

You can hold up your chin when you conquer a sin.

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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Are the Heathen Lost Without the Gospel?

By ARTHUR W. PINK
(1886-1952)

Has God more than one way of salvation? Are some saved by faith, and others by works? Will some enter Heaven on the ground of sovereign grace, and others because they lived up to the light that they have?

Perhaps these questions may seem needless to my readers. But in view of certain things which are frequently coming under the writer's notice, they are, in his judgment, timely. If a certain theory which receives wide credence today could be established, then would God have TWO ways of salvation; one, salvation by grace through faith, and the other, salvation by character through works. We refer to a view concerning THE STATE OF THOSE WHO DIE IN HEATHEN- DOM.

It is estimated that there are over fifteen hundred million people on the earth at the present time, and that more than half of these are entirely in the dark concerning the true Way of Life.

Probably seven hundred million heathen, at least now alive on earth today, will die in utter ignorance of the "only true God, and Jesus Christ whom He has sent." And this, in the face of the authoritative command of our Saviour and Lord who said of old and who says to us TODAY, "Go ye into all the world, and preach the gospel to EVERY creature." (Mark 16:15)! O, dear Christian Reader, are we not PLAYING at missions? No, that is the wrong way to put it: Have we not BETRAYED our trust? "We were allowed of God to be PUT IN TRUST WITH THE GOSPEL" (I Thess. 2:4). God has not permitted the angels to be "put in

trust with the gospel," but He has ENTRUSTED it to US, and we have basely BETRAYED our "trust." We heartily sing, "Amazing Grace, how sweet the sound that saved a wretch like ME." (Continued on page 8, column 1)



ARTHUR W. PINK

Pink was one of the outstanding writers of this century. An Englishman, he edited the monthly magazine, STUDIES IN THE SCRIPTURES, and penned numerous books and booklets. Available today are his works on Genesis, Exodus, Hebrews, life of David, life of Elijah and many more. Write to us for a list of his valuable writings.

The Gospel For Sinners

What a divine harmonious sound
The gospel trumpet gives!
No music can with it compare;
The soul that knows it lives.

Ten thousand blessings it contains,
Divinely rich and free
For helpless, wretched, ruined man,
Though vile and base as we.

It speaks of pardon, full and free,
Through Christ the Lamb once slain,
Whose blood can cleanse the blackest soul,
And wash away all stain.

The vilest sinner out of hell
Who lives to feel his need,
Is welcome to the throne of grace,
The Saviour's blood to plead.

DOCTRINAL STUDIES THE LOVE OF GOD

Scripture reading: 1 John 4.

How can I describe the love of God? Jacob loved Rachel, and loved seven years for her, and they seemed unto him but a few days, for the love he had to her (Gen. 29:18, 20), but the love of God is greater than that.

David mourned and wept over the slain Jonathan, and said: "Thy love to me was wonderful, passing the love of women" (2 Sam. 1:26), but the love of God is greater than that.

Hosea loved a woman worthy of no love, bought her, and married her (Hosea 3:1-3), but the love of God is greater than that. The father saw his prodigal son turning, shameful and dirty and dressed in rags, but he ran to meet him, fell on his neck and kissed him, dressed him in the best robe, put ring and shoes on him, called a feast and rejoiced, (Luke 15:11-24), but the love of God is greater than that.

Paul prayed that the Church at Athens might be "able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ," but then he also added "which passeth knowledge" (Eph. 3:18-19).

Who can describe such love? We must confess our inability to do so.

By
Frank B. Beck
62 Boylston St.
Jamaica Plain,
Mass.



In these days of evil and heresy, there are many who have the idea that the Bible has no place in the lives of the unsaved. With Hardshellism on the rampage on one hand, and Modernism on the march on the other, it is no wonder that Bibles in many homes are seldom, if ever, opened. Add to this the pride of the human race which causes men to

think they are a law unto themselves and are already in possession of a right knowledge of God, and I say again that it is no wonder Bibles gather dust.

1. Should the Unsaved Read the Bible?

This question would not have to be asked if the carnal world were not spiritually insane. The

Bible has been classified by the religious world in general as the Word of God. Therefore, in view of religious confusion, who would not be at least curious as to its contents if in a right mind? But since the world through sin is filled with darkened minds and understanding, this question needs to be answered.

I answer: Yes, a thousand times yes! unsaved people ought to read the Bible. In the Bible is found the law of God. What does my text say? "The law was our schoolmaster to bring us unto Christ." And if the schoolmaster of us who are saved, it will also be the schoolmaster of those who are yet to be saved.

In 2 Cor. 3:6 we are told that the letter (law) killeth, but the spirit giveth life. Again we read, "For I was alive without the law once: but when the commandment came, sin revived, and I died"—Romans 7:9.

Paul is saying that there was a time when he considered himself to be alive unto God according to his own standard. No doubt, Paul "felt" all right. No doubt, Paul thought he measured up to God's law. This, coupled with Paul's idea that being a Jew made him God's child, made him "feel" as if he belonged to God. But then came the commandment.

(Continued on page 4, column 4)

The UNSAVED and the BIBLE

AN ANTIDOTE TO HYPER-CALVINISM

By JAMES CRACE
Piketon, Ohio

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Galatians 3:24.



The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOW LONG ARE WE SAVED?"

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." — Heb. 10:39.

My text indicates that there are two different groups in the world. One is a group which seemingly inclines toward the Lord, but later draws back unto perdition, and obviously were never saved to start with; the second group is that group of individuals who, by their believing, find their souls to be saved.

I am sure when I say that there are those who believe to the sav-

ing of their soul, that there are plenty of folk who would immediately say, "But, Brother Gilpin, there are others who believe, who are not saved. There are others who believe, and it is not to the saving of the soul."

Throughout all the years of my ministry I have met many individuals, of various religious persuasions, who have tried to tell me that a man could believe, but that it could not be to the saving of his soul. Of course, the usual passage that is offered as proof is II Peter 2:21, 22, which says:

"For it has been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

I could not say how many times in life someone has quoted this Scripture to me, to prove that an

(Continued on page 5, column 3)

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BOB L. ROSS
JOHN R. GILPIN

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VERSE OF THE WEEK

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe"—1 Thessalonians 2:13.

Examiner Editorials

JUST WHAT IS A "CHRISTIAN?"

The recent death of John F. Kennedy has brought the term "Christian" into frequent use by many who have referred to the late president. And after reading the statements of many, we are wondering if the term "Christian" is losing its Biblical meaning, even among those whom we would suspect of knowing what the Bible teaches that a Christian is.

We have seen where Brooks Hays, former president of the Southern Baptist Convention, referred to Mr. Kennedy as a "Christian." Mr. Hays has also referred to the late Pope John as a "Christian."

Mr. John Bradbury, who edits the well-known *Watchman - Examiner*, indicates that he thinks Mr. Kennedy was a Christian and is now in Heaven.

A letter published in a recent issue of the *Texas Baptist Standard*, a largely circulated Southern Baptist paper, says, "I will continue to vote for the Christian man, whether he be Catholic, Jew, or . . . Protestant."

In view of the fact that Mr. Kennedy was a Roman Catholic, and reportedly faithful to his church; and in view of the fact that Roman Catholic doctrine denies, — yea, denounces — the Bible teaching of salvation by grace through faith in Christ, without the works and merit of man; we are wondering what the foregoing individuals mean by the term "Christian." The last party seems to indicate that even a Jew is a "Christian," if we read his statement correctly.

We certainly are not Mr. Kennedy's spiritual judge, nor do we know the slightest thing about whether or not he believed Roman Catholicism or the Bible. We do know he could not believe both, and we are rather of the

opinion, from our point of observation, that he believed Romanism rather than the Bible. And if so, according to his own avowed Roman faith, he was not trusting solely in the merits of the blood of Jesus Christ for his salvation. And this is what a person must believe in order to be classified, scripturally and historically speaking, as a Christian.

We fear too many people have the idea that the term "Christian" is a term referring to morals and ideals instead of one's spiritual condition. We think the term can be used in reference to these, but it has a deeper meaning. Ask a man if he is a Christian and the usual answer is, "I'm trying to be," or something which indicates he is trying to "live right." This is not the primary meaning of the term, nor is it the way it has been used by Bible-believing people down through the years.

