No day is well spent without a talk with God.



"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 AD CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

OLUME 33, NUMBER 2

Spurgeon's SERMONS

CIRCUMPTAN

E OF SERMONS BY C. H. PUBLISHED PERIODICALLY DIVINE SOVEREIGNTY. THEY WILL BE THE COMING MONTHS.



The Sum And Substance of All Theology

DELIVERED AT BETHESDA CHAPEL, SWANSEA, ENGLAND, JUNE 25, 1861 that "All that the Father giveth Me shall come to Me; and him cometh to Me I will in no wise cast out."-John 4:37.

What a difference there is between the words of Christ, n and those of all mere men! Most men speak many words, yet hay but little; Christ speaks few words, yet says very much. In modern books, you may read scores of pages, and scarcely ome across a new thought; but when Christ speaks, every syllible seems to tell. He hits the nail on the head each time He ifts the hammer of His Word. The Words of Christ are like inots of solid gold; we preachers too often beat out the gold so hin, that whole acres of it would scarcely be worth a farthing. the words of Christ are always to be distinguished from those If His creatures, not only for their absolute truthfulness, but also or their profound fulness of matter. In all His language He is full of grace and truth."

Look at the text before us. Here we have, in two small sences, the sum and substance of all theology. The great queswhich have divided the Church in all ages, the apparently ^{ntradictory} doctrines which have set one minister of Christ Bainst his fellow, are here revealed so simply and plainly, "that e may run that readeth" (Habakkuk 2:2). Even a child may unerstand the Words of Christ, though perhaps the loftiest human itellect cannot fathom the mystery hidden therein.

Take the first sentence of my text: "All that the Father weth Me shall come to Me."

What a weighty sentence! Here we have taught us what is alled in the present day, "High Calvinistic doctrine"—the pur-Ose of God; the certainty that God's purpose will stand; the incibility of God's will; and the absolute assurance that Christ shall see of the travail of His soul, and shall be satisfied."

Look at the second sentence of my text: "And him that meth to Me I will in no wise cast out."

Here we have the richness, the fulness, the unlimited extent the power of Christ to save those who put their trust in Him. is a text upon which one might preach a thousand sermons. might take these two sentences as a life-long text, and never khaust the theme.

ASHLAND, KENTUCKY, FEBRUARY 8, 1964

WHOLE NUMBER 1321

Thou Shalt Not Commit Adultery

BY THOMAS WATSON 17th Century Puriton

"Thou shalt not commit adultery."-Ex. 20:14

(Part Four-Conclusion)

(1) God sees thee in the act of sin. He sees all thy certain wickedness. He is, all eye. The clouds are no canopy, the night is no curtain to hide thee from God's eye. Thou canst not sin, but thy judge looks on.

"I have seen thy adulteries and thy neighings." Jer. 13:27.

They have committed adultery with their neighbours' wives; even I know, and am a witness, saith the Lord." Jer. 29:23.

(2) Few that are entangled in the sin of adultery, recover from

Spurgeon Tells How He Saw Salvation As Solely by Grace

By C. H. SPURGEON

The last photo of C.H.S., 1892

Well can I remember the manner in which I learned the doctrines of grace in a single instant. Born, as all of us are by nature, an Arminian, I still believed the old things I had heard continually from the pulpit, and did not see the grace of God. When was coming to Christ, I thought I was doing it all myself, and though I sought the Lord earnestly, I had no idea the Lord was seeking me. I do not think the young convert is at first aware of this.

I can recall the very day and hour when first I received these truths in my own soul, - when they were, as John Bunyan says, burnt into my heart as with a hot iron; and I can recollect how I felt that I had grown on a sudden from a babe into a man, that I had made progress in Scriptural knowledge, through having found, once for all, the clue to the truth of God. One week-night, when I was sitting in the house of God, I was not thinking much about the preacher's sermon, for I did not believe

"But how did you come to seek the Lord?"

mind in a moment, - I should not have sought Him unless there in my mind to make me seek Him. I prayed, thought I, but

the snare.

"None that go to her return again." Prov. 2:19. This made some of the ancients conclude that adultery was an unpardonable sin; but it is not so. David repented. Mary Magdalene was a weeping penitent; upon her amorous eyes that sparkled with lust, she sought to be revenged, by washing Christ's feet with her tears. Some, therefore have recovered from the snare. "None that go to her return," that is, "very few;" it is rare to hear of any who are enchanted and be-witched with this sin of adultery, that recover from it.

"Her heart is snares and nets, and her hands are bands." Eccl. 7:26.

"Her heart is snares," that is, she is subtle to deceive those who come to her; and "her hands are bands," that is, her embraces are powerful to hold and entangle her lovers. Plutarch said of the Per-sian kings, "They were captives to their concubines;" they were The truth flashed across my so inflamed, that they had no power to leave their company. This consideration should make had been some previous influence all fearful of this sin. Soft pleasures harden the heart.

(3) Consider what Scripture then I asked myself, How came says, which may lay a bar in the (Continued on page 8, column 1) (Continued on page 8, column 1)

BRONSON DESCRIBES LIVING CONDITIONS IN KORFA

By C. W. BRONSON

The thought came to me that some of our readers would like to know something of the general circumstances of our life here.

It is rather difficult to do this, in some ways. When one first comes here it is something of a shock, roughly comparable to uprooting a tree from its native soil. Everything is so strange and different, the eyes cannot take it all in. It is not a little disturbing to be thus uprooted. Then, we have found, after being here a little

while, that everything begins to

give a good picture of what things

The thought struck me, "How be somewhat commonplace. So it

did you come to be a Christian?" is difficult, in some measure, to



The Bronsons' House in Korea are like here.

The Country

Mark, too, how our Lord Jesus Christ gives us the whole th. We have many ministers who can preach well upon the (Continued on page four)

^octrinal Studies

By * B. Beck ^{oylston} St. ica Plain, Mass.

ural reading: Ephesians 2. alf of the hospital bergan, 20.

BROKEN "All that openeth the matrix hymn which comes to my mind, strength, in due time CHRIST

Baptist

is mine; and every firstling among the chorus of which says, thy cattle, whether ox or sheep, "Blessed Redeemer, precious that is male.

"But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty."-Exodus 34:19,

Service hospitals, are for as I have read this text which Book that you don't find redemp-patients (Pulpit Digest, speaks to us so plainly of redemp- tion. Listen: Wed on page 6, column 5) tion, there is a dear and precious

Redeemer,

I sought the Lord.

A Sermon by Pastor John R. Gilpin

RECERCICA CORP

Examiner

Seems now I see Him on Calvary's tree; Wounded and bleeding, for sinners pleading, Blind and unheeding, dying for

me."

Redemption - what a word. a, excluding the govern- subject, "A Broken Neck," and You can't open a page in God's -I Cor. 15:3.

DIED for the ungodly." -Romans 5:6

That's redemption!

toward us, in that, while we were Christians could come here for yet sinners, CHRIST DIED for awhile, it would cause them to us."-Romans 5:8.

That's redemption!

of all that which I also received, resolve to give all they could pos-What a theme! It is found all how that CHRIST DIED for our sibly give to missions. The only I am preaching to you on the the way through the Word of God. sins according to the scriptures." reason that people don't do more

That's redemption!

"For he hath made him who than lack of opportunity. "For when we were without (Continued on page 3, col. 2) (Continued on page 8, column 3)

I would rather imagine that most Americans have the wrong conception of Korea. Reports drift in now and then as to how Korea has so vastly improved. It has improved since I was here, which was during the Korean war. At that time, the buildings were gutted and everything war-torn. Still, Korea simply cannot be compared to America. Those who come here expectantly are sadly disappointed. The general impression, to the foreigner, is that everything seems so filthy and shoddy

Seoul is better, I suppose, than most places. Koreans refer to Seoul as the "Special City." Still, That's redemption! it cannot be compared to our "But God commendeth his love beautiful homeland. If some go home with a much greater appreciation of what they have. It "For I delivered unto you first would, or should, cause them to may be attributed to their own faults (generally speaking) rather

No man has a right to do as he pleases unless he pleases to do right.

FEBRUARY 8, 19 F

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L.	ROSS	- 1	
JOHN I			

Published weekly, with paid circulation in every state and many foreign he was stressing. countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all compromise is his praise for the subscriptions and communications should be sent. Address: P. O. Box 910, Holiness group for their emphasis zip code 41101.

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VERSE OF THE WEEK

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." - Acts 20:26, 27.



Is Interdenominationalism Scriptural?

pastor called our attention to an upon which "Christians under of the Bible over against another, article by John R. Rice, in Rice's paper, which was entitled, "A De- agreed." fense of Scriptural Interdenominationalism." The brother from his position, Rice even goes back Florida asked us to review the to Psalms, long before denomithough we have been rather dilitary in fulfilling the promise.

terdenominationalism" by Ernest used Scripture - erroneously. Pickering. Brother Pickering is on the faculty of the Conservative Baptist Seminary in Minneapolis 14:1 meant for the church in Rome and he points out several of the errors of unionism in his tract. Rice, however, says "some statements need to be corrected," and to uphold the practice of unionso he has published his article. ism.

Of course, Mr. Rice is a wellknown advocate of "interdenominationalism." or "unionism" (which terms we will use interchangeably in this article for brevity's sake). Rice has held union meetings and is a crusader in their behalf. So it is only natural for him to write such an article and try to defend unionism from the Bible. It is his privilege to do this, but we also feel that we have the privilege of differing and, furthermore, an obligation to present what we believe is scriptural practice.

Unionism—"Scriptural"?

It ought to be obvious that there is no foundation in the

Bible which are "non-essentials" and "minor details" and we should not press the idea of the Bible's authority on such matters. He narrows down his "scriptural" Several months ago, a Florida unionism to only those doctrines various names . . . are principally

In quoting scripture to justify article and we promised to do so, nationalism existed! But none of salvation? Why doesn't Rice give the verses he quotes have any thing to say about this matter. The article by Rice was printed He simply pressed them into seras an answer to a tract on "In- vice in the same way the devil

For instance, who in Rome would have ever thought Romans so to hold a city-wide union meeting with churches of other denominations! Yet Rice quotes that verse

Unionism Promotes Compromise

The man who unionizes doesn't like to admit that he compromises, but he might as well acknowledge the truth that he does. If a Baptist unionizes with a Presbyterian, he can't say anything about the proper subject for baptism being a believer, rather than an infant. large interdenominational cam-If a Baptist preacher unionizes with the Methodists, he can't emphasize the security of the believer. If he unionizes with Campbellites, then he can't preach that the souls are won? Does our Lord men are born again prior to being who saved the souls have a word baptized.

his wife and join with her in the Christian (Campbellite) Church. Mr. Rice does not believe in baptismal regeneration, yet he gave his blessing upon that man's ac-Editors tion and held him up in his book as a good example of the point

Another example of Mr. Rice's upon the Holy Spirit. He has a booklet against "speaking in tongues," yet he praises their emphasis upon the Holy Spirit. He has even said that we ought to thank God for Oral Roberts as a soul-winner, although he is said to put too much emphasis on healing.

