

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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Precious Blood

D. L. Moody, in his book, "Great Joy Sermons," said he did not believe anyone should sit under the ministry of modernist preachers who do not preach salvation by the blood. The following is from the message, "The Precious Blood."

"There's a good deal about the blood in Hebrews that I would like to bring up; time passes, and I have just to fly through the subject. Now I don't know any doctrine I have preached that has been talked about more than the doctrine of the blood. Why, the moment Satan gets a man to leave out this doctrine of blood, he has gained all he wants. It is the most pernicious idea to leave it out. A man may be a brilliant preacher, may have a brilliant intellect, and may have large crowds of people, but if he leaves this out, no one will be blest under his ministry, no one will be born in God's kingdom. If a man leaves out this blood he may as well go and whistle in the streets, and try to convert people that way, for all the good he will do in saving souls. It is said that old Dr. Alexander of Princeton College, when a young student used to start out to preach, always gave him a piece of advice. The old man would stand with his gray locks and his venerable face and say: 'Young man, make much of the blood in your ministry.'"

"Now, I have traveled considerably during the past few years, and never met a minister who made much of the blood and much of the atonement but God had blessed his ministry, and souls were born in the light by it. But a man who leaves it out the moment he goes, his church

falls to pieces like a rope of sand, and his preaching has been barren of good results. And so if you find a man preaching who has covered up this doctrine of blood, don't sit under his ministry. I don't care what denomination he belongs to, get out of it. Fly from it as those who flew from Sodom.

Never mind how you get out of it—leave it. It is a whited sepulchre. There is no life if they don't preach the blood. It is the only way we've got to conquer Satan; the only way we can enter heaven and we cannot get there unless we have washed our robes in the blood of the Lamb. If we expect to conquer we must first be washed by that blood. A man who has not realized what the blood has done for him has not the token of salvation."—Gospel Witness.

THE NEW YEAR

"With everlasting kindness will I have mercy on thee."
Isaiah 54:8.

Hail to another year, untried, untrod!
Hail, precious truth! My Maker, Husband, God,
In lasting love will show His once hid face,
And smile in mercy on this "year of grace."

How bright, if so, how beautiful, 'twill prove;
Though mountains should depart, and hills remove,
He'll gather us with mercies great, nor cease
To have in mind His covenant of peace.

—THOMAS SPURGEON, 1893.

Gospel Preaching -- The Greatest Need Of The Hour

A message to preachers from the booklet, "Dropping the Ball on the One-Yard Line," by John Bunyan Wilder.

My friend is a big fellow, tall, robust, dignified. He dresses neatly, and there is an atmosphere of success about him. And this is not misleading. He is successful. He built from scratch a great business concern from which he has now retired. But his greatest success lies in his

ability to lead souls to Christ. You will not be in his presence more than a minute before he asks about your soul. There is an earnestness about his eyes and in his voice that makes strangers stop and listen to what he has to say.

On one occasion this friend of mine had an appointment to speak to a meeting of Baptist men in a little county seat down in Missouri. Arriving in town a couple of hours before the meeting was to begin, he decided to find himself a street corner and hand out some tracts. But wait! He had an idea. He would do more than hand out tracts. He would conduct a little survey to find out how many people knew how to be saved from their sins. This was an excellent place to start.

Taking up his position on the busiest corner of the square, he began to stop people and ask them what a fellow has to do in order to be saved. In a matter of an hour or two he stopped twenty-nine people, all of them

"Before destruction the heart of man is haughty;" pride is as surely the sign of destruction as the change of mercury in the weather-glass is the sign of rain, and far more infallibly so than that. "Before honor is humility," even as before the summer, sweet

birds return to sing in our land. Everything hath its prelude. The prelude of destruction is pride, and of honor, humility. There is nothing into which the heart of man so easily falls as pride, and yet there is no vice which is more frequently, more emphatically, and more eloquent-

Did The Apostles Baptize Infants?

CHAPTER V

IN THE SERIES, BAPTISM NOT FOR INFANTS, BY T. E. WATSON

[All quotations are from Pede-baptist scholars]

In the previous chapter it was seen that the recorded commission of Christ authorizes the baptism of disciples or believers, and none else. We expect, therefore, that the apostles, regulating their conduct by their Master's commission, will not be found baptizing infants. However, there is the possibility that at some time or other the apostles received a special revelation from their Lord in heaven commissioning the baptism of infants. And so, if we find the apostles baptizing infants, we must presume that they received some such commission which is not recorded in Scripture. It will be on the basis of this unrecorded commission that the practice of infant baptism will be founded. Now the only way to demonstrate the existence of an unrecorded commission is to argue from the uniform practice of the apostles.

In order to ascertain whether it was the custom of the apostles to baptize infants, we shall examine all the cases of baptism which the Holy Spirit has seen fit to record in Holy Scripture.

1. The baptism of about 3,000

On the day of Pentecost Peter's exhortation to the people was: Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God

shall call" (Acts 2:38, 39). And what happened? "Then they that gladly received his word were baptized" (v. 41). There is no mention of infants.

But it will be asked, How about verse 39? Does not Peter say that the promise is to their children? Mr. R. W. Wilson, the Belfast Presbyterian professor, states: "Baptist writers both in earlier and more recent times have felt it difficult to dispose of the (Continued on page 5, column 4)

friend of the United States. At least, there is a difference of opinion, for some say Russia is a friend, and some say she is an enemy. Beloved, you don't have to read very far in the Word of God before you definitely find that God tells us Russia is His enemy. Listen:

"Son of man, set thy face AGAINST Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him."—Ezek. 38:2.

Let's pause for identification to see as to whom it is that the prophet Ezekiel is speaking. The easiest way to understand the

Scripture is to allow Scripture to interpret Scripture, and if I had the time, I think I could easily read you some genealogies that are given in the Word of God, and could definitely convince you that this is a prophecy concerning Russia. Most people pass over genealogies, such as we find in the tenth chapter of Genesis, and also in other portions of the Word of God. I would say that most people by-pass and don't do much studying of genealogies, but the genealogies, I consider, were put in the Bible for the purpose of helping us identify other things (Continued on page 2, column 5)

Are You DEAD OR ALIVE?

YOU MAY BE PHYSICALLY HEALTHY, BUT WHAT IS THE STATE OF YOUR SOUL?

(From our monthly paper, SALVATION)



Emphasis today is upon natural life. People will spend a fortune and travel the world over to escape natural death and to prolong life for just a few days. But: have you ever given consideration to spiritual death? The Bible is very clear on the subject of death; there is physical, spiritual, and eternal, or, the second death. "It is appointed unto man once to die" (Heb. 9:27). This we all will experience, if we pass on before Christ's coming. But we can escape these other deaths (spiritual, eternal) today if we would. Here is the reason why we should and the way we can live.

All Are Dead
"And you hath he quickened who were dead in trespasses and sins" (Eph. 2:1).

"Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Death The Result Of Sin
"Wherefore as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned" (Rom. 5:12).

"For all have sinned and come (Continued on page 8, column 5)

Pride and Humility

By C. H. SPURGEON

PRIDE IS A DEADLY VIPER! READ THIS GREAT MESSAGE AND ARM AGAINST THIS SIN!

Almost every event has its prophetic prelude. It is an old and common saying, that "coming events cast their shadows before them;" the wise man teaches us the same lesson in the verse before us. When destruction walks through the land, it casts its shadow; it is in the shape of pride. When honor visits a man's house, it casts its shadow before it; it is in the fashion of humility.

"Before destruction the heart of man is haughty;" pride is as surely the sign of destruction as the change of mercury in the weather-glass is the sign of rain, and far more infallibly so than that. "Before honor is humility," even as before the summer, sweet

birds return to sing in our land. Everything hath its prelude. The prelude of destruction is pride, and of honor, humility. There is nothing into which the heart of man so easily falls as pride, and yet there is no vice which is more frequently, more emphatically, and more eloquent-

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"RED RUSSIA -- GOD'S ENEMY"

(Read Ezekiel (38, 39).

Let me say at the very outset that while the majority of people are wondering whether Russia is a friend or an enemy to the United States, we don't have any doubt, in the light of the Word of God, as to whether He considers it as His enemy or His friend. Every once in a while when I read newspapers, both religious and secular, I am impressed when someone says, "Well maybe, after all, Russia is our friend," and I am thus led to believe that there are editors, politicians, and statesmen who think that maybe Russia is the

friend of the United States. At least, there is a difference of opinion, for some say Russia is a friend, and some say she is an enemy. Beloved, you don't have to read very far in the Word of God before you definitely find that God tells us Russia is His enemy. Listen:

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Charles Haddon Spurgeon

ly condemned in Scripture. Against pride, prophets have lifted up their voices, evangelists have spoken, and teachers have discoursed. Yea, more; the everlasting God has mounted to the very heights of eloquence when He would condemn the pride of (Continued on page 6, column 4)

The Baptist Examiner

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BOB L. ROSS
JOHN R. GILPIN

Editors

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Examiner Editorials

What's Coming In TBE In 1964?

We are looking forward to editing THE BAPTIST EXAMINER in 1964 and we are hoping to give you a better paper than at any time in the past. We are much encouraged by the response to the "Reach the Preachers" crusade and we are expecting great blessings from the Lord in 1964.

We have a few new items coming up which we believe will help make TBE more interesting and helpful.

Sermon Outlines

For several issues, we have printed a sermon outline — this will continue in 1964.

Doctrinal Series

We are soon beginning a regular feature under the general heading, "Doctrinal Studies," with Frank B. Beck of Boston, Massachusetts being the writer. Those of you who are wanting some "seminary training" in the great doctrines of the Bible should prepare for this new series and make sure you do not get behind in reading it. We believe you will get more out of this series than you could get at most of today's seminaries. These articles will be presented from the Word of God and with complete confidence in its revelation. You will truly find Bible theology, not theological speculation and sophisticated unbelief, in these articles.

Something for Young People

For the young people, we will have a column each week under the head, "A Message for Youth". Young people will find this feature particularly applicable to their spiritual needs and we believe it will be of tremendous blessing to every young person who reads it.

For the smaller ones, there will be a column, "For the Kiddies." Simple Bible stories, easily read and understood, will be printed in large type, with pictorial illustrations used often. Parents will want to use the articles at home and teachers can make use of them in Sunday School.

On the same page with "A message for Youth" and "For the Kiddies," we will be re-running the fascinating "Read the Bible by Symbols" pictorial series which we used several years ago. We think youngsters, particularly, will find this enjoyable and will have various portions of the Word of God impressed upon their minds and hearts. There is another short pictorial series, "Can You Name Him?" which we will be using, too.

