

I have lived to thank God that all my prayers have not been answered.

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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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THE 'SHOCKING' HERESIES OF Herbert W. Armstrong

By BOB L. ROSS

At most any time during the morning hours, you can turn on your radio and hear a voice, an intentional variation in volume for emphasis, pound out weird religious notions, stating that all of these things "right there in YOUR BIBLE." This voice says that it has to present is the SHOCKING, AMAZING, ARTILING, ASTOUNDING, SPRISING, ASTONISHING, in truth" about things "never fulfilled until now."

That voice could be none other than Herbert W. Armstrong — the voice of his son, Ted Armstrong. Both each the same notions—in the manner of voice presenta-

the Armstrongs, on their radio Church of God" broad- "The World Tomorrow," have been giving the United States and much of the rest of

EDITOR'S NOTE

will have copies of this for those who want to pass article on to Please in- cost of post- with your re-



the world a religious "shock" treatment for several years now and many people who do not know very much about the Bible have been "shook up" and deceived by Armstrongism.

Also, many people who are really saved are asking, "Who is this Armstrong? What of his doctrine?" The purpose of this article is to state the "plain truth" about Armstrongism and to reveal his "shocking," unscriptural heresies.

The First Man to Preach the Gospel Since Paul?

It may shock the Christian reader and particularly the God-called preacher, but Mr. Herbert W. Armstrong says that he is the first man since the Apostle Paul to preach the Gospel! To use Mr. Armstrong's favorite adjectives, that claim is certainly "shocking, astonishing, amazing" and so on, ad nauseam. I have personally heard Mr. Armstrong make this shocking claim on his radio broadcast, and in his paper, *The Plain Truth*, we often find such statements as the following:

"Looking down into our day, Jesus Christ foretold a coming time of world trouble. It was to come at the very time when His own 'Gospel of the Kingdom shall be preached in all the world for a witness unto all nations' — now being fulfilled by the WORLD TOMORROW broadcast, and (Continued on page 4, column 1)

Christ in the House

By GEORGE ROGERS

"It was noised that he was in the house."—Mark 2:1.

It was a great privilege then to have Christ in the house; but it is a greater privilege now. Then he was bodily present, now spiritually; then as a man of sorrows, and acquainted with grief; now, as in all things having the pre-eminence; then as a wayfaring man that turneth aside to tarry for a night; now, to abide with us.

How CHRIST IS IN THE HOUSE

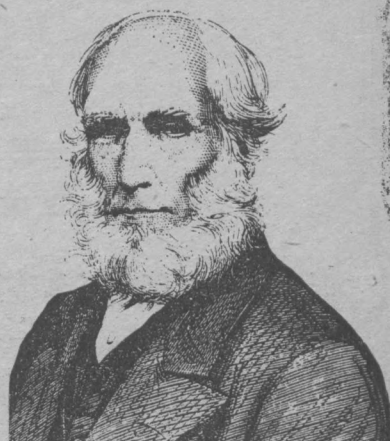
Christ is in the house when the Bible is there. He is in his word. The whole of Christ is there. He is in the house when a tract is left there, containing the way of salvation through him. He is in the house when a good man enters it, and carries with him the savour of Christ.

He is more properly in the house, and it will be noised, or generally known that he is in the house, when he dwells in the heart of any one in the family. He may be in a servant only of a household, or in a child only, or in one of the parents only; but it will be noised that he is in the house. If in more than one of the household, he will be still more in the house; if in all, he will be in the whole house. If there be no one in the family who has Christ, the hope of glory, Christ is not in that house.

When any one of an ungodly household meets with Christ in the sanctuary or elsewhere, and takes him to his home, it may be said as of Zaccheus, "This day is salvation come to this house." When the only true Christian removes from the house, or is taken

from it, Christ departs with him. Into whatever house a Christian family enters, Christ enters with it: it may be to abide where a Christless family dwelt, in which case it is noised that Christ is in the house.

Oh, could houses speak! Could the walls of houses tell all that has transpired within them! Could the stone cry out of the wall, and the beam out of the timber answer it! How, when frivolity, and oaths, and quarrelling, were exchanged for the voice of prayer and praise, it was noised that Christ was in the



1799 - 1891

house! Oh, if chambers could tell the dark deeds they have witnessed at one time, and the wrestlings with God and the heavenly joy they have witnessed at other times! Oh, could they speak of the death-beds, both of (Continued on page 16, column 1)

SATAN'S ATTEMPTS TO GET RID OF HELL

By ROY MASON
Aripeka, Florida

Radio Speaker Heard Over Numerous Stations



Of course the Devil doesn't want people to believe that there is a real Hell, so he uses every scheme to get people to disbelieve. Unsaved people, who are candidates for Hell, don't want to believe that there is a Hell. Also sentimentalists who seek to avoid reality, don't like to believe that there is a real Hell. Sometimes, however, those who believe in Hell go to extremes. Let us note one or two of these:

Some would mistranslate the Bible in order to bolster up their view of Hell. The King James Version of the Bible often translates the Greek word "hades" (which means the abode of departed spirits) by the term Hell. Instances of this: Luke 16:23 where the wicked rich man is represented as "lifting up his eyes in hell." The Bible says nothing of the kind—it says "in hades." Lost people are not in

their final punishment until the final judgment.

