

No day is well spent without a talk with God.

The Baptist Examiner

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

AD CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: Box 910, ASHLAND, KENTUCKY

VOLUME 33, NUMBER 2

ASHLAND, KENTUCKY, FEBRUARY 8, 1964

WHOLE NUMBER 1321

Spurgeon's SERMONS on SOVEREIGNTY

THIS IS THE BEGINNING OF A SECOND VOLUME OF SERMONS BY C. H. SPURGEON ON DIVINE SOVEREIGNTY. THEY WILL BE PUBLISHED PERIODICALLY DURING THE COMING MONTHS.



The Sum And Substance
of All Theology

DELIVERED AT BETHESDA CHAPEL, SWANSEA, ENGLAND, JUNE 25, 1861

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."—John 4:37.

What a difference there is between the words of Christ, and those of all mere men! Most men speak many words, yet say but little; Christ speaks few words, yet says very much. In modern books, you may read scores of pages, and scarcely come across a new thought; but when Christ speaks, every syllable seems to tell. He hits the nail on the head each time He lifts the hammer of His Word. The Words of Christ are like inlaid of solid gold; we preachers too often beat out the gold so thin, that whole acres of it would scarcely be worth a farthing. The Words of Christ are always to be distinguished from those of His creatures, not only for their absolute truthfulness, but also for 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 sentences, the sum and substance of all theology. The great questions which have divided the Church in all ages, the apparently contradictory doctrines which have set one minister of Christ against his fellow, are here revealed so simply and plainly, "that he may run that readeth" (Habakkuk 2:2). Even a child may understand the Words of Christ, though perhaps the loftiest human intellect cannot fathom the mystery hidden therein.

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

What a weighty sentence! Here we have taught us what is revealed in the present day, "High Calvinistic doctrine"—the purpose of God; the certainty that God's purpose will stand; the indestructibility 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 cometh to Me I will in no wise cast out."

Here we have the richness, the fulness, the unlimited extent of the power of Christ to save those who put their trust in Him. There is a text upon which one might preach a thousand sermons, and exhaust the theme.

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



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

C. H. Spurgeon

Spurgeon Tells How He Saw Salvation As Solely by Grace

By C. H. SPURGEON

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 I 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 it.

The thought struck me, "How did you come to be a Christian?" I sought the Lord.

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

The truth flashed across my mind in a moment, — I should not have sought Him unless there had been some previous influence in my mind to make me seek Him. I prayed, thought I, but then I asked myself, How came (Continued on page 8, column 1)

Thou Shalt Not Commit Adultery

By THOMAS WATSON
17th Century Puritan

"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

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 bewitched 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 Persian kings, "They were captives to their concubines;" they were so inflamed, that they had no power to leave their company. This consideration should make all fearful of this sin. Soft pleasures harden the heart.

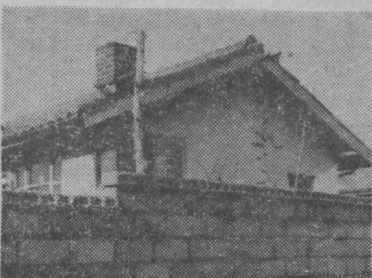
(3) Consider what Scripture says, which may lay a bar in the (Continued on page 8, column 1)

BRONSON DESCRIBES THE LIVING CONDITIONS IN KOREA

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 be somewhat commonplace. So it is difficult, in some measure, to give a good picture of what things



The Bronsons' House in Korea

are like here.

The Country

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, it cannot be compared to our beautiful homeland. If some Christians could come here for awhile, it would cause them to go home with a much greater appreciation of what they have. It would, or should, cause them to resolve to give all they could possibly give to missions. The only reason that people don't do more may be attributed to their own faults (generally speaking) rather than lack of opportunity. (Continued on page 8, column 3)

Doctrinal Studies THE PEACE OF GOD

By
B. Beck
Boylston St.
Ma, Mass.



Natural reading: Ephesians 2.

According to a recent report, half of the hospital beds in America, excluding the government service hospitals, are for patients (Pulpit Digest, continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A BROKEN NECK"

"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 first-born of thy sons thou shalt redeem. And none shall appear before me empty."—Exodus 34:19, 20.

I am preaching to you on the subject, "A Broken Neck," and as I have read this text which speaks to us so plainly of redemption, there is a dear and precious

hymn which comes to my mind, the chorus of which says,

"Blessed Redeemer, precious Redeemer,

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. What a theme! It is found all the way through the Word of God. You can't open a page in God's Book that you don't find redemption. Listen:

"For when we were without strength, in due time CHRIST DIED for the ungodly."—Romans 5:6.