A Christian is one who has been converted to Jesus Christ. He is relying upon Christ as his Saviour from sin. Simply belonging to what is termed "a Christian church" does not mean one is a Christian. As to salvation, a church is no more Christian than its individual members. The point which divides is the new birth—have you been born again by trusting in Christ as Saviour?

It appears to us that many people in the spotlight of public opinion have used the term "Christian" in reference to Mr. Kennedy to avoid any reproach that would come by simply facing the fact that the man was not a Bible Christian. We are for letting the late president be what he was — a Roman Catholic. If this saved him, then we would do well to lay down our Bibles and pick up the Rosary; but if we do not believe Romanism saved him, why be hypocritical about the matter and talk as if we believed something we don't?

Editor Says JFK In Glory; Truman Comments On Inter-marriage

John W. Bradbury in a *Watchman-Examiner* editorial of Dec. 12, 1963:

"President Kennedy was both a brave and a good man. He now rests peacefully in the bosom of his Father and his God."

Since Jesus said, "No man cometh unto the Father but by me," and since "There is no other name whereby we must be saved," and since there is not one way of salvation for those in high governmental positions and another way for commoners, we suggest that Mr. Bradbury either produce evidence for the salvation of the President, or else terminate the sentimentalism. All faithful Roman Catholics are saying masses to retrieve his soul from the fires of "purgatory."—Blu Print.

Former President Harry S. Truman said he hopes that progress in integration in the United States will not lead to inter-marriage between the races.

Mr. Truman discussed the subject during his regular morning walk which began during the last days of a family visit in New York.

Asked his views on integration and whether it would lead to inter-marriage, Mr. Truman said, "I hope not. I don't believe in it."

"The Lord created it that way. You read your Bible and you'll find out."—Cath. Challenger.

Seminary Professor Takes A Slap At Spurgeon

Professor Dale Moody of the Louisville Seminary, a heretic not worthy to loose even the shoe latchet of C. H. Spurgeon, has come out with a blast at the Prince of Preachers in a recent book entitled, *Christ and the Church*. Mr. Moody, who highly praised the heretical book, *Life in the Son*, by Robert Shank, which teaches that a child of God can fall out of grace and go to hell, says of Spurgeon:

"Spurgeon himself was too inclined toward a rigid Calvinism that threatened the missionary theology of William Carey." (page 20).

Moody makes this statement in referring to the fact that the neo-orthodox heretic, H. H. Rowley, recently delivered a series of lectures at Spurgeon's College on the doctrine of election, supposedly "recovering the biblical idea of election."

The truth about Spurgeon, his Calvinism and missions is that no man in English history was more interested in missions nor did more in their behalf, both at home and abroad. Mr. Moody will never live to see the day that either he or his muddled Southern Seminary professors ever did as much for missions, with their brand of so-called theology, as did Spurgeon with his theology of divine sovereignty.

It is sickening to see a knot on the dead neo-orthodox log like Moody criticize a giant Biblical oak such as Spurgeon. If there were any factual basis for his charge, it might be justified, even coming from Moody; but William Carey himself was a Calvinist. (Continued on page 7, column 5)

"I Should Like to Know"

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In a past issue, your paper "took off" on the title "Reverend." Don't you think that many godly men use this title simply to show that they are preachers? They are not trying to be above others, but simply use the title in this sense. Why is it wrong to use it this way?

Yes, we are aware of the fact that many godly men use this title for no other purpose, and we hope that none of them understood us to make such a broadcast charge that they use it for some other reason. Some of the very best preachers we have ever known, use or have used this title. Of course, we would like to see them drop the title, but the fact that we "took off" on the title itself does not mean that we have any less love for the men who use it.

Personally, we like the titles of the Bible — "Elder," "Pastor," or "Bishop." The latter one, of course, is not properly understood by modern folk because it has been misused and perverted by Roman Catholics and some Protestants. Actually, all three of these titles refer to the same person, namely, a pastor of a church. So why would a pastor want to be called by a human title rather than a Scriptural title? We know that a title is just a title, but if we are going to use one, why take up a Romish one instead of using a good Scriptural one?

You ask why it is wrong to use the title in the sense you mention. But a better question is this: Why not use a Biblical title such as "Pastor," or "Elder," rather than the Romish title? What if we were to put "Rt. Reverend" before our names? What would people think of that? Well, this title is just as Scriptural as "Reverend." Both of them came from Rome. It is just as right to use "Rt. Reverend" or "Most Rt. Reverend" as it is to use "Reverend."

What is wrong with simply being called "Pastor" or "Elder"? Peter said, "I am an elder." (1 Peter 5:1). There were no "Reverends" back then, for there were no Roman Catholics. The titles given in the word of God magnify the office, not the officer. The officer is to be greatly respected because of his office, but the office is to be magnified. "Reverend" magnifies the officer, not the office.

Now why not wear a Bible title, one of those that is familiar to people? Why continue to wear the Romish one? We never have and never will make an issue of this matter, but we will continue to urge our preacher brethren to use something besides "Reverend," "Doctor," or similar prefixes.

Another question: Isn't it true that no title is actually Scriptural? Doesn't "pastor" refer to the OFFICE, and is thus not a TITLE?

We call the man who is a president, "President So-and-So." We say, "President Johnson." His title is "President" because he holds the office of president. But according to querist's logic, the President should not be called by the title of "President," for that refers to an office.

A man who holds the office of pastor should be called the Biblical office which he occupies. If Simon Peter had said, "I am the Reverend Peter," the saints probably would have said, "What do you mean?" The simple fact is that the title of "Reverend," "Rt. Reverend," "Most Rt. Reverend," "Cardinal," "Pope," and other such terms are not Bible terms, but are Romish. The only Bible title the Romanists use is "Bishop," and they misuse it.

In view of Ezekiel 18:4, Romans 2:7, and 6:23, 1 Cor. 15:53, 53, and 1 Tim. 6:16, why do Baptists teach that man is immortal?

You seem to be confused by the word "death," as used or referred to in some of these passages. But it should be understood that death is always a separation, not a cessation of existence.

Adam's death was a separation from God (Gen. 2:17, 3:23, 24).

Christ's death was a separation from God (Matt. 27:46).

Physical death is a separation of the soul from body (Luke 16:22, 23).

The second death is the final and eternal separation of the unsaved in the "lake of fire." (Rev. 20:11-15). The second death is not annihilation, see Rev. 10:20 and 20:10).

Baptists believe that a lost man's soul is immortal because of such verses as these: Matt. 13:49, 50; 18:8, 25:46; Rev. 14:10, 11; Luke 16:19-31; Rev. 20:11-15, etc.

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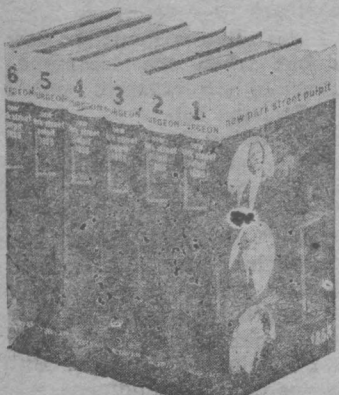
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A Message for YOUTH

Ecclesiastes 12:1

"Remember now thy Creator in the days of thy youth"

The Importance of Dress

The Bible places great importance on dress (See Deut. 22:5; 1 Tim. 2:9). It is interesting to note that the subject of "TEEN-AGE DRESS" has "become a burning issue all over the U. S. Do youngsters' clothes influence the way they behave? School authorities think so." In her article, "How Should a Teen-Ager Dress?" Joan Rattner discusses the subject. We quote. (Quotes from "This Week" in "The Hartford Times," 9-29-'63):

Buffalo, one of the pioneer cities in dress codes, started its program eight years ago, considers it vital now. Says superintendent of schools Joseph Manch, "We realized one day that there didn't seem to be a single tie, buttoned collar or ironed shirt in the school. Some of the girls looked as though they were auditioning for a night-club chorus and others looked like female stable hands. Parents and teachers alike were complaining of poor discipline in the classrooms, uproar on school buses, disrespect for teachers and disinterest in learning. What occurred to me was this: If we let our students show up for class dressed for a hayride or a clam-bake, can we really blame them if they act as if they're on one?"