Also, in Acts 2:31, the King James Version makes the soul of Christ to have been in Hell while His body was in the grave. This is a horrible mistranslation, for Christ's soul of course did not spend that time in Hell.—but in "hades" and that part of hades called "Paradise." That's where Jesus told the penitent thief He was going. Some people with more ignorance than anything else, blow up when attention is called to the wrong way "hades" is mistranslated and they cry, "You are trying to do away with Hell!" Not so! The doctrine of Hell does not depend on mistranslation, and it doesn't have to be bolstered up with a lie. There is plenty left in the Bible about Hell after the mistranslations of "hades" are corrected.

Wild Imagination

Some in their zeal add the product of their vivid imagination to what the Bible says about Hell. We have heard sermons that were horrible distortions of the Bible, and in which imagination portrayed things in Hell that the Bible never mentions. Dante's book, "The Inferno," is a sample of distorted and unwarranted imagination. Many have the Devil now in Hell, reigning as king over the place. The Devil is not now in Hell. (He wouldn't be pestering me, if he were.) When he is finally cast in, he will not be the boss of Hell — he will be a prisoner there.

Attempts to Get Rid of Hell

There are hosts of people today who don't seriously believe in Hell. Who are some of these?

1. The modernist. Modernists admit that the Bible teaches a place of eternal torment, but they don't regard the Bible as inspired. Ignorant men just fell victim to (Continued on page 13, column 3)

THE PURPOSE OF GOD

Scripture: Ephesians 1; Romans meeting.

pastor who had set his heart on having a war memorial cross in his churchyard knew "practical" business men to prove their superiority — well, "the cloth." So, at church meeting, he first dropped a hint that of course it was to do anything about a memorial now. At once an objector said it was a cry-shame that nothing had been and the sooner they got on the job the better. Grace-yielding, the parson suggested some neat little memento

inside!" stormed a parishioner. Half the village won't see it. We'll have something in church-yard!"

"very well," replied the cleric. "about some wooden on the wall?"

"something permanent — thing in stone."

"a cross, of course," the said hesitantly. He was named out by a counselor who that there couldn't be a bet- symbol of sacrifice and peace

a cross. "right," conceded the par- and cheerfully surrendered the meeting. That night he to an architect friend: "with the order I sent last week . . ." (Reader's Sept. 1949, p. 103).

parson had a purpose and it was carried out to very last detail, although he opposed all through the

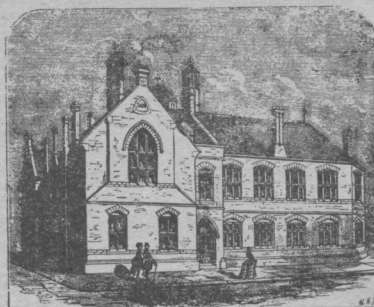
GOD HAS A PURPOSE

God, who created and sustains (Continued on page 3, column 3,



DOCTRINAL STUDIES

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



The Pastors' College.

George Rogers was the man who took the lead in teaching at Spurgeon's Pastors' College. While he ministered in Spurgeon's "Shadow," he was highly useful in the school, influencing the lives and preaching of the young ministers. He often wrote for the *Sword and Trowel*, from which this message, "Christ in the House," is taken.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SALVATION"

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." —I Pet. 1:10.

"And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7:10.

Here are two verses, one of which relates itself to the Old Testament, and the other refers to the end of the tribulation period, both of which make mention in a very definite way to salvation. The first text says that the prophets inquired and searched diligently to understand salva-

tion. I dare say that many of these prophets in the Old Testament didn't understand what they wrote. I dare say that many of them had no knowledge at all as to their own writings, and after they had written them, they had to pray and study, and learn, and inquire, and search diligently as to what they had written. Particularly was that true of the doctrine of salvation. I am satisfied that this was true of many things, but particularly was it true of salvation, because there were lots of things that God never revealed about salvation in the Old Testament, that He did

reveal in the New Testament. So if you will take this text and go back to the beginning of the Bible and study the various prophets, and call the roll of them one by one, you will see that these prophets of the Old Testament all studied, and searched, and inquired in a diligent manner as to the meaning of salvation.