Messages From Men In Heaven

Another outstanding feature will be messages of men of God now with the Lord, with an ac-

companying photograph and brief information as to their background. We already have many articles ready and "cuts" are made of the photos. We are thinking it might be appropriate to print these messages under the title of "He being dead, yet speaketh."

Commentary on Matthew, Possibly

There is something else which may be used in 1964, and that is a commentary on Matthew. I (BLR) began working on this early last year and it may be that I will use it in TBE. However, I am making no promises about this, as it is not all written.

Messages by Spurgeon

We have been busy looking through the volumes of Spurgeon's New Park Street Pulpit, the Metropolitan Tabernacle Pulpit and his magazine, Sword and Trowel, for messages on God's Sovereignty. Sometime during 1964, we will print a dozen or more of these great sermons. Incidentally, we are still anxious to hear from every one of you who will be interested in purchasing these sermons in book form, if we decide to print them.

Old Features Continue

Of course, our old features, such as The Baptist Examiner Pulpit, "I Should Like to Know," the short articles from Spurgeon, the poems and the pictorial illustrations will continue to be featured in TBE. We have Simon Muse back in the traces again and his musings will either amuse or abuse you, depending upon whether or not he strikes in your direction.

Mission News

The mission news of Fred Halliman in New Guinea and C. W. Bronson in Korea will keep you informed about these workers and their financial support. Brother James Crace will be leaving for New Guinea soon and his joining Brother Halliman should be of great interest to all of us who are concerned about this endeavor.

Evangelistic Messages

One other series will begin ap-

How Much SBC Money Reaches The Mission Field?

Sometime ago I heard a Southern Baptist pastor say, "My heart is grieved that such a few cents of our Cooperative dollar ever actually reaches the foreign field." Seemingly he was burdened about the matter and was not trying to be unduly critical. Then, just recently, I heard another Southern Baptist pastor say, "I am tired of this Tommy rot that says that it takes ninety some-odd per cent of our mission dollar to get the rest to the field. It only takes a few cents." This statement which he made in explosive fashion came just after he had said, that of some 19 million dollars plus received by the Foreign Board, only a few cents of the dollar was used to pay employees of the Board. And this brother seemingly, in his mind, had scored 100 per cent in his recitation and relieved his wounded pride.

Why the difference in these statements? Is one of these men not telling the truth? They both were right, but were talking about two different things. You see, those who promote the Cooperative Program call the monies given, "world mission dollars." And only a few cents of that dollar actually goes to the foreign mission field. In the State of Mississippi for example, sixty-six and two-thirds cents of that dollar never leave the state. Now, in defense of this fact, those who advocate the Cooperative Program say that it does not take but a few cents of the "mission dollar" to get the rest to the field. But in this case they are not talking about the Cooperative Program dollar (which they call the "world mission dollar"), but the dollar which actually reaches the Foreign Mission Board (which indeed is just a small portion of the original Cooperative Program dollar). To call the Cooperative Program dollar a "world mission dollar" is really a misnomer.

The fact that only a few cents of the Cooperative Program dollar actually reaches the foreign field, is really an incidental wrong. You see, salaries for professors in Southern Baptist Seminaries are also paid from the Cooperative Program dollar. And some of these men are Modernists (liberal theologians). Mr. Frank Stagg at the New Orleans Baptist Theological Seminary is one example. In his manuscript, "The Rationale of the Cross," he denies the substitutionary blood atonement. Then Mr. Millard J. Berquist, President of the Midwestern Baptist Theological Seminary, Kansas City, Mo., in an article entitled, "Our Bible," in the September, 1963, Training Union Magazine of Southern Baptists, says that the Bible is not in itself God's supernatural revelation and that the verbal inspiration of the Scriptures is unacceptable to most serious and thoughtful Bible students. How could one promote the Cooperative Program and give to it, even if he did not question the per cent of it that does go to the foreign field, when it is used to support teachers who teach such Tommy rot, to use the language of the pastor whom I quoted above?—James Crampton.

appearing in TBE shortly and that is a series of "Sermons to Sinners", which we also have hopes of putting into booklet form.

We ask all of you who appreciate TBE to pray for the editors and for God's blessing upon the

"I Should Like to Know"

THE QUESTIONS AND ANSWERS NOW APPEARING IN THIS COLUMN ARE BEING COMPILED FOR PUBLICATION IN BOOK FORM. WE ARE NOW ACCEPTING ADVANCE ORDERS FOR THE BOOK. INVOICES WILL BE SENT TO PURCHASERS WHEN THE BOOK IS PRINTED AND ITS PRICE DETERMINED. ORDER YOURS NOW.

Please give the Scriptural basis for your statement, "Interdenominationalism is spiritual adultery."

Study carefully Revelation 2:20, and you will see that God's people committed "fornication" because of the "teaching" of Jezebel. In other words, because the doctrines of Jezebel were taught and believed, these people were guilty of committing spiritual fornication. The union of these people with the false prophetess was an adulterous union. The same is true when the harlot daughters (Protestants) of Rome (Revelation 17) and the churches of the Lord unite in interdenominational work. God's people are guilty of fornication when they do so.

For a further study of spiritual adultery, we suggest that you get a concordance and search the Old Testament Scriptures relative to Israel's adultery with the gods and people of the heathen nations.

Is the King James Version of the Bible infallible? In other words, is the translation without fault?

No, it is not. There are some people who say that they believe the King James Version is just as infallible as the original writings of the prophets and apostles. This is simply blind and wilful ignorance on the part of those who should know better, and unfortunate ignorance on the part of those who have not been taught properly.

If the King James Version were infallibly translated, then we would have no such thing as "modes" of baptism, for the word "baptize" should have been translated immerse, as all scholars of repute testify. And there are other words in the King James Version that are translated wrongly and not without bias.

A phrase in Acts 2:47 is rendered "such as should be saved" in order to give the sprinklers and pourers a Scripture in order to justify the admittance of infants into church membership. But the phrase should read, "those being saved."

These are just a few of some of the erroneous translations of the King James Version. There are no perfect translations of the Bible, but the KJV is about the best. Certainly, the new RSV is far behind the KJV.

Why is there so much religious confusion today?

Because God has permitted man and the devil to spread it. Read I Tim. 4:1; II Tim. 3:1-8, 13; 4:1-4; II Peter 2:1-22; Jude.

Does "mansions" in John 14:2 mean "mansions" or "worlds"?

It doesn't mean worlds. It means just what it says—mansions. Just what they are made of or how they are made, we don't know. Paul evidently saw them but said that it was not lawful for him to speak of them (II Cor. 12:4).

Does the Bible say that a person cannot enter Heaven without being baptized?

No. The thief went to Heaven without baptism (Luke 23:42, 43). All saved people should be baptized in obedience to the Lord, thus professing to the world that they are saved by Christ's death, burial, and resurrection. But baptism cannot pay sin's debt—death. And that is what must be paid. Only Christ's death pays sin's debt. Water cannot wash away sins; only Christ's blood can do that (I John 1:7).

What plan has God for the millions of heathen who have never heard His Word? Will they be damned in Hell, or will they be taught hereafter? To me He would be an unjust God to send those people to Hell without a chance to be saved.

In regard to your last statement, God does not owe anyone a "chance" to be saved. The whole race is condemned before God. Read Romans, chapter 1 through 3). The plan God has for the "heathen" is no different than His plan for the heathen of America, England, and elsewhere, who can hear the Gospel preached (John 14:6). There is no promise in God's Word for anyone that he will have a chance after death.

"Red Russia"

(Continued from page one)

and people in the Bible. I believe that anybody that studies genealogies will come to this conclusion, that Gog is the autocrat, or the prince, or the czar, or the leader of Russia, and that Magog is the country, and Meshech and Tubal is a reference to Moscow and Tobolski. If I had the time, I think I could take the genealogies and prove that to you without any difficulty at all. However, in order to save a little time, I'd like to take the words of a man who has spent a great deal of time studying such, who gives us this paraphrase:

"Son of man, set thy face against Gog, the emperor of Germany, Hungary, etc., and Autocrat of Russia, Muscovy and Tobolski, and prophesy against him, and say, saith the Lord, Behold, I am against thee, O Gog, Autocrat of Russia,"

(Continued on page 3, column 2)

EXPOSITION OF MATTHEW

By

CHARLES H. SPURGEON

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Korean Missions

Dear Bro. Gilpin:

I thought I had better write while I have the opportunity and let you know our new address. It is as given below. We found this place near Chuckie's school and he is within walking distance now. It is a Korean-style house, has a yard and garden and a wall all of the way around, about five feet high. We like it and I believe it is much warmer than the other place. It is an "ondul" house, that is, it is radiantly heated under the floors of the bedrooms. For the main part, we use an old army diesel heater for heat.

There are some drawbacks to the place. For one thing, the electricity is off from 9:00 a.m. to 1:00 p.m. every day, except Sunday. It has a Korean-type kitchen and that is quite unhandy for Margaret, as this kind of kitchen involves a lot of bending over, climbing up and down, etc. Maybe we can westernize it a bit. It seems to me that the Korean women have a hard life and the men are quite callous concerning their comfort and welfare. Too, it will take a lot of work to clean the house up and make it livable. Then, thieves are a great nuisance. They are known to enter a house while people are asleep within and carry off clothing or anything of value. We lock up as well as we are able, but must entrust ourselves to the Lord for protection. But, we are happy to be here and believe the Lord directed us to this particular area. We hope to get settled here soon and have somewhat of a home. I am reminded of Paul's words that he had "no certain dwelling place."

I am happy to report that our goods arrived. We got them the same night we moved in here. The truck came as far as possi-



C. W. Bronson

think once we get settled we can feel more at home.

This is Sunday morning here; Saturday night back in the U.S. We surely miss going to church on Sundays.

Even if we could go here, we wouldn't be able to understand the language. It is a great blessing to be able to worship in one's native tongue and sing "with the understanding." I am made to think how so many people back home abuse their privileges in not attending services when they have the opportunity.

Well, we have services in our own home. This morning we sang a few hymns, prayed and studied God's word together. I felt greatly blessed in so doing. It seems more like the Lord's day. People here are very heathenish in this respect. Sunday is just another day of business and merchandising to them. What a glorious country America is. The Korean word Miguk (America) means literally, Land of Splendor, or Glorious Land. So it is. How base to misuse or neglect our privileges.

I don't know when we will begin to have preaching services. I hope to very soon, as soon as God enables us. I will have to preach by an interpreter for a long while yet.

I am happy to say that I find myself picking up the language quite well and feel I am advancing in it. Most Koreans tell me my pronunciation is good and they can understand me. I am able to direct a taxi driver and buy things in the market. Also, I find that I can handle Korean money a little better, that is, understand the prices in Korean and figure out the amount of won.

