) Salvation, (2) Baptism (Acts 2:41, 42), (3) Church membership (Matt. 28:19, 20), (4) Orderly walk (1 Cor. 5:11, 13, 11:20), and (5) Self-examination (1 Cor. 11:22).

Why don't Baptists invite others?

Because it would be unscriptural, as the Bible teaches "close" communion. Baptists have no right to "invite" anyone, as the Supper is the Lord's and He tells us who is to take it. Furthermore, we can't invite others because we don't believe the same doctrine and the Scripture says there can be no divisions (1 Cor. 11:20). Too, Protestants have not been Scripturally baptized and are not in Scriptural churches, and are not walking "orderly."

For a more elaborate study on the Lord's Supper, order the booklet on the subject, "Close Communion" (5c).

Will any go to hell knowing they are helpless, and longing for the Lord to save them?

They will go to hell if they don't quit making an idol out of their feelings and trust Christ. Too many people have made idols out of how long they "have been under conviction." We believe in conviction, but we don't believe God drags it out for years and years, like some are saying.

self, if I were to tie these individual and try to drag them into our services, they would put up a terrible fight to stay away from hearing the Word of God, but if in this very hour some catastrophe were to fall upon this community, these people that I couldn't ordinarily drag into the services would crowd in so greatly that the members of our church couldn't get into the building.

That was Jonah. Jonah wanted to get away from God. He got on board a ship. He paid the fare thereof. He was willing to pay to do wrong, and he was willing to go twice as far to get out of doing what God wanted him to do, as he would have to go to have done what God wanted him to do. To have gone straight to Nineveh was only about 500 miles, and as it were, he was starting to Tarshish, which was 1,000 miles in the opposite direction. Now God sees to it that he is thrown overboard and that he is swallowed by the fish. Beloved, Jonah immediately prays and says, "Salvation is of the Lord."

Beloved, Jonah believed in a sovereign God. He didn't have any room for Arminianism. He might have been an Arminian when he was fleeing from the Lord. He might have been an Arminian when he was trying to get away from serving the Lord. However, when he got in close quarters in that fish's belly, he was a plain-out five-point Calvinist. I dare say if there had been six points, he would have been a six-point Calvinist.

Notice again:

"For whom he did foreknow, he also did predestinate to be conformed to the image of His Son,

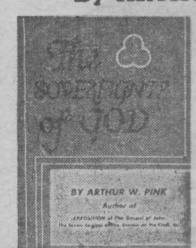
among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. 8:29, 30.

Who is it who did the foreknowing? Who did the predestinating? Who is it that does the calling? Who is it that justifies us? Who is it that glorifies us? Beloved, it is God. The same God that does one of these acts does all five. Back yonder in eternity past He foreknew us and predestinated us; in time He calls and justifies us; and out yonder in eternity He glorifies us.

(Continued on page 4, column 2)

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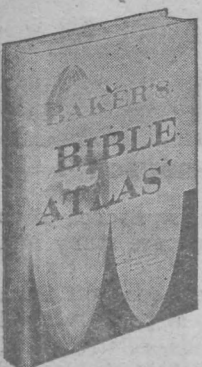
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Testimonies

(Continued from page one)

sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, seems probable that these churches have a lineage or succession more ancient than that of the Roman Church." (Barclay, The Inner Life of the Societies of the Commonwealth, 11, 12, London, 1876).

Alexander Campbell, founder of the "Christian" church or Campbellite, says:

"I would engage to show that baptism as viewed and practiced by the Baptists, had its advocates every century of the Christian era... and independent of whose assistance (the German Anabaptists), clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (Maccalla and Campbell Debate on Baptism, p. 379, Buffalo, 1824).

Edinburg Cyclopaedia:

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Anabaptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time."

Tertullian was a Montanist. He was born about fifty years after the death of John the apostle.

Professor Wm. C. Duncan, of the Department of Greek and Latin, University of Louisiana:

"Baptists do not, as most Protestant denominations, date their origin from the Reformation of 1517. By means of that great movement they were brought out of comparative obscurity into prominent notice. They did not, however, originate with the Reformation; for long before Luther lived, yea, long before the Catholic Church itself was born, Baptists and Baptist churches flourished in Europe, Asia, and Africa."

Bureau of the Census United States Department of Commerce:

The Baptist bodies of today trace their origin as distant communities to the Protestant Reformation. It is claimed, indeed, that the churches of the apostolic age in doctrine, polity and ordinances the exact counterparts of Baptist churches today."

Dr. A. Lane, Managing Editor of Church Management, in an article entitled, "Anabaptists: Forgotten Reformers," writes: "It is rather strange that the

role of the Anabaptists is all but forgotten, although they played an important part in the Reformation and, according to some church historians, probably had a greater following than the Catholic Church of the Lutheran Reformers."

The following are statements from noted Baptists themselves concerning their origin and perpetuity.

The Baptist historian that is regarded by many leading Baptists as their greatest historian is John T. Christian, occupying much space in "Who's Who in America," says:

"I have no question in my own mind that there has been a historical succession of Baptists from the days of Christ to the present time." (A History of the Baptists, p. 5).

Edward T. Hiscor, noted Baptist author, says:

"Few denominations have better claim to antiquity than have the Welch Baptists. They trace their descent directly from the Apostles, and urge in favor of their claim arguments which never have been confuted."

"When Austin, the Romish monk and missionary, visited Wales at the close of the sixth century, he found a community of more than 2,000 Christians quietly living in their mountain homes. They were independent of the Roman See, and wholly rejected its authority. Austin labored zealously to convert them—that is, to bring them under the papal yoke—but entirely failed in the effort. Yielding things in general, he rendered his demands upon them to three particulars: 1. That they should observe Easter in due form, as ordered by the church. 2. That they should give Christening or baptism to their children. 3. That they should preach the Word of God to the English, as directed. This demand proves that they neither observed the popish ordinance of Easter, nor baptized infants. They, however, rejected all his overtures, whereupon he left them with many threats of war and wretchedness. Not long after Wales was invaded by the Saxons, and many of these inoffensive Christians cruelly put to death, as was believed, at the instigation of this bigoted zealot, the exacting heartless Austin." (The New Directory for Baptist Churches, pp. 506-507).

J. B. Moody

"Church perpetuity is scriptural, reasonable, credible, historical and conclusive." (My Church).

J. L. Smith

"We have submitted the testimony of more than forty of the world's best historians—not one of them a Baptist—who expressly

and clearly point out the movement of these Baptist people through the long centuries back to the apostolic days." (Baptist Law of Continuity).

J. W. Porter

"If Baptists have not perpetuity, then Christ's prophecy and promise have failed. This is unthinkable."

H. B. Taylor

"Baptist churches are the only institutions that are divine on this earth. Without them Matthew 16:18 has failed of fulfillment" (Bible Briefs):

T. T. Eaton

"Those who oppose Baptist succession have no logical ground to stand on in organizing a church out of material furnished by other churches, and with those baptized by regular ordained ministers."

R. B. Cook

"Baptists are able to trace their distinctive principles to the apostolic age... When from the union of the church and state Christianity became generally corrupt, there still remained, in obscure places churches and sects which maintained the pure doctrines and ordinances of Christ, and hence it is certain that these churches and sects held substantially the same principles which are now held as the distinctive views of the Baptists. (Story of the Baptists).

D. B. Ray

"Baptists have with one voice denied any connection with the Romish apostasy, and claimed their origin as a church from Jesus Christ and the apostles." (Baptist Succession, p. 10).

D. C. Haynes

"The Baptist church is the primitive church — there has never been a time when it was not in being." (The Baptist Denomination, p. 21).