Then in the future, when this church age has come to an end, and when all the Gentiles of this church age have been garnered of the earth, then shall come the tribulation period. In that period a great number of Jews shall be (Continued on page 14, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN }

Editors

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

VERSE OF THE WEEK

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" — Titus 2:13.

Examiner Editorials

Is Your Church Supporting Missions?

There may be some pastors and members of churches in our reading audience who are anxious for their churches to support Christ-honoring mission work on a foreign field and want to know definitely just who and what their money is supporting. So often today, churches contribute to societies, boards and missionary programs, not knowing very much about just what or who they are supporting.

But for several reasons we feel that churches ought to know the work and the worker they are backing. First of all, they can have more personal concern and interest in the missionary work and will be able to pray more specifically and earnestly about it.

Then, they will have the assurance in their own heart that their money is supporting a good work and a good man. So much money given to missions today is not being used as Christians and churches would have it used, if they knew more about the unscripturalness of many missionaries. Just how much do you know about the work and workers that you are supporting?

There are other good reasons, of course, why it is definitely best to know as much as possible about those that you support. But what we are leading up to by this article is the fact that our church in Ashland is going to send Brother James Crace to New Guinea sometime soon and we will be needing as much assistance from churches and interested individuals as possible. We believe many of you will want to have a regular part in Brother Crace's support. He will be joining with Brother Fred Halliman in the work which Bro. Fred has established in the few years he has been pioneering in primitive New Guinea. Brother Crace will be taking his wife and two young children with him and naturally the expense for their passage and getting settled in this distant place will initially be a large sum.

Brother Crace is a sound man and concerned for this missionary work and eager to get to the field. He will be a great help to Brother Halliman and the first Baptist preacher Bro. Fred will have seen in a long, long time. We call upon our readers to pray often for Bro. Crace and also Bro. Halliman—and both families. Make it a daily habit to specifically remember them in prayer. Also, write to them and encourage them.

Calvary Baptist Church will deeply appreciate the cooperation of any churches and other interested parties who are able to assist us in supporting New Guinea missions.



FLORIDA CHURCH
PASTORED BY
W. W. WILKERSON
WILL SUPPORT
CRACE

After writing the above editorial, a letter in the mail is encouraging. It is from Calvary Baptist Church, Tampa, Fla., where our friend and brother, W. W. Wilkerson, is pastor. Brother Wilkerson is a personal acquaintance, has preached at our annual Bible Conference, and is deeply appreciated by us. The letter states:

The Calvary Baptist Church of Tampa, Fla., voted at regular monthly conference to help support Bro. James Crace, beginning February in amount of twenty-five dollars (\$25) per month.

I write this letter under the authority of the church.

Francis Simmons, Church Treasurer.
W. W. Wilkerson, Pastor.

WILLIAM CRIDER'S CHURCH IN TULSA VOTES TO BACK CRACE



"At our last business meeting, the Tabernacle Baptist Church voted on a motion to send a monthly contribution of \$40.00 toward the support of Bro. James Crace on the mission field. The vote was unanimous; therefore we are enclosing a check for that amount."

—James C. Brewer, Treas.,
Tabernacle Baptist Church,
Tulsa, Okla.

Thank you, brethren, and may God lead others to do the same.

We believe other churches could make some sacrifices, could give more, or could even ask for special offerings from time-to-time to promote this work. "Unto Him be glory in the church"—so may God lead His churches to bring glory to Him by helping as they are able the missionary cause of Jesus Christ.

Martin Luther King, A Modernist

The December 30, 1963 issue of *The National Observer* carries an article entitled "The Theology of Martin Luther King." The article is favorable to King and quotes his theological notions in a favorable light. These quotations definitely reveal that King is a modernist through-and-through. Note the following:

"Other religious beliefs of Dr. King bear few marks of the fundamentalist Baptist tradition in which he was raised. With his father, a preacher in the old Baptist tradition, he's co-pastor of Atlanta's Ebenezer Baptist Church. But his sermons contain no 'hard' preaching on Heaven and Hell, no preoccupation with sin and salvation.

"He rejects, for example, the idea that men are innately sinners. He defines sin as 'the estrangement that always develops when man misuses his freedom and revolts against God.' Men inevitably sin, but this doesn't mean they're innately bad. Nor are they innately good. They have potentialities for both bad and good.

"What set Jesus apart, he believes, was Jesus' unique goodness. 'I don't think anyone else can be Jesus. He was one with God in purpose. He so submitted His will to God's will that God revealed His divine plan to man through Jesus.'

"In this sense, says Dr. King, Jesus was divine. BUT DR. KING REJECTS THE VIRGIN BIRTH OF CHRIST AS A LITERAL FACT (emphasis in caps supplied).

The early Christians, he says, had noticed the moral uniqueness of Jesus; to make this uniqueness appear plausible, they devised a mythological story of Jesus' biological uniqueness."