That's redemption!

"But God commendeth his love toward us, in that, while we were yet sinners, CHRIST DIED for us."—Romans 5:8.

That's redemption!

"For I delivered unto you first of all that which I also received, how that CHRIST DIED for our sins according to the scriptures."—I Cor. 15:3.

That's redemption!

"For he hath made him who (Continued on page 3, col. 2)

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

SUBSCRIPTION RATES

One Year	\$2.00
Two Years	3.50
Five Years	7.00
Club rates for churches; 15 or more subscriptions, each	1.00
When you subscribe for others; each	1.50

(This last rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

WHEN YOU MOVE please notify us at least three weeks in advance. The Post Office does not forward your paper to you but charges us 10c each time they have to notify us of a change of address.

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.

Examiner Editorials

Is Interdenominationalism Scriptural?

Several months ago, a Florida pastor called our attention to an article by John R. Rice, in Rice's paper, which was entitled, "A Defense of Scriptural Interdenominationalism." The brother from Florida asked us to review the article and we promised to do so, though we have been rather dilatory in fulfilling the promise.

The article by Rice was printed as an answer to a tract on "Interdenominationalism" by Ernest Pickering. Brother Pickering is on the faculty of the Conservative Baptist Seminary in Minneapolis and he points out several of the errors of unionism in his tract. Rice, however, says "some statements need to be corrected," and so he has published his article.

Of course, Mr. Rice is a well-known 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 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 interdenominationalism" has for its basis "the main 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

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" unionism to only those doctrines upon which "Christians under various names . . . are principally agreed."

In quoting scripture to justify his position, Rice even goes back to Psalms, long before denominationalism existed! But none of the verses he quotes have any thing to say about this matter. He simply pressed them into service in the same way the devil used Scripture — erroneously.

For instance, who in Rome would have ever thought Romans 14:1 meant for the church in Rome to hold a city-wide union meeting with churches of other denominations! Yet Rice quotes that verse to uphold the practice of unionism.

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. 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 men are born again prior to being baptized.

Mr. Rice himself gives a good illustration of how unionists compromise the teachings of the Bible. In his book on **THE HOME**, pages 92-94, he told a convert in one of his union meetings that it was "all

right" for the man to go with 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 action and held him up in his book as a good example of the point he was stressing.

Another example of Mr. Rice's compromise is his praise for the Holiness group for their emphasis 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 of the Bible over against another, 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 salvation? Why doesn't Rice give 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 so.

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 popularity and unionism. But Rice says, "I usually do not, either in a local church campaign or in a large interdenominational campaign, preach on baptism." He would say, "We are here to win souls, not baptize." Well, that is fine, but what shall we do after the souls are won? Does our Lord who saved the souls have a word on that? Shall they be delivered over to various denominational churches, or shall we obey Matthew 28:19, 20? Sam Jones, the Methodist union evangelist, used to say, "You can settle such questions after I'm gone."

I Should Like to Know

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

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 established 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 mentioned 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 usually is used in reference to doctrines which have to do with the sovereignty of God in salvation. Such doctrines as election, 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 saved and do not become believers in sovereign grace until they grow a bit. There may be some exceptions to this, but we have found that most people learn about the doctrines of election, security, providence and similar doctrines sometime after they have been saved. Consequently, we believe lots of "free willers" are saved. But the man who hears the truth and just continually rejects and fights even against it, yet claims to be saved, does not give too good a sign that he is truly saved. "He that is of God heareth God's words: ye hear them not, because ye are not of God" (John 8:47).

He Confesses That Interdenominationalism Compromises the Truth

One of the things Ernest Pickering charges as being a "weakness" of interdenominationalism 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 of God's preachers so that they cannot say whatever they ought to say, their infidelity to Christ and improper respect for others, too, is bad."

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

Notice that Rice does not seek 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 off than he is.

So here is a clear admission that 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 interdenominationalism," it does lay down some principles for the Christian in regard to the matter of fellowship and separation. Walter Hand-

ford, who works with Mr. Rice, said in an article in Rice's paper: "From all this array of Scriptural it seems surely that God has spoken clearly that there is to be a separation and a breaking fellowship over serious doctrinal heresy — even between Christian brothers."

Therefore since Mr. Rice unionizes with Holiness churches, these doctrinal errors must not be "serious doctrinal heresy." The same would apply in regard to Presbyterians, Methodists, Campbellites and others with whom Rice unionizes. This would mean that infant baptism, the doctrines falling out of grace, baptismal regeneration, sinless perfection the flesh, etc. are not "serious doctrinal heresy."