C. H. Spurgeon, eminent Baptist historian:

"History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before our Protestants were known of those horrible Anabaptists, as they were unjustly called, they were protesting for the 'one Lord, one faith, one baptism.' No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with Holy Scriptures and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet, here we are, blessed and multiplied; and Newington sees other scenes from Sunday to Sunday. As I think of the multitudes of your numbers and efforts, I think of the multitudes of our brethren in America, I can only say, What hath God Wrought! Our history forbids discouragement." (Spurgeon's Expository Encyclopedia, Vol. I, page 41).

Geo. Lorimer:

"That the Baptists are more likely the oldest, is generally conceded and grows more certain with the progress of scholarly investigation." (The Baptists in History, p. 49).

Y'All Come!

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Lord Willing, We'll Be There!

Geo. W. McDaniel:

"There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin." (Churches of the New Testament).

The following is a list of the various so-called "Christian" groups giving their founder, and date of origin. This list is compiled from the Bureau of Census of the U. S. Dept. of Commerce: "Religious Bodies" Vol. II, Title: "Separate Denominations," 1926.

Roman Catholic (Present Universal Church) . . . 610 A.D.  
Greek Orthodox . . . 1504 A.D.  
Lutheran—Martin Luther . . 1530  
Episcopal—Henry VIII . . . 1530  
Presbyterian—  
John Calvin . . . 1541  
Congregational—  
Robert Browne . . . 1581  
Friends . . . 1624  
Church of the Brethren  
(Dunkards)  
Alexander Mack . . . 1708  
Free Will Baptists—  
Paul Palmer . . . 1727  
Seven Day Baptists—  
Josh C. Beissel . . . 1728  
Methodist—John and Charles Wesley . . . 1729  
Evangelical—Jacob Albright 1800  
United Brethren in Christ—  
P. W. Otterbein and M. Boehm . . . 1800  
Christian—Alexander Campbell . . . 1811  
Church of Christ—  
Alexander Campbell . . . 1811  
Churches of God in North America  
John Winebrenner . . . 1825  
Unitarians—W. E. Channing 1825  
Plymouth Brethren—  
J. N. Darby . . . 1829  
Latter Day Saints—  
Joseph Smith . . . 1830  
Primitive Baptists—  
Daniel Parker . . . 1831  
Christadelphians—  
John Thomas . . . 1844  
Spiritualism—  
Andrew Jackson Davis . . 1845  
Seven Day Adventists—  
James White . . . 1845  
Church of God  
(New Dunkards)—  
George Patton . . . 1848  
Advent Christian Church—  
Jonathan Cummings . . . 1852  
Salvation Army—  
Wm. Booth . . . 1865  
Church of Christ Scientist—  
Mary Eddy Baker . . . 1879  
Church of God—  
Daniel S. Warner . . . 1880  
Christian and Missionary Alliance—A. B. Simpson . 1881  
Brethren Church . . . 1882  
Swedish Evangelical  
Mission Covenant . . . 1885  
Swedish Evangelical  
(Free Church) . . . 1888  
Church of Christ (Holiness)  
U.S.A.—C. P. Jones . . . 1894  
United Evangelical . . . 1894  
Church of the Nazarene—  
W. H. Hoople and B. F. Bresse . . . 1907  
National Council of the Churches of Christ in America . . . 1907  
Assemblies of God . . . 1914  
Churches of God, Holiness—  
K. H. Burruss . . . 1914

Four Square Churches—  
Aimee Semple McPherson 1918

—Quotations as given in "Baptist Doctrine In One Year" (Moser).

Christ Or Curse?

(Continued from page one)

year. But not for ever. The house of the wicked may outwardly appear as secure and prosperous as the house of the righteous right next door. Yea, more so! I do not dare imagine that any of the houses of the Hebrew slaves down in Egypt came near to the grandeur of Pharaoh's palace. But the blood of the pass-over lamb was sprinkled upon each lowly door of the Israelites, while Pharaoh's castle became but a coffin or tomb for the dead firstborn that night (Ex. 12).

Nevertheless it is written: "The curse of the Lord is in the house of the wicked." (Prov. 3:33).

In this we have the portion assigned to the house of the wicked: "the curse of the Lord," or Jehovah. What is this curse? It does not look to me as if the curse of Jehovah is in the house of the wicked? Look again and you shall see it.

There is the curse of a closed Bible. It may have a preeminent place in the decoration of the room, but it is a closed book. It may even be opened and read betimes, but it is still a closed book. Its meanings are mystified. Its promises are pointless. Its warnings worry not. If this family reads the Word of God, much of it is foolishness to them, and they cannot know it (1 Cor. 2:14). The Gospel is hid to them (2 Cor. 4:3). Is that not a curse?

There is the curse of a prayerless influence. O prayers may be read or said before meals and bedtime, but they are not really prayed in the Holy Ghost (Jude. 20). No true prayer to God in the home. Can there be a greater curse than that?

There is the curse of a churchless existence. Sunday after Sunday glides swiftly by, and company and visiting and rest and vacation and weariness and work keeps them away from the house of the Lord. Church, the nearest thing to heaven on earth, and they have no attraction for it. How could they bear heaven itself? They shall not! "Depart from Me, ye cursed," Christ will tell them in the day of judgment, "into everlasting fire, prepared for the Devil and his angels" (Matt. 25:41). O that curse! who can bear it?

There is also the place where this curse is found. "The curse of the Lord is in the house of the wicked." And by the house here could be meant almost everything that belongs to the wicked. His wife, his children, his estate—all under Divine wrath! How often do you read of sinful, godless

(Continued on page 4, column 1)

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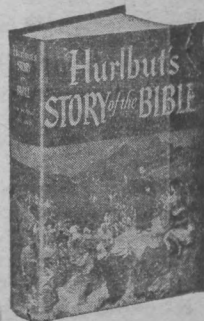
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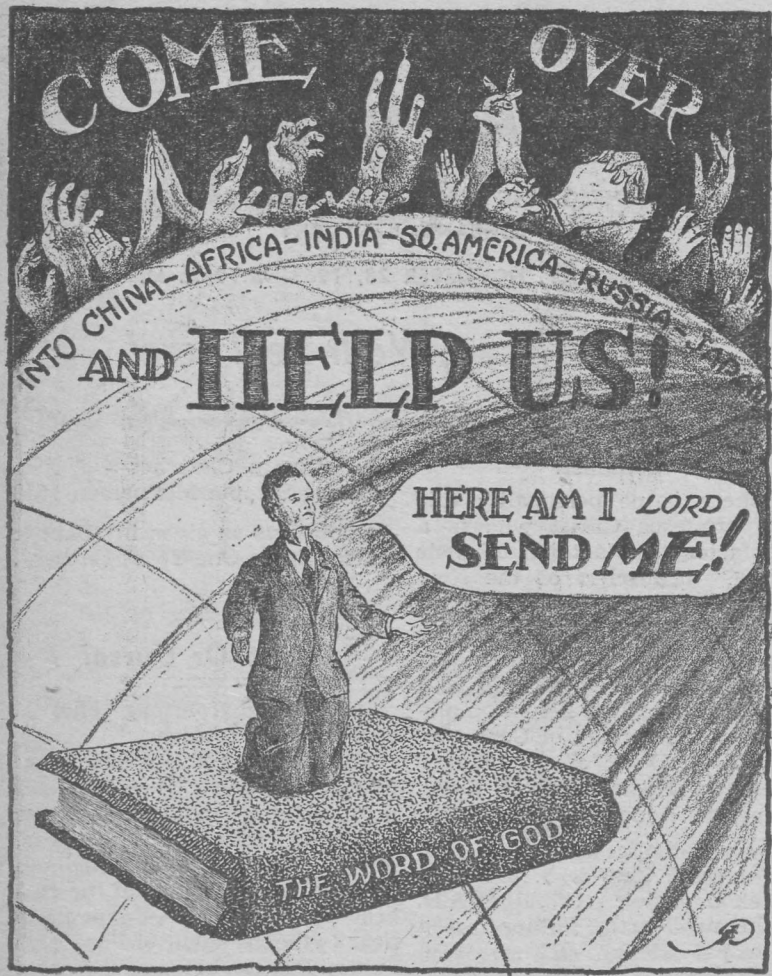
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### Christ Or Curse?