This is the false prophet masquerading as a Christian and as a "loyal" American, while propagating modernism and socialistic objectives, spurring race riots, and threatening "demonstrations" if his demands are not met.

A Very Special Favor, Please

You no doubt have noticed the order form we have been publishing in TBE for the second volume of *Spurgeon's Sermons on Sovereignty*. We want to impress upon you to please use this form NOW, if you will want this book when it is printed.

This is not merely a "sales gimmick." We NEED your advance orders so that we can actually print the book. In other words, we need enough money in advance to meet the initial expenses. We feel that our friends and the friends of this type of literature will want to see this second volume in print and will want to have a little part in helping to get it into book form.

Even if you do not actually need a copy of the book for your own library, if you are interested in seeing other people read these great doctrines and come to see these precious truths, we feel you would want to help get this second volume in print.

A preacher recently visited us from another state. He had never seen but one or two copies of TBE, and that was just lately, yet he had seen and read and was rejoicing in the truths presented in volume one of *Sermons on Sovereignty*. No doubt many

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.



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Here are a few of the subjects: Divine Sovereignty; Election; Particular Redemption; Prevenient 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.

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

Should a woman wear a covering in the church?

According to the teaching of Paul in I Corinthians 11, she should. He says, "For if a woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a woman's deed ought not to cover his head, forasmuch as the image and glory of God: but the woman is the church of the man . . . For this cause ought the woman to power (Greek: 'authority,' meaning the sign of the band's headship) on her head because of the angels." —I Cor. 11:6, 7, 10.

Doesn't the covering refer to the woman's hair? says in I Corinthians 11:15: "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering."

We should not set one Scripture over against the other. This is the error of those who think this does away with what Paul had just previously taught. That long hair is a "covering" is true; but that it is the same covering previously referred to is wrong for two reasons: (1) A different Greek word is used than the previously used, thus showing he is not referring to the same thing. (2) In previous verses Paul had said that a woman be not covered, let her be shorn. That he was speaking of women who had long hair, for who could be shorn? It would be foolish to talk of a long-haired woman's being shorn!

And we might say this: it has been our observation that those who reject the teaching of Paul as to wearing a covering, saying he meant only the hair, do not wear long hair! They usually have bobbed hair.

Wasn't wearing a covering only a custom in those days?

Well, the women most likely wore coverings on their heads, just as they have always done. But if you say it was a custom rather than a Scriptural command, you are wrong. Paul does not even hint that it is a custom. Verse 16 is often perverted to get around Paul's teaching, but if carefully examined it will be seen that Paul is saying that the man who is contentious and does not receive the teachings of Paul is going contrary to the practice of the churches of God and the commandment of God. "We have no such custom" means that Paul and the churches had no such doctrine as set forth by the man who taught otherwise than Paul here taught.

Were the immoral women of Corinth going without a covering and for this reason Paul told the women of the church to wear a covering to distinguish them from the immoral women?

If so, Paul didn't mention it. He gives two reasons why a woman is to wear a covering: (1) To show her position as being under man as the head of the church, and (2) because of the angels.

Isn't it true that many who wear a covering are not subject to their husbands?

Be that as it may, it does not set aside God's commandment. The idea is that man is head of the church and the woman is to show this truth by wearing a covering regardless of her attitude toward her own husband.

Does not I Cor. 11:5 contradict your view as to who is speaking?

Not at all. Study the matter carefully and you will see that Paul neither condones nor teaches that women have the right to pray and prophesy publicly. He is simply showing the evil of the women's not wearing a covering. The fact that he mentions their praying and prophesying does not mean he approved them; rather magnifies the evil of not having a covering by showing that these women were even praying and prophesying without one. It was wrong for them to speak and prophesy without coverings; how much greater their wrong in speaking without a covering! Paul takes one occasion at a time and when he comes to the matter of women speaking in chapter 14, he tells the church that women are not to speak in church. And if you will read the context of I Cor. 14:34, you will see that he is discussing the matter of prophesying in particular. He cannot find any place where Paul ever approved of women's speaking publicly, though he mentions it in chapter 11 in discussing the matter of a covering.

others have had the same type of experience; in fact, we know they have, for they have told us so.

Many have said they never knew anything about sovereign grace until they read Spurgeon's messages. Many have said they did not know Spurgeon believed these truths, until reading them. So these messages, in book form are of great value. They get into book stores of various denominations and organizations. They are reviewed in widely circulated magazines. Preachers see them in book form who would not otherwise come in contact with such messages.