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

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17).

"Whosoever therefore shall break one of these least commandments, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matthew 23:23, 24).

(Continued on page 4, column 1)

Undoubtedly, the richest and soundest work on Romans

An Exposition of the Epistle to the Romans

By ROBERT HALDANE

NOW ONLY \$3.75

(Add 15c for postage-handling. Payment must accompany order.)

What a distinguished French minister, Reuben Saillens, says of what became known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

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

Salvation

The monthly "Gospel paper" which is solely dedicated to presenting the message of mercy to the very chief of sinners.



SUBSCRIPTION — \$1.00 year
BUNDLES — \$2.00 per
1963 BOUND VOLUMES

A Message for YOUTH

Ecclesiastes 12:1

Remember now thy Creator in the days of thy youth

Marry A Roman Catholic?

If a non-Catholic wishes to marry a Roman Catholic, he must apply for two marriage licenses: from the county clerk and from the priest. And before the Roman Church will grant the permit for the marriage of a Catholic and a non-Catholic, both must sign the Prenuptial Contract. The non-Catholic party must sign the following:

Agreement And Promise To Be Signed by Non-Catholic Party
I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is 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, understanding 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 of the hereinafter mentioned Catholic party, and I, therefore, hereby agree:

1. That I will not interfere in the least with the free exercise of the Catholic party's religion;
2. That I will adhere to the doctrine of the sacred indissolubility of the marriage bond, so that I cannot contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained;
3. That all the children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort. In case of dispute, I furthermore hereby agree fully that the custody of all children shall be given to such guardians as assure the faithful execution of this covenant and promise in the event that I cannot fulfill it myself;
4. That I will lead a married life in conformity with the teachings of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard.
5. That no other marriage ceremony shall take place before or

after this ceremony by the Catholic priest.

In testimony of which agreement, I do hereby solemnly swear that I will observe the above agreement and faithfully execute the promises therein contained and do now affix my signature in approval thereof.

(Signature of non-Catholic Party)
The Catholic party must also sign a contract which in the main is similar to the contract which the non-Catholic has signed. But there is one significant addition: The Catholic party promises that he (or she) will endeavor to bring the non-Catholic into the fold of the Roman Catholic Church.

"A Broken Neck"

(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 2:24.

That's redemption!

If you will go back to the book of Exodus, you will find the children of Israel needed to be redeemed from the land of Egypt. For 430 years they had been sojourners there, the most of which time they had been slaves under Pharaoh. God determined to redeem them out of the land of Egypt. Listen:

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I WILL REDEEM YOU with a stretched out arm, and with great judgments."—Exodus 6:6.

As the Lord redeemed the children of Israel from Egyptian bondage and liberated them from the kingdom of Pharaoh, so, beloved, you and I find redemption in Jesus Christ, whereby we are liberated from the kingdom of Satan unto the kingdom of Jesus Christ. No longer are we slaves of sin and Satan, but we are

now free men in Jesus Christ to serve Him, our Lord and Master. That's redemption!

A little later in the Word of God, we find the story of Rahab in the 2nd chapter of Joshua. Rahab hung a scarlet cord out of her window, which marked her house so that when the armies of Israel came against the city of Jericho, Rahab and her family were saved from the on-coming judgment by that scarlet cord hanging from the window. This would tell us, beloved, that 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. That's redemption!

In the book of Exodus, we find that every Jew above twenty years of age was compelled to give each year a tax or half shekel silver offering. Listen:

"The rich shall not give more, and the poor shall not give less 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. This would tell us that our worship must always be based on redemption.

What's the meaning of all that countless number of innocent lambs that went upon Jewish altars in the Old Testament if it means not redemption? Bible students have estimated that fully one-quarter million lambs were used for sacrificial purposes every year, so that the Jews were all well educated toward the meaning 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, which taketh away the sin of the 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 the wood and fire, but no lamb, 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

and fire, but where is the lamb for the burnt offering?" Abraham said, "My son, God will Himself provide a lamb for a burnt offering." There on the top of Mt. Moriah, when he had bound his son and stood beside him upon the altar, with the knife in his hand, ready to slit the jugular vein of his throat to send his soul into eternity and use his body as a sacrifice, as God had commanded, —as Abraham stood there, an unseen hand from the skies reached

down and grasped the hand of Abraham so that the knife fell harmlessly to the ground. When Abraham looked behind him, there was a ram caught in the thicket which God directed that he should use as a sacrifice instead of his son. Beloved, that's redemption—redemption by the ram instead of Isaac himself being offered as a sacrifice. The Old Testament could not produce the Lamb, which was the emblem