He also belittles baptism. Here is a quotation from Rice which plainly shows that he compromises the sacred ordinance of baptism, one of the three things specifically mentioned by our Lord in the commission of Matthew 28: 19, 20:

"In great interdenominational revival campaigns I have often said frankly that 'I am a Baptist and believe in baptism by immersion of believers only. But I had rather see one soul kept out of hell for eternity than to see a thousand people baptized.' And honest, good people of other denominations were not offended that I mentioned a matter with which they did not agree," etc.

Now that is a rather strange thing for a man to say. It sounds like he is telling how much truth he got away with mentioning without making people mad. It also sounds like he apologized to his audiences for what he believes as a Baptist. It also sounds strange for a man to set one truth as Mr. Rice has done with baptism and salvation. If these people he mentions are such "good people," why won't they hear the Lord on baptism as well as on them the Lord's Word on this? Maybe they would do what the Lord would have them to do! Rice has the opportunity to tell them, and to encourage them to obey the Lord's word, yet he refuses to do

What does the devil care for our profession to believe something if we do not practice it? And so what good does it do for Rice to say he is a Baptist and then act like he is not much of anything, regarding (by his actions) such things as baptism of little, if any, importance?

We say that if the Bible teaches a doctrine, we ought to take a stand for that truth and not compromise it for the sake of popusays, a local church campaign or in a paign, preach on baptism." He too, is bad. "We are here to win would say, souls, not baptize." Well, that is fine, but what shall we do after on that? Shall they be delivered

Mr. Rice himself gives a good over to various denominational lustration of how unionists com- churches, or shall we obey Matillustration of how unionist promise the teachings of the Bible. thew 28:19, 20? Sam Jones, the In his book on THE HOME, pages Methodist union evangelist, used 92-94, he told a convert in one of to say, "You can settle such queshis union meetings that it was "all tions after I'm gone."



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I notice you often state that you stand for "church truth." Exactly what do you include under this head?

There are a number of doctrines and practices which would come under this head. We mention the following: (1) The local, visible church position; (2) Christ estab-lished His church during His ministry; (3) church perpetuity through all ages; (4) church authority for baptism and missionary work; (5) church-sponsored and church-controlled missions; (6) church observance of the Lord's supper, restricted to the church members; (7) women keeping silence in the church; (8) scriptural officers deacons and pastors; (9) "storehouse tithing" - giving to the Lord in His house; the church; (10) congregational church government; (11) the presence of the Spirit in the church.

There may be other things which should be mention ed under this head, but these are the things that come to mind without too much thought about the matter.

Likewise, you say you stand for the "doctrines of grace. What are these doctrines?

The expression, "doctrines of grace," is one that usu: ally is used in reference to doctrines which have to do with the sovereignty of God in salvation. Such doctrines as elec tion, predestination, providence, depravity, effectual calling, the atonement, and eternal security are classified as "the doctrines of grace" because they are definitely "tied together" whenever sovereignty and salvation are under consideration.

Do you think "free willers" are saved?

Most, if not all, are "free willers" when they are sav, th ed and do not become believers in sovereign grace until o they grow a bit. There may be some exceptions to this but we have found that most people learn about the doc tr trines of election, security, providence and similar doc of trines sometime after they have been saved. Consequently, can we believe lots of "free willers" are saved. But the manage who hears the truth and just continually rejects and fightsev against it, yet claims to be saved, does not give too good ha a sign that he is truly saved. "He that is of God heareth, 3 God's words: ye hear them not, because ye are not ofbog God" (John 8:47).

He Confesses That Interdenominationalism Compromises the Truth

One of the things Ernest Pickering charges as being a "weakof interdenominationalism ness" is quoted by Rice: "He says further 'in order to maintain outward unity interdenominationalists must compromise their message in certain doctrinal areas. By so much they cannot proclaim the total message of God for truth."

In reply to this, Rice says: "Now let us admit that any compromise of the truth is wrong. Anything that shuts the mouth larity and unionism. But Rice of God's preachers so that they says, "I usually do not, either in cannot say whatever they ought cannot say whatever they ought to say, their infidelity to Christ and improper respect for others,

> "And we admit that sometimes people are overly influenced by the feelings of those in other denominations.

"However, that is not simply nor primarily a fault of 'interdenominationalism.' That fault is

ford, who works with Mr. Rieve said in an article in Rice's paphy "From all this array of Script^{olis} it seems surely that God spoken clearly that there is to this a separation and a breaking Ju fellowship over serious doctring heresy — even between Christor brothers."

Therefore since Mr. Rice unit izes with Holiness churches, thife doctrinal errors must not be "seng ous doctrinal heresy." The sale would apply in regard to Presul terians, Methodists, Campbell^hhu and others with whom Rice ionizes. This would mean ¹n infant baptism, the doctrine falling out of grace, baptismal generation, sinless perfection the flesh, etc. are not "ser" doctrinal heresy."

But if we read the Bible, will get a different impress Notice:

"Now I beseech you, brethren, m them which cause divisions and offen contrary to the doctrine which ye learned; and avoid them" (Romans 17).

Word of God for the idea of denominations "cooperating" together; there were no denominations, as we have them today, in Bible times and thus no Bible teaching for them to cooperate in unionism.

Since the Scriptures nowhere teach the idea of denominations cooperating together in unionism, it doesn't appear very appropriate for Rice to refer to his article as a defense of "scriptural" interdenominationalism.

However, Rice gives us an interpretation of what he is talking about and then quotes a few verses as if they were talking about the same thing. He says "scriptural interdenominationalhas for its basis "the main ism" essentials of the inspiration and authority of the Bible, the deity of Christ, His virgin birth, blood atonement, bodily resurrection, and salvation by grace through faith."

If the reference here to the "authority of the Bible" were put into practice, all this would be quite well; however, Mr. Rice says there are many things in the

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God grant that it may produce that same "love and life in all -from Forward by D. M. Lloyd-Jones who read it. CALVARY BAPTIST CHURCH, BOX 910, ASHLAND, KY. - 41101

just as strong, perhaps more so in the denominations than in interdenominational groups."

Notice that Rice does not seek (Continued on page 4, column to in any way deny the charge of Pickering. Rice simply tries to justify the evil by saying the denominations are also guilty. In other words, with Mr. Rice, two wrongs make a right. And, in his eyes, the denominations are worse which is solely dedicated to off than he is.

So here is a clear admission that the very chief of sinners. Rice's "scriptural interdenominationalism" does compromise in certain doctrinal areas and does not proclaim the total message of God's truth. He doesn't deny it; he simply tries to throw back at Pickering and the denominations the same charge.

What the Bible Teaches About Separation From Those in **Doctrinal Error**

While the Bible has nothing in it about "scriptural interdenomi- CERIPTION - \$1.00 Y nationalism," it does lay down some principles for the Christian BUNDLES in regard to the matter of fellowship and separation. Walter Hand- 1963 BOUND VOLUMES

"Whosoever therefore shall be one of these least commandments, shall teach men so, he shall be con-the least in the kingdom of hear but whosoever shall do and teach the the same shall be called great in

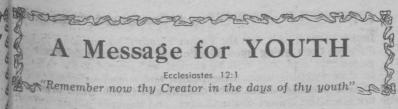
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19 FEBRUARY 8, 1964



Marry A Roman Catholic?

marry a Roman Catholic, he must olic priest. apply for two marriage licenses: the marriage of a Catholic and a Prenuptial Contract. The non- nature in approval thereof. Catholic party must sign the following:

Agreement And Promise To Be g Signed by Non - Catholic Party I, the undersigned, not a meme ber of the Catholic Church, wishing to contract marriage with the - Catholic party whose signature is o also affixed to this mutual agreement, being of sound mind and , perfectly free, and only after understanding fully the import of my action do hereby enter into , this mutual agreement, underthe standing the execution of this agreement and the promises therein contained are made in contemplation of and in consideration for the consent, marriage and consequent change of status erof the hereinafter mentioned Catholic party, and I, therefore, hereby agree:

1. That I will not interfere in V the least with the free exercise 2:24. til of the Catholic party's religion; 2. That I will adhere to the doc-C trine of the sacred indissolubility C of the marriage bond, so that I ly cannot contract a second marrion age while my consort is still alive, to even though a civil divorce may odhave been obtained;

ofboys and girls, that may be born this union shall be baptized of Egypt. Listen: and educated solely in the faith Riven in the event of the death of appy Catholic consort. In case of plispute, I furthermore hereby gree fully that the custody of all to hildren shall be given to such ng juardians as assure the faithful triprovision of this covenant and is promise in the event that I canlot fulfill it myself;

the in conformity with the teachall hurch in this regard.

hony shall take place before or of sin and Satan, but we are

If a

If a non-Catholic wishes to after this ceremony by the Cath-

In testimony of which agree-Church will grant the permit for above agreement and faithfully execute the promises therein connon-Catholic, both must sign the tained and do now affix my sig-(Signature of non-Catholic Party) That's redemption!

The Catholic party must also sign a contract which in the main that every Jew above twenty is similar to the contract which the non-Catholic has signed. But give each year a tax or half shekel there is one significant addition: The Catholic party promises that he (or she) will endeavor to bring and the poor shall not give less the non-Catholic into the fold of the Roman Catholic Church.



(Continued from page one) knew no sin, TO BE SIN FOR US; that we might be made the righteousness of God in him."-II Cor. 5:21.

"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." -I Peter

That's redemption!

If you will go back to the book of Exodus, you will find the children of Israel needed to be re-For 430 years they had been sojourners there, the most of th 3. That all the children, both under Pharoah. God determined to redeem them out of the land

> under the burdens of the Egyptians, and I will rid you out of their bondage, and I WILL REarm, and with great judgments." -Exodus 6:6.

As the Lord redeemed the 4. That I will lead a married bondage and liberated them from setard; the Catholic Church re- loved, you and I find redemption the kingdom of Pharoah, so, besolarding birth control, realizing in Jesus Christ, whereby we are which taketh away the sin of the secully the orthology of world." — John 1:29. billy the attitude of the Catholic liberated from the kingdom of 5. That no other marriage cere- Christ. No longer are we slaves

shall steal

It isn't enough to be good; be good for something.

now free men in Jesus Christ to and fire, but where is the lamb down and grasped the hand of serve Him, our Lord and Master. for the burnt offering?" Abraham Abraham so that the knife fell That's redemption!

Rahab hung a scarlet cord out of and stood beside him upon the al- he should use as a sacrifice inwere saved from the on-coming judgment by that scarlet cord hanging from the window. This seen hand from the skies reached (Continued on page 4, column 3) from the county clerk and from ment, I do hereby solemnly would tell us, beloved, that the priest. And before the Roman swear that I will observe the through redemption, you and I are at perfect peace this day from the on-coming judgment and from the destruction that shall fall when God judges this world.

> In the book of Exodus, we find years of age was compelled to silver offering. Listen:

"The rich shall not give more, than a shekel, when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls." - Exodus 30:15, 16

This silver was used to make the bases - approximately one hundred of them — that were put down upon the ground into which the boards of the tabernacle were fastened, so that the boards of the tabernacle, which was the Jewish place of worship, were upheld with the silver that had been collected from the annual redemption of the souls of Israel. deemed from the land of Egypt. This would tell us that our wordemption.