After Buffalo's Inter-High School Student Council went to work and drew up a sensible dress code, and it went into effect, everyone was so sold on it that PTA groups in elementary schools voted their own code. Said Dr. Manch, "It was almost as if the students and their parents were relieved to save someone take a strong stand." Since the start, Buffalo has celebrated a "Dress Right Week" every year to highlight the program and to

bring new students up to date. A school outside of Pittsburgh, the North Hills High School, recently decided to suspend students who refused to abide by its dress code and, in doing it, answered a lot of questions. The supervising principal of both schools, Dr. Edward D. Kruse, told me, "There is a definite connection between dress and behavior, and we can prove it. Students whose grooming and dress deviate from the acceptable norm are those who challenge authority and make trouble. More important, we've found that when these same students dress acceptably their grades and behavior improve."

North Hills earlier this year suspended 69 students who refused to appear in school attire considered proper. The academic record of these students showed they average about a "D." During the two weeks of their suspension, there was a drop of 80 per cent in the detention hall, and the janitor reported that debris in the building and yard dropped about half. Petty destruction practically stopped. When students returned, neatly and suitably dressed, their average rose to almost a "C" and their behavior markedly improved, too.

The point, the experts insist, is that a youngster who dresses as if he couldn't care less about what people think, also acts that way. Dr. Allen H. Wetter, Philadelphia's superintendent of schools, said, "Certain styles of dress and grooming are identified with anti-social behavior. One of the objectives of the school is to help students prepare for life in the business and social worlds." Therefore, they must learn to

dress in a way the outside world accepts—no boy wearing a black motorcycle jacket and a bleached pompadour can expect to land a job with any responsibility. One look at him, and an employer knows he's in for trouble.—Christian Victory.

time is spent teaching young people how to make a living, yet few know how to make a life." Can we answer conclusively, "Whether we are professing Christians or otherwise we must sooner or later answer this question, 'What are YOU living for?'" —Berean Ambassador

"What Are You Living For?"

"For me to live is Christ" (Philippians 1:21).

A minister was invited to address a group of college students. At the commencement of the meeting he turned to the chairman and asked:

"What are you living for?"

The student replied, "I am going to be a pharmacist."

The minister said, "I understand that this is how you are going to earn your livelihood, but what are you living for?"

The youth thought for a moment, and then honestly admitted, "Sir, I am sorry, but I haven't thought that thing through."

And of the thirty students present only two had asked themselves this question. Only two had discovered the central purpose of life!

How many could say with Paul, "For me to live is Christ," Christ was the master passion of his life. Wherever he looked in past, present, or future and in himself and others he saw that Christ alone had the answer for the world's needs.

We should keep clearly in our minds the distinction between our livelihood and what we are living for. Paul was a tentmaker by trade, but that was not what he was living for. It was said of one that "he was born a man but died a grocer". And how many others gain the world but lose their souls? A noted leader in youth education wrote, "Much

FOR THE KIDDIES



GOD MADE EVERYTHING

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



The Bible is God's book. He used many men to write it. The Bible tells us about God and how He made the world. God is so great that He only had to speak and the world was made.

God said, "Let there be light." Then the light appeared. God made the sun. He made the moon. He made all the stars. He made the sky.

God made all the water that we see and drink. He made the rivers. He made the lakes. He made the seas. He made the great oceans. God also makes it rain. God is so good to give us all our water.

God made all the grass and the trees. He made the flowers that are so pretty. God makes it rain to give water to the grass, the trees, and the flowers. He also gives sunshine to help make the grass, the trees and the flowers to grow.

God made all the animals. He made the horses, cows, dogs, cats, elephants, lions, bears, rabbits and all the other animals. God made all the pretty birds that sing. God made the fish that swim in the water.

God made people. The first man God made was named Adam. God took some clay from the ground and made Adam. He made his eyes, his ears, his nose, his mouth, his feet, his arms, his legs and everything. Adam was a strong man. He was perfect, for he had no sin.

Then God put Adam to sleep and took a rib from Adam's side. From this rib, God made Adam's wife. Her name was Eve. Adam and Eve were the first people God made.

After God made everything, He looked at the world and said, "It is good."

God has been good to us all. We live on His earth. We eat God's food. We breath God's air. We enjoy God's sunshine and rain. All of us should read the Bible to learn more about such a good God.

MEMORY VERSE: "God saw everything that He had made, and, behold, it was good"—Genesis 1:31.

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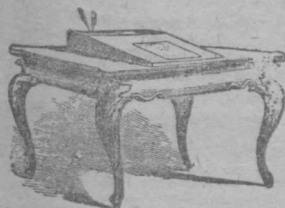
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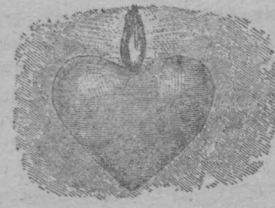
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INFANT BAPTISM UNAUTHORIZED BY THE NEW TESTAMENT

CHAPTER VII

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

[All quotations are from Paedo-baptist scholars]

Our findings thus far can be summed up in the words of B. B. Warfield:

"It is true that there is no express command to baptize infants in the New Testament, no express record of the baptism of infants, and no passages so stringently implying it that we must infer from them that infants were baptized." (Studies in Theology, p. 399.)

Granted these facts, it logically follows that infant baptism is not authorized by the New Testament. Warfield admits the logic of this inference when he goes on to write:

"The warrant for infant baptism is not to be sought in the New Testament but in the Old Testament." (P. 399.)

For the present we will overlook his reference to the Old Testament to find a warrant for what is essentially a New Testament ordinance. The arguments from the Old Testament will be considered later. That which demands our immediate attention is this: the warrant for infant baptism is not to be sought in the New Testament. In making this statement Warfield implies that most of the Patristic and Protestant theologians before him were in error when seeking a warrant for infant baptism in the New Testament.

Warfield is not the only one to admit that infant baptism is without precept and without precedent. Professor John Murray writes:

"It is only too apparent that if we had an express command or even a proven case with apostolic sanction, then the controversy would not have arisen; or at least it would be of a very different sort." (Christian Baptism, p. 72.)

The implication is that something may be Scriptural which is without precept or precedent.

When disputing about other matters it is the custom of Reformed Paedobaptists to demand either a precept or a precedent to prove a matter Scriptural. For example, Matthew Poole argues against the indiscriminate baptism of adults thus:

"I cannot be of their mind who think that persons may be baptized before they be taught; we want precedents of any such baptism in Scripture." (Annotations on Matt. 28:19.)

What Poole says of indiscriminate baptism, we say of infant baptism! Another one to argue against indiscriminate baptism is James Bannerman:

"The theory of indiscriminate Baptism we set aside as inconsistent with the nature and meaning of the Sacrament—as destitute of any countenance from the practice of John the Baptist—as contrary to the terms of the apostolic commission, and opposed to the practice of the apostles and the New Testament Church." (Church of Christ, vol. 11, p. 66.)

Bannerman evidently thinks these sufficient grounds upon which to reject indiscriminate baptism. On precisely the same grounds we reject infant baptism!

Using this very same argument, John Owen writes against an "enthusiastic affection for Christ" as follows:

"It is in no way directed, warranted, approved by any command, promise, or rule of the Scripture. As it is without precedent, so it is without precept; and hereby, whether we will or no, all our graces and duties must be tried, as unto any acceptance with God. Whatever pretends to exceed the direction of the word, may be safely rejected, cannot safely be admitted." (On the Person of Christ, p. 170.)

So argue the Reformed in ninety-nine cases out of a hundred. Why make an exception in

the case of infant baptism?