Now the first volume is dwindling fast. We sold a rather large

number just this past year. Soon we will not have a copy of *Spurgeon's Sermons on Sovereignty*. Arminians would like that. Those who twist Spurgeon's messages would like that. We wouldn't—and we don't. We want a fresh volume of these truths. Those who got volume one want volume two, when it comes. Book stores will want to handle volume two. Many will review it. New readers will be asking for a copy of *Spurgeon's Sermons on Sovereignty*. Will we have it for them? The cause of truth is at stake here. It is a serious matter.

I know some of our readers will say, "Why buy a book?" (Continued on page 3, col. 1)

A Message for YOUTH

Ecclesiastes 12:1

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

The Night Club Speaks

I am the Night Club. I would speak to you, young man, who was introduced to me last night. I am the Night Club, and I have seen much. Many things I know to be facts, and I would tell you of them. I am still a very young institution, but I have a very exciting story. For many years I have lived on the outskirts of every town and city, catching Youth as it passes by. I believe I am beautiful. You will usually find me all bedecked with colored lights, housed in some unique building, decorated with the cedar trees or flowers or shrubbery. With my dazzling lights, my enticing music, and the laughter and gaiety of Youth, I bring boys and girls from their homes into my presence. And when Youth come in, it finds me prepared. I have smooth, shiny floors, over which Youth may glide—hot-blooded boys and girls, clutching madly face to face, gliding to the exciting strains of single music, designed by all the powers of rhythm to rouse the sleeping beast in the human heart. Then, when they have reached until they are hot and breathless and filled with nameless desires, there are inviting tables where they may sit and talk together. And before I place food and drink. Delicious food—expensive food; and drink that is expensive and powerful. For after all, it is for the driving of drink that I exist. I saw you come in last night, young woman, and I knew that you were a stranger. You had never met me before. Your companion I had met many times. I could see you as you were, pure and wholesome, innocent of my ways; and I coveted you. For it was my function to take away your purity and innocence. I watched you glide over the floor, saw the arms of your friend, and saw his face glow flushed as the warmth of your young body reached him. I saw him lead you to a table and I knew from your eagerly parted lips and shinning eyes that the lure of music and soft lights had captured your heart. I heard your companion order the drinks, and

I saw you shake your head. But I knew you would yield. I have seen it all a thousand times. Seen girls take their first drink—seen them grow maudlin and rowdy, seen them go out to lose their virtue and their self-respect, seen them come back again and again until they were transformed into the hard-faced, shrew-eyed women you saw in my place.

I laughed—surely it was funny—when you didn't want to take the whisky, and your friend and another young man held you and made you take the drink. How you coughed and choked and sputtered! But I claimed you for my own—and before you left your sense of propriety was clouded, and you romped and tussled with the rest—I saw you laugh a maudlin laugh and slide to the floor, entangled in your pretty dress, when you and a strange young man contended for a gold cigarette case.

I am the Night-club, I have spoken, but I could tell many times more. I have claimed you, young woman, and you are mine. Tonight another girl will come who is pure and innocent and wholesome, and I shall rob her of her choicest treasure. The next night there will be another, and another and another, I am the Night-club, progeny of the old-time Saloon.—Tract.

Editorials

(Continued from page two)
I have read in the EXAMINER?

Perhaps you, personally, don't need the book for yourself. But remember, you have children, or friends, or some one may ask you for information on these truths. Remember, too, that people, preachers especially, will see this book and read it when they do not see and read TBE. Every present-day preacher is not on our mailing list! Every preacher called to preach in the next few years will not see these messages in TBE! So let's make it available in a more permanent, more accessible form.

Use the order form in this issue and take your part with us in getting another great volume of

God-honoring, Christ-exalting 1:9). messages into beautiful, enduring book form.

What Happens To "Miss America"

An investigation was made, says The American Weekly, as to what happens to the girls who are in Bathing Beauty Contests. The article stated that "of the 15 girls chosen as Miss America, 8 have been in divorce courts, several encountered other grievous difficulties, one lost her life, one committed suicide, and almost all of them have had experiences of shame and sorrow." It is not God's will that our American girls should be subjected to such indecent exposure.

—Christian Victory

Purpose of God

(Continued from page one)

all things, also has a plan and purpose in doing the same, and it will be perfectly carried out despite all the opposition of sinful men and the Devil and his hosts. "He shall not fail" (Isa. 42:4). He cannot be defeated.

To charge God of creating and sustaining all things without a purpose is to charge God of being an idiot, or a blind force.

If we believe the sacred scriptures we must believe that "ALL things work together for good to them that love God, to them who are the called according to HIS PURPOSE."

The church exists by God's eternal "purpose which He purposed in Christ Jesus our Lord" (Eph. 3:11) and we who are Christians are "saved... according to (God's) purpose" (2 Tim.

GOD FULFILLS HIS PURPOSE

Not only does God have a purpose, but it is successful. God's purposes in all things CANNOT BE DEFEATED OR TURNED ASIDE!