What's the meaning of all that countless number of innocent lambs that went upon Jewish altars in the Old Testament if it and I will bring you out from one-quarter million lambs were used for sacrificial purposes every year, so that the Jews were all well educated toward the meaning DEEM YOU with a stretched out of the lamb, so that one day when our Lord Jesus walked along the shores of the Sea of Galilee, every Jew knew at once what John the Baptist meant when John lifted his finger and pointed at Jesus, saying,

> "Behold the Lamb of God, way for him to be saved. world." - John 1:29.

That's redemption!

Then go back to that time when Abraham and Isaac went out on Mt. Moriah. They had with them and Isaac said, "Father, we have made a terrible mistake. It's a terrific blunder in that we have not brought a lamb. Here's the wood

said, "My son, God will Himself harmlessly to the ground. When A little later in the Word of provide a lamb for a burnt offer- Abraham looked God, we find the story of Rahab ing." There on the top of Mt. Mo- there was a ram caught in the in the 2nd chapter of Joshua. riah, when he had bound his son thicket which God directed that her window, which marked her tar, with the knife in his hand, stead of his son. Beloved, that's house so that when the armies ready to slit the jugular vein of redemption - redemption by the of Israel came against the city his throat to send his soul into ram instead of Isaac himself being of Jericho, Rahab and her family eternity and use his body as a offered as a sacrifice. The Old sacrifice, as God had commanded, Testament could not produce the

behind him. -as Abraham stood there, an un- the Lamb, which was the emblem



NOAH AND THE ARK Genesis 7:1-8:22



When God sent the flood of water upon the ship must always be based on re- earth, millions of people died. They had sinned against God and were punished for their sins.

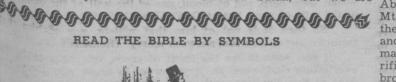
But there was one man and his family who did not die. The man's name was Noah. Noah, his wife, If the Roman Catholic Church, dren of Israel, I am the Lord, dents have estimated that fully death death.

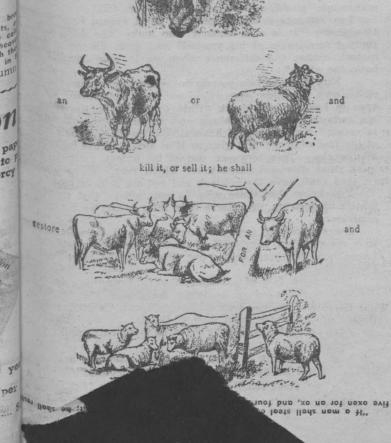
> "But how did they escape," you might ask. "Did they swim? Did they climb upon a mountain? Did they float on a log?"

> No, they could not have been saved in any of these ways. They were saved by the Lord. The Bible says, "But Noah found grace in the eyes of the Lord" Genesis 6:8). God was merciful to Noah and made a

God told Noah to build an Ark, which was a big boat. The Ark would be a place of safety for Noah and his family. God also told Noah to take all kinds of animals into the Ark. God wanted some animals to be the wood and fire, but no lamb, alive when the flood went down. Most of the animals died in the flood, but some of every kind were saved in the Ark.

> So Noah did as God had told him. He obeyed the Lord, which is always the right thing to do. Noah built the Ark and put the animals inside. Noah also told the other people that the flood was coming, yet no one but his family would believe him. People thought







Not Evolution by Meldau (cloth, \$3.75; paper, \$2.95)-Unbelief in high school and college textbooks, as well as in many teachers, will be successfully combated with the facts Word of God, as set forth in this great book. Young people should ask their teachers to read the book, esevolution.

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What Makes Dancing Wrong? by Don Humphrey (60c).

A Look at Modesty by Don Humsion on how Christians should dress and conduct themselves.

Add 15c-postage on all orders.

Noah was crazy, for it had never rained before.

Finally, Noah and his family went into the Ark. God had told them, "Come thou and all thy house into the ark" (Genesis 7:1). After Noah and his family Why We Believe in Creation and and the animals were safely in the Ark, God Himself shut the door. The Bible says, "The Lord shut him in" (Genesis 7:16).

Then the waters began to burst up from beneath. of science and the teachings of the the ground. The rains began to come down from the sky. It rained for forty days and forty nights. Every living person and animal were drowned. Only Noah pecially if the teachers accept or teach and his family and the animals in the Ark were saved. After the flood went down, they all got out and Pictorial Pilgrim's Progress (\$1.00) began to live on the earth once again.

> Boys and girls, as the ark saved Noah and his. family from death, so Jesus saves sinners from Hell. He is the only Ark of Salvation for sinners. We all have sinned and need to trust Jesus as Saviour.

MEMORY VERSE: "Noah found grace in the phrey (60c) - A very helpful discus- eyes of the Lord." - Genesis 6:18.

REPRINTS of this article may be had in quantities of 10 or more at 2c per copy, plus 15c postage. Order from Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky.

PAGE FOUR



Marvin Hobb Merry t. 2, Box 182 Box Talcott, W. Va. McDermott, Ohio

E. G. Cook 701 Cambridge Birmingham, Ala. Hutchinson, Kansas

James Hobbs does the radio preaching for King's Addition Baptist Church of South Shore, Kentucky, and conducts a mission in Huntington, W. Va. E. G. Cook is a member and lay preacher in the Grace Baptist Church, Birmingham, Alabama. Marvin Merry pastors the Rollinsburg Baptist Church, Talcott, W. Va. Ray Schwart is pastor of Temple Baptist Church, Hutchinson, Kansas.

What is the meaning of Matthew 24:28? - H. R. YOUNG, LOUISIANA.

Matthew 24:18 says: "For wheresoever the carcass is, there will the eagles (birds of prey) be gathered together.

JAMES HOBBS:

The word "eagles" probably means "vultures." Since verse 27 is pertaining to the coming of Christ in Judgment, ob- Of course, Mr. Rice has his viously verse 28 must mean that just as vultures will come ministry in the field of union upon the carcass of some creature, so will judgment come evangelism and we shouldn't exswiftly and surely on the wicked.

E. G. COOK:

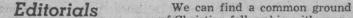
Matthew 24:28 must be directly connected with some phase of our Lord's return to the earth to set up His kingdom. Judaism, and Jerusalem are spiritually dead, and most commentators seem to consider one of them as being the carcass. But we know there will be plenty of carcasses on the mountains of Israel when our Lord breaks in pieces and consumes all these kingdoms of Daniel 2:44. John saw an angel standing in the sun inviting the fowls to the great supper of God. Revelation 19:17. Then God told the Son of man to invite the fowls and beasts to His sacrifice that they may eat flesh and drink blood Ezekiel 39:17. John saw blood running to the horse bridles for 176 miles. Rev. 14:20. And God tell the fowls and the beasts to eat fat till they are full and drink blood till they be drunken of his sacrifice which He has sacrificed for them. On Calvary He sacrificed His own blood for His people; here on the mountains of Israel He sacrifices the blood of His enemies for the fowls of the air and the beasts of the field.

MARVIN MERRY:

The eagle, feeds mainly on fresh meat, and was regarded by the Hebrews as a bird of prey. Together with vultures, buzzards, etc., the eagle is found among "the fowls that fly in the **midst** of heaven" (Rev. 19:17). An angel will call the birds of prey to feed upon the flesh of the returning Christ's slain enemies at Armageddon. The dead men and dead mounts will provide a satisfying and saturating feast for the ravenous birds (Rev. 19:21). Read the accounts given in Ezekiel 39:1-22 and Revelation 19:11-21.

RAY SCHWART:

Eagles as we know them rarely feed on carrion; the word here probably denotes a carrion-type bird which resembles an eagle, which is a vulture and now abounds in Palestine, and is called "eagle" by the natives. The meaning of the saying, as here applied, seems to be that these things will come to pass when the occasion for them exists — that is, the time for Christ's coming, when He shall appear. And the signs that Jesus gave will mark plainly that it is the Lord Jesus Christ answered it when he pointed to and not an imposter.



MISSOURI PASTOR LOSES WIFE

It has been the privilege of both of the editors to have been in the home of Brother and Sister C. C. McKinnon, of De Soto, Missouri. Brother McKinnon is the pastor of the aVlles Mines Baptist Church and both he and the church have been great friends of THE BAPTIST EX-AMINER.

Just recently, Sister McKinnon was called to be with the Lord. For years she had been but an invalid and Brother McKinnon was called upon to bear a great burden in taking care of her. It truly took the grace of God for Brother McKinnon to carry on as pastor of the church, do outside work and care for his beloved wife.

Our sympathy goes out to Brother McKinnon in his loss and we pray that he may continue to be used of the Lord in his work. He has certainly been a great encouragement to us, our work and the work of Brother Fred Halliman and other missionary endeavors.

in relationship to Peter (Gal. 2:11) and John Mark (Acts 15:38), giving us a good example.

pect much from him on these matters. But unionism is of harm to scriptural churches in many ways and we take our stand against it. It tends to tear down scriptural church practice and opens the floodgates for open communion, alien baptism, and similar heresies.-BLR.

LOST, STRAYED OR . . . ?

Your Editor's chart of the Tabernacle is missing. In all probability it has been loaned to someone of our readers; yet for the life of us we can not recall the name of the borrower.

If it should be that someone: reads this notice who has in his possession at present our Tabernacle chart, may we ask that you please return it to us at once. We are badly in need of it, and will thank whoever has it, for its immediate return.-JRG.



(Continued from page three) of grace. Whereas it was said, "Where is the lamb for the burnt offering" in the Old Testament, it waited until New Testament days for John the Baptist to point to Jesus and say, "Behold the Lamb. of God." Isaac of the Old Testament asked the question, "Where is the lamb?" John the Baptist Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world."

Spurgeon's Sermons . . (Continued from p. PL

first sentence: "All that the Father giveth Me shall come to l Just set them going upon Election, or everlasting covenant gagements, and they will be earnest and eloquent, for they fond of dwelling upon these points, and a well-instructed c of God can hear them with delight and profit. Such preac are often the fathers of the Church, and the very pillars there but, unfortunately, many of these excellent brethren can preach so well upon the second sentence of my text: "And "" that cometh to Me I will in no wise cast out." When they get an that truth, they are half afraid of it; they hesitate to preach w they consider to be a too open salvation. They cannot give gospel invitation as freely as they find it in the Word of Geel They do not deny it. yet they stutter and stammer sadly, w they get upon this theme.

Then, on the other hand, we have a larger number of g ministers who can preach on this second clause of the text, they cannot preach on the first clause. How fluent is thewa language as they tell out the freeness of salvation! Here they much at home in their preaching; but, we are sorry to compelled to say that, very often, they are not much at ho when they come to doctrinal matters, and they would find pr. rather a difficult matter to preach fluently on the first senterio of my text. They would, if they attempted to preach from endeavour to cut out of it all that savours of Divine Sovereign They do not preach the whole "truth" which "is in Jesus.