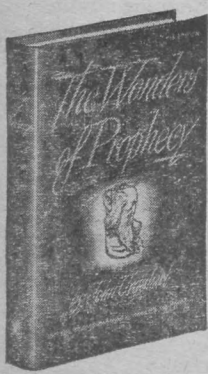
(Continued from page three) children in the Old Testament: "And he walked in all the sins of his father" (1 Kings 15:3; also 22: 51-53). Has this curse of the parent damning child by godless living passed away since the New Testament times? Not at all. As long as there are wicked Christ rejecters there will be this curse upon their house—upon your house, if you be one!

There are also the persons described: *wicked*. "The curse of the Lord is in the house of the wicked." Are you wicked? Let me be bold to say that any man or woman or young person who has not surrendered to the Saviour, Jesus Christ, is wicked. Is it not wicked to refuse and reject the dear Lord Jesus who came down and died on the cross to give you eternal life?

But let the Scripture speak for itself. The word here translated "wicked" is translated "condemned" in Psalm 109:7. Every unbeliever is such a person, and is therefore the same as wicked. Christ declares: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). The unbeliever is condemned. He is wicked.

Again, the word translated in my text as "wicked" is also translated "guilty" in Numbers 35:31. Every Christless soul is such a person, and is therefore the same as wicked. The Holy Spirit states in Romans 3:19 that the law of God shows *all the world* to be "guilty before God." The Christless person is guilty. He is also wicked.

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Again, the word translated "wicked" in Proverbs 3:33 is translated "ungodly" in Psalm 1:1. Every person without Christ is without God, for Christ is God (John 1:1), and is, therefore, godless, *ungodly*. But the *ungodly* are the wicked.

Indeed, God says that the very heart of the best of men is "desperately wicked" (Jer. 17:9); and if the heart, why not the rest of the man? You may have looked upon this altogether differently. This is how God sees you, if you are not a saved believer in and follower of Jesus Christ.

"The curse of the Lord is in the house of the wicked." Go home tonight and turn that key in the lock and walk into the emptiness and the darkness of your room or house, and if you are not saved remember that the curse of Jehovah is on you and all in the house. "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

*There Is The House Where The Christ Of God Dwells.*

It is altogether different. "But He (Jehovah) blesseth the habitation of the just."

What portion do they have? The blessing of Jehovah. What is that? O, I could not begin to tell you in one sermon or ten all that that implies! It means that Jesus Christ the Lord of heaven and the Saviour of your soul comes to you and lives with you and takes over. Now it is: "Christ liveth in me" (Gal. 2:20). And all the other blessings come with Him.

In Henrik Ibsen's, "The Master Builder," Hilda remarks, "I want to go round and look at all the things that you have built," and asks, "Any church towers among the rest?"

The reply is "No, I build no more church towers now,"—only "homes for human beings."

Then comes the reflective query, "Couldn't you build a little bit of a church tower over these homes?" (Pastoral Ministry to Families, John Charles Wynn).

The habitation of the just or righteous has a little church tower erected over it, for there dwells the Almighty!

I must mention the place of the righteous. It is a different word. It is not house, but habitation. And this word carries with it the thought of rest, or satisfaction. A place of rest for Christ who gives soul rest lives there (Matt. 11:28-30). It is like heaven, the great home of the redeemed, where the weary be at rest (Job 3:17). The Christian home is a place of rest, O that

each one of our homes may ever be such.

And I must say a word about the persons in this God-blessed home. They are the "just," those made just, justified, or righteous before God. The only way this can be accomplished is by the Holy Spirit causing us to believe God, and put all of our faith in His Son for our present and everlasting salvation. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). This was not for Abraham alone but "for us also, to whom it shall be imputed (or counted) if we believe on Him that raised up Jesus our Lord from the dead" (see Rom. 4:5 and 22-5:1): "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

May God cause you to do it now! O, especially if you live in a Christian family, but you yourself are not saved by Christ! O, black sheep of the family. Come to Christ and be washed white in His saving blood now! (1 John 1:7).

There was once a Christian farmer who always ended his morning prayer with the words: "As for me, and my house—except . . . (and he named his name) we will serve the Lord.

The unsaved boy for the first time realized his father's deep concern for him. Before the day was over his arms were about his father's neck and he sobbed: "Dad, you won't have to put that in your prayer again. I too give myself up to Christ!" Unsaved son, unsaved daughter; are your Christian parents going to have to say this about you?

### Different Kinds of Grace

(Continued from page one) The Philippian jailer would not have cried, "What must I do to be saved?" if it had not been for convicting grace.

#### 3. Saving grace

This is the grace which first of all provided our redemption (1 Cor. 15:3). The grace of the Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

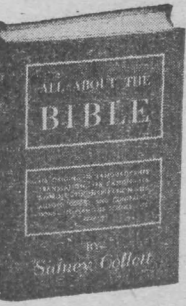
This grace gives the gift of faith (Eph. 2:8, 9). Through grace we believe—"Them which had believed through grace" (Acts 18:27). Saving grace shines the blessed Gospel into our hearts so that we receive Christ as Saviour (2 Cor. 4:6).

#### 4. Growing grace

After a person is converted, he needs more grace—another kind of grace. He needs grace to grow as a Christian. He needs to develop Christ-like habits and bring his life into harmony with the Word. He needs to learn the truths revealed in God's Word. He needs some of the grace mentioned in 1 Peter 5:10: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

The disciple of the Lord is exhorted to "grow in grace, and in the knowledge of our Lord and

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Saviour Jesus Christ" (2 Peter 3:18).

#### 5. Protecting grace

The saint needs protection from self, sin, the world, evil spirits, evil men, false doctrine, and the devil himself. For this reason, God "preserveth the way of his saints" (Prov. 2:8). David had the assurance of protecting grace when he said, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psalm 4:8). **SAFETY IS OF THE LORD** (Prov. 21:31).

See protecting grace exemplified in the experiences of Joseph, Moses, David, Paul and others of God's children. See how He protected Daniel amidst the lions and the three Hebrews in the fiery furnace. Both spiritual and physical protection are from the Lord.

#### 6. Keeping grace

Why can't we fall and be lost, after we have been saved? Because we are kept on the same basis we were saved—by God's own grace. If we were saved by works, then we would have to stay saved by works. But since we are saved by grace, we are kept by grace (Rom. 11:5, 6; Gal. 3:2, 3). What God gave us at the beginning was eternal life (John 3:14; this is what we still have and none can take us from His grace (John 10:27-30). Romans 8:35-39 shows us how well-kept we are in His grace.

#### 7. Dying grace

People ask, "Do you have dying grace." No, I don't need it just yet. I will need it when I come to die, or I may not need it at all; I could be raptured before dying (1 Thess. 4:16-18). But when God's children come to depart this life, rest assured, His grace will be sufficient. It was sufficient for Stephen, even with stones bruising his body (Acts 7:59, 60). It was sufficient for the martyrs, even in the fiery flames. Moody said, while dying, "If this is death, it is my coronation day."

### CONCLUSION

The greatest lesson we learn and apply is to be empty of self and dependent upon grace. If there is anything men need more of, it is grace. Sinners need grace. Saints need grace. Preachers need grace. Our only hope is grace. Health, wealth, education, and power won't heal our spiritual ills. Only grace is sufficient.

