

The Baptist Examiner

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

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GOD'S JUDGMENT AGAINST SIN IS CERTAIN

By C. H. SPURGEON
The Most Famous Baptist Preacher in English History

To imagine that there shall be no punishment for sin, and that man can be saved without repentance, is to fly in the face of all the Scriptures.

What! Are the records of divine history nothing? And if they be anything must not God have mightily changed, if he did not now punish sin? What! did he once blast Eden, and drive our parents out of that happy garden on account of a little theft, as man would style it? Did he drown a world with water, and inundate creation with the floods which he had buried in the bowels of this earth? And will he not punish sin? Let the burning hail which fell on Sodom tell you that God is just; let the open mouth of the earth which swallowed up Korah, Dathan, and Abiram, warn you that he will not spare the guilty: let the mighty works of God which he did in the Red Sea, the wonders which he wrought on Pharaoh, and the miraculous destruction which he wrought on Sennacherib, tell you that God is just.

And it were perhaps out of place for me in the same argument to mention the judgments

of God even in our age; but have there never been such? This world is not the dungeon where God punishes sin, but still there are a few instances in which we cannot but believe that he actually did avenge it. I am no believer that every accident is a judgment; I am far from believing that the destruction of men and women in a theatre is a punishment upon them for their sin, since the same thing has occurred in divine service (Continued on page 8, column 4)



Charles H. Spurgeon (1834-1892)

The New Birth

"Ye must be born again" — John 3:7.

By BOB L. ROSS

Scripture reading: John 3:1-18

What we call the "new birth," or being "born again," is much misunderstood and many folk have confused minds as to what this really is. I hope this message will be of spiritual help to any and all who are not saved or do not know the truth about the new birth. Jesus did not speak of being born again in order to confuse people or make the way of salvation a hazy, far

away matter; yet the devil has made it so to many people. May God use this article to open their eyes and bring them to the light.

The Necessity of the New Birth

Jesus said, "Ye **MUST** be born again."

This is a highly personal matter: "YE must."

Jesus was here speaking to a man, Nicodemus. The man had plenty of religion, as he was a member of the Pharisees. Nicodemus was probably a good man morally. Jesus did not give consideration, however, to the things on the outside; He did not waste any words on matters which were basically not essential. He got right to the heart of the man's need — "Ye must be born again."

The necessity of this new birth arises from the spiritual depravity of man. "That which is born of the flesh is flesh" (John 3:6). The flesh is unprofitable (John 6:63). The flesh can be cleaned up, reformed, and white-washed, but it is still sinful flesh. The new birth is therefore necessary.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" — Romans 8:7. There must be a new birth to give a "new mind." The old wicked nature of man will dominate the thoughts of the mind until the new birth is experienced.

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WHAT IS

Christmas?

SHOULD CHRISTIANS OBSERVE PAGAN HOLIDAYS THAT HAVE BEEN "CHRISTIANIZED" BY ROMAN CATHOLICISM?

By E. G. COOK
701 Cambridge St.
Birmingham 14, Ala.

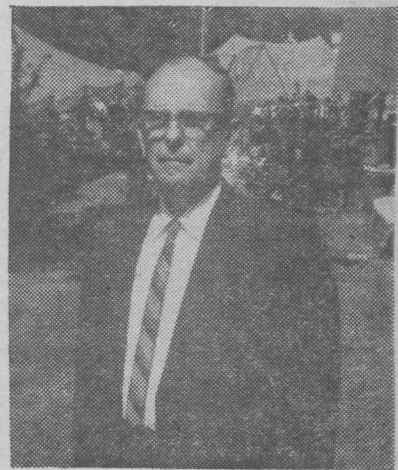
In the light of God's Word, how can anything with a Christian name be popular with the world?

In John 7:7 Jesus said the world hates Him and in John 15:19 He said the world hates His people. But in spite of all that, everybody loves Christmas. If you have any doubts as to whether the world loves Christmas or not, just go into one of our large department stores, or ten-cent stores, during the last few frantic hours of Christmas shopping and see if the sinners don't elbow you just as quickly, and tackle you just as hard as the saints do.

As I meditated upon that question, the thought came to me that if I would make a feast everyone would love, I must give everyone what he wanted. If I wanted the Orientals to come to my feast

I would serve rice; if I wanted the Italians to be there I would serve spaghetti; for the Russians I would be sure to serve plenty of vodka. In other words, if I wanted everyone to come and enjoy my feast I must give ev-

(Continued on page 2, column 2)



E. G. COOK, as he appeared at our 1963 Bible Conference

A BIBLICAL STUDY OF THE DOCTRINE OF THE TRINITY

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

Scripture Reading:
Romans — Chapter 8.

We worship one God in three persons. These three persons are known to us as the Father, the Son, and the Holy Spirit. The Father is God. The Son is God. The Holy Spirit is God. Yet are they **one** God. And these three are equal.

The Father is God, for so He is called in Romans 1:7: "God our Father."

The Son is God, for so He is called in Romans 9:5: "Christ Jesus, Who is over all, God blessed forever."

The Holy Spirit is God, for so He is called in Acts 5:3-4: "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God!"

Yet are these three persons **one** God. "There is **one** God" (1 Tim. 2:5).

I.

These three persons of the Godhead are **equal**.

Each person is described as eternal. The Father is eternal (Rom. 16:26). The Son is eternal (Rev. 22:13). The Holy Spirit is eternal (Heb. 9:14).

Each person in the Godhead is described as the **Creator**. The Father created (Gen. 1:1). The Son created (Col. 1:16). The Holy Spirit created (Job 33:4).

Each person in the Godhead is (Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MAGNIFYING GOD"

"O magnify the Lord with me, and let us exalt his name together."—Psa. 34:3.

The word "magnify" is an interesting word. It means "to enlarge" or "to exalt." When David prays, "O magnify the Lord with me," he is asking that you and I together with him shall enlarge our vision of God, that we shall exalt God, and that we shall give God a proper place of magnification.

Some of you probably may read like old people. You may have a magnifying glass. It could be that you follow along the columns of a newspaper, or your Bible with that magnifying glass, because it raises the letters in their size and exalts the letters out of their size

in which the paper or magazine may be printed. Now that is exactly what David wants us to do. That is exactly what he is calling on you and me to do—that we shall magnify, or enlarge, or exalt, or give to God a position of true greatness so far as our lives are concerned.

There are a lot of people who magnify themselves even above the Lord. The saddest thing I know is that there are some people who, instead of magnifying the Lord, magnify themselves. Still others magnify themselves above their fellowmen. For example, David says:

"Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be

clothed with shame and dishonour that **MAGNIFY THEMSELVES** against me."—Psa. 35:26.

In this instance, David realized that there were individuals who were exalting themselves above him, and magnifying themselves against him. David therefore cries out to God that they might be ashamed, and be brought to confusion.

The Word of God tells us a good deal in the book of Daniel of the Anti-christ. This individual has one predominate characteristic, and that is, he magnifies himself above God. Listen:

"And through his policy also he shall cause craft to prosper in his hand; and he shall **MAGNIFY** (Continued on page 3, column 4)

Scotland in the latter part of the eighteenth century," remarks:

"John's baptism was termed the baptism of repentance, and baptism to repentance, because he required of all whom he admitted to baptism, a profession of repentance." (Theological Dissertations, p. 79.)

A second witness from Scotland is Thomas Boston:

"Acts 19. 4 'John verily baptized with the baptism of repentance' not in respect of repentance to come after, but going before; for John baptized none but those that confessed their sins, Matt. 3. 6." (Works, p. 384.)

Among the multitudes who came to John's baptism were many of the Pharisees and Sadducees whom John warned saying, "Think not to say within yourselves, We have Abraham to our father" (Matt. 3:9). It was as if he said, "You might be the children of the covenant made with Abraham and thereby entitled to circumcision and the passover irrespective of your moral character, but do not think that any hereditary right qualifies you for my baptism. My baptism is a baptism of **repentance**. Bring forth therefore fruits meet for repentance."

Philip Doddridge comments:

"Upon this, many of the Pharisees and Sadducees, who expected to have been treated with great respect, were so provoked that they turned their backs upon the prophet, and refused to be baptized. Compare Luke 7. 29, 30; and Matt 21. 25." (Paraphrase on Luke 3:10).

John, then, only baptized those who repented of and confessed (Continued on page 8, column 5)



Pastor Frank B. Beck

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BOB L. ROSS
JOHN R. GILPIN

Editors

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Examiner Editorials

No Sympathy With Extremism

We understand from various sources that due to the extremism of some individuals and groups who are generally sympathetic with the basic doctrinal stand of TBE some of our readers unfortunately link TBE with some radical views that we in no wise stand for. Regardless of who is right or wrong on certain issues, we feel that people should try to understand our position and not have such false impressions in their minds.

It is a shame that some brethren have to create a great deal of confusion over some peculiar interpretations and practices. We try not to make some of our own peculiarities barriers to fellowship with Christian people who are generally sound in the faith and interested in the ongoing of the cause of Christ. Surely, we all have a few things peculiar in the eyes of others and we ought not to blow up such differences to the extent of causing irritation and disruption of fellowship.

We want to urge our readers to realize that we can't be responsible for the views of others simply because there is, in some way, a relationship between us and them. We will be responsible for what we print in TBE—that is, in the overall sense. There may be a few ideas and interpretations on which we do not see eye-to-eye with a writer; however, such matters are not inflated by either us or the writer so as to create contention and agitation. We let such things pass, believing that our readers have enough intelligence and discernment to weigh such things for themselves.

Yes, we will take responsibility for what we print and will stand behind the basic doctrinal

positions presented in every article, otherwise we would not use the article. But that is as far as our responsibility can go. We can't prevent the writer or the church he is with from propagating something contrary to the faith elsewhere; we can't prevent readers from imbibing peculiar ideas and magnifying them completely out of proportion.

Our advice is for Christians to stick to the basic doctrines and principles of the Word of God and let the matters of lesser importance remain in place. Put Christ and the Gospel first in your efforts; keep a daily watch over your life by Bible study and prayer; maintain a warm spirit and fellowship with every Christian and try to be helpful rather than contentious, even when in the midst of something that involves some degree of contention. Don't be led off on tangents and lose sight of the greater things of the Word of God.



Christmas

(Continued from page one)

everyone what he wants. Maybe that is just what happens at Christmas. I have searched several reference books and found this to be true.