As a challenge to all Paedobaptists of the Reformed school, the words of Richard Baxter, concerning another matter, come with his customary vigour:

"What man dare go in a way which hath neither precept nor example to warrant it, from a way that hath full current of both? . . . Who knows what will please God, but himself? And hath he not told us what he expecteth from us? Can that be obedience which hath no command for it? . . . O the pride of man's heart, that instead of being true worshippers, they will be worship-makers! . . . For my part, I will not fear that God will be angry with me for doing no more than he hath commanded me, and for sticking close to the rule of his word in matter of worship; but I should tremble to add or diminish." (Plain Scripture Proof, pp. 24, 303.)

To escape from this corner some will perhaps argue, Is it not possible that the apostles baptized infants without the Holy Spirit recording it in Scripture? The answer to this argument from silence is found in Hebrews 7:14 where the writer shows how we are to argue from silence in the matter of ecclesiastical regulations. The writer is seeking to prove that Christ's priesthood is not after the order of Aaron, in course of which he says: "And our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood." On this verse John Owen comments:

"This silence of Moses in this matter, the apostle takes to be a sufficient argument to prove that the legal priesthood did not belong, nor could be transferred, unto the tribe of Judah. And the grounds thereof are resolved into this general maxim:

That whatever is not revealed and appointed in the worship of God, by God Himself, is to be considered as nothing, yea, as that which is to be rejected. And such he conceived to be the evidence of this maxim, that he chose rather to argue from the silence of Moses in general, than from the particular prohibition, that none who was not of the posterity of Aaron, should approach unto the priestly office. So God Himself condemneth some instances of false worship on this ground, That He never appointed them; that they never came into His heart; and thence aggravated the sins of the people, rather than from the particular prohibition of them (Jer. 7:31)." (Commentary on Hebrews 7:14.)

The silence of Scripture concerning infant baptism condemns the practice far more than a particular prohibition of it would!

The stock answer of Paedobaptists when challenged to produce a precept or precedent for the baptism of infants is, Give us a precept or precedent for the admission of women to the Lord's Supper. The only way to justify female communion, it is said, is by inference from Scripture, and it is even thus that infant baptism is established. The force and relevance of this counter-argument we will investigate.

First, let us see whether there is any precept that women should partake of the Lord's Supper. The law of institution reads: "Jesus took bread, and blessed it, and

broke it, and gave it to the disciples, and said, Take, eat" (Matt. 26:26-27). The term disciples is the only word in this law by which the subjects of the ordinances are described. Is it not evident that the term disciples applies to women as well as to men (though not to infants, otherwise this would enjoin infant communion!). Believing females are as much disciples as believing males, so that they are under an express command respecting the Lord's Supper.

If it is objected that when the Lord gave this command, there were no females present, we answer that Paul, when recording what he had received from the Lord concerning the Holy Supper, applies, in the most direct manner, the law of institution to the members in general of the church at Corinth (I Cor. 11:23-27), and that there were females among them, we are expressly informed (I Cor. 14:34,35).

Suppose someone were to ask for a precept or precedent to authorize the admission of Americans to the Lord's Supper. Suppose it were argued that the original law of institution was given to Jews, and that all the examples in the New Testament are of men who were Roman subjects. How would we set about providing the necessary warrant? Would we not argue that the nationality of the communicant is a mere circumstance? and that the only real substantial qualification for communion is that the person be a professed believer. In like manner we can say that the sex of a communicant is a mere circumstance. John Owen writes:

"It is merely from a spirit of contention, that some call on us, or others, to produce express testimony or institution for every circumstance in the practice of religious duties in the church; and on a supposed failure herein, to conclude, that they have power themselves to institute and ordain such ceremonies as they think meet, under pretence of their being circumstances of worship." (Enquiry into the Original Nature of Churches, p. 125).

Now apply this to baptism. The sex of the party baptized, whether baptism be administered indoors or outdoors, etc., are mere circumstances. The only general rule to be followed is Christ's commission to His apostles, which stipulates, as we have seen, that baptism be administered to professing believers, which rule is violated when administered to infants.

Nor is this all. The whole meaning and significance of baptism is altered when given to infants, as will be seen in a subsequent chapter. But no alteration in the nature and purpose of the Lord's Supper is necessitated when women are allowed to sit down at the Lord's Table.

Explaining why the Reformed Churches do not practice infant communion, Professor John Murray writes:

"The notions associated with the Lord's Supper, such as remembrance, communion, discerning of the Lord's body, are of such a nature that they involve conscious intelligent understanding." (Christian Baptism, p. 78.)

In the same manner it can be said that the notions associated with Baptism, such as repentance, union with Christ in His death and resurrection, are of such a nature that they involve conscious intelligent understanding. Hence, baptism is not for infants.

The Unsaved . . .

(Continued from page one)

In Romans 7:7 we read, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except that the law had said, Thou shalt not covet."

Not only did the law tell Paul

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that it is sin to covet, but it also told him he was a sinner. The Holy Spirit used the Word of God to show him he was a sinner. Much more was involved in Paul's salvation than God just "knocking him down and saving him" as in Acts 9, taken by itself, records. God never did, and never will, save a man apart from the revealing of Himself through His Word.

So when the law came to Paul, he died. That is, he held himself to be separated from God by sin. Paul had knowledge that men do not have life (union) with God without possessing perfect righteousness. So when the law came to Paul and showed him it was a sin to lust or covet, the thought came to Paul's heart—"I do that. I am a covetous man. I am not as sinless as I thought myself to be. I'm a sinner in the eyes of God's law! I'm a dead man!"

So it is with all to whom the Holy Spirit brings the law of God in a real sense. Then should the unsaved read the Bible? Perhaps now you will want to argue that the Bible is spiritually discerned. I answer that there is a sense in which this is true, but that does not make void the usefulness of the unsaved reading the Bible.

The Word of God is the instrument the Holy Spirit uses in saving men, as well as teaching men. Marvelous things can happen when the eyes of an unsaved man fall upon the commandments of God. As to Paul, so likewise to others. The Holy Spirit can be there to "operate" on that lost man. "The Word of God is the sword of the Spirit"—Eph. 6:17.

No doubt some will want to say one has to hear. Beloved, who has ever proved we don't "hear" with our eyes? We have an almost universal use of "hear" in this regard. When we answer a letter we have received, we begin by saying: "I was glad to hear from you." Now we didn't literally hear with our ears, we "heard" with our eyes, for we merely read the letter.

I say, then, that one can "hear" by reading. Surely, then, we ought to encourage the unsaved to read the Bible. We also ought to encourage them to read true expositions of God's Word such as tracts, sermons, and sound books.

2. Should We Preach to the Lost?

Just as reading is a form of hearing, so hearing is a form of reading. Many are one-sided on this question. Some do not want the unsaved to read and others do not want the unsaved to hear. I understand God to be referring to the gaining of knowledge when He speaks of hearing, studying, and searching the Scriptures. God saves and teaches by imparting knowledge of Himself and His Word. This is what we are to understand the Bible to mean when reference is made to hearing, speaking, and so forth.

God calls men out of darkness into His marvelous light. He calls unsaved men by means of His Word. He simply uses men as instruments.

In John 5:25 we read, "Verily, verily I say unto you, The hour is coming and now is, when the DEAD shall hear the voice of the

Son of God: and they that hear shall live."

Friends, this is speaking of spiritually dead men being made spiritually alive. We preach the gospel to the unsaved and God the Holy Spirit makes them hear and live through faith. I am not afraid nor ashamed to preach to "dead" men. It is not foolish to declare the gospel (either by word or mouth or by writing) to lost sinners for God is able to make the dead live. Thus it is said that our feet are guided into the way of peace (Luke 1:79). The faith which lays hold of Jesus Christ as Savior and the faith which understands Bible doctrines comes by hearing the Word of God.

I say, then, we ought to preach to the unsaved, as well as encourage them to read the Bible and other sound works.

3. Conclusion

In conclusion let me point out that we ought not ever leave the impression that an unsaved man need never read the Bible and other sound writings. In Acts 17, Paul did not rebuke the Bereans for searching the Scriptures. We read, "Search the Scriptures"—John 5:39. So Lord Jesus did not oppose the reading of the Bible by the unsaved. Rather He encouraged it.