The Apostle Paul wrote the Christians at Rome:

"Often times I purposed to come unto you, but was let (or hindered)" (Rom. 1:13).

Job cried out: "My purposes are broken off" (Job 17:11).

But while the purposes of the best of men can be thwarted, our God "worketh ALL things after the counsel of HIS OWN WILL" (Eph. 1:11). God says: "As I have PURPOSED, so shall it stand" (Isa. 14:24).

"For the Lord of hosts hath purposed and who shall disannul it? and His hand is stretched out, and who shall turn it back?" (Isa. 14:27).

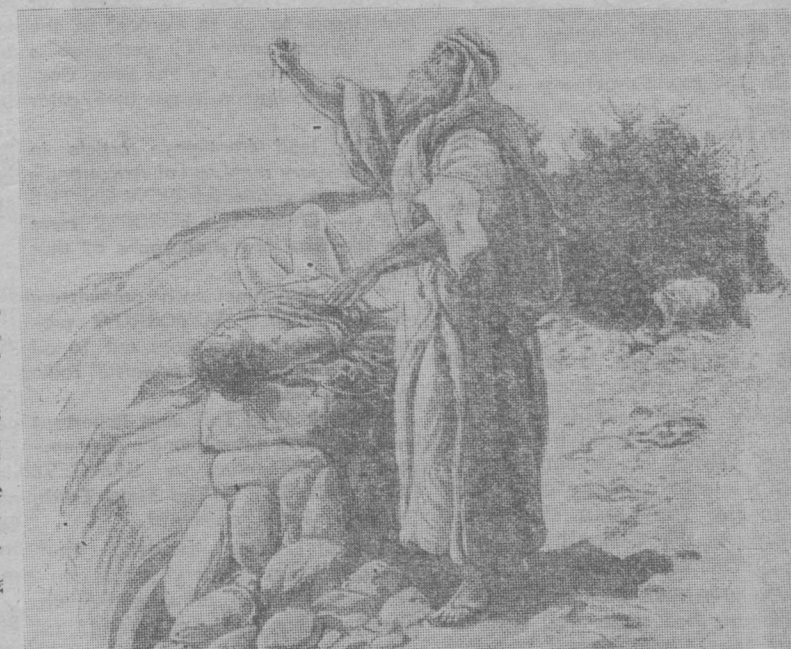
It is written: "Every purpose of the Lord shall be performed" (Continued on page 13, column 3)

FOR THE KIDDIES



ABRAHAM OFFERS ISAAC

Genesis 22



Abraham was God's friend. Whatever God told Abraham to do, he would do it. Abraham had faith in whatever God said. God is pleased with people who take Him at His word and do what He says.

One day God put Abraham to a test. God wanted to show people just what great faith Abraham really had. He wanted to give an example for His future children, so they would know that God keeps His word.

Here is what God did: He told Abraham to take Isaac and offer him as a sacrifice on Mt. Moriah. Now Isaac was Abraham's only son by his wife, Sarah. Isaac was a young man and Abraham loved him dearly. But now God tells Abraham to offer Isaac as a sacrifice. This meant Isaac would die.

But Abraham knew that God had promised to make a great nation come from Abraham. So Abraham said to himself, "I know God will keep his word. Even if I kill Isaac, God will raise him from the dead and keep His word" (see Hebrews 11:17-19).

Abraham and Isaac went upon the mountain. They did not take an animal sacrifice, as they usually did, so Isaac asked: "Where is our sacrifice?" He did not know that he was to be the offering!

Abraham explained to Isaac and the young man was willing to die! He had the same faith in God that Abraham had! So Isaac was placed on the altar and Abraham drew back his knife to kill his beloved son.

Just then an angel called to Abraham. The angel said, "Lay not thine hand upon the lad." The angel went on to tell Abraham that he had gone as far as God wanted him to go. Abraham had performed the example which God wanted.

Then Abraham noticed that a ram was caught in a near-by thicket by the horns. He took this ram and offered it as the sacrifice. So Isaac did not die.

This story teaches us to believe in God. Trust Him, no matter what He says. He is faithful. It also is a picture of God the Father giving His only Son, Christ, as a sacrifice for sinners. Jesus was willing to die for us, for He loved us and wanted to save us. All who trust Him as Saviour have His free salvation from sin.

MEMORY VERSE: "Christ died for our sins" — I Corinthians 15:3.

READ THE BIBLE BY SYMBOLS

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you
forth as



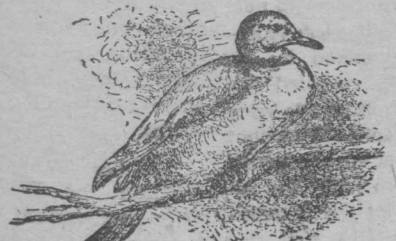
In the
midst
of



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there
fore
wise
as



and harmless as



"Behold, I send you forth as sheep in the midst of wolves." — Matthew 10:16.