I have gone to the secular books to get facts on Christmas because I am unable to find it in my Bible. It is truly amazing what I have found, and what you will find if you will only look for it, concerning the most loved of all the seasons of the year. According to the most authentic sources available — and I will even throw in the Roman Catholic works, because on this point they all agree — there never was a "Christian" Christmas before the middle of the fourth century, even in Rome. In Jerusalem it was first observed in the fifth century, and then we are told that it caused rioting in the streets.

I searched through at least a dozen of the world's leading reference works on the subject and they all agree that none knew the date of Christ's birth, and some of them say we cannot be sure as to the actual year in which He was born. But, in order for the Roman Catholic Church to have a big feast day, it was necessary for some date to be set for his birthday.

The Universal Jewish Encyclopedia says that in order for the shepherds to have been out on the night of Jesus' birth with their flocks it would have been necessary for His birth to have occurred sometime between March and September.

The Roman Catholic Church, however, could not celebrate Christmas at that time of the

OUR POSITION

This is an independent Baptist paper which advocates the Biblical and historical faith of Baptists. TBE stands for: the historic Christian doctrine that the Bible is the verbally inspired Word of God and the final authority for faith and practice; the doctrine of the Trinity and the Deity of Jesus Christ; salvation by grace from start to finish through the substitutionary redemptive work of Jesus Christ, applied by the Holy Spirit through the Word of God; the sovereignty of God and the doctrine of elective grace; the pre-millennial return of Jesus Christ; the local, visible church, in contrast to the idea of a universal church; close communion; tithing to Christ in His house, the church; church-controlled missionary work apart from mission organizations; the cooperation of churches without organizational ties; baptism (immersion) administered by a church - appointed administrator; and churches being established upon the authority of a scriptural Baptist church.

For the Christian, TBE advocates separation from worldly organizations and worldlyness and wholehearted dedication to Jesus Christ and His cause. For the church, TBE advocates the above doctrinal position and opposes participation in unionism with other denominations, women's speaking in church and/or preaching, the use of the mourner's bench and high-pressure tactics, and the observance of Romish holidays such as Easter and Christmas.

We believe in churches' putting Gospel missionary endeavor first in their work and that each Christian should be a constant, personal witness of the Gospel of Christ to lost souls. We urge each Christian to daily study the Bible and pray for the leadership of the Holy Spirit in his life.

We believe in a charitable attitude toward all and in "Speaking the Truth in love."

year, as we shall see later. It must be in December whether there were any shepherds out that night or not. It became really interesting when I began searching for the reason why it must be in December.

Its Origin

First, however, let us consider some of the things which were put into Christmas to make it so universally loved. In Babylon, that great heathen Chaldean city, pagan religion reached its peak. Here in Babylon "the queen of heaven" and her "son" had their beginning in the persons of Semeramis and her son Tammuz.

When Belshazzar was slain (Dan 5:30) and the Chaldeans defeated by Darius, the Mede, it seems the capital of the pagan religious world was moved from Babylon to Pergamos. Later, at the death of Attalus III, Phrygia was given to the Roman Empire in 133 B.C. The Babylonian pagan worship was then removed to Rome where Semeramis and Tammuz became Fortuna and Jupiter. This queen of heaven and her son became the very heart of pagan, or idol worship throughout the world. They were called by different names in different countries. In Egypt they were Isis and Osiris, in India they were Isi and Iswara, in other parts of Asia they were Cybele and Deoios, in Greece they were Ceres and Plutus, but they were all the same queen of heaven and her son.

All of these were dumped into Christmas under the new name of Mary and Jesus. This new name did not affect the pagan world too much, for no matter what you call a dish of tender

"I Should Like to Know"

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Doesn't the Bible say something about God's repenting, that he made man?

Yes (Gen. 6:6). But it also says this: "God is not a man, that he should lie; neither the son of man that he should repent." (Num. 29:19).

"And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent." (1 Sam. 15:29).

"The Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17).

What, then, does the Bible mean when it refers to God's repenting? Essentially — that is, as to God's own nature and purpose — we know it does not mean He has changed. But from man's viewpoint, as he views the actions of God, he would say that God does change. For instance, if God had for years been blessing a nation, then began to bring judgment upon the nation, man might say that God has repented. Not so; God has all along purposed exactly what He does in time. Neither God nor His purpose has changed, but this only appears so to man.

This, we believe, explains the reference to God's repentance. We have other similar things that also illustrate this matter. The Bible refers to God's "rising up early" (Jer. 29:19, etc.). But this could only be language suited to man's thinking, for God does not go to sleep. The Bible also attributes human characteristics, bodily members and features to God, but we know that God is a Spirit, omnipotent, omnipresent, and essentially different from man. Man attributes such things to God, not because He is so characterized, but in order that man might express — as best he can — his understanding of God.

So when we read a statement about God's repenting, we should remember that this is so stated because God's actions will now appear to man as a change on His part.

Is it right to cremate the dead?

The Bible sets forth the example of burying the body, rather than cremating it. God has shown His approval of this method of putting away the dead. This cannot be said as to cremation.

Is it scriptural to be "called" into the ministry? What is a call anyway?

Yes, it is scriptural to be called into the ministry. As a matter of fact, calling is a very important part of the whole Christian faith. We are called to salvation by the Spirit through His use of the Gospel. Those whom God would have in the ministry are also called. For verses on calling in regard to salvation, see Acts 2:39, Rom. 8:28, 30, 9:24, 1 Cor. 1:24, 11 Thes. 2:13, 14, 11 Tim. 1:9, and many other verses (see Concordance).

As to the ministry, no man ever yet pleased God in it, unless God called him to it. John the Baptist, the apostles, and every true preacher since Christ, received the call from God. Paul said he "was made a minister" (Eph. 3:7). He says he was put into the ministry (1 Tim. 1:12). The Bible tells us that God "gives" certain ministers to the church for a purpose (Eph. 4:11). We have never yet met a sound minister who did not have a call from the Lord to this work. On the other hand, we have met scores of heretics who have not had a call, as they themselves will admit. However, not every man that professes to have a call is necessarily telling the truth.

What is a call? It is the working of the Lord whereby He leads one to give his life to the work of the ministry. There are various circumstances, events, and situations that characterize each case in which one is called; but the basic fact is that God puts the individual into the ministry, burdening him for this work.

friend chicken it is still a very tasty dish.

I learned that the more religion the Roman Catholic Church put into Christmas the more popular it became. The world is a

great lover of religion so long as the Christ of Calvary and His shed blood are left out of it.

Why December?

Now with all the ingredients in December, it is time to look for the reason why Christmas must be in December. The heathen sun worshipers throughout the northern hemisphere celebrated the rebirth of the sun at the time of its turning back toward the North, that is, about December 25.

Tammuz, Osiris, Iswara, Deoios, Plutus and Jupiter were all representatives of the sun in their respective countries. These heathen people had been brought into the Roman Catholic Church mainly through the efforts of Constantine the great. They were still just as heathen as they were before they were incorporated into the Roman Catholic Church and they were going to continue celebrating this great feast at this same time. It did not matter too much what their god was called. It was still a representation

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Abundance

Saved in abundant grace. Here sin abounded" (Rom. 5:20).
Blessed according to abundant mercy. "Which according to abundant mercy hath begotten us again" (1 Peter 1:3).
Energized with abundant life. "that they might have life, and that they might have it more abundantly" (John 10:10).
Calmed in abundant peace. "Abundance of peace as long as the moon endured" (Psalm 72:7).
Rejoiced with abundant joy. "our joy may be more abundant in Christ Jesus" (Phil. 1:26).
Satisfied with abundant goodness. "They shall be abundantly satisfied with the goodness of Thy house" (Psalm 36:8).
Prayer answered in abundant manner. "Able to do exceedingly abundantly" (Eph. 3:20).

of their sacred god, the sun. at the time of their feast could be changed because the sun sets on his return toward the earth at only one time of the year. Even old Satan, with the help of all his able and efficient workers, could not change the date. Therefore, Christmas had to be December 25 whether the shepherds were out that night or not in their flocks or not.

As much as the head of the Roman Catholic Church likes to boast of his God-like power and authority, this was one time when he was completely helpless. He had absolutely no choice in the matter. His problem was that if he wanted to make good men Catholics out of his host of heathen he must give their God of heaven and their god of earth the Christian name. So Mary and Joseph had to be the names and December 25 had to be the date. Had Bishop Julian the first really and truly interested in setting the real date of Christ's birth, the month of December would not have been considered all, because anyone who is at all familiar with the climatic conditions which prevail in Palestine during the month of December would know there were no shepherds and sheep out in the field at that time of the year.

Is Christ in Christmas?—Was He Ever in It?
With Christmas literally loaded down with the world's religion it is easy to see why the world loves Christmas, but we see people observing the feast who would not be lured into the feast of pagan gods. The Baptists themselves seem to be trying to spend, out-shine and out-do the world in the world's own way. If you ask why they are in this feast, some would undoubtedly say it is because Mary and Jesus are in it. But that argument won't stand when we are in the light of God's Word upon it. Jesus Himself said in Jno. 18:20 "the world hates Him, and I am not a liar."

It is easy to see that if He were in Christmas that would completely ruin it for the world. The world would care no more for Christmas than they do for the Church if Christ were really in it. If He could be put in it,

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I can just see him plaiting that whip again.

When I see posters which read, "Let's put Christ back in Christmas" I always think of the story of the boy from a back-woods family who went away to college. Upon his return home he wanted to improve the family's grammar, so when his younger brother said pass the lasses, he said, "Don't say 'lasses' say 'molasses'."

His brother retorted, "How can I say 'molasses' when I ain't had no lasses?"

So, how can we put Christ back into Christmas when He has never been in it?

Maybe we should let God tell us why we Baptists are so deeply in love with Christmas. If we read Jer. 5:30-31 in our everyday language it says, "The preachers preach false things and the priests run things their own way, and my people love to have it so."

The Baptist people run after the false gods and false religions connected with Christmas simply because they love it. Why do so many preach false things concerning Christmas when they can find nothing in the Bible nor in authentic secular history to justify what they preach and teach?

"The Christmas Spirit"

With everybody, including the Baptists, partaking of Christmas, it was time to give it that good old Christmas spirit. You know, that spirit that makes you feel that it is perfectly all right to do things you could not afford to do at any other time of the year. If the drunkard refused to drink at Christmas and the harlot became virtuous for the day, we might be able to say this Christmas spirit is the spirit of Christ. But it is an undeniable fact that untold thousands of people drink at Christmas without any compunction of conscience who would not drink at all any other time of the year. All manner of evil and God-provoking things are done at this season of the year because THIS IS CHRISTMAS.