We are not yet getting The Examiner. We sure do miss having it. We found some old copies we had packed away and even though they were old, they were a blessing. We need to hear more from people back home. It would be wrong to say we are not homesick, for we are, sometimes to the point of tears. But God has and will sustain us.

We ask the prayers of all of you. We continue to remember you all in our prayers.

Yours in Christ our Lord,
C. W. Bronson
287-3 Yonhuidong
Sodaemunku
Seoul, Korea

"Red Russia"

(Continued from page two)
Muscovy and Tobolski, and I will turn thee about, and put a bit into thy jaws, and I will bring thee forth

from the north parts, and all thine army, horses, and horsemen, all of them accoutered with all sorts of armor, even a great company with bucklers and shields, all of them handling swords, among whom shall be Persians, Ethiopians and Libyans; all of them with shields and helmets. French and Italians, etc., Circassians, Cossacks, and the Tartar hordes of Usbeck, etc., and many people not particularly named besides.
"Be thou prepared; prepare thyself, thou and all thy company that are assembled unto thee; and be thou Imperial Chief to them."

This is a quotation by J. R. Graves in his "Seven Dispensations," and I heartily concur with Mr. Graves. As I have said, he has spent a great deal of time in the study of genealogies; and after making a study of these genealogies, he sums it up in these words, and presents to us this identification, that this prophecy concerns the country of Russia.

Now taking this as an assumption, I want to proceed to read to you this passage and give you an exposition of it.

I

"And say, Thus saith the Lord God; Behold, I am AGAINST thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, houses and horsemen, all of them clothed with all sorts of armour, even a great company of bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them: all of them with shield and helmet: Gomer and his bands; the house of Togarmah of the north quarters, and all his quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."—Ezek. 38:3-7.

I wish, beloved, you would notice the Lord's position so far as this northern horde is concerned. He says in the third verse, "I am against thee." God is against Russia.

Every once in a while some news commentator talks about defeating Russia, or how Russia could be defeated or destroyed. I would like to say to you tonight that no country is going to defeat Russia. Russia is never going to be defeated by any country, or any man. Do you know why? Because God has reserved Russia as His own particular enemy, that He shall defeat Russia Himself. As we read through the balance of this, and the next chapter, and some other verses that I shall read tonight, you will notice in every instance the destruction that comes upon Russia, is not a destruction from man, but it is a destruction that comes from God Himself. I believe that God has reserved Russia as His own particular enemy, and that God, ultimately and eventually, is going to wreak complete destruction upon Russia.

You will notice in this passage that I have read thus far that it speaks about this northern horde of people—not only Russia, but Persia, and Ethiopia, and Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands. As you will note, there is going to be a great alliance; there are going to be many, many people that are going to be allied to Russia to compose this northern horde that God is going to destroy.

I am satisfied that the Gomer that is spoken about in this sixth verse is none other than France. I am sure as can be, from the study of the Word of God, if we take time to note all the different chronologies that are given in the Word of God that we could see that Gomer represents France, Togarmah represents Germany, and all these, along with Russia, are going to come together as one great northern horde for God's destruction.

II

Notice again:

"After many days thou shalt be visited: in the LATTER YEARS thou shalt come into the land that is brought back from the sword, and

is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be LIKE A CLOUD to cover the land; thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall come to pass, and at the same time shall things come into thy mind, and thou shalt think AN EVIL THOUGHT. And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."—Ezek. 38:8-12.

We are told that this is going to take place in the latter years. This isn't a prophecy that was to be fulfilled before the coming of Christ, nor is it a prophecy to be fulfilled in the days of which we speak, as the Church Age. Rather, it is a prophecy that is to be fulfilled in the latter years. This is a latter day prophecy.

We are told that this crowd which is composed of Russia, Germany, and France, and all of these allies that are communistic and anti-God—we are told that this crowd is going to be like a cloud that will cover the land. You can imagine something as to the size, and the enormity, and the greatness of the crowd that is spoken of here, when God says, "Thou shalt be like a cloud to cover the land."

God says also that this group is going to think an evil thought; that He is going to put an evil thought in their mind. I'll show you presently what that evil thought is, that comes upon them, but I want you to notice that it is God who puts the evil thought into their minds.

May I remind you that it is God that is working everything after the counsel of His own will, and that our God is sovereign. May I remind you that we serve a God who doeth according to His own knowledge, and after His own desire in all things. May I tell you that we are serving a God who in His sovereignty, does exactly as He desires at all times.

As an example when it came time for the crucifixion of the Lord Jesus Christ, God Himself put it in the hearts and minds of those who crucified Him, to do exactly what they did:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by THE DETERMINATE COUNSEL and foreknowledge of God, YE HAVE TAKEN, and by wicked hands have crucified and slain"—Acts 2:22, 23.

God planned it and this crowd did it. God purposed, and the crowd that crucified Him did only what God had purposed. It was with their wicked hands that the foul deed was accomplished, but it was by the providence of God that it was planned.

I come back to this thirty-eighth chapter of Ezekiel and I say that the same God is going to put an evil thought into the minds of Russia, and the allies of Russia. Now, that evil thought is, that they are going up into the land of unwalled villages, which is a reference to the country of Israel. "The land of unwalled villages" is definitely the country of Palestine. God says that they are going on a foraging expedition through the country of Palestine for the purpose of taking a spoil, and a prey, and to gather wealth.

You know, beloved, there is no spot in all the world that is as wealthy as the land of Palestine. I am satisfied from the standpoint of the oil, potassium, and fertilizer; from the standpoint of the wheat that can be grown; from the standpoint of the grapes and vineyards and citrus fruits that can be grown, there is not a nation in all the world that can equal the land of Palestine. If Palestine grows and develops the next few years as she has in the last fifty years so far as improving her productivity, the land of Palestine will be the choice spot of all the nations of the world.

Every nation will want to be in a position whereby they can have treaties and sales agreements with the land of Palestine.

Now this northern horde, without any treaty, sees the wealth of Palestine, and with an evil thought put into their own hearts, they decide they will go there and take a spoil, and a prey, and get the wealth of Palestine for themselves.

III

Listen again:

"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"—Ezek. 38:13.

Now who is Sheba? Who is Dedan? Who are the merchants of Tarshish? Who are the young lions thereof? Well, in this respect I shall both agree, and disagree, with the commentators. Sheba, I am sure, refers to the country of which Haile Selassie is emperor, namely, Ethiopia. Dedan refers to the Arabians. Thus far I am in agreement with the commentators. However, the commentators say that the merchants of Tarshish refer to some group of people, evidently the Phoenicians. I don't think so at all. I think Tarshish is definitely a reference to England.

Then it speaks of "the young lions thereof." Everyone knows that the symbol of England is that of a lion—but who are the young lions? They are the United States, Canada, Australia, and all the nations that are in opposition to Russia, and that are standing together opposing the efforts of Russia in the United Nations, and here in we see their powerlessness and helplessness.

What do they do? They rise up and pass resolutions and say, "Are you come to take away cattle, and gold, and silver, and the goods?" Notice what they do. If I am right in my interpretation, then the United Nations will prove itself impotent and helpless. The crowd is pictured in the text, shows they are helpless when they say, "Is that what you are going to do?" However, that is as far as they go. They don't do anything about it. They don't do anything to stop it. They just say, "Are you going to do this? Are you planning to take a spoil? Are you planning to take away this prey from the country of Palestine?"

IV

Now, notice, since man is so helpless, and since man does nothing to stop this northern horde, God takes a stand. Let's read again:

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God in that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army! And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I WILL BRING THEE AGAINST MY LAND, that the heathen may know men, when I shall be sanctified in thee, O God, before their eyes."—Ezek. 38:14-16.

Notice that Sheba, Dedan, the merchants of Tarshish, and all the young lions that have come out of the old lion herself—all the young countries that have come from the country of England, condemn the actions of this northern horde. They make resolutions. They say, "Why are you come to carry captive? Are you (Continued on page 4, column 1)

What We Have and What We Lack

The pastor who is not praying is playing.

The people who are not praying are straying.

We have man organizers but few agonizers.

Many players and payers, but few prayers.

Many singers, few clingers.

Lots of pastors, few wrestlers.

Many fears, few tears; much fashion, little passion.

Many interferers, few intercessors.

Failing here we fail everywhere.—Sawdust Trail.

THE CHRISTIAN SCIENCE MYTH

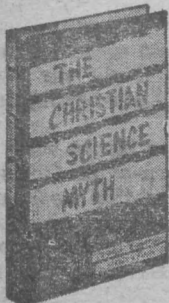
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Alphabetical Truths About Our God

A. Almighty God, to bless us. "I am the Almighty God" (Gen. 17:1).

B. Blessed God, to cheer us. "Glorious gospel of the blessed God" (I Tim. 1:1).

C. Compassionate God, to bear with us. "For the Lord's portion is His people," etc. (Deut. 32:9-13).

D. Defending God, to protect us. "The Lord is my Strength," etc. (Exodus 15:2, 3).

E. Eternal God, to secure us. "The eternal God is thy Refuge" (Deut. 33:27).

F. Faithful God, to assure us. "Judged him faithful Who had promised" (Heb. 11:11).

G. Gracious God, to bless us. "Thou art a gracious God, and merciful, slow to anger," etc. (Jonah 4:2).

H. Holy God, to sanctify us. "I am God . . . the Holy One" (Hosea 1:9).

I. Indwelling God, to establish us. "God is in the midst of her; she shall not be moved" (Psalm 46:5).

J. Just God, to clear us. "A just God and a Saviour" (Isa. 45:21).

K. Kind God, to supply us. "Who crowneth thee with loving-kindness" (Psalm 103:4).

L. Loving God, to cherish us. "Yea, I have loved thee" (Jer. 31:3).

M. Mighty God, to deliver us. "With His mighty power" (Deut. 4:37).

N. Near God, to sustain us. "He is near that justifieth me" (Isa. 50:8).

O. Omniscient God, to watch over us. "Behold He that keepeth Israel," etc. (Psalm 121:4-7).

P. Powerful God, to strengthen us. "The Lord stood with me and strengthened me" (II Tim. 4:17).

Q. Quickening God, to change us. "Hath quickened us together with Christ" (Eph. 2:5).

R. Righteous God, to justify us. "Establish the just: for the righteous God trieth the hearts and reins" (Psalm 7:9).

S. Saving God, to free us. "This is our God . . . and He will save us" (Isa. 25:9).

T. Truth-keeping God, to encourage us. "Which keepeth truth for ever" (Psalm 146:6).

U. Unchanging God, to secure us. "I am the Lord, I change not" (Mal. 3:6).

V. Victorious God, to overcome for us. "Thanks be to God, which giveth us the victory" (I Cor. 15:57).

W. Wise God, to enlighten us. "If any lack wisdom, let him ask of God," etc. (James 1:5).

Y. Yearning God, to look after us. "Yet will I not forget thee. Behold I have graven thee upon the palms of My hands" (Isa. 49:15, 16).