SCIENCE

AND THE BIBLE

The following books are especially valuable to High school and college students who are confronted with the vagaries of unbelieving infidels who try to discredit the Bible by unfounded evolutionary and geological theories.

THE FLOOD by Alfred Rehwinkel (\$1.95). This book solidly supports the teaching of the Bible as to the origin of man and disproves the claims of those who argue that the world is millions of years old.

WHY WE BELIEVE IN CREATION AND NOT EVOLUTION by J. Fred Meldau (\$3.75). The arguments presented in this



book are so numerous, factual and logical that evolution literally crumbles into rank foolishness.

THE GENESIS FLOOD by H. M. Morris and J. C. Whitcomb, Jr. (\$6.95). This work is somewhat more technical than the volume by Rehwinkel and is highly recommended by numerous scientific minds.

WONDERS OF PROPHECY by John Urquhart (\$2.50). This book is certainly faith-strengthening. It shows the minute fulfillment of several prophecies that have already come to pass exactly as stated. Who can question the Divine origin and absolute validity of the Bible, in view of such minute fulfillment of prophetic utterances?

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WHAT ACTUALLY HAPPENED?

The moment I trusted Christ:

- (1) I was received by a Person (John 6:37).
- (2) I was accepted in the Beloved (Ephesians 1:6).
- (3) I received a Person (Colossians 2:6).
- (4) I received the Holy Spirit (I Corinthians 6:19).
- (5) I was made ready to be a member of the body of Christ (I Corinthians 12:13).
- (6) I was born from above (Titus 3:6-7).
- (7) I became a child of God (John 1:12).
- (8) I became a partaker of the divine nature (2 Peter 1:4).
- (9) I became an heir of God (Romans 8:17).
- (10) I received an eternal inheritance (Colossians 1:12).
- (11) I received pardon (Ephesians 1:7).
- (12) I was justified in His sight (Romans 5:1).
- (13) I am accounted righteous before God (Romans 5:19).
- (14) I became free from condemnation (Romans 8:1).
- (15) I became a saint in Christ (Romans 1:7).
- (16) I received eternal life (I John 5:11-12).
- (17) I became reconciled to God (Romans 5:11).
- (18) I became free from fear of death (Romans 8:2).
- (19) I was "delivered from the law" (Romans 7:6).
- (20) I became a spiritual priest (Rev. 1:6).

—Messenger of Peace

Armstrong

(Continued from page one)

The *Plain Truth* magazine. For 18½ centuries — from 70 A. D. until 1934 A. D. — this Gospel was not proclaimed to the nations of the world." (The *Plain Truth*, July, 1962, page 4).

The significance of 1934 (prepare for another shock) is that this is when Mr. Armstrong started his radio program over a station in Eugene, Oregon. Until then, the Gospel had not been preached since 70 A.D.! Shocking? Yes, indeed! It is certainly shocking to hear a man claim that the Gospel of Jesus Christ was not preached during all those years! It is shocking to hear a man make the claim that he is the first man since Paul to preach the Gospel! Listen to the following claim:

"On the first Sunday in 1934, God's time had come. God opened a Door! Jesus Christ himself had foretold this event! Millions read his prophecy.

"Yet on the first Sunday in 1934, probably no one — certainly not I myself — recognized what a momentous event actually was taking place. . . . It was the fulfilling of a definite cornerstone prophecy of Jesus. More than that, it was the initial start-off event of the fulfilling of some 90% of all the prophecies in the Bible! and approximately a third of the whole Bible is prophecy!" (The *Plain Truth*, Jan., 1959, page 3).

Now, how's that for a "shock"? Not only did Jesus prophesy of Mr. Armstrong, some 90% of all Bible prophecy relates to him! And it all began to come to pass in 1934! Shocking! Amazing! Astounding! Yet we are told that it is "right there in your Bible!" But here's some more shocking claims, in regard to this same "fulfillment" of "prophecy":

"But some very tremendous leaps of progress were taken with the broadcasting program during 1953.

"Beginning the first Thursday in the year, which was January 1st, THE WORLD TOMORROW leaped to EUROPE. The door of the most powerful radio station on earth swung open. The same Gospel Jesus Christ taught His disciples went to Europe for the first time in 18½ centuries!

"That Gospel was first preached by the Apostle Peter on the day of Pentecost, 31 A. D. Precisely 19 years later, the day of Pentecost, 50 A. D., 'A DOOR' was opened to the Apostle

Paul to preach that Gospel in Europe for the first time.