Concerning the Bereans, the Scriptures tell us that many of them were saved because they searched the Word of God. Would that God would give such grace to many more whereby they

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Notice again:
**"Wherefore he is able also TO
 SAVE THEM TO THE UTTER-**
 (Continued on page 6, column 1)

Rome's Changes

In order to woo the Protestant and Greek Orthodox world, the Second Vatican Ecumenical Council introduced many changes.

"The Vatican Council voted overwhelmingly to extend the use of local languages to the sacraments as well as the Mass, keeping Latin only for the very heart of the rites." (Denver Post, 10-15-'63).

Other changes are being introduced—but none of the changes are vital, nor do they affect their basic doctrines and dogmas. The changes they are introducing might be likened to a leprous man putting on a new suit of clothes: the old, corrupt body is still underneath the new suit!—Christian Victory.

"How Long Saved?"

(Continued from page 5)

MOST that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

Christ is able to save them to the uttermost. Now how far is the uttermost? Beloved, the uttermost doesn't know any bounds. There are no limits. We talk about the east and west, but when we talk about the uttermost, we can't measure this. This text says that He is able to save us to the uttermost. He can not only get down beneath us when we are in the uttermost of sin, but He saves us to the uttermost of time.

I ask the question, how long are we saved, and I tell you we will be saved as long as our salvation continues, — and how long will it continue? It will continue to the uttermost.

II

WE ARE SAVED AS LONG AS REGENERATION LASTS.

I am a great believer in the old-fashioned doctrine of regeneration — that a man has to have a change — that a change has to come over him. I do not believe that joining a church will take you to Heaven. I do not believe that signing a pledge card will take you to Heaven. I do not believe in making a formal profession, and expecting that to take you to Heaven. Rather, I believe in a regeneration whereby that God changes the individual, pure and simple, and entirely — inside, outside, and in every way. I believe in a regeneration that changes us entirely.

I ask, how long are we saved? Well, we are saved just as long as regeneration lasts. Listen:

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." — John 1:11-13.

You will notice Jesus Christ tells us that as many as have received him, have been regenerated — have become the sons of God. Beloved, when you ask me how long does salvation last, I say it will last just as long as regeneration lasts.

Notice again:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust." — II Pet. 1:4.

The man who is saved has not joined the church, he has not just turned to education, or reformation, or experimentation; he has not just turned in his own flesh, but rather he has been changed. God says we have been made a partaker of the divine nature. Every man who is saved has something of God on the inside of him.

I grant you, beloved, the world doesn't see but mighty little of God on the outside of us. Most all of us live in such a way that the world sees very little of God on the outside of us. But everyone of us has something of God on the inside of us. We have the nature of God on the inside.

That is why I say we ought to walk a little bit like God, we ought to talk a little bit like God, we ought to act a little bit like God, and the world ought to see a little of God in our lives everyday. Why? Because we have something of God's nature inside us. We have been regenerated. He has put His nature within us.

I come back to my question, how long are we saved, and I say just as long as regeneration lasts. And how long is that regeneration going to last? Beloved, the nature of God is inside me and as long as that nature of God lasts, my regeneration lasts. I am sure that there is no cessation so far as God is concerned. His nature is going to last forever.

The fact of the matter is, if you as a saved person could go to Hell, then something of God would have to go to Hell, because you have something of God inside you. You have been regenerated, and you have the nature of God inside, and if you were to go to Hell, something of God would have to go to Hell.

I ask you, beloved, how long are we saved, and I say that we are saved as long as our regeneration lasts.

Listen again:

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." — Phil. 1:6.

If you will notice, the King James version uses the word "perform," but the word that is translated "perform" in the Greek is actually the word for "finish." It literally says that "he which hath begun a good work in you will finish it until the day of Jesus Christ."

Hear me, beloved, God never begins a work inside an individual with the expectation of stopping. God never begins a work of regeneration within an individual with the thought that that individual will die and go to Hell. Instead, every individual who has been saved—every individual who has been regenerated by the grace of God, and becomes a child of God—every individual has this assurance that the Lord Jesus Christ is going to finish what he has begun.

You ask me the question, how long is our salvation going to last and I say that we will be saved as long as our regeneration lasts.

III

WE ARE SAVED AS LONG AS OUR FAITH HOLDS OUT.

How long is our faith going to hold out? God's Word gives us the answer. Listen:

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." — I Pet. 1:4, 5.

How long is our salvation going to last? Just as long as our faith holds out. And how long is our faith going to hold out? This text says that we are kept by the power of God through faith unto salvation, and in the preceding verse we read we have a place reserved in Heaven.

I tell you, beloved, it is wonderful when you go someplace to have a room reserved. When you get there, you know you are going to have a place to stay.

I remember a few years ago I went to Cincinnati on business and I didn't make hotel reservations in advance. When I got there, I found that all the soldiers of all previous wars were hav-

ing a convention in Cincinnati and every hotel room was taken up. Every fellow that had any kind of a uniform for having served in the Armed Forces of the United States had his old uniform on, and they were all marching in the streets. When I got to Cincinnati, I went to hotel after hotel, and couldn't find a room. I finally made up my mind to pull out in a park someplace and sleep in the car. It was the only thing that I could do. On the way, I saw a little rooming house, with a sign in the window, and pulled in there, and got a room.

Well, I learned from that experience that it is a comfortable feeling to have a room reserved, when you are going somewhere, so you will have a place to stay.

Beloved, I have a room reserved over yonder on the other side. In fact, my Lord says, that I have a mansion reserved — not just a room, and not just an apartment, but I have a mansion reserved in Heaven. For whom is it? It is reserved for those who are kept by the power of God through faith unto salvation.

How long are we going to be saved? We are going to be saved just as long as our faith holds out, and He says that we are kept by the power of God through faith unto salvation.

Notice again:

TOO LATE?

"It is too late!"

Ah, nothing is too late—

Cato learned Greek at eighty; Sophocles wrote his grand Aedipus, and Simonides bore off the prize of verse from his compeers when each had numbered more than fourscore years. And Theophrastus at fourscore and ten had begun his "Characters of Men." Chaucer at Woodstock, with the nightingales, at sixty wrote the "Canterbury Tales." Goethe at Weimar, toiling to the last, completed "Faust" when eighty years were past. What then, shall we sit idly down and say, The night hath come; it is no longer day? For age is opportunity no less. Than youth itself, though in another dress. And as the evening twilight fades away, The sky is filled with stars invisible by day.

—Henry W. Longfellow

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." — II Tim. 1:12.

The word "commit" is the word for "faith." Paul says, "I have committed my salvation to Him; my faith is in Him." Paul says, "I am persuaded that He is able to keep that which I have committed unto Him against that day." In other words, Paul is saying, "He will be able to hold me against the judgment day of God."

How long are we going to be saved? Just as long as our faith holds out, and it will hold out against the judgment day of God.

We read where it says concerning Simon Peter:

"But I have prayed for thee, that thy faith fail not." — Luke 22:32.

I am convinced that what was true of Peter is surely true of me. If our Lord prayed for Simon Peter that his faith fail not, we need His prayers, too.

Simon Peter had a hard time. He got off on a bad way. He cursed and denied his Lord, and he blasphemed, and he warmed his hands by his enemies' camp-

fire. He stood there nearly scared to death, and compromised, yet his faith didn't fail. Why? Because Jesus said "I prayed for you that your faith fail not."

Peter went wrong for a while but it didn't last. We find him on the day of Pentecost standing up and preaching to a tremendous multitude. When Jesus was arrested, a little girl came around and said to him, "I saw you out there in the garden. I saw you when they came to arrest Jesus." Peter was scared almost to death; but on the day of Pentecost, like a lion, he stood up and faced that multitude. He couldn't face that little girl who said, "I saw you out there in the garden when they arrested this man Jesus," but on the day of Pentecost he stood up and faced a multitude, and preached to them, and men were saved by the thousands.

I tell you, beloved, we are going to be saved just as long as our faith holds out, and it is going to hold out because our experience will be the same as that of Simon Peter. The Lord Jesus Christ prayed for Simon Peter that his faith fail not, and He prays the same prayer for us.

IV

WE ARE SAVED AS LONG AS GOD'S POWER IS EFFECTIVE.