Do you believe it is the Spirit of Christ that causes thousands of people to line up in the saloons of the land at Christmas time who seldom or never go near them at any other time? I know there are people who will say that this is not the real Christmas spirit, but I wonder if that is not just a weak effort on their part to try to justify our participation in this ungodly

I have been looking and praying for quite some time for a paper which I could give out. As I picked up a copy of SALVATION, I believe my prayer has been answered.—Lorne J. Byer, Penna.

thing called Christmas. Certainly, it is not the Spirit of Christ that gives us all that freedom at Christmas time, but rather it is the spirit of Saturnalia. In ancient pagan Rome a week of feasting and merry-making was observed in the latter part of December. During this feast everyone, even the slaves, were permitted to do just as they pleased. Things like gambling, which were prohibited at other times, were winked at during Saturnalia. This feast was brought over from ancient pagan Rome and dumped into Christmas to give it that tangy flavor and make people look forward to it with great anticipation.

Christmas in the Bible

As you recall, I stated in the beginning that I was unable to find Christmas in my Bible, but after learning a little about this lovely season from other sources, I was able to find quite a lot about it in my Bible.

In Jeremiah 7:18 I found that even in his day, some 600 years

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Jesus said to his disciples, who had returned to the well near Sychar with food, "I have meat to eat that ye know not of." Jesus surmised that the disciples were wondering who had brought Him food, and said, "My meat is to do the will of Him that sent me and to finish His work."

There were times when Jesus ate normally. There were even feasts, such as the wedding at Cana or the meal with Zachaeus or at the Bethany home with Simon. But there were also times when the pressure of spiritual obligations made eating a hindrance. Jesus was so obsessed with His earthly mission that food or pleasure must not interfere. "He must needs go through Samaria," not because it was the better, more travelled way, but because God had prepared a sinful woman and her village of Sychar for the gospel message.

before Christ was born of the virgin Mary, the children gathered wood, the men kindled the fire, and the women made cakes to the queen of heaven to provoke God to wrath.

In Jeremiah 10:3-5 I learned that the customs of the people in his day were vain because they went out in the woods with an ax, cut down a tree, took hammer and nails to fasten it upright, and then decorated it with silver and gold. God said it was a vain custom, and vanity is one thing He hates. I must confess that I have done the same thing many times except that I used much cheaper decorations.

Christmas, like the groves in Israel, is so beautiful. What could be more beautiful than a Christmas tree with all its decorations and gifts? Surely, nothing, unless it were the original Christmas trees decorated with silver and gold.

But when I think of the beauty of Christmas, I am reminded of the tabernacle. In Exodus 26 we find that all that the world saw were the skins of animals, but on the inside it was overlaid with gold and it had all manner of beautiful curtains and hangings. The beauty of the tabernacle was hidden from the world, but not so with Christmas.

The beauty of Christmas is on the outside in plain view of ev-

eryone, but on the inside are dead men's bones. All manner of idolatry, vanity, drinking, debauchery and unclean living is covered over with the beautiful cloak of Christmas. In Revelation 17 and 18 we have a ghastly picture of the Roman Catholic Church, including her Christmas and her fabulous Christmas trade, which will cause all that weeping and wailing when it is finally cut off (Dan. 9:27). And in Revelation 18:4 Christ says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

It is not an easy thing to come out of her. No one wants to be a kill-joy or an old Scrooge. Many will say that Christmas has become a part of our American way of life, and that is so true. It has become about as much a part of our way of life as idolatry had in the Jews way of life in Israel and Judah, and if I remember correctly it took the destruction of their country and the enslavement of the Jewish peo-

Divine Obsession

This is the kind of obsession I have longed for. To be like Jesus in this regard is my greatest desire. Few indeed have been the people of my acquaintance whom I considered to be obsessed with this passion to do the will of God and to finish His work. Today there are more people obsessed with desire to spread Communism, racial equality, and science than of preaching the Gospel of the Kingdom of God.

This is a sad situation. Socrates of ancient Greece had a greater obsession to teach truths he knew to the youth of Athens than most believers have ever had for spreading the gospel. Thomas A. Edison was more obsessed with the idea of practical inventions to bless mankind than we believers are to enable them to enjoy the greatest of all blessings—Redemption in Christ.

Let us confess this failure as a sin and seek forgiveness, and henceforth resolve to "seek ye first the kingdom of God and His righteousness."

ple to tear them away from their idol gods.

Conclusion

If anyone has any evidence to justify our participation in Christmas, please let it be known. I have searched in vain. I have heard that one about its being handed down by our forefathers, but it seems to me that would come under the heading of commandments of men, and Jesus did not sound too complimentary in Matthew 15:9 when He said, "IN vain do they worship me, teaching for doctrine the commandments of men."

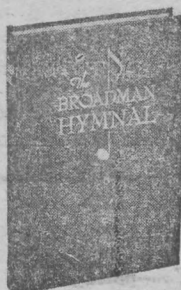
"Magnifying God"

(Continued from page one)
HIMSELF in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.—Dan. 8:25.

Ultimately, the Anti-christ is going to be broken, but prior to that time he is going to become an unusually popular individual. He is going to be able to cause craft to prosper. This means that he is going to be able to cause merchandising, and manufacturing to prosper. He is going to be able to cause an era of material prosperity, the like of which this world has never seen. As a result, he will magnify himself in his heart. He is going to say, "Look at me; I have been able to do what no other president, or king, or statesman, or politician has ever been able to do in all the ages gone by. I have given you the greatest era so far as manufacturing and prosperity is concerned that the world has ever seen." Beloved, he is going to magnify himself.

The Word of God goes further to say that he will magnify himself actually above Almighty God. Listen:

"And the king shall do according to his will; and he shall exalt himself, and magnify himself ABOVE EVERY GOD, and shall



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William T. Pelphrey

A Baptist Mission In Louisville

There is in Louisville, Kentucky a New Testament Baptist mission sponsored by the Calvary Baptist Church of Ashland, Kentucky. Elder William T. Pelphrey is its leader. Temporarily the mission is meeting at 336 Camp Street in the home of one of the Christians, Mrs. Wilda Walker. Bro. Pelphrey says:

"We especially invite any readers of The Baptist Examiner who reside in the Louisville area to visit our services and worship with us. We are anxious to establish a true New Testament Baptist Church in Louisville. Also please visit me, the pastor, at 137 East Wellington Avenue, or phone me at 363-2041. I shall be so happy to hear from you and, upon your request, to visit you in your home to talk over our plans and hopes."

Yours by His Sovereign Grace,
William T. Pelphrey
137 E. Wellington Ave.
Louisville 14, Kentucky

speak marvelous things AGAINST THE GOD OF GODS, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he SHALL MAGNIFY HIMSELF ABOVE ALL."—Dan. 11:36, 37.

Some of these days Daniel's little horn, which refers to the Anti-christ, is going to come upon the scene. I don't know when, and I don't mean to offer any prophecy nor any statement when it is going to take place. However, some of these days he is going to come before the return of the Lord Jesus Christ, and when he does, he is going to magnify himself above every god. That means not only above the gods of the heathen — not only above their idols, but he is going to magnify himself above the God of gods—Jehovah Himself.

I
WE ARE TO MAGNIFY GOD WITH OUR THANKSGIVING.

We read:
"I will praise the name of God (Continued on page 4, column 1)

Abel

By the late F. E. Marsh

Manward, the Bible is a history of the children of God and the children of the Wicked One. As there are to be seen near Interlaken, Switzerland, two streams which run into each other, the one a dirty color, and the other a blue color, so the two seeds are plainly distinguished in the Word of God. The saved and the unsaved. The justified and the condemned. The sheltered and the exposed, the Israelites and the Egyptians in Egypt. The righteous and the unrighteous, as Cain and Abel. Abel is the man of faith, and Cain is the man of unbelief.

Abel, the Man of Faith. Faith in God is the indicator that tells out a man's attitude towards Him. Three C's sum up the life of faith, namely, confidence in God, consecration to God, and communion with God.

1. The Man of Faith acts according to God's Word.

"By faith Abel offered," etc. (Heb. 11:4). Presumption always acts upon its own authority, as in the case of the Egyptians when they would cross the bed of the Red Sea. Faith is guided by God's utterance; from this we may infer that God had made known His will as to the manner in which He was to be approached.

2. The Man of Faith is regarded by God. (Genesis 4:4).

The word "respect" is rendered "regard" in Exodus 5:9. We

might, therefore, translate the words, "The Lord had regard," etc. The Lord took special notice of Abel and his offering by looking upon them with delight. Christ is the One who is well-pleasing to God (Matt. 13:17), and in Him the believer is accepted (Eph. 1:6).

3. The Man of Faith is envied by others (Genesis 4:4).

Cain would not bring the right offering himself, and he was envious of Abel, who did as God directed. It is the old story of the dog in the manger. The dog cannot eat the hay, nor will he allow the cow, who can.

4. The Man of Faith condemns the unrighteous (1 John 3:12).

If there is anything that rouses the enmity in the natural heart, it is when one acts in such a way as to condemn another. This was the cause of the hatred and malice of the Jews against the Lord Jesus. The clear, holy light of His life condemned the dark uncleanness of their conduct.

5. The Man of Faith is noted by God (see Matt. 23:35; Luke 11:51; Heb. 11:4; 12:24; 1 John 3:12).

No one can touch the man of faith without God making special note of it, for believers are His special treasure, and are as dear to Him as the apple of the eye to a person. Besides, the man of faith is regarded, as he is obedient, with the love of complacency by God.

"Magnifying God"

(Continued from page three)
with a song, and will MAGNIFY HIM WITH THANKSGIVING.—Psa. 69:30.

What exalts God more than thanking God for the blessings we have? Can you tell me anything that would bring more honor, or more exaltation to God, than for us to thank God for the things He has done for us? Too many times we take the blessings of God for granted, and too many times we even gripe and growl and fuss when things don't come to us just exactly in the way we think they ought to.

The poet has said:
"When the weather is wet, we must not fret;
When the weather is warm, we must not storm;
When the weather is cold, we must not scold;
But be thankful together, whatever the weather."

I have a feeling that is definitely true not only concerning the weather, but concerning every event of our lives. We should be thankful to God for what God does in our behalf, for the simple reason that as we thank God, and as we praise God, and as we render thanksgiving unto God, we thereby magnify the Lord.