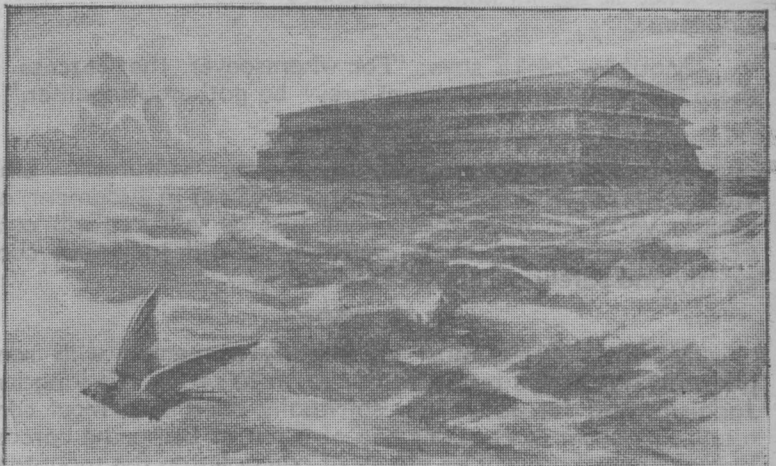
(Continued on page 4, column 3)

FOR THE KIDDIES



NOAH AND THE ARK

Genesis 7:1—8:22



When God sent the flood of water upon the 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, his three sons and their wives were all saved from 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 way for him to be saved.

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 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 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 and the animals were safely in the Ark, God Himself shut the door. The Bible says, "The Lord shut him in" (Genesis 7:16).

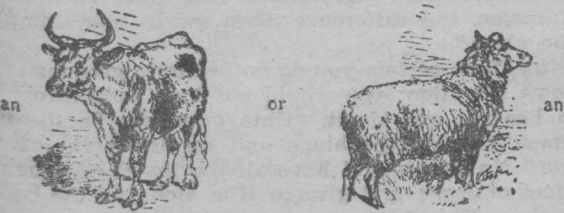
Then the waters began to burst up from beneath the ground. The rains began to come down from the sky. It rained for forty days and forty nights. Every living person and animal were drowned. Only Noah and his family and the animals in the Ark were saved. After the flood went down, they all got out and 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.

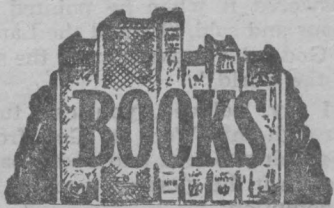
MEMORY VERSE: "Noah found grace in the eyes of the Lord."—Genesis 6:18.

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.

READ THE BIBLE BY SYMBOLS



kill it, or sell it; he shall



FOR YOUTH

Why We Believe in Creation and 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 of science and the teachings of the Word of God, as set forth in this great book. Young people should ask their teachers to read the book, especially if the teachers accept or teach evolution.

Pictorial Pilgrim's Progress (\$1.00)—The story of Christian in his journey to the Celestial City is told by illustrations and simple reading matter.

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

A Look at Modesty by Don Humphrey (60c)—A very helpful discussion on how Christians should dress and conduct themselves.

Add 15c—postage on all orders.

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 thorn-crowned 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, though they admit 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 un-mixed assembly? God has sent the Bible into a mixed world, and the gospel is to be preached in "all the world," and "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)

"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 un-navigated 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 until man became a convict — 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 first-aid 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 REDEMPTION WAS A LAMB.

When that beast of burden was brought to the high priest to be redeemed, the owner brought with 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 that lamb stood as the price of redemption for that ass, so the Lamb of God is the price of redemption this morning for all of us who are typified by the beast of burden. When I stand this morning to look up to Jesus and see Him upon the cross dying, with His head erect, with a shout of triumph, saying, "It is finished," 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 the price of my redemption."

As it took a lamb to redeem an ass in the Old Testament, it took the Lamb of God to redeem me, and you, and all of God's elect throughout the whole earth. No one will ever be redeemed except by Christ's blood. When I stand before Him this morning, I sing, as I shall sing when I 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 SERVICE OF THE ASS.

After the lamb has been slain, the ass grazes, his neck unbroken, and the owner can now put a bridle upon the ass and claim the service of this beast of burden. 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 something now, beloved. If I am 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 ye 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 WORKMANSHIP, 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 a peculiar people, zealous of GOOD WORKS." — Titus 2:14.