### "Hating False Ways"

(Continued from page two) eternity to come He is going to glorify us. I say to you, salvation from start to finish, from eternity past to eternity to come, is the act of God in every particular. I tell you, I hate Arminianism—anything that would put man in a position of getting any of the glory that belongs to a sovereign God.

Notice another Scripture which presents to us a God of sovereignty:

"According as HE HATH CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

When were we chosen, beloved? Before the foundation of the world. How old is this world? I don't know; I couldn't tell you. I walk around on it, and I look down sometimes upon barren rocks and sometimes upon fertile soil. I look upon that ground and I say, how old is it? I don't know, beloved, but I know one thing, before it got here, God was here. Before it got here, I was already chosen of God in Christ Jesus. I am older than the ground I walk on. I am older than the rocks. I am older than the earth. The Word of God says, "He hath chosen us in him before the foundation of the world."

That doesn't say one thing about man making a choice. That doesn't say one thing about man by dubious efforts working his way to Heaven. I am just saying to you that God made a choice before the foundation of the world

and that salvation is of God from start to finish, and I hate Arminianism or anything that in any wise at all would take one scintilla of the glory from the brow of my Saviour. I hate Arminianism.

### III.

#### FEMINISM.

When I say that I hate feminism I mean that I hate anything that has to do with a woman being out of her place in this life, whether it be in church or outside the church. So far as the church is concerned, a woman's position is a position of silence. Listen:

"Let your women KEEP SILENCE in the churches: for it is NOT PERMITTED unto them TO SPEAK; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant." — 1 Cor. 14:34-38.

Notice, a woman is to keep silence so far as church services are concerned. Furthermore, if she would learn anything—that is, if she fails to understand and would ask a question, she is not to speak out publicly, but she is to ask the males at home. The word that is translated "husband" is not the word that is generally translated for "males"—the male members of the church. She is to ask the males at home if she fails to understand something in the public service.

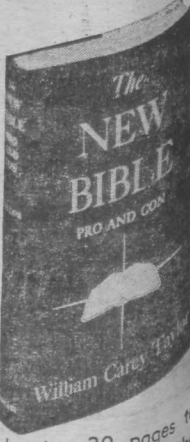
Then he goes on to say if a man is spiritual, let him acknowledge that the things that Paul has written are of the Lord.

Several years ago the president of the Southern Baptist Convention had an article on the subject of women in one of the Southern Baptist periodicals. In that article he defended women for speaking out, and for praying in public. He defended women for speaking in services, and for exhorting and testifying. I don't know that he went so far as to defend them for preaching, but the implication of his article was that it would be perfectly all right for a woman to do anything at all so far as to public worship is concerned. I said several things about it when it was first published. One man said, "Brother Gilpin, I know him; he is a spiritual man. You just don't understand." I said that is the very thing that is wrong with him. If he were spiritual, he wouldn't deny 1 Corinthians 14:34, because the Word of God says "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." The man who denies 1 Corinthians 14:34 which says "Let your women keep silence in the church," proves thereby that he is not (Continued on page 6, column 2)

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# Alphabet As To The Second Coming Of Jesus

are many ways by which arrive at the importance given subject. The person authority as a specialist utterance of value speaks upon a topic; the that are involved give and interest to a discus- probable results will in- to a certain course of ac- the frequency with truth is brought before Writ, will make itself the prayerful student of of God.

above pleas may be to the blessed hope of second coming. He who come again" is the Son of the Son—therefore His valid. The issues at stake pressing importance. The of evil, the binding of universal peace, righteous- and, and God glorified, that are involved as of Christ's return is pon- its wider aspect.

results of the apprehended Christ's near approach will be a believer holy in life; blessings attendant upon arrival, to the church, world, are beyond our ken. The frequency ch reference is made to must have the effect of g our interest and rivet- attention. This is remark- in relation to the topic viz., the return of our

strating the repeated ut- of this subject, and the produced, and the com- nument upon us in for our Lord Jesus, we the following alpha- outline:

ding in Christ is the po- at He should find us in comes. "And now, little abide in Him; that when appear, we may have and not be ashamed Him at His coming" (1

less of life is the nor- tion in which we should be when Christ arrives. establish your hearts un- in holiness before our Father at the coming Lord Jesus Christ" (1

13. "Your whole spirit and body be preserved unto the coming of our Christ" (1 Thess. 5:23;

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1 Cor. 1:8; 2 Peter 3:14; Jude 24, R.V.).

**C. Comfort** in bereavement is found in the truth of Christ's re- turn. "But I would not have you to be ignorant, brethren, concern- ing them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18).

**D. Deliverance** to the groaning creation from the bondage of corruption will be given at Christ's arrival. "For the earnest expecta- tion of the creature waiteth for the manifestation of the sons of God." "Because the creature it- self also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:19, 21).

**E. Encouragement** to endure amid persecution is one of the supports that Christ's coming gives. "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a mani- fest token of the righteous judg- ment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:4-8).

**F. Faithfulness** in Christian service is one of the marks of belief in Christ's return. "More- over it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not my own self. For I know nothing of myself; yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (I Cor. 4:2-5).

**G. Gladness** of spirit is a result now and hereafter, as we are looking for the approach of Christ. "Inasmuch as ye are par- takers of Christ's sufferings, re- joice; that at the revelation of His glory also ye may rejoice with exceeding joy." (I Peter 4:13).

**H. Holiness** of life is the out- come of living in the expectancy of Christ. "The God of peace Him- self sanctify you wholly; and may your spirit and soul and body be preserved entire at the coming of our Lord Jesus Christ" (1 Thess. 5:23, R.V.).

**I. Immortality** and incorrupti- bility are assured blessings when our Lord comes back. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption in- herit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorrup- tion, and this mortal must put on

immortality. So when this corrup- tible shall have put on incorrup- tion, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory" (I Cor. 15:50-54).

**J. Justly** shall we act in all our dealings if we are looking for Christ's return. "The grace of God which bringeth salvation . . . teaching us, that . . . we should live soberly, righteously" (same word translated "justly" in I Thess. 2:10), "and godly, in this present world, looking for that blessed hope," etc. (Titus 2:11-13).

**K. Keeping** to the confession of Lord's coming should characterize all who believe in Him. "Hold fast" (the same word is rendered "keep" in Luke 8:15) "the con- fession of your hope that it waver not" (Heb. 10:23, R.V.).

**L. Likeness** to Christ is produc- ed as we are looking for Him. "Every man that hath this hope set on Him purifieth himself, even as He is pure" (I John 2:3, R.V.).

**M. Manifestation** in glory with Christ is brought before us as we think of His return. "When Christ, who is our Life, shall be mani- fested, then shall we be mani- fested with Him in glory" (Col. 3:4, R.V.).

**N. Nearness** of the believer's completed salvation is proclaimed as we think of Christ's coming. "Now is our salvation nearer than when we believed" (Rom. 13:11).

**O. Occupation** for Christ in trading with the pound of the Gospel is our work till He re- turns. "Occupy till I come" (Luke 19:13).

**P. Patience** is a grace that is to be exercised till our Lord ar- rives. "Ye have need of patience, that after ye have done the will of God, ye might receive the promises" (Heb. 10:36, 37). "Be patient . . . brethren, unto the coming of the Lord" (James 5:7).

**Q. Quietude** of heart is minis- tered to us as we think of our returning Lord; for He shall ad- just all things when He arrives (I Thess. 5:1-11). "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation" (I Thess. 5:8).

**R. Redemption** of the body will take place when our Lord comes: for this we are waiting. "Waiting for the adoption, to wit, the re- demption of our body" (Rom. 8:23).