Let's see how long His power is going to be effective. We read:

fruit will spoil, but preserved won't spoil. When the preserver makes canned fruit, it spoils; it is an awful spoil too, but God preserves, lasts forever. Listen again:

"And the Lord shall deliver from every evil work, and PRESERVE ME unto his heavenly kingdom: to whom be for ever and ever. Amen." — Tim. 4:18.

For how long is our salvation good? Our salvation will last as long as God's power is effective; and His power will be effective unto His heavenly kingdom.

Notice again:

"And I will make an everlasting covenant with them, I will not turn away from them, do them good; but I will put fear in their hearts, that shall not depart from me." — 32:40.

Beloved, God has got us in a non-cancellable manner. He said, "I will not turn away from them, and I will not turn them to depart from me."

I tell you, beloved, if you ask me how long we are saved, I tell you that we are saved just as long as God's power is effective, and His power is going to be effective forever, because of this everlasting covenant whereby He will not turn away from us, and we will not turn away from Him.

We read again:

"Now unto him that is able TO KEEP YOU FROM FALLING, and to present you faultless, before the presence of his glory, with exceeding joy." — Jude 24.

Jude is praying to the one who is able to keep us from falling, and he says that God is able to present us faultless before the presence of His glory.

How long will we be saved? Just as long as God's power is effective—just as long as He has the power to keep us from falling, and as long as God has the power to present us faultless before His presence in Glory. I say that that will be forever.

Notice another Scripture:

"All that the Father giveth shall come to me; and him that cometh to me I WILL IN NO WISE CAST OUT." — John 6:37.

Beloved, listen, the man comes to Jesus Christ is saved, and he is saved for time eternity, because Jesus said, that cometh to me, I will in no wise cast out.

My question is how long we are saved? Beloved, we are saved just as long as God's power is effective. And how long is His power going to be effective? He says that the man who cometh to Him, He will in no wise cast out.

Notice again:

"And this is the Father's love which hath sent me, that I should lose NOTHING, but should raise it up again at the last day." — John 6:39.

How many is He going to save? He said, "That of all which hath given me I should lose nothing." Beloved, He lost Judas. Judas was never given to Him. Everybody that makes a profession of faith, yet has never saved, was never given to Him. Isn't it wonderful to know that everyone that is a part of the gift from God the Father, to the Son, from the foundation of the world—every one of them eventually be in Heaven?

You ask how long are we saved, and I say that we are saved as long as God's power is effective, which is forever.

V

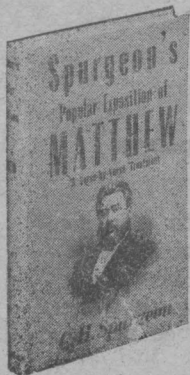
WE ARE SAVED AS LONG AS GOD'S SOVEREIGN GRACE REIGNS.

We read:

"That as sin hath reigned unto death, even so might GRACE REIGN through righteousness to ETERNAL LIFE by Jesus Christ our Lord." — Rom. 5:21.

You ask me how long we are saved, and I say that we are saved as long as sovereign grace reigns. How long is it going to reign? It is going to reign unto eternal life.

(Continued on page 7, column 1)



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How Long Saved?

Continued from page 6)
ow isn't that about as long as you need salvation? Isn't that as long as you have any for salvation? Beloved, grace going to reign through righteousness unto eternal life, and satisfies me. What I have to worry about is how I live down in this world now, but so far my salvation is concerned, I don't have to worry about that, my salvation is going to last as long as sovereign grace reigns.

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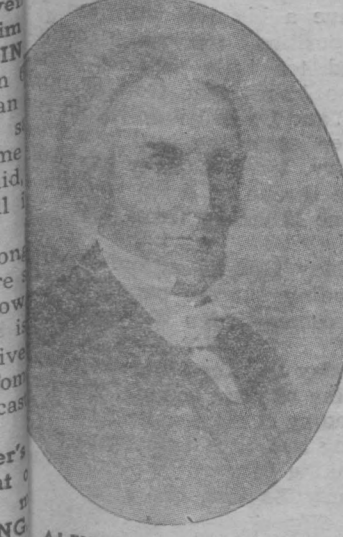
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- Campbellites Say the Church Began on Pentecost
- Various Other Errors
- (Holy Spirit's Work; Repentance and Faith Administrator of Baptism; John's Baptism; Communion; "Evangelists"; Cliches and Slogans; Creeds and Denominations; Plea for Union; God's Foreknowledge)
- Illustrations: Alexander Campbell; Walter, Barton W. Stone; Cone Ridge House; Diagram of Acts 2:38; Campbellite Chart on "Church Apostasy."

CONCLUSION

Isn't it marvelous to know that we are saved as long as salvation continues, as long as our regeneration lasts, as long as our faith hold out, as long as God's power is effective, and as long as sovereign grace reigns?

Somebody says, "Brother Gilpin, I have seen people fall. I have seen folk make a profession of faith, who went along for a little while and then fell by the wayside."

Well, I have seen it, but I still don't believe a man can be saved and then lost. Listen:

"For a just man falleth seven times, and riseth up again." — Prov. 24:16.

Beloved, a saved man may fall once, but he'll get up. He may fall twice, but he'll arise. He may fall as much as seven times, and even more, but he riseth again. A saved man, even if he falls, isn't going to stay in a fallen condition, but he's going to rise again.

I tell you, beloved, this thrills my heart to know when God saves a man, that saved man is going to rise every time he falls. I have a conviction that every time an individual falls, he is going to rise up a little stronger, and a little more powerful in the service of God than he was before. Listen:

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." — Psalms 37:23, 24.

This is talking about a good man—not good morally, but a saved man—a justified man, and it says that his steps are ordered by the Lord.

Beloved, God orders the steps of a saved man, and if he falls, he is not going to be utterly cast down, because the Lord upholds him with his hand. As long as God upholds you with His hand, you needn't worry about falling or losing your salvation. You needn't worry about your salvation coming to an end. The man who has been saved is being upheld by Almighty God. He is not holding on to God's hand; rather, God is holding on to him.

Here is a little boy who has a brand new overcoat and he is walking with his daddy down the street, just as proud as he can be, with his hands pushed far down in his pockets. He couldn't be prouder. He walks along and comes to an icy place on the sidewalk, and his daddy reaches down and says, "Son, let me take your hand." "No sir," and he puts his hands down inside those pockets again. He is a man; he is walking on his own. As he takes a step, his feet slip out from under him, and he goes down. His daddy picks him up, and brushes him off.

They walk on and come to another icy place and his father looks down, and says, "Son, let me take your hand." The little boy says, "Daddy, I'll take your hand," and he reaches up and takes hold of his daddy's hand, and his feet slip out from under him, and he falls again, because he is holding on to his daddy's hand, and he does not have the strength to hold on.

They walk on a little farther and come to an icy place. He looks up and says, "Daddy, please take both hands." Beloved, listen, as long as his daddy is holding on to him, he can't fall.

I tell you, beloved, if I am walking along, holding on to the Lord Jesus Christ, I'll fall. I can't hold on to the Lord Jesus Christ, because I'll fall and lose my salvation. But this text says, "The Lord upholdeth him with His hand." How I thank God for this

truth, that the Lord has me in His hands, and He upholds me, and if I fall, He'll pick me up and cause me to walk with him again.

You say, "Brother Gilpin, doesn't the Bible say that 'he that shall endure unto the end, the same shall be saved'?" That is right; it does (Matthew 24:13). But who is going to make me endure to the end? Is there any Scripture that tells me who is going to make me to endure? And who is going to endure? Listen:

"His seed also will I MAKE to endure for ever." — Psalms 89:29.

Beloved, the Lord Jesus Christ is going to make His seed to endure forever. You and I have a salvation that is going to last, and last, and last. I tell you, beloved, we are going to be saved eternally in the light of these Scriptures that I have read to you.

Isn't it strange how, all through the years, you read the Bible and study it, and then sometimes a Scripture will jump right at you that you have never seen before? After all these years, I read one Scripture this week for the first time. Oh, I don't say that I haven't read it before, because I have read it, but I never did see it before. It is one thing to read the Bible, and it is another thing to see a truth in it. Here is a Scripture that I really saw for the first time in my life:

"The Lord shall PRESERVE thy going out and thy coming in from this time forth, and even for evermore." — Psalms 121:8.