Beloved, the ass couldn't serve until he was redeemed, but when he was redeemed, he was ready for service. You and I can't serve God until we are redeemed at the price of His Son. When we are redeemed, our owner, God, who owns us twice now — He owns us by creation and also the re-creation or redemption that is ours in Christ Jesus — lays claim to our service, and whatever talent or ability we have, now belongs to Him.

VI

REDEMPTION OR DESTRUCTION WAITED EVERY ASS THAT WAS EVER BORN.

THERE WAS NO OTHER

TERNATIVE — EITHER DEMPTION OR DESTRUCTION. May I say to you this sinner friend, those two alternatives stand before you is either redemption in Christ or destruction in Hell.

Suppose that owner that he didn't want to redeem ass. I can see them as that animal by the neck, its head was twisted around a full circle, the neck snaps and the animal is left Why? Because the owner choose to redeem him. I loved, it is either a lamb, its neck slit, or an ass, neck broken — either redemption or destruction.

My dear sinner friend, morning, it is either redemption for you in Jesus Christ means your neck will be broken; it means that your body will be broken; it means the entirety of you must suffer destruction from the presence of God — not for a season, a time, but for all eternity, it is either redemption or destruction.

My God bless you, you receive Him as your Saviour this morning.

The Peace of God

(Continued from page March, 1952, p. 19).

There doesn't seem to be peace of mind these days according to the Federal Bureau of Investigation, there are many suicides as murders are on an average of 15,000 suicides each year in the States, and 30,000 attempted suicide. No, there doesn't seem to be much peace.

Why is that? Did not the announcement from the health of the birth of Jesus "Glory in the highest, and on earth peace, good will toward men" (Luke 2:14).

Where is that peace? Where are the angels wrong? No, they were not wrong. There is peace on this earth, even in the of aspirin; this age of hurry, and bury. And it is my purpose, and pleasure you where this peace found, from whence it comes, what it does. I desire to tell you about the peace of God.

I. The Peace Of God Is A Personal Peace

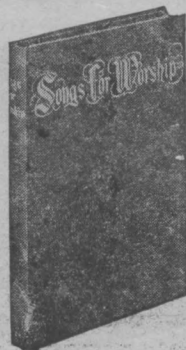
As I have signified in my subject, it is God's own peace. He gives to the believer called the "Prince of Peace" (9:6), the "God of peace" (15:33), the "very God of peace" (I Thess. 5:23), the "peace" (2 Thess. 3:16), pictured as the "King of Peace" (Heb. 7:2).

And He says to His disciples, "Peace I leave unto you, not world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (14:27).

It is His very own peace. He gives to us.

Therefore the source of peace is God Himself. God is the Author of peace. He makes peace . . . (Isaiah 54:5). Peace does not blossom from the sin-hardened clay of humanity. Peace is the "fruit of the Spirit" (Gal. 5:22). Peace does not

(Continued on page 7, col. 1)



SONGS FOR WORSHIP

\$1.65 each

In quantities — \$1.40 each

Add 5% for postage

● 279 hymns and gospel songs that people know and sing—plus 11 pages of responsive readings. ● Complete topical index, and alphabetical listing by title and first line. ● Rich, long wearing cloth binding in maroon. Size 5 1/2 x 8 1/2.

Calvary Baptist Church — Bible-Book-Record Shop
P. O. Box 910, Ashland, Kentucky, 41101

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

each the doctrine of Divine Sovereignty to them; for that will 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 he has been building up." Well, I would rather be inconsistent with myself than with my Master; but I dare not alter the second sentence, and I have no desire to alter it. Let it stand 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 to embrace them all in its arms. There is no mistake here, the wrong 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 come to Me, except the Father which hath sent Me draw him."

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

If, then, you come to Christ in any way, you are drawn the Father, and He cannot draw the wrong way. If you come 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 cast you out; for no possible or conceivable reason will Jesus cast out any sinner who comes to Him. There is no reason in hell, or on earth, or in heaven, why Jesus should cast out a soul that comes to Him. If Satan, the foul accuser of the brethren, brings reasons why the coming sinner should not be received, Jesus will "cast down" the accuser, but He will not "cast 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 a message from Her Most Gracious Majesty, Queen Victoria. It is in this wise: "You are hereby commanded to come, just as you are, to our palace at Windsor, to receive great and special honours at our hand. You will stay away at your peril."

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

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

"I do think this is what Jesus Christ says to every creature on earth. The gospel invitation runs thus: 'Come, come, just as you are.'"

"But, let me feel more."