Why is it that some of us do not see both sides of GoDe revealed truth? We persist in closing one eye; we will not all that may be seen if we open both our eyes; and sometimes get angry with a brother because he can see a little more than A do. I think our text is very much like a stereoscopic pict for it presents two views of truth. Both views are correct. they are both photographed by the same light. How can bring these two truths together? We get the stereoscope of Scripture, and looking with both eyes, the two pictures into one. God has given us, in His Word, the two pictures divine truth; but we have not all got the stereoscope prope adjusted to make them melt into one. When we get to hea we shall see how all God's truth harmonizes. If we cannot m these two parts of truth harmonize now, at any rate we not dare to blot out one of them, for God has given them bo

Now, as God shall help me, I want to expound both senter of my text with equal fidelity and plainness. I shall not exp to please some of you while speaking on the first senter and I shall not be surprised if I fail to please others of when I come to the second sentence; but, in either case, it be a small matter to me if I have an easy conscience bec I have proclaimed what I believe to be the whole truth of t I am sure you will be willing to give a patient hearing to which you may not fully receive, if you believe it to be decla in all honesty. Reject what I say, if it be not true, but if i the Word of God, receive it; and, be it known unto you it is at your peril if you dare to reject the truthful Word the glad tidings of God.

I. I will begin with the first sentence of the text: "All the Father giveth Me shall come to Me." We have here, the FIRM FOUNDATION UPON WHICH OUR SALVATON RESTS.

It rests, you perceive, not on something which man but on something which God the Father does. The Father certain persons to His Son, and the Son says, "All that Father giveth Me shall come to Me."

I take it that the meaning of the text is this-that, if do come to Jesus Christ, it is those whom the Father gav Christ. And the reason why they come—if we search to the bottom of things—is, that the Father puts it into their he to come. The reason why one man is saved, and another lost, is to be found in God; not in anything which the st man did, or did not do; not in anything which he felt, or not feel; but in something altogether irrespective of him even in the sovereign grace of God. In the day of God's po the saved are made willing to give their souls to Jesus. language of Scripture must explain this point.

"As many as received Him, to them gave He power to come the sons of God, even to them that believe on His no which were born, not of blood, nor of the will of the flesh, of the will of man, but of God" (John 1:12, 13).

"So then it is not of him that willeth, nor of him runneth, but of God that sheweth mercy" (Romans 9:16).

If you want to see the fount of grace, you must go to everlasting God; even as, if you want to know why that 1 runs in this direction, and not in that, you must trace it u its source. In the case of every soul that is now in heaven was the will of God that drew it thither. In the case of e spirit that is on its way to glory now, unto God and unto alone must be the honour of its salvation; for He it is makes one "to differ from another" (I Cor. 4:7).

(Continued from page two) kingdom of heaven" (Matthew 5:19).

Kingdom of heoven" (Matthew 5:19). "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother, that walketh disorderly, and not after the tradition which he received of us . . And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him as a brother" (2 Thess. 3:6, 14, 15).

of Christian fellowship with every man that is saved, but if a man is contentious and rebellious to the commandments of our Lord, we have our instructions as to what we should do. Instead of pampering him and compromising the truth, or apologizing for what we believe, we ought to take the stand set down in God's Word. Paul had to take such a stand

BLACKSMIT Δ

Some months ago Bro. he came to New Guinea.

We have tried all available that are hand powered.

manufacturers has suggested that iest convenience.

Fred we advertise for such in our own Halliman wrote us saying that he paper, as it might be that somewanted Bro. Crace to bring with where there would be a blackhim a blacksmith post drill when smith who had such that we might procure.

Remembering that Bro. Crace sources but find that a hand has tentatively set June 15th powered blacksmith's drill is no as a sailing date, which means longer manufactured anywhere that the time is short until his in America. Please understand, departure, if you can assist us in

I say, beloved, you can turn through this Word of God from beginning to end, and every page has on it the glorious teaching of redemption.

Redemption — what a theme . what a word! It is to be found in all the Word of God, and maybe you are surprised that my text tells us that even an animal has to be redeemed, for my text says, "All that openeth the matrix is mine: and every firstling among thy cattle, whether ox or sheep,

that is male. "But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt re-

deem. And none shall appear before me empty."

T

THE ASS NEEDED A RE-DEEMER.

It was the only animal out of we can find plenty of manufac- finding this hand powered black- all of God's zoological garden that turers of electric drills but none smith's drill, please do so. We is mentioned within the Bible of will be most deeply grateful if whom God demanded that it be One of the nation's leading you will contact us at your earl- redeemed if it lived. Surely, be-(Continued on page 5, column 1)

I do not care to argue upon this point, except I put it If any say, "It is man himself who makes the difference reply, "You are involving yourself in a great dilemma; if " of himself makes the difference, then mark-man himself mon have the glory."

Now, I am certain you do not mean to give man the of his own salvation; you would not have men throw up caps in heaven, and shout, "Unto ourselves be the glory we, ourselves, were the hinge and turning point of our salvation." No, you would have all the saved cast their crovites at the feet of Jesus, and give to Him alone all the honour at the feet of Jesus, and give to Him alone all the honour wh all the glory. This, however, cannot be, unless, in that critic point, that diamond hinge upon which man's salvation states turn, God shall have the control, and not the will of man.

You know that those who do not believe this truth matter of doctrine, do believe it in their hearts as a matter but experience.

I was preaching, not very long ago, at a place in Derbysh to a congregation, nearly all of whom were Methodists, and I preached, they were crying out, "Hallelujah! Glory! Bless Lord!'

They were full of excitement, until I went on to say my sermon, "This brings me to the doctrine of Election."

There was no crying out of "Glory!" and "Hallelujah!" t Instead, there was a great deal of shaking of the head, at sort of telegraphing round the place, as though something dre ful were coming.

Now, I thought, I must said, "You all believe in t

> "No, we don't lad," "Yes, you do, and

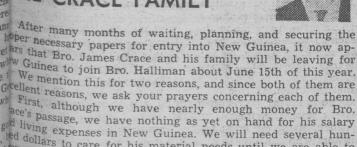
their attention again, Election?'

and n

It is better to live for Ghrist than to wish you had. Jernan Brad

PAGE FIVE

PLANS SHAPING UP FOR DEPARTURE OF THE CRACE FAMILY



ed dollars to care for his material needs until we are able to ward money to him. In view of this fact, we will call upon friends everywhere to assist us in any way possible as to an tering in his behalf.

In the second place, please remember Bro. Crace and family Prayer, not only as they plan to leave their homeland but ^{po as} they plan to become established in the new country miles moved from home.

As stated above, this is a tentative date. We are not positive yet as to the papers that must be secured. However it would pear that he will be leaving for New Guinea about June 15th.

A Broken Neck"

Continued from page 4) God had a purpose in this. hat ass is highly typical of in his sinfulness. If you will to Lev. 11:2, 3, you will find God declares the ass to be aclean animal, for God says: hatsoever parieth the hoof, is clovenfooted, and cheweth rud, among the beasts, that Ye eat. Nevertheless these ye not eat of them that dithe hoof: as the camel, behe cheweth the cud; but dih noi the hoof; he is unclean

ce the ass did not meet those rements, therefore, the ass an unclean beast to the Jews, surely, beloved friends, you can see in this a picture of That ass that was described unclean beast is a type of in his sinful estate. Why. Job tells us this, in that doubtlessly, is the first that was ever written of the of God. Listen:

vain man would be wise, man be born like a WILD COLT." - Job 11:12.

man, is that the ass is a thus describes him. beast, known and rec-

set not their heart aright. Saviour. tose spirit was not steadfast Psalms 78:8.

needs a bridle - not something to prod him on, but something to restrain him. Surely this morning, sinner friend, you see yourself reflected in the picture of this lowly beast of burden. You need restraint this morning, and yet, beloved, the thing you need, you don't want, for the sinner does not want Divine restraint. You might be willing to be temporarily restrained by man, but of God says, did something that there are mighty few unsaved people who do not rebel at the place within the Word of God, restraining influences and injunctions of the Word of God.

I wish you would notice also that his beast is typical of man some tests, and when this young in this respect, that this ass was man said that he had kept all the unfit for service and unfit for sacrifice. They couldn't use the ass for service until he was redeemed. My dear unsaved friend this morning, in God's sight, you are unfit for service for God until might have become a golden key you have been redeemed. Listen: "So then they that are in the flesh cannot please God." -Rom. 8:8.

No unsaved man, beloved, can begin to please God. As that ass was unfit for service and unfit then, beloved, as this ass man is unfit for the service of "Knowing that a man is a redeemer if he were to the Lord Jesus Christ until he is he is highly typical of man, saved. Oh, beloved, that's hard man, as well as the beast on a man's carnal fleshly nature iden, as well as the beast on a man's cannal nearly he can't lieved in Jesus Christ, that we do anything that pleases God. It other characteristic of that is an injury to his pride and a the certainly is highly typ- rebuke to his vanity when God

ed for this stubbornness; and fessional singers who are trained 2:16. Some churches have hired proman stands before God as a to sing in a wonderful way, but orn, a stiff-necked, a rebel- whose hearts have never yet been sinner, described as such trained by the grace of God. It shout all the Word of God. is true, beloved, that they might know how to sing to please man, a STUBBORN AND RE- until that singer has first come OUS generation; a genera- to know the Lord Jesus Christ as

What I say about a singer, I could say about everyone, for no demption. REBELLION is as the sin one is fit for service — no one, heraft, and stubbornness is beloved, can serve the Lord acquity and idolatry." - ceptably until first he has been ded, God says that the ass loved, while the ass needed a ree bical, symbolic, and emble- deemer, man, as the prototype,

ABOUT KOREAN MISSIONS

B

S

C

For he last few months we have been directing that all contributions for Bro. Bronson be sent to Bro. Loren Anderson of Phillipsburg, Kansas.

Actually, Bro. Anderson is the N Mission Treasurer of Bethel Bap- L tist Church, so in reality any con- Ji tributions for Bro. Bronson R should be sent as follows:

> Bethel Baptist Church Care of Loren Anderson E Phillipsburg, Kansas

Please specify that your offering is for Korean Missions.

morally and religiously as any stead of \$90.00. man that Jesus ever met, yet the Son of God said to him:

thee, Ye must be born again."- Kansas. John 3:7.

As it was impossible for the ass to redeem itself, so, beloved, it is impossible for man to effect his own redemption.

The rich young ruler came one day in the presence of Jesus, hurriedly rushing into His presence and saying, "What good thing shall I do?" Jesus, the Word is never said of Him in another for the Bible says that when He looked upon him and beheld him, that He loved him. He proposed law from his youth, Jesus proposed a second test, namely that he go, sell all he had, give to the poor and come follow Him. That man's gold, beloved, which to unlock the gates of Heaven, became a golden bar which shut fast the kingdom of God against his soul, and he went away sad because of his great possessions.

Beloved, man can't redeem himself. That's what the Apostle

"Knowing that a man is NOT JUSTIFIED BY THE WORKS OF THE LAW, but by the faith of might be justified by the faith of Christ, and not by the works of the law: for BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED." - Gal.