If He preserves our coming in, and our going out, from this time forth, and even forever more, I think that is long enough. I think that will take care of my salvation. I think it will be long enough.

In answer to this question, how long are we saved, I answer that we are not of those that draw back to perdition, but we are of those who believe to the saving of the soul. Therefore, I say to you:

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to its foes; That soul, though all hell should endeavor to shake, I'll never, no, never, no, never forsake!"

Thank God for the salvation we have in Jesus Christ!

Seminary Professor

(Continued from page two)
vinist, on the same order as Spurgeon. Andrew Fuller, the man who "held the rope" for Carey, was likewise a strong believer in the doctrine of election.

The fact is, modern missions, as they are often called, owe their origin to men who were Calvinists. While we do not agree with many of the methods of modern missions, we certainly agree with the spirit of concern.

The dead approach of Moody and his kind to the Word of God will kill real missions. His kind never did do anything but live as parasites off of what Bible believing, Calvinistic Christians had already built. For instance, the man who was primarily responsible for the existence of Southern Seminary, James Petigru Boyce, was a strong Calvinist on election. Mr. Moody now stands in that same school to spue out his unbelief and neo-orthodoxy. It is enough to make Boyce roll over in his grave.

Moody not only denies election, eternal security, and the true

SERMON OUTLINE—

The Responsibility Of The Church

Text: Ephesians 3:21

God's elect are saved to serve and thereby glorify the saving grace of God. We are to be "lights," reflecting God and His Truth. Saints can best do this as churches. Many little lights give a greater brightness.

We serve and glorify God by fulfilling the responsibilities left for us. To do this rightly we must:

1. Fulfill them in the scriptural way.
 2. Fulfill them with the right motive.
 3. Fulfill them with the right end.
- What are some of our responsibilities as a church?—

I. A RESPONSIBILITY TO THE LOST — Mt. 28:19; I Cor. 9:22; Rom. 1:14.

II. A RESPONSIBILITY TO THE SAVED — Mt. 28:20; Acts 2:42, 20:20, 27.

III. A RESPONSIBILITY TO THE TRUTH — I Tim. 3:15; John 5:33, 3:34; Jude 3, Phil. 1:27; Tit. 2:7, 8, 10.

IV. A RESPONSIBILITY TO THE ORDINANCES — Mat. 28:20; I Cor. 11:2; Luke 16:10; Mt. 5:19.

V. A RESPONSIBILITY TO OUR CHURCH — I Cor. 12:26.

1. Support by attendance, participation and offerings.
2. Allegiance to faithful pastor — I Tim. 5:17.
3. Prayer for work and members — Phil. 4:6.
4. Maintain unity — Eph. 4:1-6.
5. Maintain discipline — 2 Th. 3:6, 14.
6. Help the weak — Rom. 14:1.

VI. A RESPONSIBILITY TO OUR INDIVIDUAL SELVES—Jude 21.

1. Study.
2. Prayer
3. Mortify the flesh.
4. Guided by Spirit.

substitutionary nature of Christ's atonement, he also denies total depravity. In the same book from which we have quoted, he says:

"All children born into a Christian household, even when only one parent is Christian, are holy (I Cor. 7:14) . . . Until he reaches the age of responsibility he is a Christian child and should be so considered, but this is no proof of his baptism. BIRTH MAKES HIM A CHRISTIAN CHILD until he rejects that into which he was born."

That is the kind of theological muke that is being taught down at Louisville. Is it any wonder that Southern Baptists are gradually becoming insensitive to error and are being lulled into a sleep of death? Hell won't be hot enough for a false prophet like Moody (Jude 12-18; 2 Peter 2:12-19).—BLR.

ASKING

1. Who to ask—
Our Heavenly Father. "Whatsoever ye shall ask of the Father in My name" (John 15:16).

2. How to ask—
In the name of Christ. "Whatsoever ye shall ask in My name, I will do it" (John 14:13).

In the power of the Spirit. "Likewise the Spirit also helpeth our infirmities" (Rom. 8:26; Eph. 2:18).

In faith. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22; James 1:6).

3. What to ask for—
Help of the Lord. "And Judas gathered themselves together, to ask help of the Lord" (II Chron. 20:4).

Fulness of the Spirit. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13).

Full of joy. "Ask, and ye shall receive, that your joy may be full" (John 16:24).

Wisdom. "If any of you lack wisdom, let him ask of God" (James 1:5).

Anything. "If ye shall ask anything in My name, I will do it"

(John 14:14).

4. The Condition—
Abiding in Christ. "If ye abide in Me, and My words abide in you, ye shall ask what ye will" (John 15:7; I John 3:22).

5. Encouragement to ask—
Promise of Christ. "I say unto you, whatsoever ye shall ask the Father in My name, He will give it" (John 16:23).

He heareth us. "If we ask anything according to His will, He heareth us" (I John 5:14, 15).

Christ praying. "I will pray the Father for you" (Jno. 16:26).

THE OLD PAGAN GIRL

The Old Pagan Gal is all modernized,
With a liberal dress, and that under size.
She is all toggled-up with a new hair-do,
And she is out to capture you.

One big church is her ideal,
With one big government under her heel.
Every scheme imaginable, she will inject;
And you are cursed and damned if you object.

For all are religious and should be one.
By deception, excommunication or machine guns.
But the stars and moon will integrate
Ere we meet in mass to celebrate.
—Enos Cross, Fayetteville, Tenn.

'WHY' REVIVALS

Nineteen out of every twenty who ever confess Christ do so before the age of twenty-five.

After twenty-five, only one in 10,000.

After thirty-five, only one in 50,000.

After forty-five, only one in 200,000.

After fifty-five, only one in 300,000.

After seventy-five, only one in 700,000.

J. Wilbur Chapman tested a meeting where 4500 were present. The results were:

400 were converted before ten years of age.

600 between the ages of 12 and 14.

600 were converted between the ages of 14 and 16.

1,000 were converted between the ages of 16 and 20.

25 were converted after thirty years of age.

1875 had never confessed Christ.

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CALVARY BAPTIST CHURCH
Ashland, Kentucky

The Heathen

(Continued from page one)

And we continue singing it, seeming to care little or nothing whether the fellow in heathen lands hears the "sweet sound" of saving grace, or not. O what abominable selfishness! God have mercy on our brutal callousness and indifference to the eternal destiny of the poor heathen.

But the point of this appeal is blunted for many, for they do not really believe the heathen ARE lost without the gospel. They prefer to listen to the sentiments of their own hearts, rather than to the pointed declarations of Holy Scripture. The belief that seven hundred millions of our fellow men, now on earth, will be tormented in the Lake of Fire FOREVER AND EVER, is too dreadful to be entertained. People will say, and people who are considered as sound in the faith, that, if the heathen who have never heard of Christ do the best that they can, if they will live up to the light they have through nature and conscience, they shall be saved. But this, dear friends, is a lie of the Devil. For it, there is not a single plain passage of Scripture. Against it stands every passage in the Bible which defines God's way of salvation.

What saith the Scriptures? Hear them: "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). If then, there is "NONE other name" through which salvation comes, it

follows with absolute certainty, that for all in heathendom who know nothing of that Name which is above every name, THERE IS NO SALVATION.

But, says an objector, "Some of the heathen are very religious; they worship their own gods. It is true that they are woefully ignorant; but will not the One who looks not on the outward appearance but on the heart, accept the sacrifices they make unto their idols?" Again, we ask, What saith the Scriptures? Hear them: "The things which the Gentiles sacrifice, they sacrifice to demons AND NOT TO GOD" (I Cor. 10:20).

Listen again: "As many as have sinned without law," shall what? Be saved if they have lived up to the light they had by nature, and have followed the dictates of their conscience? No, "as many as have sinned without law, SHALL PERISH without law" (Romans 2:12). Once more: "It is written, There is none righteous, no not one" (Rom. 3:10). The word "righteous" means "up to the required standard." And the Holy Spirit says, "There is NONE righteous." This means that no heathen measures up to the required standard. As the next verse goes on to say, "They are ALL gone out of the way."