"But let me get home to my own room, and let me pray."

"No, come just as you are."

"No, no, come to Christ just as you are. As you are, trust in Jesus, and He will save you. Oh, do dare to trust Him!"

If anybody shall ask, "Who are you?" answer, "I am nobody."

If anyone objects, "You are such a filthy sinner," reply, "Yes, 'tis true, so I am; but He Himself told me to come."

If 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,
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 thee, I will perish with thee. I will make my bed in hell, side by side with thee, sinner, if thou canst perish trusting in Christ, thou shalt lie there, and taunt me to all eternity for having light thee falsely, if we perish. But that can never be; those who trust in Jesus shall never perish, neither shall any pluck them out of His hand. Come to Jesus, and He will in no wise cast thee out.

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

(From SWORD AND TROWEL, November, 1895.)

Hence this peace of God is personal. 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 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 to 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 asked, "Well, how did the storm affect you last night?"

The commander looked at him in surprise and said, "Storm! We know nothing of any storm."

They had been down so far below the surface that they did not feel any effect of the storm! And there is a place of perfect peace so strong and secure nothing can

SERMON OUTLINE—

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 of God that it "passeth all understanding" (Phil. 4:7).

III. The Peace Of God Is Powerful Peace

It has been estimated that approximately 6 million sleeping tablets of stronger and lesser degree are taken nightly to put the American people to sleep. The best cure for that is that of the Psalmist, who said: "I will both lay me down in peace, and sleep, for Thou, Lord, only makest me dwell in safety." (Ps. 4:8).

This peace is so powerful it makes us peaceful toward our enemies (Prov. 16:7), and "with one another" (Mark 9:50), even to the smallest details (I Cor. 16:11). Therefore this peace is called a bond (Eph. 4:3). "Blessed are the peace-makers, for they shall be called the children of God" (Matt. 5:9).

How important is the peace of God! Christ came to guide our feet into the way of peace (Luke 1:79); the gospel we proclaim is the gospel of peace (Rom. 10:15); the kingdom we enter by the new birth is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost (Rom. 14:17); we have been called to peace (I Cor. 7:15); we ought to 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 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 placed upon Jewish altars throughout the 1500 years before Christ's first advent. But such sacrifices could not give the guilty conscience peace (Heb. 10:1-4). Then Christ came and poured out His sacred blood at Golgotha, and now, proclaim it far and wide.

Peace has been made! "And having made peace through the blood of His cross . . ." (see Col. 1:20-22). After His victorious resurrection from death He appeared to His doubting and distressed disciples. His first words to them were, "Peace be unto 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 love Thy law, and nothing shall offend them" (Ps. 119:165); thus said the Psalmist to God. To Israel, Jehovah said: "O that thou hadst hearkened to My commandments! then had thy peace been as a river . . ." (Isa. 48:18).

It is in the house of the Lord that the Scriptures are heard, therefore God says of the Church, "In this place will I give peace" (Hag. 2:9). And even the officers of the house of God are made to be peace (Isa. 60:17). Perhaps this Church, and perhaps 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 an end, the end is the Lord Jesus 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 . . ." (Micah 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 16:33).

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 Trans-Andine railway, on the international boundary line between Chile and Argentina, stands the Christ of the Andes. Cast from old Argentine cannons, this statue commemorates the treaty signed between the two countries in May, 1902, after half a century of controversies.

Inscribed upon this statue of the Saviour are the words; "These mountains will crumble into dust sooner than the people" (Continued on page 8, column 5)

SPURGEON'S SERMONS ON SOVEREIGNTY

Volume I

Eighteen great messages by C. H. Spurgeon on some of the greatest truths of the Word of God. Here is a book of sermons never before issued in one volume and one that you will cherish for years to come.

3.50 2 for 5.00

Here are a few of the subjects: Divine Sovereignty; Election; Particular Redemption; Preventive Grace; Human Inability; Effectual Calling; Free Grace; Salvation Altogether by Grace; The Perseverance of the Saints; Providence. There are eight others and also a biographical sketch, a full page picture of Spurgeon, a beautiful blue binding and an attractive gold and purple jacket.