Suppose I go about complaining against the providence of the Lord. Suppose that everytime something goes wrong in my life, or your life, then you or I go about complaining about the things that God has done. God isn't magnified thereby. Yet, beloved friends, whenever we take the providences of God as they come, and fall back upon Him, knowing that He doeth all things well, and that everything is done for our good, and for His glory, then it is that we magnify God by thanking Him for things which

come to pass in our lives.

II

MARY MAGNIFIED GOD.

We read:
"And Mary said, My soul doth MAGNIFY THE LORD."—Luke 1:46.

If you will read Luke 1:46-56, you will find that portion of Scripture which is called by the commentators, the Magnificat, whereby Mary magnified the Lord Jesus Christ. I might say that practically every word in these eleven verses is taken from the Old Testament. In other words, verse 46 through verse 56 is virtually one quotation after another from the Old Testament. I have often read it and said to myself, "I can understand why Mary magnifies the Lord. I can understand why the Lord chose her to be the mother of the Lord Jesus Christ. She was versed in the Old Testament Scriptures, so much so that when she magnified the Lord, she quoted a great number of Scriptures from the Old Testament, weaving them together one by one, as she spoke these eleven verses called the magnificat.

It is also highly conspicuous to me that Mary magnified the Lord in view of her physical condition. This is positive proof of the virgin birth of the Lord Jesus Christ. Can you imagine if Mary had come to the realization that she was to become a mother outside of wedlock—that if she had realized this was true apart from the virgin birth how she could have magnified the Lord? Do you think that if Mary had realized that in the providence of God she was to bear a child out of wedlock, and that she herself was carrying this child as a result of fornication, she would then have

praised God for her condition, and would have said that she was magnifying the Lord?

Beloved, I have married many hundreds of people in the years gone by under similar circumstances. I have married too many hundreds of people under circumstances such as this, whereby that the individuals are married primarily as a result of the shame that was soon to come, and in order to cover over their shame, they thus married. I tell you, beloved, women don't magnify the Lord under circumstances like that. To me this is positively plain that the Lord Jesus Christ was virgin born. Look how Mary magnified the Lord for her condition—for the fact that she was chosen of the Lord to bring Jesus Christ into this world. Through the providence of God in choosing her as the one Jewish maiden above all others to be the mother of our Lord, she magnified God for what He had done.

When we come to the New Testament we find another group, just the same as Mary, who magnified the Lord. Listen:

"And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the NAME OF THE LORD JESUS WAS MAGNIFIED."—Acts 19:17.

This occurred at the city of Ephesus, which was the place of the longest ministry of the Apostle Paul. Most of Paul's pastorates were very short. In fact, Paul moved on rather quickly in most places he visited. He stayed a year and a half at Corinth, which was his second longest pastorate, and he stayed three years at Ephesus. Now the three years were about to run out, and the Word of God tells how that some vagabond Jews—some evil individuals, made fun of the Apostle Paul, and they said to the people, "We adjure you by Jesus whom Paul preacheth."

Can you imagine a crowd of devils blaspheming the God that the Apostle Paul preached? Can you imagine a crowd of unsaved people just literally making mockery of the Lord Jesus Christ? Well, they did this, in connection with this man who had an evil spirit. The Word of God says that the evil spirit leaped on those individuals and nearly beat them to death. These seven sons of Sceva barely escaped with their lives. When this had taken place, the name of the Lord Jesus was magnified. A holy hush fell on that crowd. Fear fell on them all, and the name of the Lord Jesus was magnified.

Now let's notice. Mary magnified the Lord when she learned she was to bear the Son of God, and the people of Ephesus magnified the Lord when the Lord Jesus Christ gave a miracle in this instance, in the city of Ephesus. I took time to read you these two instances for one reason—in each instance the principals involved magnified the Lord Jesus Christ.

Oh, how each of us should seek to magnify Him down here! How much He has done for us! How greatly He has blessed us! How marvelously He has poured out His Spirit upon us! Certainly we should seek to magnify the Lord.

III

PAUL MAGNIFIED HIS OFFICE.

We read:
"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I MAGNIFY MINE OFFICE."—Rom. 11:13.

The office that Paul had was not only the office of preacher, but he was a missionary to the

NCC Finances Racial Agitation

[From The Richmond News Leader, Oct. 25, 1963]

Late in June of this year, the police of Wilmington, N. C., arrested a young white racial agitator who had been leading local Negroes in especially militant demonstrations there. It turned out that his name was David W. Jones. He had no antecedents in North Carolina; he had lived in Wilmington less than six months.

An uncashed check in Mr. Jones possession provided some mute but eloquent evidence: It was a check from the National Council of Churches in the amount of \$339.85, dated June 20, made out to Mr. Jones, with this explanation: "Grant for student participating in student interracial ministry program."

The youth was further identified as a student at McCormick Theological Seminary in Chicago. He had been sent by the National Council of Churches to serve as "intern pastor" at the Negro Gregory Congregational Church on Nun Street in Wilmington.

The grant to Mr. Jones, supporting his efforts to stir up racial demonstrations, was merely a small part of the National Council's action in this field. This month the Rev. Dr. Robert W. Pike, executive director of the NCC's Commission on Religion and Race, reported to the NCC Board. In this report, the commission charges that persons who do not embrace compulsory racemixing employ "both a Gestapo

and extralegal mob action to enforce their will." The commission, reviewing its recent achievements, reported that in addition to recruiting marchers for the August 28 march on Washington, it had provided \$90,000 in bail bonds for leaders in racial demonstrations this summer. The commission called for increased activity in the field.

"It must come as a shock to many Protestants," said the Charleston News & Courier, commenting on the report, "to find a church organization resorting to reckless and wholly unsubstantiated charges. Churchmen throughout the nation are likely to be indignant at the action of the NCC Commission in comparing resistance to integration to the terrors of Nazi Germany."

It occurs to us that a number of militantly Liberal organizations already are at work, supplying agitators, making bail bonds, recruiting marchers. How did this get to be a responsibility of the National Council of Churches of Christ? We raise the question out of a sense of resentment that is shared, we suspect, by many persons in the South whose church contributions are used, in part, to support the racemixing agitation of the NCC. So long as church governing bodies in the South stay docilely quiet, and pay their dues to the NCC, we suppose the activity will continue.

Gentiles. He magnified his office; he exalted his office.

Sometimes we don't realize what a tremendously important office the preacher, or the missionary, or the evangelist has in the service of God. I am afraid that we have lost sight of the fact that the ministry is the greatest and the grandest work existing in the world. I am afraid today that the ministry is cheapened in many, many ways.

I remember a fellow back in the days of the depression who said, "Well, I guess I'll have to go back to preaching; I've done it in the past and I am not too good to do it again." He didn't say it as a joke; he really meant what he said. Can you imagine any individual who would think of the office of the ministry as being something he could go back to, because he wasn't "too good to do it again"? I tell you, beloved, the office of the minister is the highest office in this world.

If I could suddenly be elected president of the United States, I'd be willing to turn it over to that individual who has it at the present time and let him keep it. I'd even be willing to say, "You can have it. I have a bigger job than you have." I don't believe that anyone in this world—statesman, politician, or king—has a job as big as I have. I'd rather be pastor of Calvary Baptist Church than be president of the United States or be king of England, or statesman of any country.

When Abraham Lincoln was elected to the office of president, a man who had urged others to vote for Lincoln and who had worked strongly for Lincoln's election, visited Lincoln in Illinois before he left for Washington to become president. This man was a preacher. He asked Mr. Lincoln for a job. He told him the appointment he would like to have. Mr. Lincoln said, "What is your business?" He said, "I am a preacher." Lincoln said, "Man, go back home and preach. If I were to give you my office as president, I wouldn't be giving you an office as big as the office that you hold."

William Carey was one of the early missionaries from England who went to the foreign field. A few years passed, and the news came to him that one of his sons who had professed to be called into the ministry, had taken an appointment as ambassador from England to some other country. When the news was brought to Mr. Carey, he said, "My son Felix has dwindled into an ambassador."

The average man would think that his son was elevated. The average man would think that his son was really getting some place in the world. William Carey looked upon the fact that his son had professed to be called by God to preach, and he said, "In becoming a statesman, he has dwindled into an ambassador."

I say to you, beloved, the biggest job that any man could ever have is the task of being pastor of a Baptist church. Believe me when I tell you that I magnify my office like Paul.

IV

GOD'S WORD HAS BEEN MAGNIFIED.

The Bible shows us that God's Word has been magnified by God, even above His name. Listen:
"For thou hast MAGNIFIED" (Continued on page 5, column 3)

Graham in the News

Billy Graham and the new mood . . . "If Pope Paul asked me to go out and preach the Gospel as I see it, I would do it," Billy Graham told 750 Protestant ministers in New York recently. The evangelist recalled that at a recent crusade in San Paolo, Brazil, the Roman Catholic bishop stood beside him and blessed the converts as they came forward. He said, "something tremendous, an awakening of reform and revival within Christianity," was happening to both Protestantism and Roman Catholicism." The Daily Journal, International Falls, Minn. Oct. 29, 1963.

"It is no longer strange," the Daily Journal editorialized, "to learn that Graham is making five speaking engagements at Roman Catholic institutions this fall for the first time. Christians are moving closer together, recognizing that their points of agreement are far greater than their differences. This is the spirit of the Vatican ecumenical council now in session in Rome, and the foundation laid by the World Council of Churches."

"Dr. G. Paul Musselman, executive director of the Department of Evangelism of the National Council of Churches, spoke in warm terms about the work of Evangelist Billy Graham. 'I call Billy Graham the newest and greatest of the ecumenical voices,' he told this reporter."—The State, daily paper, Columbia, S. C., Nov. 21, 1960.