**S. Stimulus** to Christian service is imparted as we keep in memory our Lord's return. "I charge thee in the sight of God, and of Christ Jesus, Who shall judge the quick and the dead, and by His appear- ing (R.V.) and kingdom: preach the word; be instant in season, out of season," etc. (II Tim. 4:41, 2).

**T. Threefold** work of Christ will be complete when He appears. See the threefold appearing men- tioned in Heb. 9:24-28.

**U. Untilness** of Scripture will be fulfilled when Christ comes back. See the seven "Untils" in Luke 19:13, Acts 3:21 (R.V.), Rom. 11:25, I Cor. 11:26, I Cor. 4:5, Phil. 1:6, and Rev. 2:25.

**V. Vigilance** is commanded by Christ till He comes. "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man tak- ing a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cocker- owing, or in the morning: lest com- ing suddenly He find you sleep- ing. And what I say unto you I say unto all, Watch" (Mark 13:33-37).

**W. Waiting** for Christ is to be our attitude. "Wait for His Son" (I Thess. 1:10). "We wait for the Saviour" (Phil. 3:20). "To them that wait for Him" (Heb. 9:28, R.V.).

**X. Xcellent** glory is that into which we shall enter at the com- ing of Christ. "We made known unto you the power and coming of our Lord Jesus Christ . . . ex- cellent glory" (II Peter 1:16, 17).

**Y. Yieldingness** is a grace that



## The Devil's Counterfeit Kingdom -- And Baptists

By ROY MASON  
Tampa, Florida

God has promised that his Son shall have a perfect kingdom on this earth, and he has clearly in- dicated when it will be and how it will be brought about. Satan, as usual, has counterfeited this kingdom idea and has caused re- ligious groups to expect this king- dom to be of a different order, to be brought in in an entirely dif- ferent way, and at a different time. Let us note the details of this Satanic counterfeit.

1. **Satan has devised a lie concerning the nature of the kingdom of Christ.** The Scriptures teach the LITERAL reign of Christ over this earth. Christ is to return and is to revive the Davidic monarchy so that He shall rule from Jeru- salem. Restored and converted Is- rael shall be the leading nation of the world, and faithful Christians of this age shall rule with Christ over the whole world. Note some Scriptures that make this clear: Zech. 14:4 and 9; Acts 15:13-18; Psalm 2; Luke 1:30-33.

It is widely taught that Christ's kingdom is not to be literal, but "spiritual" (whatever that means). The teaching is that Christ is NOW King, ruling over a great spiritual kingdom, that this is His only kingdom, and that the Jews

is begotten by the apprehended fact of Christ's coming. "Let your moderation" (yieldingness) "be known unto all men. The Lord is at hand" (Phil. 4:5).

**Z. Zeal** is inspired as we are expecting Christ. "Looking for and earnestly desiring the com- ing of the day of God" (II Peter 3:12, R.V.).

were mistaken about Christ reign- ing literally. It may be said that if the Jews of Christ's day didn't have the right idea, they were deliberately deceived by the Scriptures, for the Scriptures plainly teach a literal kingdom and a literal reign over this earth.

2. **Satan had devised a lie as to how the Kingdom of Christ is to be brought in.** Among Baptists—especially at conventions, one con- stantly hears talk about "Bring- ing in the Kingdom." It is widely taught among them that we are now building a kingdom for Christ through Christian institu- tions, missionary work, and above all the building of an ecclesiasti- cal machine. By means of hospi- tals and Christian schools, and all

A LETTER — AND A  
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WOULD BE APPRECIATED

the rest, we are to permeate the world with the Christian religion, until the whole world will be conquered for Him. Such expres- sions as "Kingdom Work," "King- dom Building" and like terms are common in denominational litera- ture. This is all an ecclesiastical pipe dream, without foundation in Scripture or fact. It is like- wise one of the most blatant and inexcusable heresies that any group of people could be guilty of adhering to.

The Scriptures DO NOT TEACH the bringing in of the Kingdom of Christ on this earth by human means. Our business is (Continued on page 8, col. 4)

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

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# Caleb--An Example In "Following the Lord"

By F. E. MARSH

Seven times we are told that Caleb wholly followed the Lord, or more correctly, the term "wholly" is found in association with Caleb seven times. Once the same Hebrew word is rendered "fully" (Num. 14:24).

It is of interest to know that the word "wholly" is the same as is rendered "consecrate" in the setting apart of Aaron and his sons for the priesthood (Ex. 28:41; 29:9). The word means, to be full, and is again and again translated "full" in the Psalms (Ps. 33:5; 65:9; 104:24; 119:64).

I. The essential to wholly following the Lord. In Deut. 1:36, we read that Caleb "wholly followed the Lord," or, as the margin gives it, "fulfilled to go after the Lord." The main thing in consecration is, that the will is adjusted to the will of God as the clock is adjusted to the sun for correctness of time. Christ says, "if any man willeth to do His will, he shall know of the teaching, whether it be of God" (John 7:17, R.V.). If the will is right the walk will be right too, for what the regulator is to the watch, so the will is to the life.

II. The meaning of wholly following the Lord. In Num. 14:24, the Lord says, "Caleb . . . followed me fully," or as Young translates the words, "he is fully after Me." To be fully after the Lord signifies that we are so close to Him that there is not anything between Him and us, and that we seek to act like Him in all things, in that we carry out His word in every particular.

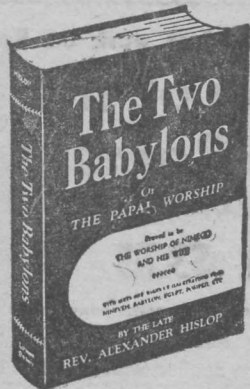
III. Caleb is seen in contrast to those who did not wholly follow the Lord (Num. 32:11). One reason why Christ was hated, was because the holy light of His pure life showed up the unholy lives of His enemies, and made them to stand out in unmistakable contrast. When our lives are like the beautiful rainbow, it will cause those who are like the dark cloud to be seen in vivid contrast.

IV. The Lord delights to commend the thoroughness of wholeheartedness. Num. 32:12, is one of the many places where Caleb is commended for wholly following the Lord. God delights in all men with the love of compassion (John 3:16), but it is only those whose hearts and lives are right with Him that He can delight in with the love of complacency (Col. 1:10). He ever delights to commend what He can. The widow's mite (Luke 21:3); the cup of cold water (Mark 9:41); the Samaritan's kindness (Luke 10:37); the pot of ointment (John 21:7); the woman's tears (Luke 7:44); the faith of the Thessalonians (I Thess. 1:8); and the seven traits of

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character in the Ephesian saints (Rev. 7:2, 3), are a few things He commends.

V. The courage of wholeheartedness (Joshua 14:8). As Caleb says, the rest of those, excepting Joshua, who went to spy the land, were entirely over-awed by what they saw, but not so Caleb. He knew the Lord, and was fully confident of His ability to give the entire victory. Faith reckons not on outward appearances, but looks at matters through the telescope of God's truth. Faint heart, want of courage, and unbelief are sure to see the lions in the way, as Timorous and Mistrust in Pilgrim's Progress did, but they do not see, as Christian did, that the lions are chained.

VI. The possession of wholeheartedness (Joshua 14:9). Caleb had been promised that he should see the land of Canaan, and now he claims the fulfillment of the inheritance that had been promised him. We are not promised an earthly inheritance as a reward of faith, but we have an incorruptible inheritance (I Peter 1:4), which he may enjoy now in some measure (Eph. 1:3), as we have already received the earnest (Eph. 1:13, 14).