AVAILABLE WORKS BY CHARLES H. SPURGEON

New Park Street Pulpit; each \$ 4.95

Vol. 1 and 2 (now ready) \$ 9.90

Vols. 3 to 6 (June, '64)

Psalms, (Treasury of David) 3 vols. \$39.50

Treasury of the Old Testament (4 vols.) \$24.75

Treasury of the New Testament (4 vols.) \$24.75

Lectures to My Students \$ 5.95

Morning and Evening (devotionals) \$ 3.95

Autobiography \$ 3.95

Sermons on Sovereignty \$ 3.50

Exposition of Matthew \$ 2.95

An All-around Ministry \$ 2.50

Christ's Words From The Cross \$ 2.50

The Soul Winner \$ 1.75

Revival Year Sermons \$ 1.50

The Salt Cellars (paper, 2 vols.) \$ 1.20

Faith's Checkbook \$.60

Greatest Fight in the World \$.50

John Ploughman's Talk \$.40

All of Grace \$.40

Teaching Children \$.25

Election \$.15

A Baptist Catechism \$.15

Calvary Baptist Church Ashland, Kentucky 41101

Volume II of Spurgeon's Sermons On Sovereignty

ALL WHO ORDER (or have ordered) PRIOR TO PUBLICATION SAVE \$1.00

Dear Brethren:

I wish to place my order for Volume II of Spurgeon's Sermons on Sovereignty. I understand that all who order the book and pay for it prior to publication will receive a \$1.00 discount on the price.

Whenever the price of the book is determined, please send me a bill for _____ (number of copies) and I will immediately forward a remittance.

NAME _____

ADDRESS _____

Mail to: Spurgeon Book, Box 910, Ashland, Ky. 41101

Booth's Great Book Is Back In Print



(Abraham Booth (1734-1806))

Ever since Abraham Booth's great and famous book, *THE REIGN OF GRACE*, went out of print a few years ago, we have had several requests for it by those who wanted a copy of this blessed volume. Now we are most happy that the work is again available and at a very modest price—only \$1.95 (plus 15c postage) in a paper-back cover exclusively.

We know that many of our readers will be glad to hear this good news and we'll be happy to fill your orders.

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."

Adultery

(Continued from page one)

"I will be a swift witness against adulterers." Mal. 3:5.
It is good when God is a wit-

ness "for us," when he witnesses to our sincerity, as he did to Job's; but it is sad to have God a "witness against us." "I," says God, "will be a witness against the adulterer." And who shall disprove his witness? He is both witness 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 artificially 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 from defilement, much more the "soul of a Christian must be kept pure." The meaning of the com-

mandment is not only that we should not stain our bodies with adultery, but that we should keep our soul pure. To have a chaste body, but an unclean soul, is like a fair face with bad lungs; or a gilt chimney-piece, that is all soot within.

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

The soul cannot be lovely to 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 presence-chamber. If the body is the temple, the soul is the "holy of holies," and must be consecrated. We must not only keep our bodies from carnal pollution, but 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. 1 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 as "Lights in the world." Phil. 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, O God." Psa. 51:10.

Some pray for children, others for riches; but pray thou for soul-purity. Say, "Lord, though my body is kept pure, yet my soul is defiled, I pollute all I touch. O purge me with hyssop, let Christ's blood sprinkle me, let the Holy Ghost come upon me and anoint me. O make me evangelically pure, that I may be translated to heaven, and placed among the cherubims, where I shall be as holy as thou wouldst have me to be, and as happy as I can desire to be."

Bronson

(Continued from page one)

The City of Seoul

Seoul, of course, is the capitol of Korea. "Seoul" means capitol in the Korean language. It is a mixture of the old and the new. Many modern buildings may be seen, but it seems to me the most modern lacks the certain "something" that characterizes our buildings back home. On the other hand, every form of human existence may be seen from fairly respectable dwellings to hovels and holes in the ground. Some 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.

Seoul seems to be heavily populated for its size. Traffic is quite heavy, perhaps no more so than many large cities in the states. The traffic consists of almost every conceivable mode of travel. Mingling with the street cars are buses, hapseungs (a kind of jitney or omnibus), taxis, trucks, bicycles, pony carts, ox-carts, hand carts and what-not.

Sometimes it is exceedingly dif-

ficult to get transportation, especially during the "rush hours." Then, when a person finally gets on a bus, there is standing room only. People are literally "packed like sardines." These vehicles, that is public transportation vehicles, are dirty and grimy. A clean shirt doesn't last long, due to the fact that they usually use diesel fuel.

The People

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

As for food, the general diet consists of kimchi and rice. Kimchi is a kind of pickled dish, highly seasoned with various spices. I suppose most of them can use knives and forks, but almost without exception they still cling to their chopsticks.

Of course, the language spoken is Korean. Korean is not Chinese (although Chinese words are frequently borrowed). It is not Japanese. They have their own language. 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 to be "hello." Everytime they see us on the streets (or any American) they shout "hello."