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The 'Fundamental Congress' In Detroit

PASTOR JOHN BOYD
Sudbury, Canada

month we wrote a few of musing or speculation the evangelical Baptist thing that was being planned. wondered what its purpose value might be. We knew it represent tens of thousands ars, it would occupy most week of precious time and id inevitably indicate some- of the weakness or worth of ost important body of evan- Christians on the Conti- Well, we went to Detroit. oo, took most of three days om other duties and joined ve thousand other Baptists onverged on the vast work center of Temple Baptist n. What did we find? I dare say.

found a crowd of people, angelical to a greater or degree, most of whom at the sessions and partici- with seemingly good inter- and earnestness. We heard good singing and fine mu- at was a pleasure to ex- ce. We saw some of the instances of our life of co- tion in minor matters such raring for mass pictures ssisting in the three hundred choirs. We heard some good ing by men who apparent- put some care into their ration. We enjoyed the fel- ip of many who sincerely to see the Kingdom of God ed.

when we have said all we would be hard put to that the Congress was of really great value in regis- an impact upon the devil promoting either the size oth of devotion in the King- of God. A few souls profess- th in Christ and for that oice. We hope that some ed or came to appreciate in new way some aspect of the d truth.

ever, it was billed and em- ed as a large and united rmation of our continuing ndiminished loyalty to the counsel of God and to the ic and distinctive principles ave made Baptists so endably useful throughout nturies. We were to meet in e, hearty and appreciative wledge of our accept- of and allegiance to those fundamentals which Bap- of the past have discovered, d and died for, as few other ave done. Doctrines of and principles deduced as corollaries to those doc- were to be presented and ered, were to be given hom- ain and were to be given a hold upon hearts revived

and rededicated to serve the truth with renewed devotion and vigor. That was in fact what the key- notes said and what many prayed for. We were to let the truth scuttling crowds of modernism know that nothing had made us abandon, ignore or alter one iota of that blessed Word, against which their vitriolic venom and vehemence had been so vainly and viciously spent throughout this century. We were to demon- strate to every shade of scornful skeptic, critic and derider of truth that nothing could per- suade, induce or impel us to trust less or love less every revealed word of truth and every blood- bought privilege and liberty which grace and truth provided. The crescendo of our united and enthusiastic acceptance of our heritage and its implications, was to make the cynics and scorners take note, and the recognition of the greatness of our calling and challenge, might make us confess our sins and bury forever the bloody hatchets of jealousy, slan- der, greed and self-seeking guile and guiltiness.

Did the modernistic observers, the communist spectators, or the worldly advocates of compromise get proof of such effectiveness? I fear not. The printed transcripts of the messages will not represent a world challenging declaration of the everlasting Gospel. There was more rehash of the sayings of men than there was of the fresh- ness and power of the oracle.

In the message, especially on the second coming of Christ, there was more of speculation in the speaker's premise than there was of indisputable truth. No one of the Baptist giants who made their indelible impressions on man's history in the world-changing eras of the past would have con- sented to have his name forged to that utterance. If they had not been Baptists who refused to re- sort to such tactics, they would have sued the speaker for claim- ing to represent them or their views by his Scofield guesses. It was a great gathering of Baptists of several competing and conflict- ing groups of churches.

Was there any hint or sugges- tion of softening the emphasis on conventionism and a re-affirma- tion of the basic and most distinc- tive of all distinctives—the free- dom and right of the individual conscience? We fear not. In fact we suspect that some would like to make this gathering serve as a step toward the welding to- gether of a super convention, a world organization of conven- tions, a bigger test court before which individual freedom would be further dwarfed in favor of the will of the few at the top?

Let us not be deceived, the greatest need among Baptists to- day is not for more or bigger or- ganizations, but for bigger and freer men and a clearer concept of the right and duty of each individual Christian to preserve and exercise his right to freedom of thought and opinion as he seeks and observes the truth and will of God. Conventions, associa- tions and such like systems are all right* so long as they consist of free and mutually respected indi- viduals and churches, but they are a curse when they become the means of pressuring any against the full freedom of studying the Word or the exercise of untram- melled and unpunished indepen- dence in doing what is right. The fear of reprisals, boycotting and black-balling by convention lead- ers has crippled many an other- wise alert mind and has hindered or thwarted many good enter- prises. Baptists are to be first of all free of all bonds except those imposed by loyalty to the Word. We cannot be the Lord's slaves until, and except as, we are in- dependent of the wills and control of men. **No man is properly called an historic Baptist who puts loy- alty to a convention, an outside church or financial pope, above or before the sovereignty of his lo- cal church or the freedom of his own conscience to hear and obey the Word of God.**

Yes, we had a pleasant visit at Detroit, but we saw little of that longed for freshness of the great and free and we got little cause for hoping that the atmosphere or climate is developing for the cre- ating of a new and greater gen- eration of giants.

*Editor's Note: Of course, we differ at this point with Bro. Boyd. Nothing is all right that is unscriptural—and conven- tionism is unscriptural.



"Magnifying God"

(Continued from page 4)
THY WORD ABOVE ALL THY NAME.—Psa. 138:2.

Now, what is the name of God? Well, it would be interesting if we could take time to study the name of God as it appears all the way through the Bible. I am afraid that you and I have never realized the magnitude of the name of God. We read of Him as He is called by various names. Beloved, every one of these names has a particular meaning.

For example, in Genesis 22, He is called "**Jehovah-jireh.**" God provided a ram to be offered as a sacrifice instead of his son Isaac that was bound and put upon the altar. When Abraham saw the ram caught in the thicket by his horns, he offered that ram and his son went free. He said, "This is the name by which we will call God, the name Jehovah-jireh," which means "the Lord will provide."

If you will turn to Exodus 15, you will find that there was a time when the children of Israel had bitter drinking water. The Word of God tells us that when they came face to face with that bitter water at Marah, God told them to take a tree and put it in the waters, and that tree would sweeten the waers.

You remember that II Peter 2 tells us that Jesus Christ was crucified on a tree. This tree that was used to sweeten the bitter waters at Marah is a type of the Lord Jesus Christ. When Moses did this, he called it "**Jehovah-rapha,**" which means "the Lord that healeth." He healed the waters. Moses saw in the healing of the water, that Jesus Christ was the healer of the nations and that our spiritual sin-sickness could only find healing in the Lord Jesus Christ.

If you will turn to Exodus 17, you will find that Moses and the children of Israel were fighting against the Amalekites. You remember how the arms of Moses became tired. He would hold his arms up, and after while he would have to lower them be- cause they were tired. He couldn't hold them up any longer. As long as he held his arms up, the chil- dren of Israel were victorious, but when he let his arms down from sheer exhaustion, the Am-

Offerings For The Work

REPORT OF OFFERINGS, NEW GUINEA MISSIONS,
REPORT OF OFFERINGS — AUGUST, 1963

Tabernacle Baptist Church, Tulsa, Okla.	50.00
Grace Baptist Church, Springfield, Mo.	20.00
Calvary Baptist Church, Ashland, Ky.	28.00
Valles Mines Baptist Church, Bonne Terre, Mo.	100.00
Bethel Baptist Church, Phillipsburg, Kansas	41.08
Bible Baptist Church, Broken Arrow, Okla.	22.90
Macedonia Baptist Church, Chicago, Ill.	100.00
Macedonia Baptist Church, Tell City, Ind.	10.00
Zion Baptist Church, Detroit, Mich.	16.13
Providence Baptist Church, Henderson, Texas	50.00
Katy Baptist Church, Farmington, W. Va.	25.00
Kings Addition Missionary Baptist Church, South Shore, Ky.	9.10
Mt. Brook Baptist Church, Pulaski, Va.	10.00
Baptist Tabernacle, Columbus, Ga.	10.00
Grace Baptist Church, Melbourne, Fla.	10.00
Fairmount Park Baptist Church, St. Petersburg, Fla. (2 offerings)	23.00
C. E. Wilson, Ga.	13.22
C. R. Snyder, N. C.	10.00
A friend, Texas	2.00
Purdum Carney, Ky.	8.00
Mrs. W. H. Buchanan, Ky.	5.00
W. E. McKinney, Tenn.	25.00
Mrs. Harry Hall, Minn.	5.00
Mrs. Nell Duggins, N. C.	5.78
Herbert W. Crow, Del.	10.61
Margaret T. Beaty, Fla.	25.00
Alma Harrison, W. Va.	10.00
A friend, Tenn.	5.50
TOTAL	\$650.32

REPORT OF OFFERINGS — SEPTEMBER, 1963

Fossil Baptist Church, Fossil, Oregon	27.00
Bible Baptist Church, Broken Arrow, Okla.	19.37
Tabernacle Baptist Church, Tulsa, Okla.	19.37
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Providence Baptist Church, Henderson, Texas	50.00
Katy Baptist Church, Farmington, W. Va.	25.00
Westside Baptist Church, Emporia, Kansas	10.00
Valles Mines Baptist Church, Bonne Terre, Mo.	100.00
Manhattan Bible Baptist Church, Manhattan, Kansas	10.00
Grace Baptist Church, Springfield, Mo.	20.00
Bethel Baptist Church, Emporia, Kansas	9.66
Emmanuel Baptist Church, Garrison, Ky.	30.00
Grace Memorial Baptist Church, San Bernardino, Calif.	10.00
Macedonia Baptist Church, Chicago, Ill.	100.00
Zion Baptist Church, Detroit, Mich.	12.70
Mt. Brook Baptist Church, Pulaski, Va.	10.00
A friend, Tenn.	5.50
W. R. Powell, Texas	15.00
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W. R. Shawl, Pa.	5.00
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Ralph E. McIlrath, Ind.	5.00
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alekites would win. The Bible tells us that Aaron and Hur put Moses on a rock and stood beside him, one on either side, holding his hands up. As they stood there and held the hands of Moses, the children of Israel won the battle against the Amalekites. When the battle was over, Moses named it "**Jehovah-nissi.**" which means "the Lord, our banner."

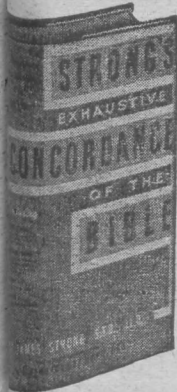
If you will read on through the Bible you will find various other names that were given to Him. In Judges 6 He is called "**Je- hovah-shalom,**" which means "the Lord, our peace." In Psalm 23 he is called "**Jehovah ra-ah,**" which means, "He is our shepherd." When you come to Jeremiah 23:6, you will find Him called "**Je- hovah-tsidkenu,**" which means "the Lord our righteousness."

Beloved, you don't have any righteousness of yourself. There is no righteousness within you. You are totally devoid of spiritual righteousness. The Word of God says that all of our righteous- nesses are but as filthy rags. However, we do have righteous- ness through the Lord Jesus Christ. He is our righteousness, and when Jeremiah realized that, (Continued on page 6, column 2)

JOSIAH GAVE HIS "ALL"

We have the life of good king Josiah summed up under seven "alls."

1. The "all" of separation. "All the abominations . . . did Josiah put away" (2 Kings 23:24).
2. The "all" of affection. "Turn- ed to the Lord with all his heart" (2 Kings 23:25).
3. The "all" of soul or life. "Turned to the Lord with all his soul" (2 Kings 23:25).
4. The "all" of strength. "All his might" (2 Kings 23:25).
5. The "all" of fidelity. "Ac- cording to all the law of Moses" (2 Kings 23:25).
6. The "all" of perseverance. "All his days they departed not from following the Lord" (2 Chron. 34:33).
7. The "all" of influence. "The king commanded all the people, saying, Keep the passover unto the Lord" (2 Kings 23:21).