Let each reader settle it in his or her mind once for all, that EVERY soul out of Christ, IS LOST NOW, and will remain lost for all eternity, if they believe not on the Name of the only begotten Son of God. And, asks the Holy Spirit, "How shall they believe in Him of WHOM THEY HAVE NOT HEARD? And how shall they hear without a preacher?" (Rom. 10:4).

And WHAT will be the fate of all in heathendom who die without Christ? They shall be cast "into a furnace of fire, where there shall be wailing and gnashing of teeth" (Matt. 13:42). They shall be consigned to that fearful place "where the worm dieth not, and the fire is not quenched" (Mark 9:44). They shall be "punished with everlasting destruction from the presence of the Lord" (II Thess. 1:9). Nor is this the worst: "The smoke of their TORMENT ascendeth up FOREVER AND FOREVER; and they have NO REST day nor night" (Rev. 14:11). What think ye, dear reader, of these awful passages, which describe the eternal doom of those who die out of Christ? Can you read them unmoved? Can you read them without your heart being deeply stirred and moved

to pity? If so, there is grave reason to believe that you yourself are a STRANGER to the saving grace of God.

And now, Christian reader, what will be your response to this message? You are one of those who have been "put in trust with the gospel." Have you been TRUE to your "trust"? Will you, right now, look to God earnestly seeking His will, and ask Him what He would have you do, in the matter of carrying or sending the gospel to the heathen? May the Lord enlarge your narrow hearts, and fill them with the COMPASSION of Christ towards a lost world.

Doctrinal Studies

(Continued from page one)

"Could we with ink the ocean fill
And were the sky of parchment made;
Were every blade of grass a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."
—Unknown

And yet please permit this poor servant to present to you a small cluster of fruits from this promised land of the love of God, although in preaching upon the love of God, as the Scotch say, "It is better felt than told."

1. Consider the Person
Who is Love.

"God is love" (I John 4:8, 16). While we must remember that it is also recorded in I John 1:5 that "God is light," and therefore hates wickedness (Ps. 45:7), and hates the workers of iniquity (Ps. 5:5); yet God is love in that He loves His own (John 13:1).

"The LORD loveth the righteous" (Ps. 146:8), whether they be in the Old or New Testament dispensations.

To His people of the Old Testament God says: "I have loved you" (Mal. 1:2), and to His people in the New Testament God the Son says: "The Father Himself loveth you..." (John 16:27).

And when the saints of God gather together in their local Churches on the earth, Christ is with them (Matt. 18:20), resting in His love (Zeph. 3:17), for "Christ loved the Church and gave Himself for it" (Eph. 5:25). He is the "God of love" (2 Cor. 13:11).

2. Consider the Proof of the
Love of God.

God proved His love for us in coming to die for us in the person of His Son.

"In this was manifested the love of God toward us..." (I John 4:9).

"Herein is love" (v. 10).

"For God so loved the world that He gave His only begotten Son" (John 3:16).

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

"But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

"Hereby perceive we the love of God, because He laid down His life for us" (I John 3:16).

Here at the cross is where you behold the love of God. It is here that the words of the Song of Solomon 8:6-7 find their music, listen, "Love is strong as death," even the death of the cross. And again, "Many waters cannot quench love."
"All the billows of God's wrath against sin went over Christ on the cross, but they could not quench the love wherewith He loves His own. Well did Charles Spurgeon say: The perception of the love of God 'comes to us through a stained glass window, the window that was stained crimson by the precious blood of Christ.'"

3. Consider the Possession of the
Love of God.

A great philosopher once said: It is impossible for a person to know that he is loved without feeling some love in return. When the sun shines upon the earth the ground is warmed. If God loves you then you will love Him. "We love Him because He first loved us" (I John 4:19).

Do you love God? Let us see if you do. Christ said:

"If a man love Me he will keep My words, and My Father will love him" (John 14:23).

God loves those who obey His Word. God also loves those who give liberally to His work. "God loveth a cheerful giver" (2 Cor. 9:7). Not because they have earned the love of God by these efforts, but because they give evidence that they have received the love of God. That supernatural love is the "love of the Spirit" (Rom. 15:30), and is "shed abroad (poured out-Greek) in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). That love is the "fruit of the Spirit" (Gal. 5:22).

4. Consider the Power of the
Love of God.

What does the love of God do? That love devised a way whereby sinners might be saved.

It is a love that cleanses us from our sin. "Unto Him that loved us, and washed us from our sins in His own blood" (Rev. 1:15).

It is a love that conquers. "We are more than conquerors through Him that loved us" (Rom. 8:37).

It is a constraining love, "for the love of Christ constraineth us" (2 Cor. 5:14).

It is a Christian love. We love our fellow Christians. Time would fail me to give all the references as in John 13:34-35; John 15:9, 12, and 17; and throughout the First Epistle of John. "Beloved, if God so loved us, we ought also to love one another" (I John 4:11).

How can you do that? Not by looking within for your love. Christ says: "Continue ye in My love" (John 15:9).

It is a courageous love. "There is no fear in love, but perfect love casteth out fear" (I John 4:18).

Does God love you with a perfect love? Then why are you fearful?

5. Consider the Perfection of the
Love of God.

Do you think God's love will

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ever run out? If so you are the little fish in the sea worried because he took a water now and again. He afraid in time he might all up.

No, the love of God is eternal. He says: "I have loved thee an everlasting love" (Jer. 31:3). Jesus Christ is the Friend of sinners, (Lk. 7:34) and a "F. loveth at all times" (Prov. 10:12).

Even when His own are slidden, God says: "I will their backsliding, I will love freely" (Hosea 14:4).

Oh, how He loves! And, God's love toward me has beginning, it can have no end (A. W. Pink).

Therefore "I am persuaded neither death, nor life, nor nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38-39).

Come, and let us by faith love ourselves at Calvary's and declare to all the world, Son of God loved me, and Himself for me" (Gal. 2:20).

Christian, may the benediction of 2 Cor. 13:14; 2 Thess. 3:16; the admonition of Jude 21 upon us, through Christ. Amen.

READERS 'RIT



I received TBE from a friend. Now I want someone else to read it for a year. The articles are good and to the point. I especially like your taking the standpoint election. Marie-Honcoop, W. York.

We know you have a thank job, from a worldly viewpoint. In publishing TBE. We know it's a big job with too much opposition, too much criticism and too little support. But we also know that God is faithful... and He will supply your need according to His riches in glory. We remember you for the throne of grace. — Jim June Wheeler, Texas.

May God bless and keep sending out the paper for to come.—Elder W. Lord, L.

May the Lord bless in the going of your paper. I have reading it from almost its beginning and it is true I am always looking forward to every issue. Harry Bayless, Ill.

Just keep on preaching preachers. We think this is a derful work.—Mr. and Mrs. Long, Ga.

As TBE has been a great blessing to me, I want to give to port it. The Preachers' Crusade seems to be a great need, want to give and pray for work.—Mrs. Charles Basore,

"MOUNTAIN
MUSINGS"

By
Simon
Muse



Th' Hardshell church dun a footwash'n lately an' an unthang happened. Willy Snodgrass wash'd one of his feet afore he ing to church, but he which'n it wuz. Yep, you it—he stunk up th' whole whin he pull'd off th' shoe. Jest goes to show ye trouble ye can git into whiduz thangs that's unscriptural.

"REACH THE PREACHERS"

We now have about 1/4 of the total amount which we need to send TBE for the whole year to the thousands of Baptist preachers which we recently added to our mailing list. Needless to say, we figured the cost of these subs at a greatly reduced rate, rather than the usual \$2.00 per year price and we will scarcely break even. However, we are happy to have the privilege to edit this paper and to send it to these many preachers. We feel that TBE will be a blessing to them and will thus promote the cause of God and Truth.

We are glad that so many of you feel the same way and are praying and giving for this particular effort. Please continue remembering this paper — we need your prayers that we will send forth a truly God-honoring, Christ-exalting, Holy Spirit-blessed publication.

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