"NOT BY WORKS OF RIGHT-EOUSNESS which we have done, but according to his mercy he saved us, by the washing of remight not be as their but no singer can ever please God Holy Spirit." — Titus 3:5.

Beloved, that ass could not redeem himself. Sinner friend, this morning you stand helpless in the sight of God to effect your re-

III

THE OWNER HAD TO PRO-

KOREAN MISSION FUND

DECEMBER 1963

Bible Baptist Church, Broken Arrow, Oklahoma	\$23.25
Bethel Baptist Church, Phillipsburg, Kansas	93.66
alles Mines Miss. Baptist Church, De Soto, Missouri	50.00
eventh Street Baptist Church, Cannelton, Indiana	2.80
Calvary Baptist Church, Ashland, Kentucky	25.00
ensacola Orthodox Baptist Church, Pensacola, Florida	
outh Park Miss. Baptist Church, Seattle, Washington	19.00
aborton Baptist Church, Mansfield, La.	10.00
inda Hodges, Georgia	11.50
im B. Hendrix, Michigan	2.00
Ronnie Forsythe, Michigan	50.00
Ir. and Mrs. C. R. Snyder, North Carolina	5.00
Ferald B. Price, Tennessee	5.50
Sther Smith, Kentucky	2.00
lalph E. McIlrath, Indiana	5.00
dward Fredericksen, Michigan	10.00
iolet Crider, Kansas	10.00
Total for month of December	\$424 71

Motor Note: October report in TBE showed offering from Pensacola Orthodox Baptist Church to be \$90.00. This should have been \$50.00 in-

Make checks to Bethel Baptist Church, designated for "Marvel not that I said unto Korean Missions, and mail to Loren Anderson, Phillipsburg,

Spurgeon's Sermons . . (Continued from p. 4)

you cry 'Hallelujah!' over it."

I am certain they mistrusted my power to do that; so, turning a moment from the subject, I said, "Is there any difference between you and the ungodly world?"

"Ay! Ay! Ay!"

"Is there any difference between you and the drunkard, the harlot, the blasphemer?"

"Av! Av! Av!"

Ay! there was a difference indeed.

"Well, now," I said, "there is a great difference; who made it, then?" for, whoever made the difference, should have the glory of it. "Did you make the difference?"

'No, lad," said one; and the rest all seemed to join in the chorus.

"Who made the difference, then? Why, the Lord did it; and did you think it wrong for Him to make a difference between you and other men?"

"No, no," they quickly said.

"Very well, then; if it was not wrong for God to make the difference, it was not wrong for Him to purpose to make it, and that is the doctrine of Election." Then they cried, "Hallelujah!" as I said they would.

The doctrine of Election is God's purposing in His heart that He would make some men better than other men; that He would give to some men more grace than to other men; that some should come out and receive the mercy; that others, left to their own free will, should reject it; that some should gladly accept the invitations of mercy, while others, of their own accord, stubbornly refuse the mercy to which the whole world of mankind is invited. All men, by nature, refuse the invitations of the gospel. God, in the sovereignty of His grace, makes a difference by secretly inclining the hearts of some men, by the power of His Holy Spirit, to partake of His everlasting mercy in Christ Jesus, I am certain that, whether we are Calvinists or Arminians, if our hearts are right with God, we shall all adoringly testify: "We love Him, because He first loved us." If that be not Election, I know not what it is.

II. Now, in the second place, note THE CERTAINTY OF THE ETERNAL SALVATION OF ALL WHO WERE GIVEN TO JESUS: "All that the Father giveth Me shall come to Me."

This is eternally settled, and so settled that it cannot be altered by either man or devil. All whose names are written in the Book of Life of the Lamb slain from the foundation of the world, all whom God the Father designed to save when He gave up His well-beloved Son to die upon the cross of Calvary, shall in time be drawn by the Holy Spirit, and shall surely come to Christ, and be kept by the Spirit, through the precious blood of Christ, and be folded for ever with His sheep, on the hill-tops of glory.

Mark! "All that the Father giveth Me shall come to Me." Not one of those whom the Father hath given to Jesus shall any were lost the nave to 'Almost all," or, "All but one;" but it positively says "All," without any exception; even though one may have been, in his unregenerate state, the very chief of sinners. Yet even that chosen one, that given one, shall come to Jesus; and when he has come, he shall be held by that strong love that at first chose him, and he shall never be let go, but shall be held fast, even unto the end. Miss Much-afraid and Mrs. Despondency, and Mr. Feeble-mind, shall as certainly come to the arms of Christ, as Mr. Great-heart, and Mr. Faithful, and Mr. Valiant-for-Truth. If one jewel were lost from Christ's crown, then Christ's crown would not be all-glorious. If one member of the body of Christ were to perish, Christ's body would not be complete. If one of those who are one with Christ should miss his way to eternal life, Christ would not be a perfect Christ.

man, for the ass is a needs a redeemer too. beast, and God describes being stubborn, and He at stubborness, in His sight, ad as idolatry.

again, beloved, the

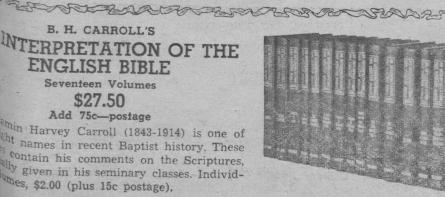
II THE ASS COULD NOT RE-DEEM ITSELF.

VIDE THE MEANS OF REDEMP. If the man who owned this

beast of burden desired to break that beast for service, it was necessary that that owner himself provide a means of redemption. Beloved, God is the creator and

of God tells us that the ass power within himself whereby he and all that is therein. He says, could effect his own redemption. "The silver and the gold is mine." whip for the horse, a No unsaved man, beloved, can He lays claim to the livestock, FOR THE ASS, and a redeem himself back to God. I for He says, "The cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle upon a redeem himself back to God. I for He says, the cattle ever have done so, it would have the beasts that roam the forest, beloved, may need a been Nicodemus, for Nicodemus the fowls that fly in the air. He but God says that the ass surely was as good a specimen (Continued on page 6, column 3)

Sant and



"All that the Father giveth Me shall come to Me." "But suppose they will not come?"

I cannot suppose any such thing, for He says they "shall come." They shall be made willing in the day of God's power. God knows how to make a passage through the heart of man; and though man is a free agent, yet God can incline him, willingly, to come to Jesus. There are many sentences even in Wesley's hymn-book which contain this truth. If God took away freedom from man, and then saved him, it would be but a small miracle. For God to leave man free to come to Jesus, and yet to so move him as to make him come, is a divinely-wrought miracle indeed. If we were for a moment to admit that man's will could be more than a match for God's will, do you not see where we should be landed? Who made man? God! Who made God? Shall we lift up man to the sovereign throne of the Deity? Who shall be master, and have his way, God or man? The will of God, that says they "shall come," knows how to (Continued on page six)

PAGE SIX

Spurgeon's Sermons . . (Continued from p. 5)

make them come.

"But suppose it should be one of those who are living in the interior of Africa, and he does not hear the gospel; what then?'

He shall hear the gospel; either he shall come to the gospel, or the gospel shall go to him. Even if no minister should go to such a chosen one, he would have the gospel specially revealed to him rather than that the promise of the Almighty God should be broken.

"But suppose there should be one of God's chosen who has become so bad that there is no hope for him? He never attends a place of worship; never listens to the gospel; the voice of the preacher never reaches him; he has grown hardened in his sin, like steel that has been seven times annealed in the fire; what then?"

That man shall be arrested by God's grace, and that obdurate, hard-hearted one shall be made to see the mercy of God; the tears shall stream down his cheeks, and he shall be made willing to receive Jesus as his Saviour. I think that, as God could bend my will, and bring me to Christ, He can bring anybody.

> "Why was I made to hear His voice, And enter while there's room; When thousands make a wretched choice, And rather starve than come?

"'Twas the same love that spread the feast, That sweetly forced me in; Else I had still refused to taste, And perish'd in my sin."

Yes, "sweetly forced me in;"-there is no other word that can so accurately describe my case. Oh, how long Jesus Christ stood at the door of my heart, and knocked, and knocked, and knocked in vain! I asked: "Why should I leave the pleasures of this world?" Yet still He knocked, and there was music in every sound of His pleading voice; but I said, "Nay, let Him go elsewhere."

And though, through the window, I could see His thorncrowned head, and the tears standing in His eyes, and the prints of the nails in His hands, as He stood and knocked, and said, "Open to Me," yet I heeded Him not. Then He sent my mother to me, and she pleaded, "Let the Saviour in, Charlie;" and I replied, in action, though not in words, "Nay, I love thee, my mother; but I do not love Christ, thy Saviour." Then came the black hours of sickness; but in effect I said, "Nay, I fear not sickness, nor death itself; I will still defy my Maker."

But it happened, one day, that He graciously put His hand by the hole of the door, and I was moved toward Him, and then I opened the door, and cried, "Come in! Come in!" Alas! alas! He was gone; and for five long years I stood, with tears in mine eyes, and I sought Him weeping, but I found Him not. I cried after Him, but He answered me not. I said, "Whither is He gone? Oh, that I had never rejected Him! Oh, that He would but come again!"

Surely the angels must then have said, "A great change has come over that youth; he would not let Christ in when He knocked, but now he wants Christ to come." And when He did come, do you think my soul rejected Him? Nay, nay; but I fell down at His feet, crying, "Come in! Come in! thou Blessed Saviour. I have waited for Thy salvation, O my God!'

There is no living soul beyond the reach of hope, no chosen one whom Christ cannot bring up even from the very gates of hell. He can bare His arm, put out His hand, and pluck the brand "out of the fire" (Zechariah 3:2). In a horrible pit, in the miry clay, His jewels have been hidden; but down from the throne of light He can come, and thrusting in His arm of mercy, He can pull them out, and cause them to glitter in His crown for ever. Let it be settled in our hearts, as a matter of fact, that what God has purposed to do, He will surely accomplish.

I need not dwell longer upon this point, because I think I have really brought out the essence of this first sentence of my text: "All that the Father giveth Me shall come to Me." Permit me just to remark, before I pass on, that I am sometimes sad on account of the alarm that some Christians seem to have concerning this precious and glorious doctrine.