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Can One Ever Sin Away His Day Of Grace?

By ROY MASON
Tampa, Fla.

Many Baptist preachers, as well as others, preach the doctrine of "Sinning Away One's Day Of Grace." By that, they mean that a person can resist the striving of the Holy Spirit so persistently that finally the Holy Spirit withdraws from that person such that he can never be saved even though he may want to be very badly. The trouble with this doctrine is that it is a lie cut out of whole cloth. This lie does several things as follows:

1. It renders the work of the Holy Spirit "resistable" to the extent that man proves to be stronger than God.
2. It completely nullifies the Bible doctrine of election. The whole matter of the individual's salvation is thrown into the realm of uncertainty, and made to depend on the strength of his will to resist God.
3. It produces the cruel but false doctrine that human beings



ROY MASON

want to be saved, but because of previous rejections, can't be saved, so are doomed.

4. It rests upon one verse of Scripture (Gen. 6:3), which is taken wholly out of its setting, and made to apply to this present age of grace, when the Scripture has reference to another situation entirely, in another age and dispensation.

5. It is a twin doctrine that belongs in the same cradle with the doctrine of "falling from grace."

6. It grows out of a failure to understand the truth about the two calls of God sent out to sinners. Let us now consider these two calls.

The Outward, Or General Call

God sends out a general call to all men to repent and turn to His Son for salvation and eternal life. "God now commandeth all men everywhere to repent." "Whosoever will, let him come and take of the water of life freely." It is every preacher's bounden duty to sound forth that call, yet he knows full well that not every person will respond. It is not the preacher's duty to know, and if he tries to take over God's part he will become a "Hard-shell." He just knows that God must do a work within or else there will be no response. If he doesn't know it, he will find it out before he preaches too long

Note some Scriptures that mention the outward or general call. Luke 5:32, Matt. 22:14, Isa. 45:22.

When people resist the preaching of the Word of God, they resist the INDIRECT work of the Holy Spirit, for the Spirit inspired the Word. It is in that sense that the people to whom Stephen preached resisted the Holy Spirit. (See Acts 7:51).

The Inward Or Effective Call

Sinners successfully resist the general call of God every day, and they go on down to Hell. That general call is not in itself effective because man being a fallen and depraved creature, he doesn't have it within himself to turn. I Cor. 2:14 gives us light on this.

Sinners DO NOT successfully resist the personal, inward call of the Holy Spirit. It is said that the Northwest Mounted Police always "get their man." Whether that is true or not, it IS true that the Holy Spirit always gets His man. God's grace is irresistible, and when the Holy Spirit goes after a fellow, he "fetches him." Were this not true, then election could not be true. God uses the gospel, but the gospel is applied by the Holy Spirit in such a way that the sinner turns and is saved. Note some Scriptures that mention this inward call. Acts 2:39.

What Failure To Understand These Truths Brings About

It brings about clap-trap evangelism, in which dependence is placed on evangelistic "techniques" rather than on the Spirit of God. We have that sort of thing practiced on every hand today. Well, numbers are raked in, but where are they six months later? Missing! Recently a member of a neighboring church told of a meeting held by one of our most noted evangelists. Persons were led to make profession who never showed up for baptism. Others were baptized and have never been seen again in that church. What is the matter? God never called with that inward call of the Spirit that ALWAYS leads sinners to repent and trust Christ.



"Magnifying God"

(Continued from page 5)

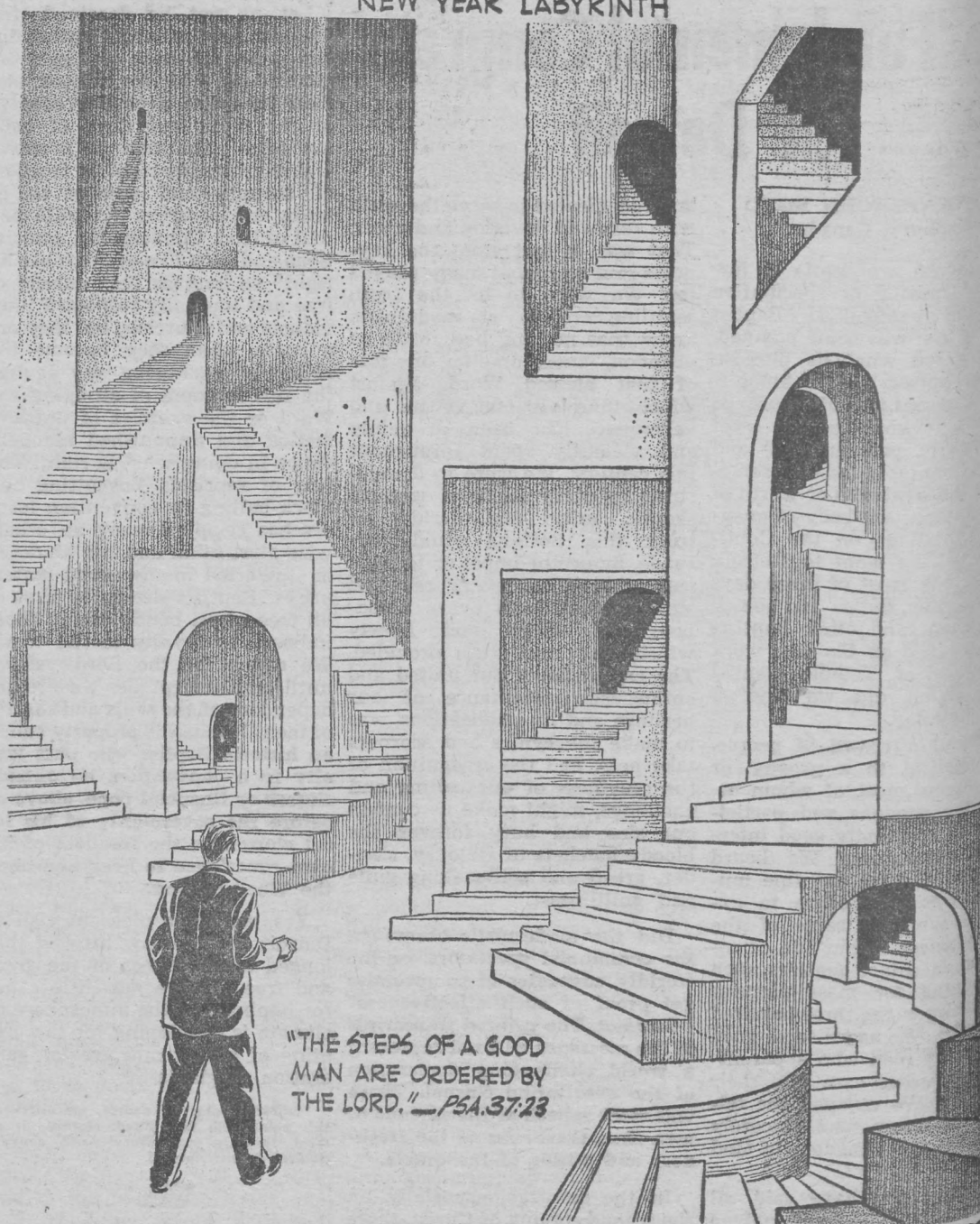
he called Him Jehovah-tsidkenu, which means "the Lord our righteousness."

Again, in Ezekiel 48, you will find that He is called "Jehovah-shammah," which means, "the Lord is present." I thank God for the presence of the Lord. Isn't it wonderful to know that He is present? I don't know anything that ought to make a child of God happier than to realize the presence of the Lord.

I can't take time to refer to all the names that are given to God, but every one of these names had a particular significance as they were spoken in the Old Testament. I tell you, beloved, God's name has been truly magnified. However, the Word of God has been magnified even more.

Notice again:

"I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou HAST MAGNI-



"THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD." — Psa. 37:23

FIED THY WORD ABOVE ALL THY NAME." — Psa. 138:2

Isn't it wonderful to take all the names of God in the Old Testament and put them together? Isn't it marvelous in view of their meaning that we have all the names of Jehovah that we have. Consider these, and then look at the Word of God, and hear him say that His Word is to be magnified above all of His name? Beloved, this old Book means much to me. When I think what God Himself has told us, that His Word is to be magnified above His name, then the Word of God ought to mean much to all of us. God has magnified His Word above all His name.

I haven't any time for the man who would speak lightly of the Word of God. I haven't any time for that individual who would lightly or disparagingly speak against God's Word. I have no time for that individual who would make fun of the Word of God or (Continued on page 7, column 1)

IBM "Theologian"

Numbers and machines are about to consume the identity of the humanity that invented them. From birth to death the human being has been changed to a number and all that he needs provided him by machines. Even courtship and marriage is now arranged in some quarters by data fed into a computer.

And if that isn't enough, we now have an IBM theologian. A Church of Scotland minister has fed Greek prose on punched tape into a computer and the machine has come up with the information that Paul wrote only four of the fourteen epistles that bear his name. The rest are the work of pious imposters.

Having solved this question, maybe it is time to turn our attention to some sort of mechanism that would turn out papier-mache people who could be punched and dotted, then feed them into a pre-pared machine that had been fed IBM theologies and we would have it made.

But made for what?—Illinois Baptist.

Ed. Note: I always thought these machines had a few loose screws—now I know it!

A Calvinist And An Arminian Discuss A Scripture

By Pastor Frank B. Beck
Clarendon Street Baptist Church
Boston, Mass.

Arminian: "What do you make of I Timothy 2:4, that God will have all men to be saved?"

Calvinist: That, in keeping with the context, with what the apostle has been talking about already, it means all classes of men (vv. 1-2), but applying specifically to all the elect, for the following reason:

In I John 14:15 we are promised that if we ask anything according to God's will we shall have it!

Now if it is God's will, as you infer, to save all men, elect and non-elect, let us at once ask God to do so—and it shall most certainly be done! for that would be "according to His will."

However, we know that this will not be accomplished, for the Saviour has taught us that many will be lost (Matt. 7:13-14).

Therefore, the Arminian interpretation of this verse cannot be correct. Even though you hear out of 10 big name radio preachers and "nationally known" evangelists using it in the wrong sense, and many lesser known pastors following in their error.

But if I pray that God will save all of His elect I am sure He will do that (Rom. 8:28-30), for this is "according to His will."