VII. The reward of wholeheartedness (Joshua 14:14). Hebron became the reward of Caleb's faithfulness. Hebron means "fellowship." Fellowship with Christ is the reward of walking in the light of His presence now (I John 1:7), and fellowship with Him in a peculiar sense, in the eternity to come, is the reward of faithfulness (Rev. 3:4).



## "Hating False Ways"

(Continued from page 4)  
spiritual.

I'll tell you what it actually does prove though. It proves that he is just a spiritual blockhead, because the next verse goes on to say, "But if any man be ignorant, let him be ignorant," and the word for "ignorant" is the word for "blockhead."

I tell you, beloved, you are not speaking very complimentary of a man when you say that he is a blockhead. Paul says that the fellow who just deliberately defies I Corinthians 14:34 is nothing but a spiritual blockhead.

That is pretty hard on a lot of these "petticoated" preachers. That is pretty hard on a lot of these brethren who want the women to take an active part in the public worship services of the church. That is pretty hard on this preacher down here at the Kentucky State Associational meeting in 1961, for he said, "Brethren, we are to remember that this is 1961," as if to say, "This is a modern time. We are down here in 1961 and we have to revise things. We can't do things like we have been doing in the past, because this is 1961." Yes, and he is a 1961 model blockhead—that is exactly what God says about him.

I say to you, beloved, I hate these things that are wrong. I don't say I despise them. I don't say that I dislike them. I just say frankly in the light of the Word of God that I hate these things that are contrary to the Word of God. We read:

"I will therefore that the men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For

Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."—I Tim. 2:8-15.

Paul tells Timothy that the persons to do the public praying are the male members. There are two words in the Greek language that are translated "man": one is the word "mankind," which means men and women together; the other is the word for "man," which means the male specie in contra-distinction to the female specie. The word that is translated here is the Greek word which means the male specie of the human family, and he says, "I will therefore that the male specie of the human family pray everywhere. It is not the word for 'mankind,' but it is the word for the male specie of the human race.

Then in the eleventh verse Paul tells Timothy that the women are to learn in silence with all subjection, and the reason for that is in the thirteenth verse, for he says that Adam had the priority of creation. In other words, Adam was created first.

Don't we usually think that the oldest child in the home has some priority? Isn't it ordinarily true in your home, and every home, that the oldest child in the family has some little priority over all the balance of the children? Well, Adam was first formed He had the priority of creation.

Then another reason for the woman's silence is the fact that Adam was not deceived, like the woman was. She was deceived when the serpent came into the Garden of Eden. One of the curses that was placed upon the woman in the Garden of Eden was the curse of silence.

I ask you, beloved, has God removed any of the rest of those curses that fell upon the human family as a result of sin? Does the world still produce thorns and thistles? It does. Do women still bear children in pain? Ask any mother here tonight. They do. Do men still earn their living by the sweat of the brow? They do. All this came as a result of sin.

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God cursed the female specie of the human family to silence because of the entrance of sin. When women bear children without pain, when men earn their living without the sweat of the brow, and when the meadow doesn't produce the thorns and thistles, I'll then say, "Sister, stand up and give your testimony." I tell you, beloved, I hate feminism.

## IV.

### HARDSHELLISM.

When I say Hardshellism, I don't mean just the Hardshell church. It is true that I haven't any love for them. Every once in a while I'll meet up with some of these folk who are Hardshells, and they say, "Oh, no, we are not Hardshells; we are just Primitive Baptists." I always say, "Just shut up; don't talk to me about being primitive. You are nothing but a plain old Hardshell."

Talk about being a Primitive Baptist, beloved, they only began a little more than a hundred years ago, and then they talk about being primitive. They are so modern that they are not even out of their rompers yet.

Listen to me, beloved, I hate

Hardshellism, and when I say Hardshellism, I am not referring primarily to Hardshell Baptist churches. When I say Hardshellism, I mean any teaching that any wise at all fails to give the gospel of Jesus Christ to the world. I hate it.

Hardshellism can not only be found in a Hardshell Baptist church, but it can be found in a Missionary Baptist church. In fact of the matter is, we have a lot of Hardshell Missionary Baptists who are not missionary at all. I tell you, I believe that nobody will be saved unless he hears the Word of God. The Bible plainly and definitely tells us that the only way that anybody can be saved is by the hearing of the Word of God, and the application of the Holy Spirit. Listen:

"But we are bound to give thanks always to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (Continued on page 7, column 1)

## TREATY DURATIONS



"THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE"—I KINGS 8:56

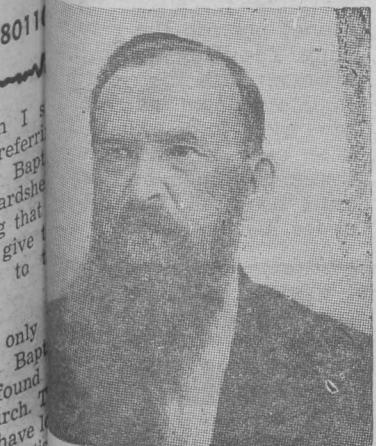
JACK HAM



# HEBREWS 12:18, 19 - NOT REFERRING TO "UNIVERSAL, INVISIBLE CHURCH"

By J. R. GRAVES

confirmation of the purely al character of the Jewish on, and that the church of ist is its antitype, I refer to plain teachings of Paul in 12:18-29. I am aware that passage is claimed by many fer exclusively to an invis- church as opposed to the e of Israel, or the "church in wilderness," but the design of apostle most evidently is to ast the superior advantages e visible church of Christ the Gospel as the anti- over its type or shadow— congregation of Israel under law. A critical examination



ELD. J. R. GRAVES

demonstrate this position to ue. Let us read verses 18-23: **For ye are not come to the that that might be touched, that burned with fire, nor blackness and darkness, and pest, and the sound of a**

And the voice of words: **For ye are not come to the voice they that heard en- ing that the word should not spoken to them any more:** (For they could not so much adure that which was com- ed, and if so much as a ouch the mountain, it be stoned, or thrust through a dart:

And so terrible was the that Moses said, I exceed- fear and quake:)

**But ye are come unto Mount and unto the city of the liv- God, the heavenly Jerusalem, to an innumerable company**

gels, To the general assembly and ch of the first-born, which written in heaven, and to the judge of all, and to the is of just men made perfect. is evidently referred to the al, visible Mount Sinai, and which Israel was encamp- and with its fiery terrors rep- ted the law, and the legal under which those worship- were.

opposition to this is the di- institution under the Gospel ensation.

**"But ye are come unto nt Sion, and unto the city of living God, the heavenly aleam."** "Mount Sion," "city od," "heavenly Jerusalem;" e phrases denote the church e New Testament, say A. k and Schoetgen, and all the

best critics. It evidently cannot mean an invisible church in heaven, if there were one there, for it was something here to which the living Hebrews had already come — **"ye are come;"** nor yet an invisible church of living Christians on the earth, for such an institution does not exist. The very terms used to denote such a thing or idea are contradictions, for **church, i. e., congregation, assembly, etc.,** must be a collected body, and therefore visible. And then Christians of this age could no more be said to have come to it than Chris- tians of other ages. The theory is that all Christians of all ages equally belonged to it. Then it cannot be conceived that there is need of any "mediator" or "blood of sprinkling" in the "invisible church," which is to say the most of it, is only a mere conception of the imagination.

2. **"To an innumerable com- pany of angels."** These are as- sociated with the saints here, "for they are all ministering spirits sent forth to minister to them that shall be heirs of salvation." Each member of Christ's church has one or more ministering angels to guard and guide and influence him. By these the chil- dren of God are protected against danger, disease and death, until their time comes, and above all against the myriads of malignant spirits that fill the air. Of each child [of God] it can be truly said, "He giveth his angels charge concerning him; and in their hands they bear him up, lest at any time he should dash his feet against a stone." It is recorded that the angels of the Lord en- camped around the just, that no harm may come near his dwell- ing. Their number must be un- counted. Eminent critics read this, "Ye are come to the general assembly of innumerable angels;" and Adam Clark says this is probably the true connection.