We have, in the Baptist denomination - I am sorry to have to say it - many ministers, excellent brethren, who, while they believe this doctrine, yet never preach it. On the other hand, we have some ministers, excellent brethren, who never preach anything else. They have a kind of barrel-organ that only plays five tunes, and they are always repeating them. It is either Election, Predestination, Particular Redemption, Effectual Calling, Final Perseverance, or something of that kind; it is always the same note. But we have also a great many others who never preach concerning these doctrines, the they are doctrines taught in Sacred Scripture. The reason for their silence, is because they say these truths are not suitable to be preached from the pulpit, I hold such an utterance as that to be very wicked. Is the doctrine here - in this Bible? If it is, as God hath taught it, so are we to teach it. "But," they say, "not in a mixed assembly." Where can you find an unmixed assembly? God has sent the Bible into a mixed world, and the gospel is to be preached in "all the world," and

"A Broken Neck"

(Continued from page 5) claims his world, beloved, as His creation - He is the owner. He owns you this morning, sinner friend, as one of His creative subjects. As that ass had to be redeemed by the owner, beloved, nobody but God can ever effect the redemption of a sinner back to God. Beloved, God had to do it, and accordingly, he planned our salvation - He met the emergency even before the emergency existed. Listen:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

Yea, beloved, before the unnavigated ether was ever fanned by the wing of a seraph, God had already planned our redemption. Before the silence of solemnity was ever disturbed by the song of an angel, God had already planned our redemption in Jesus Christ. Oh, doesn't it thrill your heart this morning just to know that God didn't wait until man sinned — that God didn't wait that God did not wait until man in his rebellion had violated His law — doesn't it thrill your heart to know that God didn't wait until man became a sinner and then hurried up with a remedy, a firstaid panacea for the sin of the world. No, no, God didn't wait, and salvation is not a hurried up remedy that God got together after sin became a reality.

As that beast of burden had to be redeemed by his owner, so God as Creator, Owner, Lord, and Sovereign, in His majesty, planned our redemption and provided the Redeemer long before the redemption was necessary.

IV

I WANT YOU TO NOTICE THAT THE PRICE OF THE RE-DEMPTION WAS A LAMB.

When that beast of burden was brought to the high priest to be redeemed, the owner brought with something now, beloved. If I am him a lamb. After he had killed the lamb, that beast of burden was redeemed. If that ass could have talked like Balaam's ass talked in the book of judges, that ass would have pointed with his right forefoot to that dying, bleeding lamb lying on the ground, and would have said, "My neck isn't broken because that lamb's neck was severed from his body." The price of that beast of burden's redemption was a bleeding lamb.

Beloved, you and I would never be able to sing the praise of Him who came down to this world as the Lamb of God, and who came to Calvary, who felt the nails that pierced His hands and feet, who knew what it was to have a spear thrust in His side, who knew the pain that came from a crown of thorns upon His brow — had the Lamb of God not died, you and I would never be able to voice

our praises of Him that our neck might not be broken eternally in Hell.

As it took a lamb to redeem THERE WAS NO OTHULITY an ass in the Old Testament, it TERNATIVE --took the Lamb of God to redeem DEMPTION OR DESTRUACH th me, and you, and all of God's elect throughout the whole earth. sinner friend, those two III. I No one will ever be redeemed tives stand before you ¹ text: except by Christ's blood. When is either redemption stand before Him this morning, Christ or destruction in a the h sing, as I shall sing when I Hell. stand before Him eternally-'In my hand no price I bring,

Simply to Thy cross I cling." V

AFTER THE REDEMPTION, THE OWNER COULD CLAIM

THE OWNER COULD CLAIM snaps and the animal is ong m THE SERVICE OF THE ASS. Why? Because the owner e to b After the lamb has been slain, choose to redeem him. I the ass grazes, his neck unbroken, loved, it is either a lan and the owner can now put a its neck slit, or an ass bridle upon the ass and claim the neck broken — either red You service of this beast of burden. or destruction. Why? Because a lamb has died to redeem the ass.

Beloved, now that you and I have been redeemed by grace, and by grace alone, God lays claim to our service. Too many people, in some manner, get things twisted. They try to put the service before the sacrifice - the works before the finished work of Calvary. This beast of burden could not be used for service until after the sacrifice. Beloved, there is no work that you can do that will please God until after you are redeemed; yet, when you are redeemed, God lays claim to your service. Redemption isn't an insurance policy against shipwreck in the River of Death, nor is it an insurance policy against the Great Judgment Day Fire; but redemption, beloved, is for the purpose of our serving the Lord, just like the ass could serve his owner who had purchased his redemption.

That's what the Apostle Paul meant when he said to those Corinthian believers:

'And ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."-I Cor. 6:19, 20.

Have you been bought with a price — the price of blood, the price of Christ's blood? Then if you have, you're not your own. I am beginning to understand a redeemed man, like the ass, which then could be used for service, I am now fit for service to my Lord, and I can understand why the Apostle Paul said,

"Whether therefore ye eat, or drink, or whatsoever you do, DO ALL to the glory of God." - I Cor. 10:31.

I can now understand what the Apostle Paul meant when he said, "For we are HIS WORKMAN-SHIP, created in Christ Jesus unto GOOD WORKS, which God hath before ordained that we should walk in them." - Eph. 2: 10.

I can understand what Paul meant when he said.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself peace" (2 Thess. 3:16). a peculiar people, zealous of GOOD WORKS." — Titus 2:14.

Beloved, the ass couldn't serve until he was redeemed, but when redeemed ready for service. You and I can't serve As that lamb stood as the price God until we are redeemed at morning to look up to Jesus and ours in Christ Jesus - lays claim peace is God Himself. Gob

FEBRUARY

EITH May I say to you this 11t righ Now ent w

Suppose that owner ent w that he didn't want to red second ass. I can see them as that as that animal by the neck. "H its head was twisted an Let t a full circle, the neck mbra snaps and the animal is leing m

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Swans

My dear sinner frien " morning, it is either red "No for you in Jesus Christ of M means your neck will be If, th it means that your body the F: broken; it means that yo Christ will be broken; it means 1 of the entirety of you must suffer you destruction from the presu God - not for a season, hell, a time, but for all eternin soul peat, it is either redemy thren destruction.

My God bless you, you receive Him as your " heav er this morning.

> (Teleta) The Peace of Casin

(Continued from page our

March, 1952, p. 19). There doesn't seem to b peace of mind these da reads cording to the Federal Bull as 1 Investigation, there are bere h many suicides as murder Wind are on an average of 15,02stion cides each year in the ssage States, and 30,000 attein in suicide. No, there doesn aston to be much peace.

Why is that? Did not the ged announce from the health fea the birth of Jesus "Glory ay an in the highest, and on Pre peace, good will toward d (Luke 2:14).

Where is that peace? Wher angels wrong? No, the med were not wrong. There on this earth, even in of aspirin; this age of hurry, and bury. And it he to my purpose, and pleasure you where this peace found, from whence it con found, from whence it to No what it does. I desire to G^{Jesus}

you about the peace of G I. The Peace Of G If

Is A Personal Peores

As I have signified in "Ow ject, it is God's own peac He gives to the believer called the "Prince of Peac 9:6), the "God of peace 15:33), the "very God 0 (I Thess. 5:23), the pictured as the "King of

(Heb. 7:2). And He says to His "Peace I leave with y peace I give unto you, no world giveth, give I up Let not your heart be th neither let it be afraid 14:27).

"to every creature." "Yes," they say, "preach the gospel, but not these special truths of the gospel; because, if you preach these doctrines, the people will become Antinomians and Hyper-Calvinists."

Not so; the reason why people become Hyper-Calvinists and Antinomians, is because some, who profess to be Calvinists, often keep back part of the truth, and do not, as Paul did, "declare all the counsel of God"; they select certain parts of Scripture, where their own particular views are taught, and pass by other aspects of God's truth. Such preachers as John Newton, and in later times, your own Christmas Evans, were men who preached the whole truth of God; they kept back nothing that God has revealed; and, as the result of their preaching, Antinomianism could not find a foot-hold anywhere. We should have each doctrine of Scripture in its proper place, and preach it fully; and if we want to have a genuine revival of religion, we must preach these doctrines of Jehovah's sovereign grace again and again. Do not tell me they will not bring revivals. There was but one revival that I have ever heard of, apart from Calvinistic doctrine, and that was the one in which Wesley took so great a part; but then George Whitefield was there also to preach the whole Word of God. When people are getting sleepy, if you want to arouse and wake them up thoroughly, (Continued on page seven).

of redemption for that ass, so the the price of His Son. When we Lamb of God is the price of re- are redeemed, our owner, God, demption this morning for all of who owns us twice now - He us who are typified by the beast owns us by creation and also the He gives to us. of burden. When I stand this re-creation or redemption that is see Him upon the cross dying, to our service, and whatever with His head erect, with a shout talent or ability we have, now of triumph, saying, "It is finish- belongs to Him. then bowing His head to deliver His spirit back to God as I look to that crucifixion scene of Calvary, I can say, "There's TION WAITED EVERY ASS (Gal. 5:22). Peace does I the price of my redemption."

THAT WAS EVER BORN. (Continued on page 7, co

VI

It is His very own peac

Therefore the source Author of peace. He "n ou" (Isa the Peace does not blossom f May sin-hardened clay of hullily REDEMPTION OR DESTRUC. Peace is the "fruit of the d ble

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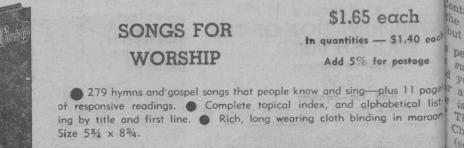
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purgeon's Sermons - - (Continued from p. 6)

ach the doctrine of Divine Sovereignty to them; for that will it right speedily.

III. I shall now turn very briefly to the second sentence of text: "And him that cometh to Me I will in no wise cast out."

"Now," says somebody, "he is going to knock down all the has been building up." Well, I would rather be inconent with myself than with my Master; but I dare not alter. second sentence, and I have no desire to alter it. Let it Ad as it is, in all its glorious simplicity:-

"Him that cometh to Me I will in no wise cast out."

Let the whole world come, still this promise is big enough embrace them all in its arms. There is no mistake here, the ang man cannot come. If any sinner come to Christ, he is to be the right one. Mark, too, as there is no limitation in person coming, so there is no limitation in the manner of coming.

Says one, "Suppose I come the wrong way?"

You cannot come the wrong way; it is written, "No man "," to Me, except the Father which hath sent Me draw

"No man can come unto Me, except it were given unto of My Father" (John 6:44, 65). If the

If, then, you come to Christ in any way, you are drawn he Father, and He cannot draw the wrong way. If you come Christ of the the come have been given Christ at all, the power and will to come have been given of the Father. If you come to Christ, He will in no wise you out for the second seco You out; for no possible or conceivable reason will Jesus cast out any sinner who comes to Him. There is no reason hell, or on earth, or in heaven, why Jesus should cast out soul that comes to Him. If Satan, the foul accuser of the thren, brings reasons why the coming sinner should not be eived, Jesus will "cast down" the accuser, but He will not st out" the sinner. "Come unto Me, all ye that labour, and heavy laden, and I will give you rest," is still His invitation His promise, too.

Let us suppose a case by way of illustration. Here is a man Swansea — ragged, dirty, coal-begrimed — who has received nessage from Her Most Gracious Majesty, Queen Victoria. It ds in this wise: "You are hereby commanded to come, just You are, to our palace at Windsor, to receive great and special The man reads the message, and at first scarcely understands

the thinks, "I must wash and prepare myself." Then, he reads the royal summons, and the words arrest him: "Come as you are." So he starts and tells the people in the train ere he is going, and they laugh at him. At length he arrives Windsor Castle; there he is stopped by the guard, and stioned. He explains why he has come, and shows the Queen's sage; and he is allowed to pass. He next meets with a gentleh in waiting, who, after some explanations and expressions astonishment, allows him to enter the ante-room. When there friend becomes frightened on account of his begrimed and Red appearance; he is half inclined to rush from the place h fear, when he remembers the words of the royal command: ay away at your peril."

presently, the Queen herself appears, and tells him how d she is that he has come just as he was. She says she purposes the shall be suitably clothed, and be made one of the princes ter court. She adds, "I told you to come as you were. It med to be a strange command to you, but I am glad you e obeyed, and so come."