Hence the "all men" of I Timothy 2:4 refers to all types of men who make up God's elect. It is these God wills to save.

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WHAT WE ARE

We are **pardoned sinners**, made clean by the blood of Christ (Revelation 1:5).

We are **justified saints**, made so by the imputed righteousness of Christ (Romans 3:24-26).

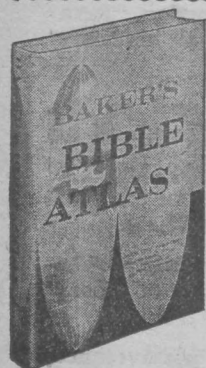
We are **adopted sons**, born again of the Holy Spirit through the Word (Romans 8:15, 16).

We are **recognized heirs**, having an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for us (I Peter 1:4).

We are **heavenly pilgrims**, citizens of a better country, in a journey thereunto (Hebrews 11:13, Philippians 3:20).

We are **commissioned servants**, bearing the yoke of our Master with joy (Matthew 28:19, 20).

We are **living members** of God's family, calling Him our Father and His children our brethren (Galatians 3:26).



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"Magnifying God"

(Continued from page 6)

to would say it isn't the Word of God.

think of those individuals who themselves Modernists. Actually, there is nothing modern about a Modernist. The Devil was the first Modernist that this world ever saw. When he impersonated the serpent and crawled into the Garden of Eden, and lied, and led to Eve, "You will not surely die"—when he did that, he was the first Modernist. Every man who has lived through the ages that has denied the Word of God has been a Modernist. That is what a Modernist is, a Word-denier.

I have no use for a Modernist, Word-denier. I have no use for a man who says, "The Bible is this, but that doesn't mean anything. We are living in a different day, in this modern twentieth century." I have no use for a man like that, for my God Himself said that He had magnified His Word above all of His name. Beloved, listen, can you have fellowship with a man who is a Modernist? Can you have fellowship with, and enjoy a preacher who is modernistically inclined? Can you fellowship with, and sit under the ministry of an individual who would at all put a question mark above any portion of the Word of God? The Bible tells that as much as the name of God means, when you put all of God's names together, that God's name is greater than God's names. That be true, I certainly don't believe any time or place for a Modernist, or any individual who at all would compromise the Word of God.

V

WE ARE TO MAGNIFY

US. We are to magnify the Lord Jesus Christ in our lives. Listen: According to my earnest expectation and my hope, that in the end I shall be ashamed, but with all boldness, as always, NOW ALSO CHRIST SHALL BE MAGNIFIED IN MY BODY, whether it be by life, or by death."—Phil. 1:20.

Paul was writing the church in Philippi. He said, "I have a problem, and that problem has to do with living and dying. If I live in the flesh, I want my life to glorify God, for to me to live is Christ," as if to say, "If I live, I want to be sure my life glorifies God; and if I die, then that is better."

What a statement! Paul said, "I can't make up my mind whether I want to live or whether I want to die. I know that either way I am going to be with Christ. I don't know what I want, I know one thing, regardless of which it is, I want to magnify Christ in my body."

Would to God that it would be

the desire of everyone of us that we might magnify Christ in our bodies. What right have you to live if you don't magnify Christ? I ask you, what right have you to live every day if you are not going to seek to magnify the Lord Jesus Christ. Might it please God to help us to realize as Christians that it is our duty to magnify, to exalt, to make great, and to enlarge the Lord Jesus Christ in our bodies.

CONCLUSION

Ordinarily and logically, my message should end here, but let me say just a further word. If you are not saved, your life isn't magnifying the Lord, if you are not saved, you may be magnifying yourself, or it could be that you

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are magnifying something of the world. If you are not saved, you are not magnifying Jesus Christ in your life. Oh, would to God that God might reach down and save someone this evening, that you might go out from this place saved.

However He leads, wherever He leads, whatever He wants me to do, I want to magnify Jesus Christ in my life.

May God bless you!

The Trinity

(Continued from page one)

described as **omnipotent** (all powerful). The **Father** is omnipotent (Gen. 17:1). The **Son** is omnipotent (Heb. 1:3). The **Holy Spirit** is omnipotent (Rom. 15:19).

Each person in the Godhead is described as **omnipresent** (present everywhere). The **Father** is omnipresent (Jer. 23:34). The **Son** is omnipresent (Matt. 28:20). The **Holy Spirit** is omnipresent (Psalm 139:7).

Each person in the Godhead is described as **omniscient** (knowing all things). The **Father** is omniscient (Acts 15:18). The **Son** is omniscient (John 21:17). The **Holy Spirit** is omniscient (I Cor. 2:19).

Each person in the Godhead is described as the **Giver of eternal life**. The **Father** gives eternal life (Rom. 6:23). The **Son** gives eternal life (John 10:28). The **Holy Spirit**

gives eternal life (Gal. 6:8).

Hence, the Christian worships one God in three persons who are equal, and one. The Trinity therefore is a **distinction**, but not a **division** (Calvin). "Trinity simply means tri-unity" (David S. Clark).

II.

If we accept the above declarations of sacred Scripture we will not fall into the errors of those who teach:

1. That God is one **person**, that the Father, Son, and Holy Spirit are merely **aspects**; but one aspect could not love another. How would you explain John 3:35, "The Father loveth the Son . . .?"

2. That God is one **person** who appears sometimes as the Father, sometimes as the Son, and sometimes as the Holy Spirit. "But this would make Him cease to exist as a Father when manifested as the Son" (C. D. Cole). How would you explain the baptismal scene of our Lord (Matt. 3:16-17), the Son of God in the water, the Holy Spirit descending from heaven as a dove, the Father speaking from the heaven?

3. That there are **three Gods** independent of each other. That such is false is seen in that Jesus Christ and the Father are **one** (John 10:30). They are **never** pictured as acting independently of each other. In creation God said: "Let **us** make man in **our** image, after **our** likeness (Gen. 1:26). The Father sent the Son to be the Saviour of the world (1 John 4:14), and the Son sent the Holy Spirit (John 5:26).

4. That God is one person, and Christ is inferior as a begotten Son, and the Holy Spirit is but an influence. But Christ was the Word made flesh (John 1:14). He was in the beginning with God and was God (John 1:1). That the Holy Spirit is **not** an influence, but a **person** is proved in that He can be **grieved** (Eph. 4:30). You cannot grieve an influence!

It has been questioned by some in our present day that the Trinity is taught in the Word of God. One of them writes: "The doctrine of the 'trinity' finds no support whatsoever in the Bible, but on the contrary, the Bible proves beyond all doubt that it is the Devil's doctrine." (Judge Rutherford, *Riches*, p. 188).

Let us see if it appears in the Holy Writ. In Gen. 1:26 God said: "Let **us** make man in **our** image." Who was God talking to? Not to the **angels**, for He made man in the image of **God** (v. 27), not in their image.

I have already mentioned the Son of God baptized, the Holy Spirit descended upon Him, and the Father's voice from heaven (Matt. 3:16-17).

The risen Redeemer commands us to go and make disciples of all nations, and baptize them in the name (not names, here is the unity of the Godhead), in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18-20). There is the Trinity again.

Also in John 14:16. Christ the Son promised: "And I will pray the **Father**, and He shall give you another **Comforter** . . ." The next verse identifies the other Comforter as the Holy Spirit.

In Gal. 4:6 we read: "**God** hath sent forth the **Spirit** of His Son into your hearts. . . ."

And in Titus 3:4-6, it is **God** who saved us, not by our works, but by the "washing of regeneration, and renewing of the **Holy Ghost**, which He shed on us abundantly through **Jesus Christ** our Saviour."

Finally, in 1 Peter 1:2, we are "elect, according to the foreknowl-

SERMON OUTLINE—

"COME"

"Come unto me" Matthew 11:28.

One of God's favorite words of invitation is the word "come." The word reminds us of love—such as a father's love who extends his arms to his child and says, "come." There is always the promise of a warm reception; those invited are most welcome.

I. WHO IS INVITED TO COME?

Sinners are invited to come. Mark 2:17.

Children are sinners, so they are invited. Mark 10:14.

Common people are sinners, so they are invited. Mark 10:21.

"Bad" people are sinners, so they are invited. Isaiah 1:18.

Poor people are sinners, so they are invited. James 2:2.

The ignorant are sinners, so they are invited. Isaiah 35:8.

Regardless of how sinful you have been or still are, the invitation is broadcast to sinners. If you are a sinner, you have an invitation.

II. WHO INVITES SINNERS TO COME?

God the Father Himself invites sinners to come. "Come now, let us reason together," He says (Isaiah 1:18).

Christ invites sinners to come (John 6:37; Matt. 11:28).

The Holy Spirit invites sinners to come (Rev. 22:17).

The Bride invites sinners to come (Rev. 22:17).

Those who "hear" should invite sinners to come (Rev. 22:17).

III. TO WHOM ARE SINNERS INVITED TO COME?

Sinners are invited to come to Christ.

"Come unto me" (Matthew 1:28).

"Come ye after me" (Mark 1:17).

"Him that cometh unto me" (John 6:37).

"Come unto me" (John 7:37).

IV. FOR WHAT PURPOSE ARE SINNERS BIDDEN TO COME TO CHRIST?

They come to Him for—

Forgiveness of sin (Acts 13:38, 39; Eph. 1:7).

Freedom from condemnation (John 5:24; 3:18).

Peace with God (Romans 5:1).

Perfect righteousness (Romans 4:5-8).

Eternal life (John 3:14-16; 10:28).

Total spiritual satisfaction (Matthew 11:28-30).

V. WHEN ARE SINNERS INVITED TO COME?

NOW is the time of God's invitation to sinners. There will be no invitation after death; no second chance. "COME NOW, let us reason together" (Isaiah 1:18).

There is no need for waiting; no need for reformation; no need for a "better time." God says it is now (2 Cor. 6:2: "NOW is the accepted time; behold, now is the day of salvation").

VI. THE RESULT OF NOT COMING (John 5:40; Proverbs 1:24-33).

Come ye dead ones, rise and live;
 Come ye deaf ones, hear and know;
 Come ye blind ones, look and see
 The Blessed Christ of Calvary.

Come ye poor folk, be made rich;
 Come ye rich ones, find true wealth;
 Come ye—all—beggar and king,
 Shout His glory, arise and sing.

Come ye black ones, He can save;
 Come ye white ones, be made clean;
 Come ye all—yellow, brown, red—
 Wash in the blood that Christ has shed.

Come ye ones who are so near;
 Come ye ones who dwell afar;
 From all isles and all nations,
 Come to Christ for free salvation.