3. Ye are come **"to the church of the first-born"** (protokoon), genitive plural, **"first-born ones."** Each member of the church of Christ, by regeneration, is equal- ly a first-born son or daughter, — a king and priest unto God; and of only such can a Scriptural church be composed; and these are written, enrolled or registered in heaven, where they were born: for the members of this church must be all born from above (John 3:3); and their citi- zenship is in heaven, and there they are registered, their names being written in the Lamb's book of life. It cannot be denied that the visible church of Christ is the antitype of the old typical church, or congregation, in the wilder- ness

4. **"And to God, the Judge of all."** The Judge of all is Christ, who is very God. Every real member of the New Testament church has been before the Judge, tried, convicted, sentenc- ed, and pardoned. They rejoice in being pardoned sinners; and, if really so, they must have had their trial, been convicted, and pardoned by the Judge of all. There can, therefore, be no fu- ture judgment awaiting them. "There is, therefore, now no fu- ture judgment to those who are in Christ Jesus," says Paul in Rom. 8:1. "He that believeth on the Son is not judge" any more, says Christ.

5. **"And to the spirits of just men made perfect."** This means a church of perfectly justified persons, in opposition to the con- gregation in the wilderness, who were not made perfect; for the blood of bulls and of goats could not make any one perfect; but the blood of Christ perfectly jus- tifies all who come unto God by it.

6. And ye are come **"to Jesus, the mediator of the New Coven- ant, and to the blood of sprink- ling that speaketh better things than that of Abel."** If the shadow of a doubt still rests on any mind, this verse must dissipate it for- ever. The Israelites under the

law were shut up unto Aaron, a human mediator, the mere shad- ow and type of Christ, the real and only true one, Whose inter- cessions are availing, and His blood is better than that which Abel or Aaron could offer. "The blood of Jesus cleanseth from all sin," and forever puts away sin by one offering of it, and, therefore, it needed to be offered or applied to the conscience but once, and there was no provision for it to be applied in any case but once; and, therefore, says Paul, if it could be, — if one could fall from this grace, there could be no repentance or re- covery, for there is no more offer- ing for sin — there can never be a fresh application of the blood of Jesus.

For one to say that the one ap- plication of this blood does not forever perfect those who are sanctified by it, — to say that it is possible to lose its efficacy, is virtually to say that the blood of Jesus is no better than that of a bull or a goat, for that could be reapplied, while the blood of Jesus could not be, and His blood could do no more than that of a beast, i e., could not forever put away sin. Paul caps and crowns all these striking antitheses with this conclusive one:

**"Wherefore we receiving a kingdom which can not be mov- ed, let us have grace whereby we may serve God acceptably with reverence and godly fear."** Heb. 9:22.

(From Graves' SEVEN DISPENSATIONS, pp. 239-242. This book may be ordered from us. Price \$3.25, plus 15c postage costs).

## "Hating False Ways"

(Continued from page 6)

Christ." Beloved, a man has to believe the truth. He has to hear the truth. He has to have the truth preached to him if he is ever go- ing to be saved. Hardshellism, whether it is found in a Hard- shell Baptist church or regardless of where it is found, says, "No, if God wants to, He can save folk apart from the Word."

I remember a fellow in a Mis- sionary Baptist church said to me years ago, "Now, Brother Gilpin, if the Lord wanted to, He could just knock down that crowd over there in that foreign country and save them right and left, without any missionary ever going there to preach to them." He, beloved, was a member of a Missionary Baptist church. I thank God for the fact that I wasn't his pastor.

The Word of God makes it clear it is necessary that the Word of God be preached unto men that they be saved. Listen:

**"And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him."**—Acts 8:31.

Now what is the story back of it? Philip was holding a big re- vival meeting in Samaria. An Ethiopian eunuch had been to worship at Jerusalem and was going home, having failed to find the Lord Jesus Christ in the Jew- ish worship at Jerusalem. As he drove along he was reading the book of Isaiah. God in the mean- time had told Philip to close out that revival meeting in Samaria and go south toward Gaza. When he got down in Gaza, here came this Ethiopian eunuch riding along in his chariot with the book

of Isaiah in his lap reading it. Here also came the preacher, and the preacher and the Ethiopian eunuch came together.

You know, beloved, it is mar- velous how God plans things. Just like your hands fit together per- fectly, and just like things dove- tail together, that is how God's plans always work. God had the preacher there, and God had this man there at the same time. When they arrived on the scene, Philip said unto him, "Do you under- stand what you are reading?" He said, "How can I, except some man should guide me?" Now if Philip had been a Hardshell, or if he had had a Hardshell disposi- tion, he would have said, "Oh, when God gets ready, he will just knock you down and save you anyway. You don't need to hear the Word of God. Put your Bible away." But Philip wasn't a Hard- shell. He didn't have any Hard- shellism about him. He got up in the chariot with him and sat down and preached Jesus to him right out of the same Scripture.

I want to tell you, beloved, I have a very definite conviction that so far as we are concerned, that is exactly what we ought to be doing every day. Every man and woman we come in contact with, we ought to preach Jesus to them.

I tell you, I hate Hardshellism. I hate the man who has no desire to see souls saved, who isn't in- terested in teaching the lost, who isn't interested in preaching the Gospel, who isn't interested in missions, who isn't interested in anything whereby the Word of God is taught.

V.

## FALLING-FROM-GRACE-ISM.

Some people believe that when God saves a man, it is possible that he might fall from grace, and never get to Glory. One fellow said to me years ago, "Brother Gilpin, it is just exactly like this: when the Lord saves a man these is a race started be- tween the man and the Devil to see who gets to Heaven first." He said, "Now I understand when you were in college that you were a track man. It is just like when you were on the track team. You get down on your knees and the fellow that has the gun gets ready to start the race and he says, 'On your mark, get set, go.'" He said, "You start out for Glory and the Devil starts right out with you. If he gets there first, you have lost out; but if you get there first, you are saved."

Beloved, do you believe me when I tell you that the fellow was a preacher—at least he said he was. I challenge you to read any verse in the Bible where the Devil and I ever lined up to run a race. I challenge you to find any place in the Bible where the Devil and I are even vieing against one another trying to see who gets to Heaven first. There isn't any race between the Chris- tian and the Devil. I know he is right along with me, and I know he is doing everything he can to disrupt me, and I know he will do everything he can to keep me from witnessing and to upset my testimony. I know he will do all that, but I know also that he is a defeated enemy right now, for he will never in this world keep me from getting to Heaven.

In fact, beloved, the Devil knows it. He has a whole lot more sense than these Arminians who talk about falling from grace. I think they are honest about it. They think that a man can fall from grace, but the Devil knows better. He is a lot smarter than anybody that preaches falling from grace.

I turn to the Word of God and I hear Jesus saying:

**"And I give unto them ETER- NAL 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. I and my Father are one."**—John 10:28-30.

Oh, it blesses my soul just to know that God has a hand that is big enough that He can hold every one of His elect, and all hell can't take one of His elect out of His hand.

Notice again:

**"Moreover whom he did predes- tinate, them he also called; and whom he called, them he also jus- tified; and whom he justified, them he also glorified."** — Rom. 8:30.

What does it say? God forknew us, and God predestinated us. The same group He predestinated, them He also called. The same group that He foreknew, and pre- destinated and called, them He also justified. The very same group that He foreknew, and pre- destinated, and called and justi- fied, them He also glorified. He is not going to lose a single one of them; they are all going to Glory after while. I thank God because of it.