I do think this is what Jesus Christ says to every creature er heaven. The gospel invitation runs thus: "Come, come, "to Christ, just as you are." "But, let me feel more."

"But let me get home to my own room, and let me pray." N_0 No, come just as you are.

 $N_{0, n0}$ come just as you are. No, no, come to Christ just as you are. As you are, trust Jesus, and He will save you. Oh, do dare to trust Him! If anybody shall ask, "Who are you?" answer, "I am nobody." If anybody shall ask, "Who are you?" answer, "I am nobody." If anyone objects, "You are such a filthy sinner," reply, 'tis true, so I am; but He Himself told me to come." If anyone objects, "I

It anyone shall say, "You are not fit to come," say, "I am not fit; but He told me to come." Therefore—

"Come, ye sinners, poor and wretched, Weak and wounded, sick and sore; Jesus ready stands to save you, Full of pity join'd with power; He is able, He is willing; doubt no more.

"Let not conscience make you linger, Nor of fitness fondly dream; All the fitness He requireth,

Hence this peace of God is SERMON OUTLINEpersonal. It is personal as from its source, from God Himself; and personal as to its subjects, the people of God.

No one else possesses this sweet peace of God. No one else knows anything about it. "But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:20-21; see also v. 19).

II. The Peace Of God Is Perfect Peace

It is so called in Isaiah 26:3. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."

It is perfect peace in its length, it is everlasting. We are justified, or made right with God in peace (Rom. 5:1). We "live in peace" (2 Cor. 13:11). We are led in of God that it "passeth all under- to them were, "Peace be unto peace (Isa. 55:12). That peace flows on like a river (Isa. 66:12); it increases (Isa. 9:7); it is multiplied (Jude 2); and the end of the man of God is peace (Ps. 37:37); for at death he enters into peace (Isa. 57:2).

For awhile I have been noticing in the newspaper the advertisement of a religious organization in a nearby city known as Peace House. What interested me was an announcement attached sleep, for Thou, Lord, only makto it which said: Closed until further notice. But God's peace is never closed up.

God's peace is also perfect as to its strength. It is an abundance of peace (Ps. 37:11). When the storms of life sweep over us, we have 'Christ's "Peace, be still" (Mark 4:39).

A submarine was submerged for many hours in a period of testing. As it returned to the harbor the commander was ask- God! Christ came to guide our ed, "Well, how did the storm affect you last night?"

know nothing of any storm."

They had been down so far below the surface that they did not joy in the Holy Ghost (Rom. feel any effect of the storm! And 14:17); we have been called to there is a place of perfect peace peace (I Cor. 7:15); we ought to

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vine Sovereignty; Election; Particular poured out His sacred blood at this statue commemorates the Redemption; Prevenient Grace; Hu- Golgotha, and now, proclaim it treaty signed between the two man Inability; Effectual Calling; Free far and wide. Grace; Salvation Altogether by Grace; Peace has been made! "And a century of controversies.

LOOKING TO JESUS

Isa 45:22; Heb. 12:2; Jo. 12:21, Mt. 17:8.

1. AS GOD IN THE FLESH - Mat. 1:20; I Tim. 3:16; Tit. 2:13; Col. 2:9; Jo. 20:28; Jo. 1:1, 2, 14; Isa. 9:6.

2. AS FULFILLING THE LAW - Rom. 10:4; Gal. 4:4, 5.

3. AS BEARING AWAY SIN - Heb. 9:26; I Pet. 3:18; 2:24.

4. AS ALL-COMPLETE, ALL-SUFFICIENT SAVIOUR -"all in all" — Col. 3:14; I Cor. 1:30; Col. 2:10 — "Complete in Him"

5. AS MASTER OF OUR LIVES - Acts 9:6.

- -Lord of our lives "Lord Jesus." Luke 6:46.
- -Head of the Church Col. 1:22, 23.
- -The central figure of the Bible Jo. 5:39.
- -The central figure of every Doctrine.
- -The central figure of every Practice.

disturb it. So strong is the peace tressed disciples. His first words

III. The Peace Of God Is Powerful Peace

standing" (Phil. 4:7).

It has been estimated that approximately 6 million sleeping both lay me down in peace, and est me dwell in safety." (Ps. 4:8).

one another" (Mark 9:50), even called a bond (Eph. 4:3). "Blessshall be calle 1 the children of God" (Matt. 5:9).

How important is the peace of feet into the way of peace (Luke 1:79); the gospel we proclaim is new birth is not meat and drink, but righteousness, and peace, and so strong and secure nothing can follow peace (Heb. 12:14); yea, we ought to "seek peace, and ensue it" (I Pet. 3:11); and to let it rule in our hearts (Col. 3:14).

> IV. The Peace Of God. Is Purchased Peace

And this has been accomplished already, but never has peace 33). been purchased so dearly! It was bought by the shed blood of the Son of God on the cross! That great sacrifice was dimly pictured by the peace-offerings er before issued in one placed upon Jewish altars sacrifices could not give the guilty conscience peace (Heb. Here are a few of the subjects: Di- 10:1-4). Then Christ came and

The Perseverence of the Saints; Prov- having made peace through the Inscribed up idence. There are eight others and blood of His cross . . ." (see Col. the Saviour

you" (Luke 24:36).

This peace must be applied. How is it applied?

It is applied as you hear and believe the sacred Scriptures. "Great peace have they which tablets of stronger and lesser love Thy law, and nothing shall degree are taken nightly to put offend them" (Ps. 119:165); thus the American people to sleep, said the Psalmist to God. To Is-The best cure for that is that of rael, Jehovah said: "O that thou the Psalmist, who said: "I will hadst hearkened to My commandments! then had thy peace been as a river . . ." (Isa. 48:18).

It is in the house of the Lord This peace is so powerful it that the Scriptures are heard, makes us peaceful toward our therefore God says of the Church, enemies (Prov. 16:7), and "with "In this place will I give peace" (Hag. 2:9). And even the offito the smallest details (I Cor. cers of the house of God are 16:11). Therefore this peace is made to be peace (Isa. 60:17). Perhaps this Church, and pered are the peace-makers, for they haps this poor servant who speaks to you can be made a means of peace to you, if you will believe the Word of God which we preach.

But the Scriptures, the Church, the officers, are only means to The commander looked at him the gospel of peace (Rom. 10:15); an end, the end is the Lord Jein surprise and said, "Storm! We the kingdom we enter by the sus Christ! They are but signposts that point you to Christ! If you believe them you will go to Christ by faith. Christ is our peace. Micah prophesied of Him, 'This Man shall be the peace when the Assyrian shall come into our land . . ." (Micb 5:5).

When enemies arise, when trouble comes, when Satan storms, Christ is our peace! Christ says: "These things have I spoken unto you, that in Me ye might have peace . . ." (John 16:

You will never find peace in Jesus Christ alone! "We have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"He is our peace" (Eph 2:14). High atop the tunnel of the volume and one that throughout the 1500 years before Trans-Andine railway, on the you will cherish for Christ's first advent. But such international boundary line between Chile and Argentina, stands the Christ of the Andes. Cast from old Argentine cannons, countries in May, 1902, after half

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Is to feel your need of Him: This He gives you; 'Tis the Spirit's rising beam."

Sinner, trust in Jesus; and if thou dost perish trusting in is, I will perish with thee. I will make my bed in hell, side ide with thee, sinner, if thou canst perish trusting in Christ, thou of the sinner of tour the to all eternity for having thou shalt lie there, and taunt me to all eternity for having the falsely, if we perish. But that can never be; those trust in Jesus shall never perish, neither shall any pluck ^{out} of His hand. Come to Jesus, and He will in no wise thee out.

May the Lord bless the words I have spoken! Though bly suggested to my mind, and feebly delivered to you, the bless them, for Christ's sake! Amen.

(From SWORD AND TROWEL, November, 1895.)

le Peace of God

Ontinued from page 6) the bed of a psychiatrist in out from the bosom of God! peace is also personal as subjects. Don't look all you at the black clouds

God is found. It is down deep in the blood - washed, regenerated heart of the believer in Jesus! Peace on earth! It is found, with God's elect people. "The Lord will bless His people with peace" (Ps. 29:11).

To those who are made new and bloodshed and ask, creations in Christ, God says, is there any peace on "Peace be on them" (Gal 6:16). That is not the kind of "Peace be with you all that are Christ promised for this in Christ Jesus" (I Peter 5:14). (see Matt. 10:34-39). I The Christian is the only one low you where the peace of who has God-given peace.

also a biographical sketch, a full 1:20-22). After His victorious "These mountains will crumble page picture of Spurgeon, a beautiful resurrection from death He ap- into dust sooner than the people blue binding and an attractive gold peared to His doubting and dis- (Continued on page 8, column 5) and purple jacket.

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PAGE EIGHT

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Calvary Baptist Church Ashland, Kentucky 41101

Spurgeon Tells

(Continued from page one) I to pray? I was induced to pray by reading the Scriptures. How came I to read the Scriptures? I did read them; but what led me to do so? Then, in a moment, I saw that God was at the bottom of it all, and that He was the Author of my faith; and so the whole doctrine of grace opened up to me, and from that doctrine I have not departed to this day, and I desire to make this my constant confession, "I ascribe my change wholly to God."

han find

Adultery

(Continued from page one) way to this sin.

swift witness "I will be a against adulterers." Mal. 3:5.

Temptation can never come in such a form as to make it safe or profitable to yield.

ness "for us," when he witnesses mandment is not only that we ficult to get transportation, eswitness and judge.

"Whoremongers and adulterers God will judge." Heb. 13:4.

(4) Consider the sad farewell the sin of adultery leaves. It leaves a hell in the conscience.

"The lips of a strange woman drop as a honeycomb, but her end is bitter as wormwood." Prov. 5:4.

The goddess Diana was so artifically drawn, that she seemed to smile upon those that came into her temple, but frown on those that went out. So the harlot smiles on her lovers as they come to her, but at last come the frown and the sting.

"A dart strikes through their liver." Prov. 7:23.

"Her end is bitter." When a man has been virtuous, the labour is gone, but the comfort remains; but when he has been vicious and unclean, the pleasure is gone, but the sting remains. When the senses have been feasted with unchaste pleasures, the soul is left to pay the reckoning. Stolen waters are sweet; but, as poison, though sweet in the mouth, it

torments the bowels. Sin always ends in a tragedy. Memorable is that which Fincelius reports of a priest in Flanders, who enticed a maid to uncleanness. She objected how vile a sin it was; he told her that by authority from the Pope he could commit any sin; so at last he drew her to his wicked purpose. But when they had been together a while, in came the devil, and took away the harlot from the priest's side, and, notwithstanding all her crying out, carried her away. If the devil should come and carry away all that are guilty of bodily uncleanness in this nation, I fear more would be carried away than would be left behind.