Z. Zealous God, to keep us. "According to His Divine power hath given unto us all things," etc. (II Peter 1:3).

they shall know that I am the Lord." — Ezek. 38:19-23.

Notice that God says, "I am going to rain great hailstones and fire and brimstone upon this enemy, and every man's sword will be against his brother."

You remember how it was on the night when Gideon struck terror in the hearts of the Midianites, when with 300 people he routed 135,000. That night when they heard the breaking of those crocks, and the shouting, and the sound of those ram's horns — I am sure as can be that the Midianites jumped up and grabbed their swords and started cutting in every direction, and thus killed themselves, as they ran over the top of one another.

God says that every man's sword is going to be against his brother. Beloved, God is going to completely cause this army to turn with their swords and kill one another. He in turn will rain hail, and fire and brimstone out of heaven upon this crowd. Why? He said, "Thus will I magnify myself."

I tell you, beloved, you can't rise up in opposition to God without God eventually magnifying Himself. You can't rise up and fight against the Jews, and not expect God to ultimately get a victory. You can't rise up in opposition against God and teach the anti-God lies of communism and not expect God to ultimately take His part. That is exactly what is taking place in Russia today. They have opposed everything that has to do with Jesus, and on top of it, they have opposed Almighty God in His sovereignty. What is the result? God is someday going to magnify Himself and show this crowd who is "boss."

I remember when the Russians first overthrew the Czarist government, and set up their Communist regime. They published a cartoon in a newspaper in Moscow. It was a picture of a Russian peasant climbing up a ladder into space. He had a sickle in one hand and a mallet in the other, and underneath it were these words: "Now that we have finished with the earthly czars, we'll tackle the heavenly ones." In other words, the cartoon literally said this: "We have gotten rid of the earthly czar of Russia; now we'll tackle the heavenly czars just like we tackled our own Russian emperor."

Beloved, I am sure God smiled in the heavens. I am sure that God looked down and thought, what fools those Russians be. I want to tell you, beloved, God is just letting them run their course. God is just letting them go as far as He wishes. But there is a day coming when God is going to magnify Himself. He is going to be known in the eyes of the nations of the world.

VII

Let's see how the battle terminates when they go into the land of Palestine:

"Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am AGAINST thee, O Gog, the chief prince of Mesech and Tubal: And I will turn thee back, and LEAVE BUT THE SIXTH PART of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel; And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee. I will give thee unto the RAVENOUS BIRDS of every sort, and to THE BEASTS of the field to be devoured. Thou shalt fall upon the open field: for I have

THE NAME ABOVE EVERY NAME

JESUS! in Thy transporting Name
What blissful glories rise,
Jesus! the angels' sweetest theme,
The wonder of the skies.

Jesus! the angels' sweetest theme,
The sum of every bliss,
That feeds the sweet immortal flame
Of sacred love and peace.

The very mention of Thy Name
My fainting spirit cheers;
To all my wounds 'tis godly balm,
It quite expels my fears.

I love Thy Scriptures, filled so full
Of Thy most precious blood;
Thy Name and travail of Thy soul,
My dearest Lord and God!

Nor can I like that work, or word,
That doctrine, book or theme,
That takes no notice of my Lord,
That leaves out His dear Name.

—John Cennick.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

—Acts 4:12.

spoken it, saith the Lord God." — Ezek. 39:1-5.

Notice, God says that only one-sixth of that army is going to survive. This army is so big that as it approaches Palestine, it looks like a great cloud covering the land. When God gets through with it, there will only be one-sixth of it that will survive. God says He is going to leave them the prey for the birds of the air and the beasts of the field, and the birds and the beasts shall devour this army.

VIII

God has a purpose in all this. That purpose is that He is going to confirm to the world that Israel is His people. He will do this that He may make His holy name known in the midst of Israel. Listen:

"So will I MAKE MY HOLY NAME KNOWN in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel. Behold, it is come, and IT IS DONE, saith the Lord God; this is the day whereof I have spoken." — Ezek. 39:7, 8.

God looks at this as though it had already taken place, and, beloved, we might just as well look at it in the same way, for it is going to happen.

You say, "Brother Gilpin, a thing like this could never take place. A thing like this could never happen." Beloved, this has already happened in the mind of God. God looks at it and says, "This is the day whereof I have spoken." To God it has already taken place in His mind, and whatever God determines, and whatever God predestinates, is going to come to pass just exactly the way God has prophesied.

IX

"And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall BURN THEM WITH FIRE SEVEN YEARS: So that they shall take no wood out of the field, neither cut down any out of the forests for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." — Ezek. 39:9, 10.

Notice, the crowd came to rob Israel, but in the end, Israel robs them. The crowd that was so great that they resembled a cloud, came to take a spoil of Israel, but Israel took a spoil of them. It says that Israel won't even cut any trees for seven years in order to have firewood, for they won't have to do anything except pick up the weapons that have been cast aside. God has destroyed this army and Israel will have all the fuel that they will need by merely gathering and burning the spoil of this northern army.

X

And it shall come to pass in that day, that I will give unto Gog a place there of grapes in Israel, the valley of the passengers on the east of the sea: and it shall STOP THE NOSES of the passengers: and there shall they bury Gog and all his multitude: and they shall call it

The valley of Hamon-gog. And SEVEN MONTHS shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, he shall set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land." — Ezek. 39:11-16.

Beloved, we might say Palestine is going to be a good place for the undertaker. We might say that it will be a fine business for men to get into—this business of being a funeral director—because when this comes to pass it's going to take seven months to bury the dead after this battle. They are all going to be buried in one place—the Valley of Hamon-gog.

Notice again:

"And, thou son of man, thus saith the Lord God: Speak unto every FEATHERED FOWL, and to EVERY BEAST of the field, Assemble yourselves on every side to my sacrifice that I

New Creations In Christ

"Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." — II Cor. 5:17.

What this verse actually says is that every time someone receives Jesus Christ by faith into his heart, God does a new work of creation. The person becomes a new creation and all things concerning this new person are new. Salvation is not a remaking of the old person, but actually the birth of a new person. He may be called by the same old name: John, Jack, Jim, or whatever it might be, but in God's book he goes by a new name. Notice four new things in regard to this new man.

First, there is the new birth (John 3:3). Men are not reformed, joined, confirmed, or baptized into the kingdom of God, they are born into it.

Second, there is the new walk (Rom. 6:4). If a new creature is born it will certainly have a walk of its own, not the walk of the old man with his old ways.

Third, there is a new song (Psa. 40:3). This new song brings joy to the singer and salvation to the lost. We ought to do our singing before men and our crying before God.

Fourth, there is a new city (Rev. 21:2). Born-again Christians are not a part of this world-order or system. Our citizenship is in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20.—Sawdust Trail.

"Red Russia"

(Continued from page three)

come to carry away silver and gold? Are you come to carry away cattle and goods? Are you come to take away a great spoil from this land of Palestine?" But that is as far as they go. The Bible says therefore that God takes His stand. When man is unable to stop and curtail the efforts of this northern army, God says to them, "I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

I want you to notice, beloved, that God is on the throne — that God is behind the scene — that God is directing everything that takes place.

It might not be bad for us to pause and recognize the same thing, beloved. I'd like to say that God is on the throne tonight, and God is directing every event and is controlling everything pertaining to this life. I am certain as can be that God had you here tonight for a purpose. I am certain that every one of us is here tonight according to the providence of Almighty God. Don't you think for a moment's time that man has everything to do with it. Man is just a little puppet here within this world. Man is just like the pawns upon a chess board. Man, beloved, is nothing more than the checkers in a checker game. But behind it all stands God guiding the show.

As the poet has said:

"Right forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,

And behind the dim unknown,
Standeth God within the future,
Keeping watch upon His own."

Beloved, that is true; God is sovereign, and He is controlling

everything. When man fails to come to the rescue of this nation that they evidently have made alliances and leagues with, then God says, "I'll take a stand."

V

"Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that MY FURY shall come up in my face." — Ezek. 38:17, 18.

You know what it means when we say that a man's fury shows up in his face. You can just see how mad he is by looking at his face. You just can't hide the anger you feel on the inside. Sometimes the face reveals what you don't even have to say. You don't have to say anything with the tongue, for the face reveals anger you feel on the inside. God says, "My fury shall come up in my face."

Beloved, believe me when I tell you that God is a God of fury so far as Russia is concerned. God is a God of fury so far as any of these anti-God, communistic nations are concerned. He is a God of fury against any and all who oppose His sovereignty.

VI

"For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great SHAKING OF THE LAND OF Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I WILL CALL FOR A SWORD against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great HAILSTONES, FIRE, AND BRIMSTONE. Thus will I MAGNIFY MYSELF and sanctify myself and I will be known in the eyes of many nations, and

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ALL SAINTS

The late Henry Dyer was once where he worshipped. He had that he attended "three churches, viz., 'Holy Trinity,' 'St. Paul's Church,' and 'All Saints'."

In reference to the Lord's coming, "The coming of our Lord Jesus Christ with all His saints" (1 Thess. 3:13).

Refers to Paul when he says: "I am less than the least of all saints" (Eph. 3:8).

Paul's salutations, "Salute... the saints" (Rom. 16:15; Heb. 13:2).

The saints' salutations, "All saints salute you" (2 Cor. 13:12; Phil. 4:22).

Paul's Epistle to the Philippians, "All the saints in Christ" (Phil. 1:1).

Paul's Prayer for the Ephesians, "May be able to comprehend with all saints" (Eph. 3:18).

Paul's Exhortation to the Romans, "Praying always... for all saints" (Eph. 6:18).

Love to the saints, "Love unto the saints" (Eph. 1:15; Phil. 2:1).

"I will sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, of them fattings of Bashan. And shall eat fat till ye be drunken; my sacrifice which I have sacrificed for you. Thus ye shall be filled with tables with horses and chariots, and with all men of war, saith the Lord God."—Ezek. 39:17-20.

is going to completely destroy that northern horde to the north that the birds of the air and beasts of the field are going to be filled with the fat, and drunk with the blood of the people will be slain.

"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and onward. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, before I hid my face from them, and gave them into the hand of their enemies: so fell they all by sword. According to their unrighteousness and according to their transgressions have I done them, and my face from them. Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy on the whole house of Israel, and be jealous for my holy name; that they have borne their name, and all their trespasses whereof they have trespassed against me, when they dwelt safely in their land, none made them afraid. When I brought them again from the land of the heathen, and gathered them out of all enemies lands, and am sanctified in them in the sight of many nations: THEN SHALL THEY KNOW THAT I AM THE LORD their GOD, which brought them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them. ANY MORE THERE. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."—Ezek. 39:21-29.