Years ago, in the providence of God, I was thrown in a service whereby an old country boy who didn't know but mighty, mighty little of the King's English, was doing the preaching. Though he didn't know the King's English, he surely knew the King's Bible. Oh, what a blessing it was to lis- ten to him. He murdered the Eng- lish, but he murdered our hearts as well. I suppose he broke every rule of syntax, and grammar, and rhetoric, and English that was ever written, but at the same time he broke the heart of every man that was present. I listened to him. He came down to the close of the service and he said, "Breth- ren, it is just like this: One day Jesus said, 'Martha, Mary hath chosen that good part, which shall not be taken away from her,' and every man that is saved is like (Continued on page 8, colubn 3)

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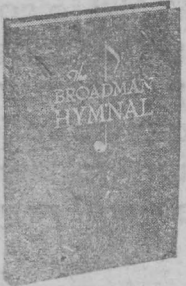
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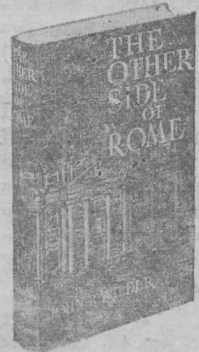
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### Bronson Departs

(Continued from page one)

and I felt much drawn to the Lord and spiritually quickened. I am much comforted and am made to feel a great deal of assurance that God is leading us and protecting us.

My prayer had been, "Lord, send us to the mission field in the fulness of blessing." He has done just that. I cannot tell all of the many blessings we have received. South Park Missionary Baptist Church of Seattle has been a great blessing to us and they have helped us on our way to Korea. Even the little children came to me with their offerings just before we left, pressing them upon me to accept them for the work.

The brethren of Rye Patch Church of Ludowici, Georgia called all of the way from Georgia to Washington to bid us God-speed and to assure us that they were behind us in the work. This was a great blessing.

We have not been without opposition in this undertaking, but God has gloriously delivered us.

How thankful we are to all of our dear brethren for making this possible. Especially are we

thankful to you and Bro. Ross and the Calvary Baptist Church for assisting us through the pages of TBE.

Nor can we forget our own dearly beloved brethren of Bethel Baptist Church for sending us out to the field. How thankful we are to God for giving us the privilege of serving Him in this capacity.

We will have more later and keep you informed as the way unfolds before us.

Yours in Christ Jesus,  
C. W. Bronson

### Spurgeon—Calvinist

(Continued from page one)

I do not know whereabouts in theology I might have wandered else, but those reflections made me a Calvinist, that is to say one who traces salvation to the Lord alone. I saw that my salvation was of the Lord from first to last, and I have never had a doubt about the matter since.

It is no wish of mine to preach salvation by the will of man, or by the will of the flesh, but sal-

vation all of grace, from beginning to end, according to the eternal purpose which the Lord purposed in Christ Jesus or ever the world was.

I did not need any intricate reasoning to land me on the rock of free grace doctrine. If the Lord saved me; then He intended to save me; He did not do so by accident or inadvertence. Then if He intended to save me, there could be no reason why that intention should begin at any one moment; He must have purposed to save me from all eternity. God has His plan and purpose, and what He actually does must have been known to Him, and purposed by Him, from of old.

Then I saw, as in a glass, the ways of God toward me; but it was not till the Lord Himself, had appeared unto me that I had this conception of His ways. He Himself, by His spirit, expounded to me the whole system after this fashion: "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." We understand the drawings of the Lord after we have seen the Lord Himself, but not till then.

### "Hating False Ways"

(Continued from page 7)

Mary—there is a good part that cannot be taken away."

How I thank God tonight for this truth! I thank God for the story of Martha and Mary. I thank God when I see Martha come in wiping her hands on her apron and saying, "Master, won't you send my sister out here in the kitchen so she can help me get dinner? Here you are for dinner, and Mary sitting in there listening to you preach and teach. Send her out here so she can help me get dinner." He said, "Martha, thou art careful and troubled about many things. **Mary hath chosen that good part, which shall not be taken away from her.**"

Yes, beloved, Mary had chosen something that she wasn't going to lose, and the man that is saved has a salvation that he is not going to lose either.

I like the words of that old song which says:

"I've found a Friend, oh, such a Friend!

He loved me ere I knew Him;  
He drew me with the cords of love,

And thus He bound me to Him.  
And 'round my heart still closely twine

Those ties which naught can sever,  
For I am His, and He is mine,  
Forever and forever."

Yes, beloved, I hate falling-from-grace-ism.

### CONCLUSION

I could go on and mention a lot more things that I hate. I hate universal church-ism. I hate alien immersion. I hate lodges. I hate unionism. I hate Catholicism. But let me say this in closing, why do I hate these things? It isn't that I have any animosity in my heart toward them. There was a time when I thought they were just other routes or other ways to Heaven. There was a time when I thought that these individuals in other churches were all good people, doing the best they could. I ask you, why is it that I hate these things that I have spoken to you about. I'll tell you. My text says:

"Through thy precepts I get understanding: therefore I hate every false way."—Psalm 119:104.

Why do I hate these false ways? Because of the understanding I have gotten from the Word of God. I know what the Bible teaches. When I know what the Word of God teaches, I certainly am not going to bow in any wise at all or recognize these false, heretical doctrines.

Somebody says, "But, Brother Gilpin, the majority of Baptists go along with these things." I'll grant you that the majority of Baptists have never gotten a great deal of understanding out of the Word of God. If a man who is a

Baptist preacher goes along with these false ways, and coddles them, and thinks well of them, and has fellowship with them, it simply proves his lack of knowledge of the Word of God; for if a man has understanding through the precepts of God's Word, he is going to take the same position that I take, and the same position that David took—he is going to hate every false way.

I pray tonight that God will give you understanding, that He will enable you to understand His precepts, and that He will thereby give you the grace to stand firm in all His precepts, and as you do this logically and consistently, you must hate every false way.

May God bless you!

### Counterfeit Kingdom

(Continued from page 5)

NOT to bring in the Kingdom of Christ—but to "witness" and to evangelize during this age. That evangelization is to "call out of the world a people for his name" (Acts 15:13-18). The Scriptures teach the coming of the kingdom—not as a gradual development—but as a cataclysmic thing brought about by the exercise of divine power. (Note Dan. 2:44-45).

Nothing could be more assinine than for a people to set out to do something that God has never told them to do—something that the Scriptures make plain will never be accomplished by human means. Yet this is the very thing that denominationalists of the large denominations are attempting today. Often people wonder why such a large segment of the ministry is affected by Socialism and Communism. The answer is found in the teaching they receive in the Seminaries. They are taught that the doctrine of the Second Coming and a literal reign of Christ is fanaticism, and that we are to bring in the kingdom by changing the social order. Such men as those who swallow this stuff readily fall for the communistic scheme, which lyingly pur-

ports to create a perfect social order.

3. Satan has devised a lie as when the kingdom shall be brought in. It is to be brought in through tinkering with the social order and have brought peace and justice to the earth. The heathen being born faster than Christians are being made, has no prospect of ever being realized. Besides Jesus foretold "wars and rumors of wars" down to the end of this age. He foretold a condition like unto the days of Noah preceding His turn. He said, "When the Son of Man cometh shall he find faith on the earth." No hint of a perfect world before His return. To the contrary he foretold of such a world and such chaos that "except those days were shortened, no flesh would be saved." The Scriptures teach that the kingdom cannot precede the return of the King. The King will bring in the kingdom with His return, and shall put down war and military with force. Then He shall take over a world, well-nigh wrecked by men, and "shall reign until he hath put all enemies under his feet."

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