(16) Pray against this sin.

Luther gave a lady this advice, that when any lust began to rise in her heart, she should go to prayer. Prayer is the best armour of proof; it quenches the wild fire of lust. If prayer will "cast out the devil," why may it not cast out those lusts that come from the devil?

If the body must be kept pure O God." Psa. 51:10. from defilement, much more the **The meaning of the com- purity.** Say, "Lord, though my I have put in quite a single for the com- purity. Say, "Lord, though my I have put in quite a single for the com- purity. Say, "Lord, though my I have put in quite a single for the com- purity. Say, "Lord, though my I have put in quite a single for the com- purity. Say, "Lord, though my I have put in quite a single for the com- put in quite a

"REACH THE PREACHERS"

TO OUR FRIENDS AND SUPPORTERS:

As you will notice, with this issue we are starting the second cherubims, where I shall be as small Japanese refrigerator. These I am determined to serve volume of SERMONS ON SOVEREIGNTY by Charles Haddon Spur- holy as thou wouldst have me to are luxuries to us now; but go a fully as I can until He s geon. Spurgeon's doctrinal side has been so often neglected that be, and as happy as I can desire long way toward making life "it is enough. many have not reaped any blessings from his great doctrinal mes- to be." sages. In these messages on Sovereignty, the foundational basis for Spurgeon's ministry is set forth, the basis for his evangelistic ministry is presented.

Since the sovereignty of God has not been extensively taught in

within.

"Be ye holy, for I am holy." I Pet. 1:16.

The soul cannot be lovely to diesel fuel. God till it has Christ's image stamped upon it, which consists in righteousness and true holiness. Eph. 4:14. The soul must especially be kept pure, because it is the chief place of God's residence. Eph. 3:17.

A king's palace must be kept clean, especially his presencechamber. If the body is the temple, the soul is the "holy of consists of kimchi and rice. Kimholies," and must be consecrated. We must not only keep our bodies from carnal pollution, but spices. I suppose most of them our souls from envy and malice.

How shall we know our souls are pure?

(1) If our souls are pure, we flee from the appearance of evil. Thess. 5:22

We shall not do that which looks like sin. When Joseph's mistress courted and tempted him, he "left his garment in her hand, and fled." Gen. 39:12. It was suspicious to be near her. Polycarp would not be seen in company with Marcion the heretic, because it would not be good report.

(2) If our souls are pure, the

light of purity will shine forth. Aaron had "Holiness to the Lord" written upon his golden plate. Where there is sanctity in the soul, there "Holiness to the Lord" is engraven upon the life. We are adorned with patience, humility, good works, and shine "Lights in the world." Phil. as 2:15. Carry Christ's picture in your conversation. I John 2:6.

O let us labour for this soul purity! Without it there is no "seeing God." Heb. 12:14. "What communion hath light with darkness?" To keep the soul pure.

(1.) Have recourse to the blood of Christ: which is the "fountain open for sin and uncleanness." Zech. 13:1.

A soul steeped in the briny tears of repentance, and bathed in the blood of Christ, is made pure. (2.) Pray much for a pureness

of soul. "Create in me a clean heart,

Some pray for children, others purity. Say, "Lord, though my body is kept pure, yet my soul is trying to make this place live- ed me, and according to defiled, I pollute all I touch. O able. Korean houses were not ereign will, sent me here, purge me with hyssop, let Christ's built blood sprinkle me, let the Holy Americans and so are not what Perhaps He may be ple Ghost come upon me and anoint we would expect a house to be. use me in a great way, B¹ me. O make me evangelically We have been able to secure a ther great or small, I c pure, that I may be translated to small kerosene range and the stay in the line of duty a heaven, and placed among the last day or so have gotten a severe. There is no other



to our sincerity, as he did to Job's; should not stain our bodies with pecially during the "rush hours." but it is sad to have God a "wit- adultery, but that we should keep Then, when a person finally gets people. For the most par ness against us." "I," says God, our soul pure. To have a chaste on a bus, there is standing room still use the old steam-p "will be a witness against the body, but an unclean soul, is like only. People are literally "pack- locomotives. No huge supe adulterer." And who shall dis- a fair face with bad lungs; or a ed like sardines." These vehicles, ets here. No income tax to prove his witness? He is both gilt chimney-piece, that is all soot that is public transportation vehicles, are dirty and grimy. A clean shirt doesn't last long, due sightly things that are no to the fact that they usually use seen back home. There are

The People

People here generally wear western (U. S.) apparel. Some still cling to the traditonal Korean garments. The people are quite Oriental in their customs and ways of thinking, despite Western influence.

As for food, the general diet chi is a kind of pickled dish, highly seasoned with various can use knives and forks, but almost without exception they still any cut. Pork is about cling to their chopsticks.

Of course, the language spoken is Korean. Korean is not Chinese per loaf. Eggs will cost one fun (although Chinese words are frequently borrowed). It is not Japanese. They have their own lan- the western foods. guage. It is completely opposite of English, the verb coming at the end of a sentence. A good number can speak a little English. It is rare to find someone who can speak perfect English. The favorite word with the children seems Korean foods and rathe to be "hello." Everytime they see them, but would not us on the streets (or any Ameri- steady diet of such. can) they shout "hello."

There are, I understand, some Foreign Commissary, but 20 million persons in South Kor- high. This is sponsored by ea. Most of these are steeped in rean government, for fo some Oriental religion or philosophy and without Christ or any knowledge of their lost condition. one ships them in from

Our Home

We are situated at the west edge of Seoul in what is known as Sodaemun, or West Gate. We are almost in the country and things are much quieter here. We have to walk some distance to the bus stop. We are not too far from the local "sijang," or market.

As for our house, it is just a small Korean house, having three happy. small bedrooms, a kitchen and a kind of living room. We have a low wall (about five feet high) around the house and a small do common toil and with garden plot. Folk back home sometimes complain about their and be a faithful membel small lawns. This is smaller yet. Scriptural church. I 101 Not much grass to take care of here, so there is no need of a be the "next best thing" to power mower. We have a few Of course, that is mere small trees in the yard and a vine feelings. But if I were no

I have put in quite a lot of time go on home. But God, havi for the convenience of He has work for me to acc more pleasant. We have a minimum of furniture to which I hope to add, bit by bit, A little paint and a few scraps of lumber have helped to make the kitchen

more

FEBRUARY

I suppose in some wal place would be charming to pay. No turnpikes or e ways. But there are man which I could not, for deald sake, write, that are

place. Cost of Living

It costs a lot to live Schooling for Chuckie is per semester. Diesel fuel tioned and costs \$10.00 0 per 50 gallon drum. A te would be out of the question are so high. Food, especi expensive. For instance: \$1.00 for about two cup powder is about 50c for 0 Beef is around a dollar a pound. Potatoes are arou for five pounds. Bread is of fall 75 or 80 cents per as Flour is expensive as are did

If a person could eat a diet of kimchi and rice, as Koreans, he could live a cheap. But I really doubt health would hold up und inferior diet. I have learned

We can buy some foods only. A lot of foods can legally sold on the market they are heavily taxed other foreign products.

Summary

We are, to a large degre happy here. I am in a str self, until I can accomplish thing in the way of missio In fulfilling that which G called me to do I shall be and only in so doing can

Humanly speaking. I wo rather pastor some little " icant church in the states. Christ in some little know country dearly and conside here, I would give up at of

Hor Barris The Peace of G (Continued from page sk

the schools, and since it has often been abused, misrepresented and otherwise berated by those who despise it and are extremely devoted to free-willism, many preachers have never had occasion to give serious consideration to the Calvinistic position. Therefore, we think the warm, evangelistic manner in which the gifted C. H. Spurgeon proclaims these great truths will be appreciated by many brethren who may not have hitherto been subjected to such a balanced presentation of them.

BUT - we are getting somewhat "on edge" in view of the manner in which offerings for this crusade have fallen off. We DO NOT -we repeat - WE DO NOT have sufficient funds to send TBE to these preachers for the whole year. We need a great amount of money to continue to do so. Please do not let us down now. Your of- respectable dwellings to hovels fering — whether large or small — will help meet our needs in this and holes in the ground. Some ers" along with being beggars.

RECENT CONTRIBUTIONS

Clyde J. Roussin, Mo. S. T. Hutchinson, W. Va. William M. Topping, Ohio Gene Hensley, Texas D. G. Currie, Maine	\$50 10 5 2 5
"Reach Th	Preachers" Crusade
Our Goal —	7,500 To Pay For "Subs"
Given To Do	te\$2075.34
THE ADDRESS AND THE PARTY AND A STATE	

(Continued from page one)

The City of Seoul

Seoul, of course, is the capitol the Korean language. It is a mixern lacks the certain "something" that characterizes our buildings back home. On the other hand, every form of human will dig out a hole in the side of the hill, board over it with sticks, rice sacks and pasteboard boxes; that is their home.

The traffic consists of almost hand carts and what-not. Sometimes it is exceedingly dif- ated.

westernized. One would have to know what a Korean kitchen is like to appreciate an American one.

Thieves are pretty bad here, I of Korea. "Seoul" means capitol in understand. We have so little. I don't imagine they would get ture of the old and the new. Many much if they came here. We have modern buildings may be seen, little protection, the wall being but it seems to me the most mod- so low. We can only lock up as best we can and trust the Lord. We have beggars coming to the gate quite often for a "hand-out." They are quite insistent someexistence may be seen from fairly times and are not satisfied with just a little, but must be "choos-

We had one man to come here, pretending to be an independent Baptist preacher. He pretended to believe identically with us and Seoul seems to be heavily pop- said he had been praying for the ulated for its size. Traffic is quite Lord, to, send someone like me. heavy, perhaps no more so than Well, he ended up with a "hard many large cities in the states. luck" story and asked me for money. Imagine someone doing every conceivable mode of travel. this in the name of our Lord! He urge you to "Acquaint no Mingling with the street cars are was no preacher, but a profes- self with Him, and be at buses, hapseungs (a kind of jit- sional beggar. It was amazing ney or omnibus), taxis, trucks, how much knowledge he had ac- thee." Believe that Christi bicycles, pony carts, ox-carts, quired concerning us and the to you: now, "Thy fait "slick" manner in which he oper- saved thee; go in peace'

of Argentina and Chile will Ex the peace which at the " str Christ the Redeemer they you given their word to keep. Ogr

Friend, the true Christ "aph stands high in heaven, equ the Father (Heb. 1:3). He of upon the mountains that m separate us from a holy plo Made in the very likenthe sinful flesh (Rom 8:3) * nail-pierced marks of balli His hands, feet, and side; It is the abiding assurance God and men are reconcile that peace has been procult

Let us read in our Rede intercession for us in (Heb. 7:25) that Heave earth will crumble into du God Himself cease to exist fore that peace be broken the believer in Jesus be ci (John 6:37).

In the words of Job thereby good shall com 7:50). Amen!