Why does God rain destruction on this northern group as He has? Why does He bring all this destruction, in order that He may be magnified? "So the house of Israel shall know that I am the Lord their God from that day and onward."

You will notice that it was God who led the children of Israel into captivity among the heathen. The book of Deuteronomy tells us the same thing. Listen:

"And it shall come to pass, that the Lord rejoiced over you to do you good, and to multiply you, so that you, and TO BRING YOU TO LIGHT: and ye shall be plucked

from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people; from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease."—Deut. 28:63-65.

God scattered the Jew among the nations of the world. Now He is going to gather them out of captivity. He is going to have them there in the land of Palestine when that northern army comes upon them. God is going to destroy the mighty army in order to give Israel a picture of His power, so that Israel will see that God is God, and that He is to be feared in all things. Notice, he says, "I have gathered them (that is, Israel) unto their own land, and have left none of them any more there."

There is a day coming when there is not going to be a Jew in Ashland; there is not going to be a Jew in the United States. They are not going to be expelled from this country. They are not going to be driven out of this country. Rather, they are going to be recalled. God is going to bring them back to the land of Palestine. God put them into captivity for their sins, but He is going to bring them out of captivity. They are going to see what takes place at the time God destroys this army of Russia and all of her allies.

In the book of Zechariah we read a similar truth:

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with ASTONISHMENT, and his rider with MADNESS; I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness."—Zech. 12:1-4.

Notice, this is a picture of the same thing we read in Ezekiel 38 and 39. It is a picture of that which takes place when the northern army comes against Jerusalem. God says that all the people of the earth are going to be gathered together against it, and they are going to be cut to pieces with the stone of Israel. He tells us that even the horses are going to be overcome with astonishment, and the riders taken with madness, and that every horse shall be smitten with blindness.

Can you imagine what consternation it will be for a whole army to be in such a status with the riders all gone mad, and with the horses themselves smitten with astonishment and blindness? Imagine blind horses, astonished horses and crazy riders! What a day it shall be for God to wreak vengeance upon the nations of the earth!

I want you to notice that God isn't going to let His people be destroyed, for He is going forth to fight in behalf of his people. Listen:

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein."

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."—Zech. 13:8-9.

The same truths are presented to us in the book of Revelation:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a SHARP SICKLE. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and REAP: for the time is come for thee to reap; for the HARVEST OF THE EARTH IS RIPE. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, and he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even into the horses' bridles, by the space of A THOUSAND AND SIX HUNDRED FURLONGS."—Rev. 14:14-20.

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and He has a sharp sickle in His hand. Why? Because the harvest is ripe, and He is getting ready to harvest this old world.

I want to tell you, beloved, the harvest of this world is ripe. The harvest is ripe so far as this world is concerned. Just consider the inventions that have been made. Just consider the progress that man has made. Just consider the marvel of a modern city; just consider this world religiously. We have gotten so far away from God that the Northern Baptist Convention said, "We have learned now that our business is not to pluck a few brands from the burning, but rather we are to educate the masses and to Christianize the world." Oh, the farthest thing from the Word of God!

I say, beloved, this old world is ripe, and the Lord Jesus Christ is going to come with a sickle in His hand to harvest this world.

Beloved, this passage in Revelation presents to us the same truth as we find in Ezekiel 38 and 39. It is the story of the destruction of Russia and the northern enemies that will rise up with Russia against the land of Palestine. It says when that comes to pass, the blood is going to flow up to the horses' bridles for 176 miles.

I remember hearing a man scoff at this Scripture. He said, "That couldn't be possible." He said, "I was in World War I, and there couldn't be enough bloodshed for the blood to flow up to the horses' bridles for 176 miles." I said to him, "You are a student of history, aren't you?" He said, "Yes." I said, "Do you remember that when Titus, the Roman general, marched against the city of Jerusalem in the year 700 A. D. and burned the city, and killed the people of the city by the thousands, that the fires within the city were put out by pouring the blood of the people on the fires, and the fires were extinguished?" He said, "Yes, I believe that is right." I said, "Do you remember seeing blood flow in the trenches in World War I?" He said, "Yes, I have waded in

blood over my shootops." I said, "Brother, you have the answer right there. Man does a thing, but God is going to do it on a bigger scale than man does. Man destroys wondrously, but when God does it, God is going to destroy so greatly that the blood is going to flow up to the horses' bridles for 176 miles."

Let's read again:

"And I saw an angel standing in the sun and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."—Rev. 19:17-21.

What I have read here in Rev. 19, Rev. 14, and Zech. 12 is the same truth I have read in Ezekiel 38 and 39. If I could take time, I could also read to you in Matthew 24 God's description of it there. It is as certain to come to pass as the fact that we are here tonight in the presence of God. God's Word is going to be fulfilled. As I have said, Russia is the enemy of God, and any nation that rises up to teach anti-God, communistic ideology is an enemy of God. God is going to wreak vengeance on such a nation. Believe me when I tell you that there is a day coming when God will fulfill the Scripture I have read to you tonight.

I grant you that it seems a long way off. I grant you it seems like a long time before this comes to pass. I grant you that it looks like Russia is in the saddle tonight, and nothing can stop her. It is going to look that way when Russia sees that prize possession of Palestine, the wealthiest spot in all the world. Russia is going to say, "Nothing can stop me; nothing can keep me from reaching out," and Russia's allies will go along with her. However, on the other hand stands God, and God is going to have the last say.

I tell you, beloved, I am thankful God is on His throne. He is having His way. He lets things go on now, and lets things take place now, but God is having His way. Ultimately God's will is going to be done in the nations of the world. How I thank God that He is sovereign in every particular!

Doesn't it bless your heart to know that God is sovereign? Doesn't it bless your heart to know that God is controlling your life and mine, and all the events thereof? I thank God that I believe in Him as a sovereign being. May God bless you!

Infant Baptism

(Continued from page one)
children comprehended in this precious promise." (Infant Baptism, p. 504).

Let us look at this precious promise. We notice that "the promise is unto... as many as the Lord our God shall call." This qualifying clause can be interpreted in two ways. Matthew Henry takes the call to be the Lord's effectual call:

"To this general (promise) the following limitation must refer, even as many of them, as many particular persons in each nation, as the Lord our God shall call

effectually into the fellowship of Jesus Christ." (Commentary in loc.).

Mr. Wilson, on the other hand, disagrees:

"A general gospel-call is the doctrine of the text." (Infant Baptism, p. 509).

Either way it makes no difference, because infants are incapable of understanding or responding to a call, general or effectual. The limiting clause excludes infants so long as they are infants.

This is more clearly seen when we understand what "the promise" was. Doddridge explains it thus:

"The promise is to you and to your children. Considering that the gift of the Spirit had been mentioned just before, it seems most natural to interpret this as a reference to that passage in Joel which had been so largely cited above, where God promised the effusion of the Spirit on their sons and daughters; and accordingly, I have paraphrased the latter clause of this verse as referring to its extraordinary gifts: and the rather as the sanctifying influences of the Spirit must already have been received to prepare them for entering the church by baptism." (Paraphrase in loc.).

Did any infant prophesy? Did any babe dream a dream? Did any suckling see a vision? The promise, then, was not to them.

Albert Barnes comments:

"To your children. In Joel, to their sons and daughters, who should, nevertheless, be old enough to prophesy. Similar promises occur in Is. 44:3, 'I will pour out my Spirit on thy seed, and my blessing on thine offspring' and Is. 59:21. In these and similar places their descendants and posterity are denoted. It does not refer to children as children, and should not be adduced to establish the propriety of infant baptism." (Commentary in loc.).

Mr. Hammond writes to the same effect:

"If any have made use of that very inconcludent argument (Acts 2:39), I have nothing to say in defense of them, I think that the practice is founded on a better basis than so; and that the word children there is really the posterity of the Jews, and not their infant children." (Works, vol. 1, p. 490).

It is interesting that Mr. Hammond was nominated one of the Westminster Assembly of Divines, but never sat among them. Had he done so, he might have prevented them from including Acts 2:38, 39 as a proof-text for infant baptism. (See Larger Catechism A. 166).

2. The baptism of the Samaritans.

When the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 7:12). Luke calls attention to the fact that women were baptized, but not a word about infants. Is it not likely he would have added "and children" if in fact children had been baptized?

3. The baptism of the eunuch.

Since Acts 8:37 is generally regarded as spurious, suffice it to remark that the eunuch's joy (v. 39) shows that he was a believer.

4. The baptism of Saul.

Ananias' words to Saul, as recorded in Acts 22:16 are very significant: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Adam Clarke comments:

"Let this washing of thy body represent to thee the washing away of thy sins." (Commentary in loc.).

Baptism is the sign of the ab-

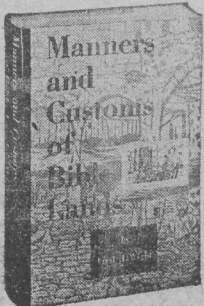
(Continued on page 6, column 1)

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SERMON OUTLINE—

A Good Soldier of Jesus Christ

"Thou therefore endure hardness as a good soldier of Jesus Christ." — 2 Timothy 2:3.

Many analogies are used in the Bible to illustrate and more clearly present spiritual thought. Christ was the master at teaching with parables and using the everyday affairs of life in pressing home His points. Paul uses the position of a soldier to impress upon believers their relationship to Christ and His service. We are to be good soldiers of Jesus Christ.

I. A SOLDIER FOR CHRIST IS "CALLED" TO GOD'S SERVICE BY THE LORD: "... him who hath CHOSEN him to be a soldier" (2 Tim. 2:4).

1. He does not enlist of his own accord, but is called.—2 Thess. 21:4; Gal. 1:15.
2. He may kick against the call, but is eventually overcome.—Acts 9:15; Phil. 1:6.
3. He soon is happy he has been called.—Eph. 1:3.

II. A CHRISTIAN SOLDIER PUTS ON HIS UNIFORM.

1. Baptism.—Gal. 3:27
2. Righteous Living.—II Cor. 3:2.

III. HE HAS CHRIST AS COMMANDING OFFICER.

1. "Captain" Jesus.—Heb. 2:10.
2. Lord.—Romans 14:8.
3. Master.—Mt. 23:8.
4. Head.—Eph. 1:22.