There are, I understand, some 20 million persons in South Korea. Most of these are steeped in some Oriental religion or philosophy and without Christ or any knowledge of their lost condition.

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 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 garden plot. Folk back home sometimes complain about their small lawns. This is smaller yet. Not much grass to take care of here, so there is no need of a power mower. We have a few small trees in the yard and a vine or two of some kind.

I have put in quite a lot of time trying to make this place liveable. Korean houses were not built for the convenience of Americans and so are not what we would expect a house to be. We have been able to secure a small kerosene range and the last day or so have gotten a small Japanese refrigerator. These are luxuries to us now, but go a long way toward making life 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 a little more westernized. One would have to know what a Korean kitchen is like to appreciate an American one.

Thieves are pretty bad here, I understand. We have so little. I don't imagine they would get much if they came here. We have little protection, the wall being 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 sometimes and are not satisfied with just a little, but must be "choosers" along with being beggars.

We had one man to come here, pretending to be an independent Baptist preacher. He pretended to believe identically with us and said he had been praying for the Lord to send someone like me. Well, he ended up with a "hard luck" story and asked me for money. Imagine someone doing this in the name of our Lord! He was no preacher, but a professional beggar. It was amazing how much knowledge he had acquired concerning us and the "slick" manner in which he operated.

I suppose in some way place would be charming to people. For the most part still use the old steam-powered locomotives. No huge super-ets here. No income tax for pay. No turnpikes or ways. But there are many slightly things that are not seen back home. There are which I could not, for de-sake, write, that are com- place.

Cost of Living

It costs a lot to live. Schooling for Chuckie is per semester. Diesel fuel is tioned and costs \$10.00 per 50 gallon drum. A telephone would be out of the question are so high. Food, especially expensive. For instance: sugar \$1.00 for about two cups. Powder is about 50c for a pound. Beef is around a dollar a any cut. Pork is about 65 pound. Potatoes are around for five pounds. Bread is 75 or 80 cents per one tur- Flour is expensive as are did the western foods.

If a person could eat a diet of kimchi and rice, as most Koreans, he could live on cheap. But I really doubt if health would hold up under an inferior diet. I have learned that Korean foods and rather waded them, but would not steady diet of such.

We can buy some foods Foreign Commissary, but the high. This is sponsored by the rean government, for foreign only. A lot of foods cannot legally sold on the market one ships them in from they are heavily taxed other foreign products.

Summary

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

Humanly speaking, I would rather pastor some little insignificant church in the states. I do common toil and witness Christ in some little known and be a faithful member of Scriptural church. I love country dearly and consider be the "next best thing" to Of course, that is mere feelings. But if I were not here, I would give up at once go on home. But God, having ed me, and according to His reign will, sent me here, I He has work for me to accom- Perhaps He may be pleased use me in a great way. But ther great or small, I cannot stay in the line of duty and severe. There is no other way I am determined to serve as fully as I can until He says "it is enough."

The Peace of G

(Continued from page one)

of Argentina and Chile will the peace which at the Christ the Redeemer they given their word to keep. Friend, the true Christ stands high in heaven, equalling the Father (Heb. 1:3). He upon the mountains that separate us from a holy Made in the very likeness of sinful flesh (Rom 8:3) with nail-pierced marks of his His hands, feet, and side; is the abiding assurance God and men are reconciled that peace has been procured.

Let us read in our Redeemer intercession for us in heaven (Heb. 7:25) that Heaven earth will crumble into dust God Himself cease to exist fore that peace be broken the believer in Jesus be called (John 6:37).

In the words of Job 22, urge you to "Acquaint now self with Him, and be at thereby good shall come thee." Believe that Christ to you: now, "Thy faith saved thee; go in peace" (7:50). Amen!

"REACH THE PREACHERS"

TO OUR FRIENDS AND SUPPORTERS:

As you will notice, with this issue we are starting the second volume of *SERMONS ON SOVEREIGNTY* by Charles Haddon Spurgeon. Spurgeon's doctrinal side has been so often neglected that many have not reaped any blessings from his great doctrinal messages. 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 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 offering — whether large or small — will help meet our needs in this crusade.

RECENT CONTRIBUTIONS

Clyde J. Roussin, Mo.	\$50.00
S. T. Hutchinson, W. Va.	10.00
William M. Topping, Ohio	5.00
Gene Hensley, Texas	2.00
D. G. Currie, Maine	5.00

"Reach The Preachers" Crusade

Our Goal — \$7,500 To Pay For "Subs"

Given To Date **\$2075.34**