—Bob L. Ross

edge of **God the Father**, through sanctification of the **Spirit**, unto obedience and sprinkling of the blood of **Jesus Christ**."

I have passed over Romans 8, and Ephesians 1, which have many references to the Trinity. Does this doctrine find any support in the Bible? Is it the Devil's doctrine?

III.

But how do you explain the mystery of it? I don't. I am reminded of the time a preacher was invited out to supper. At the beginning of the meal the husband in the home started explaining what the wife had put in the stew, whereupon the preacher, in order to save the wife further embarrassment, said laughingly, "I did not come for **explanations**." No, he came to eat. I trust you are being fed the Word of God.

Most important of all is it that you know right now that you need **God**! Unless God forgives you of your sins you are lost forever.

"Who can forgive sins but God only?" (Mark 2:7).

But you cannot come to God except through the **Son** of God. Christ says to you: "I am the way, the truth, and the life, no man cometh unto the **Father** but by

Me" (John 14:6).

If Christ is the way, then **come** to Him! If He is the truth, then **believe** Him! If He is the life, then **live** by Him!

Oh, may the Holy Spirit bring you to Christ, who died on the cross for our sins that He might bring us to God (1 Peter 3:18). Only then will you know the Trinity!

"The grace of the **Lord Jesus Christ**, and the love of **God**, and the communion of the **Holy Ghost** be with you all. Amen." (2 Cor. 13:14).



The New Birth

(Continued from page one)

What the New Birth Is

Let us first of all look at this in a **negative** manner, showing what the new birth is not.

It is not **reformation**, or turning over a new leaf. Lots of people think that if they quit their drinking, cursing, adultery, and other sins and start "living right," then they are all right. Such reformation is spiritually useless, apart from the new birth. Jesus told about a man out of (Continued on page 8, column 3).

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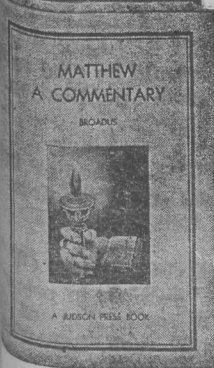
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A NEW YEAR AND NEW OPPORTUNITIES

WHAT DOES 1964 HOLD FOR THE MINISTRY OF TBE? WHAT PART WILL YOU HAVE IN ITS MINISTRY?

Only a few more days and 1963 will be a matter of history. Due to the assassination of the late president, it will long be remembered in the annals of history. While 1963 will be long remembered as the year of the assassination of John F. Kennedy, there are many who will look back upon it with great joy and thankfulness to God for blessings they have received from Christ and His Word. Many have been saved this year; many have had fellowship with God for the first time; many have come to a greater knowledge of the Word of God; many have found a greater field of service for the Lord.

What, now, does the new year hold? It offers new minutes, new hours, new days, new weeks and months for us to use for the glory of God. If we could retrace 1963, it is certain we would make a different use of much of our time; let us prove that, if we could relive 1963, we would make better use of our time by doing just that in 1964.

More money will come to our hands this year. How did we spend it last year? What do we have to show for it? A new car? A new home? A TV set? Pleasures? Material possessions? But what do we have laid up in Heaven? Did we spend for the Lord and thus lay up treasures in Heaven to be there waiting for us when we cross the river of Death? 1964 will give us new opportunities to spend for Christ. Will we be alert to make a good use of His financial gifts, or will we again squander in the behalf of self?

We are hoping for a great year in 1964. If we can add to our mailing list the thousands of preachers whose names and addresses we have on hand, we would not dare predict the results in blessings from Heaven. We believe many good men who love the Lord would love this paper and be helped by its weekly visits, if we could send it to them. If the Lord will grant our desire to send it to them, we will have grateful hearts to Him for providing the needs.

We call upon all the friends of Truth in our reading audience to be fellowhelpers with us in behalf of standing for the Truth and spreading it abroad. How much will you give to help send TBE to the preachers in the ABA, NABA, BBF, CBA and GARBC? Whatever your gift, large or small, it will be used for the glory of God in this effort.

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The New Birth

(Continued from page 7)

whom the evil spirit went, yet the spirit later came back and took up his old habitation, bringing also seven other spirits more wicked than himself (Luke 11:24-26). So, it takes more than reformation.

It is not baptism. Baptism is said to be a "death," not a birth (Romans 6:4-6). Baptism is merely an outward symbol and ceremony of the saving work of Jesus Christ. Until a man has been born again, he has no business being baptized (Acts 2:41).

It is not joining the church. The Lord added the saved to the church (Acts 2:47), and they only should be added to it. A lost sinner on the church roll is still a lost sinner.

"Praying through" is not the new birth. I've seen the "mourner's bench" in operation and I know what goes on around it. It is unscriptural, for there is nothing in the Bible about it. Yet many are substituting "praying through" and "feelings" for the new birth. This is probably why so many mourner's benches "fall out of grace" — they never were in grace to begin with. I once met a boy who said he had been saved over three dozen times. He explained that he had been to the "altar" that many times and later "fell away." I also know of a preacher who was excluded from the pulpit for the "heresy" of using the Bible at the mourner's bench, instead of praying with the seekers! Such ideas certainly expose the mourner's bench for what it is—heresy.

What The New Birth Is

Now, positively, what is the new birth?

It is the experience in which the sinner, by the grace of God, is brought to turn from sin and trust in Jesus Christ as His Saviour (John 3:14-16). The term "new birth", or "born again," is simply descriptive of this experience.

This is also called a "new creation." (2 Cor. 5:17).

It is a "resurrection" (Eph. 2:5, 6).

It is a "new heart" (Eze. 36:26).

It is a "new love" (Rom. 5:5).

It is a "new spirit" (Rom. 7:6).

It is a new "nature" (2 Pet. 1:4).

It is "passing from darkness to light" (Col. 1:13).

Yet all of these terms are only descriptive of that experience in which the sinner, in humble faith, simple trusts Christ as His Redeemer from sin. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

How It Is Effected

The source of the new birth is God. "That which is born of the Spirit" (John 3:6). "Born of God" (John 1:12). Also see I John 3:9, 4:7, 5:1; James 1:18.

The sinner does not produce the new birth, neither does the preacher nor any other human or finite source. It is the work of God (Eph. 2:10).

The agents in the new birth are the Spirit of God (John 3:6) and the Word of God (I Pet. 1:23). "Begotten through the Gospel" (I Cor. 4:15) by the Holy Spirit (John 6:63).

What It Produces

The new birth produces all things new. "Old things are passed away; behold, all things are become new" (2 Cor. 5:17).

There is new life (I John 5:11). There is a new standing before God (Rom. 8:1). There are new aims and goals in life (Phil. 1:21). There is a new attitude toward sin (I John 3:9). There is a new love for righteousness (I John 2:29). There is a new love for the saints (I John 4:7). There is a new determination to stay true to God (Job 17:9; Prov. 24:16).

Conclusion

Reader, if you have not exper-

enced the new birth, I want to point you to the same truth that Christ taught to Nicodemus: "Whosoever believeth in Him (Christ) should not perish, but have eternal life" (John 3:15). Have you ever personally trusted Christ as your Redeemer from sin? Have you ever received Him as your Saviour? If not, you have not been born again. Trust Him now for salvation and eternal life is yours.

God's Judgment

(Continued from page one)

to our perpetual sorrow. I believe judgment is reserved for the next world; I could not account for providence if I believed that God punishes here. "Those men upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay."

It has injured religion for men to take up every providence, as say, for instance, that because a boat was upset on the Sabbath day it was a judgment on the persons that were in it. We assuredly believe that it was sinful to spend the day in pleasure but we deny that it was a punishment from God. God usually reserves his punishment for a future state; but yet, we say, there have been a few instances in which we cannot but believe that men and women have been by Providence in this life punished for their guilt.

I remember one which I scarcely dare relate to you. I saw the wretched creature myself. He had dared to imprecate on his head the most awful curses that man could utter. In his rage and fury he said he wished his head were twisted on one side, that his eyes were put out, and that his jaws were made fast: but a moment afterwards the lash of his whip — with which he had been cruelly treating his horse — entered his eye, brought on first inflammation, and then lockjaw, and when I saw him he was just in the very position in which he had asked to be placed, for his head was twisted round, his eye-sight was gone, and he could not speak except through his closed teeth.

You will remember a similar instance happening at Devizes, where a woman declared that she had paid her part of the price of a sack of meal, when she had it in her hand, and immediately dropped dead on the spot. Some of these may have been singular coincidences; but I am not so credulous as to suppose that they were brought about by chance. I think the will of the Lord was in it. I believe they were some faint intimations that God was just, and that although the full shower of his wrath does not fall on men in this life, he does pour a drop or two on them, to let us see how he will one day chasten the world for its iniquity. But why need I go far to bring arguments to bear on you, my hearers? Your own consciences tell you that God must punish sin.

You may laugh at me, and say that you have no such belief. I do not say you have but I say that your conscience tells you so, and conscience has more power over men than what they think to be their belief. As John Bunyan said, Mr. Conscience had a very loud voice, and though Mr. Understanding shut himself up in a dark room, where he could not see, yet he used to thunder out so mightily in the streets, that Mr. Understanding used to shake in his house through what Mr. Conscience said. And it is often so. You say in your understanding, "I cannot believe God will punish sin;" but you know he will. You would not like to confess your secret fears, because that were to give up what you have so often most bravely asserted. But because you assert it with such boast and

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bombast, I imagine you do believe it, for if you did, would not need look so big saying it.

I know this, that when you sick none sooner than you out for mercy. I know that you are dying you will believe in a hell. Conscience makes ards of us all, and makes us lieve, even when we say we not, that God must punish sin. (New Park Street Pulpit, 2, pages 421-422).

Did John Baptize Infants?

(Continued from page one) their sins. Hence, as Thos. Scott comments:

"It does not appear that but adults were baptized by John" (Commentary on Matt. 3:6).

There is therefore no evidence that John baptized infants; the fact, the evidence is against it. Cause had John baptized infants his baptism could hardly have been called the baptism of repentance. Nor is it easy to understand how the baptizing of babies would have fitted in with the purpose of his mission, namely, to prepare people for the coming of the Messiah and the kingdom.

We can sum up in the words that "earnest champion of the strictest orthodoxy of the camp of Dort", Francis Turretine: "John admitted none to baptism but those who confessed their sins; because his business was to baptize adults." (Institutes of theology, section 4, question 22.)

(Chapter 3—next week)

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