IV. A GOOD SOLDIER IS WELL ARMED.

1. Whole Armor of God.—Eph. 6:11-18.
2. Weapons are spiritual, not carnal.—II Cor. 10:4.

V. THE GOOD SOLDIER IS WELL TRAINED.

1. By the Spirit.—John 16:13; I John 2:27.
2. In his "manual," the Word.—II Tim. 3:16, 17.
3. For combat.—Eph. 6:12; I Peter 5:8.

VI. THE GOOD SOLDIER IS PART OF A "TEAM" EFFORT.

1. Not an "individualist," but an individual working with others.—I Cor. 12:15, 16.
2. The church, his "barracks."—Heb. 10:25; I Tim. 3:15.

VII. A GOOD SOLDIER OBEYS HIS SUPERIOR'S ORDERS.

1. Superior's Commission — Matthew 28:19, 20.
2. Superior's Rule Book—Isaiah 8:20.

VIII. A GOOD SOLDIER IS COURAGEOUS, PERSEVERES IN BATTLE, AND IS WILLING TO DIE FOR THE CAUSE.

1. Wholly Dedicated — Acts 20:24; Phil. 1:21.
2. Separated to the task — 2 Tim. 2:4.

IX. A GOOD SOLDIER KNOWS HIS ENEMY.

1. Satan, our enemy.—I Peter 5:8.
2. His strength not to be underestimated — Eph. 6:12.
3. Our strength not to be overestimated — Luke 22:33.

X. A GOOD SOLDIER RECEIVES GOOD PAY.

1. Reward — I Cor. 3:14.
2. "Decorated" — 2 Tim. 4:7, 8. Not a medal, but a crown!

—Bob L. Ross

Infant Baptism

(Continued from page five) solution, or washing away, of the sins of the person baptized. Is it such when infants are baptized? (More on this later).

5. The baptism of Cornelius and his kinsmen and near friends.

While Peter preached to them, "the Holy Ghost fell on all them that heard the word" (Acts 10:44) who "spoke with tongues" (v. 46). Thus, those who were baptized, heard the word (presumably intelligently), and spoke with tongues. Again infants would seem to be excluded.

6. The baptism of Lydia and her household (Acts 16:15) J. A. Alexander comments:

"Her household, lit. house, supposed by some to mean here her family, by others her assistants in her business. Both being mere conjectures, and entirely compatible with one another, there is nothing in the text to decide the controverted question, whether children were baptized on this occasion." (Commentary on the Acts of the Apostles in loc.).

He goes on to say that "the whole dispute" on the subject rests on grounds entirely independent of the "mention of whole houses being baptized." And David Brown agrees:

"The question of Infant Baptism must be determined on other grounds." (Jamieson, Fauset, and

Brown).

This is not surprising, considering that there is no proof that Lydia was even married, let alone had any children.

7. The baptism of the jailer and all his (Acts 16:33).

It should be sufficient to notice verse 34 where we are informed that the jailer "rejoiced, believing in God with all his house." This is an example of a whole family believing. (See also John 4:53). Were there any infants in this family? If so, it would seem they believed and rejoiced.

The words "and thy house" in verse 31 are interpreted by some that God saves families rather than individuals. For example, Thomas M'Crie, famous as the biographer of John Knox, argues:

"In his covenant with Noah, God included his sons as well as himself. In his covenant with Abraham, he included his children as well as himself. . . . The same principle is as clearly developed in the New Testament. . . . Do we then say the promise of salvation was given to the whole household, in virtue of the faith of its head? Certainly not in the same sense. But surely there must be some sense in which it holds true. God does not, indeed, pledge Himself to save every member of the family; but if even one of the family is eventually saved, the promise would be fulfilled, and fulfilled in virtue of the covenant relation into which the house was brought

with God." (Lectures on Christian Baptism, p. 53f).

Matthew Henry argues quite differently:

"Believe, and salvation shall come to thy house, Luke 19:8. Those of thy house that are infants, shall be admitted into the visible church with thee, and thereby put into a fair way of salvation." (Commentary in loc.).

M'Crie and Henry have this in common: each dilutes the meaning of a key word. The former reduces "house" to possibly one child of the family; the latter reduces "saved" to "put into a fair way of salvation."

Turning to other commentators, we find J. A. Alexander commenting as follows:

"Thou and thy house (or household, see above on v. 15) does not mean that they were to be saved by his faith, but by faith in the same Saviour." (Commentary in loc.).

And another American commentator, Albert Barnes, comments:

"Salvation was offered to his family as well as himself; implying that if they believed they should also be saved." (Commentary in loc.).

Further evidence is found in verses 32 and 34 on which Ols-hausen comments:

"The remark in v-32 that Paul preached not only to the jailer but also to all *en te oikia*, is plainly not favourable to the view, that infant children are included under this expression, for Paul could deliver no discourse to them." (Commentary in loc.).

8. The baptism of Crispus and other Corinthians.

In Acts 18:8 we read: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Only believers are said to have been baptized. Notice, too, we have here another example of a whole family believing.

Another of the converts probably baptized at this time was Stephanas (1 Cor. 1:8). In 1 Cor. 16:15 Paul writes that "the house of Stephanas have addicted themselves to the ministry of the saints" or, as Charles Hodge explains it, "devoted themselves to the service of believers." If there were any infants in this household it seems they were devoted to the service of the saints!

"We cannot prove that the apostles ordained infant baptism from these places where the baptism of a whole family is mentioned." (Church History, vol. 1, p. 430).

The same admission is made by a contemporary Paedo-baptist, Pierre Marcel (and the italics are his):

"We state here with all desirable precision that these passages have never served and still do not serve, in good Reformed theology, as a basis or justification of infant baptism." (The Biblical Doctrine of Infant Baptism, p. 196).

In the light of this statement, contrast the reasoning of James Bannerman:

"The repeated mention of household or family Baptism is of itself decisive evidence of the practice by which infants were baptized." (Church of Christ, vol. 2, p. 93).

9. The baptism of about twelve men at Ephesus (Acts 19:1-7).

Those baptized in the name of the Lord Jesus are called "certain disciples" (v. 1) "baptized with the baptism of repentance" (v. 4). In verse 6 we read that "they spake with tongues and prophesied." Such terms seem to preclude infants from the number baptized.

* * *

Having reviewed every case of

apostolic baptism on record, we understand why Professor John Murray has to admit that—

"We do not have an overt and proven instance of infant baptism." (Christian Baptism, p. 69).

Thomas Boston makes the same admission:

"There is no example of baptism recorded in the Scriptures, where any were baptized but such as appeared to have a saving interest in Christ." (Works, p. 384).

This fact is made use of by Richard Baxter when discussing the nature of that faith, the profession of which gives one a right to baptism. He issues a challenge to his opponent in no uncertain fashion:

"I conclude that all examples of baptism in Scripture do mention only the administration of it to the professors of saving faith; and the precepts give us no other direction. And I provoke Mr. Blake, as far as is seemly for me to do, to name one precept or example for baptizing any other, and make it good if he can." (Disputation of Right to Sacrament, p. 156).

Thus, it is established that, in the words of Louis Berkhof,

"The New Testament contains no direct evidence for the practice of infant baptism in the days of the apostles." (Systematic Theology, p. 634).

Pride and Humility

(Continued from page one)

man; and the full gushing of the Eternal's mighty language has been most gloriously displayed in the condemnation of the pride of human nature.

Perhaps the most eloquent passage of God's Word is to be found towards the conclusion of the book of Job, where, in most splendid strains of unanswerable eloquence, God hides pride from man by utterly confounding him; and there is another very eloquent passage in the 14th chapter of Isaiah, where the Lord's holy choler seems to have risen up, and His anger to have waxed hot against the pride of man, when He would utterly and effectually condemn it. He says concerning the great and mighty king of Babylon:

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Ari thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations? For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms." —Isaiah 14:9-18.

Mark how God addresses him, describing hell itself as being astonished at his fall, seeing that he had mounted so high; and yet declaring assuredly, that his height and greatness were nothing to the Almighty, that he would pull him down, even though, like an eagle, he had built his nest among the stars. I say there is nothing more eloquently condemned in Scripture than pride, and yet there is no trap into which we poor silly birds so easily flee, no pitfall into which, like foolish beasts of the earth, we so continually run.

On the other hand, humility is a grace that hath many promises given to it in the Scripture. Perhaps most promises are given to faith, and love is often considered to be the brightest of the train of virtues; yet humility holds by no means an inferior place in God's Word, and there are hundreds of

promises linked to it. Every grace seems to be like a nail on which precious blessings hang, and humility hath many a mercy suspended from it.

"He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

"Blessed are the poor in spirit; and in multitudes of other passages, we are reminded that God loveth the humble, but that he bringeth down the mighty from their seats, and exalteth the humble and meek."

Now, this morning, we shall have a word to say concerning pride and humility. May the Holy Spirit preserve us from the one, and produce in our hearts the other.

I. In the first place, we shall have something to say concerning the vice of PRIDE. "Before destruction the heart of man is haughty."

Pride, what is it? Pride, where is its seat? The heart of man.

And pride, what is its consequences? Destruction.

1. In the first place, I must try to describe pride to you.

I might paint it as being the worst malformation of all the monstrous things in creation; it hath nothing lovely in it, nothing in proportion, but everything in disorder. It is altogether the very reverse of the creatures which God hath made, which are pure and holy. Pride, the first-born son of hell, is indeed like its parents, all unclean and vile, and in it there is neither form, fashion, nor comeliness.

In the first place, pride is a groundless thing.

It standeth on the sands; of worse than that, it puts its foot on the billows which yield beneath its tread; or, worse still, it stands on bubbles, which soon must burst beneath its feet. Of all things pride has the worst footing; it has no solid rock on earth whereon to place itself. We have no reasons for almost everything, but we have no reasons for pride! Pride is a thing which should be unnatural to us, for we have nothing to be proud of.

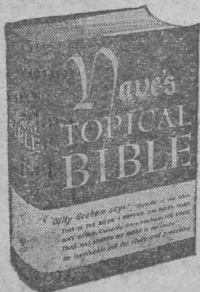
What is there in man of which he should glory? Our very creation is enough to humble us; what are we but creatures of today? Our frailty should be sufficient to lay us low, for we shall be gone tomorrow. Our ignorance should tend to keep pride from our lips. What are we, but like the wild

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ass's colt which knoweth nothing? Our sins ought effectually to stop our mouths, and lay us in the dust. Of all things in the world, pride towards God is that which hath the very least excuse; it hath neither stick nor stone whereon to build. Yet like the spider, it carrieth its own web in its bowels, and can, of itself, spin that wherewith to catch its prey. It seems to stand upon itself, for it hath nothing besides whereon it can rest.

Oh! man, learn to reject pride, seeing that thou hast no reason for it; whatever thou art, thou hast nothing to make thee proud. The more thou hast, the more thou art in debt to God; and thou shouldst not be proud of that which renders thee a debtor. Consider thine origin; look back to the hole of the pit whence thou wast digged. Consider what thou wouldst have been, even now, if it were not for divine grace. And, it were not for divine grace, consider, that thou wilt yet be lost in hell if grace does not hold thee up. Consider that amongst the damned, there are none that would have been more damned than thyself, if grace had not kept thee from destruction. Let this consideration humble thee, that thou hast nought whereon to ground thy pride.

Again, it is a brainless thing (Continued on page 7, column 1)



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Which tater are you???—Caddo Baptist, Stockdale, Texas.

It acknowledges that salvation is of the Lord alone, but still it prompts men to seek heaven by their own works, even by the deeds of the law.

And when driven from that, it will persuade men to join something with Christ in the matter of salvation; and when that is all rent up, and the poor rag of our righteousness is all burned, pride will get into the Christian's heart as well as the sinner's — it will flourish under the name of self-sufficiency, teaching the Christian that he is "rich and increased in goods, having need of nothing."

It will tell him that he does not need daily grace, that past experiences will do for to-morrow—that he knows enough, toils enough, prays enough.

It will make him forget that he has "not yet attained;" it will not allow him to press forward to the things that are before, forgetting the things that are behind.

It enters into his heart, and tempts the believer to set up an independent business for himself, and until the Lord brings about a spiritual bankruptcy, pride will keep him from going to God.

Pride has ten thousand shapes; it is not always that stiff and starched gentleman that you picture it; it is a vile, creeping, insinuating thing, that will twist itself like a serpent into our hearts. It will talk of humility, and prate about being dust and ashes. I have known men talk about their corruption most marvelously, pretending to be all humility, while at the same time they were the proudest wretches that could be found this side the gulf of separation.

Oh! my friends, ye cannot tell how many shapes pride will assume; look sharp about you, or you will be deceived by it, and when you think you are entertaining angels, you will find you have been receiving devils unaware.

(Part two next week.)

Gospel Preaching

(Continued from page one)

of the White race and none younger than high school age. Courteously he inquired of these people what they believed about the salvation of the soul. All twenty-nine answered him kindly.

Twenty-nine people!

To his sorrow my friend discovered that only seven people of the entire group had any real concept of the Bible plan of redemption. Only seven had some idea that salvation lies in Christ Jesus who shed His precious blood to keep poor sinners out of Hell. Only seven had some concept of the importance of the resurrection of Christ from the dead, and how to receive Him as Savior.

Seven people out of twenty-nine intelligent human beings who lived in the heart of Protestant America!

Yet, my friend told me, from that one little public square one could count the spires of five churches.

The American Preacher

Dear Minister of God, get ready for a shocking statement. By the scores of millions the people of America are almost totally ignorant of Bible salvation and how poor sinners obtain it. And why are they so lamentably ignorant? This lands between the eyes! They are ignorant of salvation because the preachers of America have failed to tell them.

ed to tell them.

The ministers of America today are probably the best-educated set of preachers the world has known. We have influential churches and we have almost total freedom to say from our pulpits anything that we want to say. We have more money than non-Catholic Christianity has ever possessed. We talk to our people of many things, and we talk intelligently and interestingly. There are probably more good speakers in American pulpits today than ever before in history. But we are almost total failures in one vital respect. We neglect to mention the main thing when we get up to preach. We talk about good things, needful things, helpful things. But we drop the ball on the one-yard line. We strike out in the last half of the last inning with the bases full. We flub, we flop, we fumble the ball. We stop short of the goal. We neglect to tell our congregations the thing we most need to tell them. We fail to impart the information they need above all other information in this life. We simply do not tell people how to be saved!

Not for one moment do I suggest that this gross dereliction of duty, this tragic shortcoming,

SEND TBE TO OTHERS

this lamentable failure is intentional. I believe it is largely a case of misinformation on the part of the minister himself. Most preachers apparently believe that the world of unsaved men already knows how to be saved. We think that in this enlightened nation, with its thousands of churches, that lost men already have the elements of salvation in their heads. Thus we feel that all we need to do is to inspire them to make a decision for Christ Jesus.

But few ideas in history have been so far removed from truth as this deadly surmise.

Most Americans Do Not Know How To Be Saved!

May we take a look at my own little city of Harlingen, Texas? I believe the sign on the edge of town says we have 42,000 people. Now I know this town well — for years and years — and I know just about what its churches are doing. If you can find more than 6000 people in church in Harlingen on any regular Sunday morning, I will do a lot of backing up. Six thousand will be a liberal estimate. I know, for I have checked it well.

Six thousand people out of 42,000! That means that on any regular Lord's Day some 36,000 men, women, and children are not in church. It is safe to say that the vast majority of those people have no knowledge whatever of how to be saved from their sins. Look what a mission field there is in this one modern little American city! Thousands upon thousands of people with no knowledge of the Lord Jesus.

But wait! Let's take a look at the 6000 people who may be in church on a regular Sunday. Get ready, now — at least one-third of these people go to churches that are almost totally ritualistic and have no Gospel message at all. Other hundreds will attend churches where the pastors consider themselves modernists and have no real message from the Bible.

That is what we mean, dear Man of God, when we cry out that millions of the people of America have no workable knowledge of redemption.

Most Americans do not know the meaning of the Cross, the purpose of the Blood of Jesus. They do not know that He bore the sinner's sins in the blackest and most savage death that even God Almighty ever saw. The

multitudes of people do not know that as Christ sank down into the dark whirlpools of death He took their sins with Him and paid for those sins in God agony, once for all. They do not know the importance of His resurrection from the dead. Nor do they know that a poor sinner may be saved simply by being willing to turn from his sins and placing his faith in the finished work of Christ.

Oh, what we preachers must face in the Judgment because of our unholy failure to get this information across to the people!

An Experiment

May we try a little experiment? Now and then you will be away from your own pulpit and you will have the privilege of hearing a brother minister in his pulpit. Now here is the experiment — Next time you sit down to hear a preacher deliver a sermon, listen for yourself and see if he tells people how to be saved. God help me if I seem bigoted, but unless you have chosen to hear a most unusual man, you will not hear the way of salvation given. Nine times out of ten you will not hear it. Your heart may be stirred by the preacher's message, you may be inspired, and you may be moved to get out and get going for God, but you will probably not hear the minister explain to poor sinners that Christ Jesus died to save them, that He was buried, and that He arose from the grave according to the Scriptures. You will not hear him give out the information that simply by being willing to turn from sin and place their tender trust in Him, a sinner can get started on the road to Heaven then and there. You will not hear a clear, concise, simple invitation given.

On a recent trip of more than four thousand miles I had occasion to visit four churches for regular Sunday morning and evening services. One was a small church, two were middle-sized, and one was large. I went into the services as a stranger, and each time I prayed for a blessing for my rough, needy heart.

In each church I was impressed with the sincerity of the preacher. I was impressed that each pastor loved the Lord Jesus and that he believed the Word of God. I liked the earnestness and the humbleness and the gentle courtesy of each man. Each preacher brought an interesting and thoughtful message.

BUT —

In not one instance did either (Continued on page 8, column 1)

MOUNTAIN MUSINGS

By SIMON MUSE



Aunt Fossy Johnson had a boy what she thawt wood mek a good preechur. She took him ovur to see th' parsun uf th' church an' sed, "Parsun, I's shore this boy has th' talint uf preech'n, but he's got it rapped up in a napkin an' I kan't seem to git it out." Th' parsun talk'd to th' boy fer a spell, thin told Aunt Fossy, "Well, sister, I've shook'd that napkin very thoroughly, but no talint has fell out yit."

Pride and Humility

(Continued from page 6)

well as a groundless thing; for it brings no profit with it.

There is no wisdom in a self-exaltation. Other vices have some excuse, for men seem to gain by them; avarice, pleasure, lust, have some plea; but the man who is proud sells his soul cheaply. He opens wide the floodgates of his heart, to let men see how deep the flood within his soul; then suddenly it floweth out, and all is gone—and all is nothing for him, the puff of empty wind, one word of sweet applause — the soul is all gone, and not a drop is left. In most every other sin, we gather up the ashes when the fire is gone; here, what is left? The covetous man hath his shining gold, the ambitious man his crown, the proud man, if thou wert as mighty as Gabriel, and had all his holiness, still thou wouldst be an ignorant fool to be proud, for pride would sink thee from thine angel station to the rank of devils, and drag thee from the place where thou art, son of the morning, once again, to take up thine abode with those hideous fiends in perdition.

Pride exalts its head, and seeks to honor itself; but it is of all things most despised. It sought to crown crowns upon its brow, and it hath done, but its head was not, and it put an ice crown there, and it melted all away. Proud pride had decked itself out in many sometimes; it hath put on the most gaudy apparel, and said to others, "how brilliant I appear!" But ah! pride, like a harlequin, dressed in thy gay colors, thou art all the more fool for that; thou art but a gazing stock for the less foolish than thyself. Thou hast no crown, as thou thinkest thou hast, nothing solid and real, all is empty and vain.

If thou, O Man, desirest shame, let the gates of mercy on manhood and to win a little glory; but when he has exalted himself, and has been proud, worms have devoured him, like Herod, or have revoured his empire, till it passed away, and with it his pride and glory. Pride wins no crown; men never honors it, not even the men-servants of earth; for all men look down on the proud man, and think him less than themselves.

Again, pride is the maddest thing that can exist; it feeds upon its own vitals; it will take away

its own life, that with its blood it may make a purple for its shoulders; it sappeth, and undermineth its own house that it may build its pinnacles a little higher, and then the whole structure tumbleth down.

Nothing proves men so mad as pride. For this they have given up rest, and ease, and repose, to find rank and power among men; for this they have dared to risk their hope of salvation, to leave the gentle yoke of Jesus, and go toiling wearily along the way of life, seeking to save themselves by their own works, and at last to stagger into the mire of fell despair. Oh! man, hate pride, flee from it, abhor it, let it not dwell with thee. If thou wantest to have a madman in thy heart, embrace pride, for thou shall never find one more mad than he.

Then pride is a protean thing; it changes its shape; it is all forms in the world; you may find it in any fashion you may choose, you may see it in the beggar's rags as well as in the rich man's garment.

It dwells with the rich, and with the poor. The man without a shoe to his foot may be as proud as if he were riding in a chariot. Pride can be found in every rank of society—among all classes of men. Sometimes it is an Arminian, and talks about the power of the creature; then it turns a Calvinist, and boasts of its fancied security-forgetful of the Maker, who alone can keep our faith alive.

Pride can profess any form of religion; it may be a Quaker, and wear no collar to its coat; it may be a Churchman, and worship God in splendid cathedrals; it may be a Dissenter, and go to the common meeting-house; it is one of the most universal things in the world, it attends all kinds of chapels and churches; go where you will, you will see pride. It cometh up with us to the house of God; it goeth with us to our houses; it is found on the mart, and the exchange, in the streets, and everywhere.

Let me hint at one shape; it teaches the doctrine of self-sufficiency; it tells us what man can do, and will not allow that we are lost, fallen, debased, and ruined creatures, as we are. It hates divine sovereignty, and rails at election. Then if it is driven from that, it takes another form; it allows that the doctrine of free grace is true, but does not feel it.

THE TYPOLOGY OF SCRIPTURE

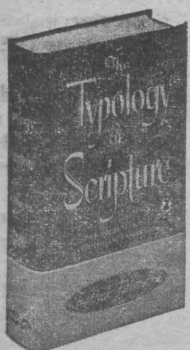
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Gospel Preaching

(Continued from page 7)

of these good men tell their people how to be saved. Not one of them touched upon the necessity of the Blood and the importance of the resurrection of Jesus. Not a single one told sinners how to be saved. One minister gave no invitation at all. The other three gave an invitation, asking the people to come to Christ. But they had not told the people why they needed to come to Christ. They had not told the people what Christ had done for them. They had not mentioned the consequences of NOT coming to Christ. They had not touched upon the matter of sins and the need for forgiveness of our sins. I believe that each of those earnest ministers just assumed that the people already knew what needed to be done and how to do it.

Now for another experiment. Ask your own heart some honest questions. Did I tell my people how to be saved the last time I spoke to them? Did I at any time lay emphasis on the Blood, even for a moment. Did I touch upon the Atonement and the Empty Tomb? Did I take a few moments to explain to lost people just how to place their trust

in Christ? Did I?

Beloved Friend, if you are as I have been so many times, you will have to shake your head sadly and admit that you dropped the ball on the one-yard line the last time you preached.

I was speaking along this line to one of the Southland's most useful ministers, a man beloved, a man respected, and a man with a great open heart that dearly loves the Lord Jesus. Suddenly he dropped his head and almost tearfully said to me, "Brother John, I spoke last Sunday afternoon to a large group of young people, and I didn't tell them how to be saved."

Brethren, I believe that most of us mean to hit the nail on the head when we preach. We know what is needed and we believe the right things. But so often we just get carried away with some other subject and we forget. As careful as I have forced myself to be about this need, I caught myself not long ago dismissing a preaching service before I had told the people how to be saved. God have mercy!

Spurgeon's Conversion—He Had A Hard Time Finding The Gospel

Most of you know the story of Spurgeon's conversion. As a youth of about sixteen he be-

came concerned about his soul. He wanted to be saved from his sins. In his heart there was the fear of Hell. So he started going from church to church, hoping to find a preacher somewhere who would tell him how to be saved. He heard some of the empire's greatest pulpites, and he speaks kindly of them. They talked about good things, Spurgeon said, needful things, timely things, but not one of them gave him the information he needed above all other knowledge — not one preacher told him what to do about his sins.

Here was an earnest lad under conviction of his sins, yearning to be saved, longing to get out from under the penalty of sins, and not one minister would touch upon the solution to his problem. Finally, almost as if by accident, he wandered into a tiny church and a substitute preacher told him what he must do to be saved.

Let us read the great preacher's own words —

"I will tell you how, I myself, was brought to a knowledge of the truth. It may happen the telling of that will bring some one else to Christ. It pleased God in my childhood to convince me of sin. I lived a miserable creature, finding no hope, no comfort, thinking that surely God would never save me. At last the worst came to worst. I was miserable. I could scarcely do anything. My heart was broken in pieces. Six months did I pray, prayed agonizingly, with all my heart, and never had an answer. I resolved that in the town where I lived I would visit every place of worship in order to find out the way of salvation. I felt that I was willing to do anything and be anything, if only God would forgive me.

"I set off determined to visit the chapels, and I went to all the places of worship; and though I dearly venerate the men who occupy those pulpits now, and did so then, I am bound to say that I never heard them once fully preach the gospel. I mean by that, they preached truth, great truths, many good truths that were fitted to many of their congregation who were spiritually-minded people; but what I wanted to know was — How can I get my sins forgiven? And they never once told me that. I wanted to know how a poor sinner, under the sense of sin, might find peace with God. And when I went, I heard a sermon on 'Be not deceived, God is not mocked,' which cut me up worse, but did not say how I might escape. I went again another day, and the text was something about the glories of the righteous; nothing for poor me. I saw something like a dog under the table—not allowed to eat the children's food. I went time after time, and I can honestly say, I don't know that I ever went without a prayer to God, and I am sure that there was not a more attentive listener in all the place than myself, for I panted and longed to understand how I might be saved."

Oh, dear Preacher of America, this is what I am trying to say in this message to your heart! This is what I am trying to say!

A Layman's Experience

A layman left our church and moved to a town in Arkansas. I wrote the pastor of his new church that this layman was dependable, a faithful servant of God. That pastor took me at my word. In a few days he asked this layman to preach at the evening service.

Preach!

The poor old boy had never thought of such a thing. But he was no piker. He swallowed his Adam's apple a couple of times and agreed to "preach" that fateful night.

When the time came, he stood up before the tiny congregation. The church was small and discouraged. It had been more than a year since anybody had been saved. Oh well, he was just a layman.

But this man began to talk to the people. He knew about what

Christ had done for him. Out came the words, a little shaky, but out they came, Christ Jesus, the Son of God. Christ Jesus, the Sin-payer. Christ Jesus dying for poor sinners. The Blood, the precious Blood! Christ dead! And Christ rose from the tomb! And all a fellow had to do to be saved was to be willing to turn from his sins and place his tender trust in Jesus!

Something in the layman's heart said, "Give an invitation!"

Scared half to death, he obeyed the holy impulse. Four people walked the aisle, trusting Christ that night!

Is there any great mystery here? No, not at all. With great humility of heart, and keenly aware of his own shortcomings, a Christian gentleman had simply given some people the information they needed about their souls. They received the information and acted upon it.

A Church Member Gets Saved

On and on such stories go. A lovely young woman, a member of a prominent South Texas family, visited one of our Sunday School classes. Thinking that she might not be saved, I kindly asked her if she knew the Lord Jesus as her personal Savior. Her eyes filled with question marks. She hardly knew what I meant. So she was given the information. Then I asked her if she would like to be saved right then. She burst into tears. "Oh yes," she exclaimed, joyfully. "I do want to be saved but I just haven't known how!"

Yet she was a regular attendant and a member of a large church.

Religious But Lost

Another incident comes to mind. A school teacher, a charming young woman, told me that she had always been religious. She had gone to one church for most of her girlhood, a period of some fifteen years. She had at one time received a prize for not missing a church service for five straight years.

Yes, she was religious. But when I questioned this young woman on the elements of redemption, she had almost no idea whatever of what it meant to be born again, to be saved, to be regenerated in Christ. For fifteen years she had sat under the preaching of one pastor. Fifteen years listening to one man! Yet she had no real idea of salvation. What had the man preached to her all of that time?

Multiply this instance by the millions and one will begin to catch a glimpse of how woefully inadequate has been our ministry.

Fellow Preacher, what is the Gospel, anyway? Is just any Bible truth a Gospel truth? No, not at all! All of the Bible is true, the very Word of God, but not all of the Bible is Gospel. The Gospel is narrow, it covers only a few words. We read it in I Cor. 15:1-4. Christ died for our sins. He was buried. He arose from the dead. He was seen alive after His death by many witnesses.

This is the Gospel! This only is the Gospel. This is the climax, the apex, the vortex, the zenith of all Holy Scriptures. Every other verse in the Bible was written for the sole purpose of introducing to the heart of man these tremendous truths—Christ died for our sins. He was buried. He arose from the dead, and He was seen alive by many witnesses. Here is the basis of salva-

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tion. Here are the sole elements of redemption. He is what the Bible is all about. And when man steps down from his pulpit without having sounded out the precious truths, he has failed to preach the Gospel. He has failed the ball.

Dead or Alive?

(Continued from page one)
short of the Glory of God" (Rom. 3:23).

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Jesus Christ Died For Our Sins

"For he (God) made him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in flesh, but quickened by the Spirit" (1 Peter 3:18).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).

Trust His Death For You And Live

"Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation but is passed from death unto life. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life" (John 6:40).

Result Of This Life

(a) It is eternal: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him (Jesus) should not perish, but have eternal life" (John 3:14-15).

(b) It gives peace: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

(c) It assures no condemnation: "There is therefore now no condemnation to them which are in Christ" (Rom. 8:1).

"He that believeth on him (Jesus) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

PASTORS, WHY NOT INTRODUCE OUR PAPERS TO YOUR CHURCH?

Write to us for a supply of free copies of THE BAPTIST EXAMINER and SALVATION, pass them out in your church, and devote a few minutes of time in the services telling your members about these two publications.

Pastors often tell us how the printed ministry goes hand-in-hand with their preaching efforts. The printed page supplements the work of the preacher and in many cases it is often the means of even doing what the pastor has not been able to do. You could read our daily mail, you would get a greater insight into the value of such papers as TBE and SALVATION.

Don't take it for granted that you people know about these papers. Many of them probably don't. It is not unusual for the editors to meet people in churches where we often speak who do not receive our papers and some who have not even heard of them.

Why not introduce the two papers and put in a good word of recommendation in their behalf?

ADD YOUR NAME TO THE LIST!



We are grateful for those who have contributed to the "Reach the Preachers" crusade. Each week we are listing the names and contributions in the paper as a testimony to all of our readers that many are concerned for this effort. You see these who have thus far contributed — why not add your name to the list and help us reach our goal of \$7,500.00 shortly? We hope that EVERY FRIEND of TBE will participate.

Although there is not enough money on hand to pay for sending TBE for the complete year to all the preachers in the CBA, ABA, NABA, GARBC, and BBF, we nevertheless are going ahead and adding them to our mailing list in January. We will continue to send them TBE as long as funds are available — in other words, just as long as the friends of this paper supply the money until the goal of \$7,500.00 is reached. We believe this will be accomplished soon.

On page two, in the editorial column, you will see that we have some new features coming in TBE which we believe will help make the paper more interesting and helpful in 1962. Pray for the editors as we prepare each issue and send it forth.

Around the new year people are always making resolutions. Actually, only the saved person, who has the grace of God to help him, can keep good resolutions. Why don't you resolve to pray more for the work of TBE and resolve to support it, as God enables you to do so? God knows we need every fellow-helper available and by the grace of God, we believe you can fulfill such a resolution.

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