"Just as a DOOR was opened for the Gospel to go to Europe, in the first century, after 19 years, so a DOOR was opened for the same Gospel to go to Europe in our time, after 19 years!"

"The lead front-page article in that February number [of Armstrong's paper] was captioned 'NOW ON THE AIR — OVER ALL EUROPE!' Here are the first few paragraphs of that article:

"On the nineteenth anniversary of The WORLD TOMORROW program, the broadcast goes out to all Europe, on the most powerful radio station on earth.

"Think of it! This most important work on earth [Armstrong's own emphasis] now takes its GREATEST LEAP AHEAD!" (The *Plain Truth*, February, 1964, page 46).

Reader, after reading that boast, do you think you are capable of any further shocks from the shocking Mr. Armstrong? In view of such claims, I've often thought he should be named Headstrong instead of Armstrong!

He's Wrong on Salvation

Actually, all heretics — while they may have different OUTWARD characteristics — are essentially alike when it comes to the great touchstone, salvation by grace. The chief error of all heretics is on HOW GOD SAVES SINNERS. On this point Mr. Armstrong falls into the same category as Romanists, the Cultists, the Campbellites, and all other salvation-by-works advocates. If there is anything about Mr. Armstrong which is not quite so "shocking," it is what he teaches about salvation. We have so often heard the old heresy which he advocates that even his emphatic voice does not shock us when he mentions this subject.

Of course, like all salvation-by-works teachers, Mr. Armstrong does not want to admit that he teaches salvation by works. Nevertheless, born again Bible believers will immediately recognize the false doctrine expressed in the following words:

"Salvation, like national citizenship, is a free gift, BUT IT GOES ONLY TO THOSE WHO ARE WILLING TO BE LAW-ABIDING MEMBERS OF THE KINGDOM OF GOD." (The *Plain Truth*, May, 1962, page 26).

His doctrine is the old heresy

that goes something like this: God does His part and will help you, but you must do your part. He teaches that God saves you through your obedience to God's commandments. He says you don't save yourself, but you must do the commandments for God to save you. Here is his doctrine of salvation, categorically stated:

FIRST, he teaches that the new birth is the resurrection.

In his booklet, *Why Were You Born?* (pages 12, 13) Armstrong says:

"And, after the experiences of the Christian life, if we overcome, grow in grace and knowledge, and endure unto the end, then at the time of the RESURRECTION, this mortal shall be instantaneously CHANGED INTO immortality — this flesh and blood body shall BECOME a SPIRIT body! Then, and not until then, shall we be FULLY BORN OF GOD."

Furthermore, he says that only Jesus has been "born again," since He is, according to Armstrong, the only one who has been raised from the dead.

The only thing wrong with such teaching as this is that it simply is not the truth. Jesus taught in John 3 that the new birth is the experience of believing on Him as Saviour. John 1:12, I Peter 1:23, I John 2:29, 3:9, 4:7, 5:1, 4 and James 1:18 all contradict the notion of Armstrong.

SECONDLY, he denies that anyone is actually saved at the present time. For this, we do have a printed quotation from Armstrong:

"JUSTIFIED' does not refer to the FUTURE — it has to do only with your guilty PAST! This term 'justified' does not mean 'saved' as we shall now see. It does not mean the GIFT OF LIFE. It means the GIFT OF ACQUITTAL OF PAST GUILT! It means the penalty of PAST sin has been paid in full, by Christ, for YOU!"

"LOOK AT IT! It says 'we SHALL BE saved.' Not that we already are saved. It says 'being now justified' but it does NOT say 'being now SAVED.' It says 'we SHALL BE' — yes, in the FUTURE — saved. That is still FUTURE! SEE IT with your own eyes. Don't believe ME. Don't believe preachers who say you are already, now, saved! JUST BELIEVE THESE PLAIN WORDS IN YOUR BIBLE!" (The *Plain Truth*, July, 1961).

Of course, any careful Bible student sees Mr. Armstrong's error here. He simply disregards the fact that the Bible teaches three phases of salvation: Past (by Christ's work paying for sin), Present (through faith in Christ as Saviour), and Future (at the resurrection).

His statement reveals the plain truth that Mr. Armstrong does not even claim that he is saved! Notice his words, "Not that we already are saved." So far as Armstrong is concerned, we have to agree. Herbert W. Armstrong, by his own testimony, is not a saved man! Shocking? I should say so, in view of all the prophecy that is supposed to be fulfilled in him!

THIRDLY, he denies justification by the imputed righteousness of Christ. Note these remarks:

"God does not 'kid Himself.' Some religious teachers tell you Christ lived a righteous life FOR you. 1930 years ago, and since you 'can't keep the Law,' as they claim, God 'IMPUTES' Christ's righteousness of 19 centuries ago to you by sort of 'kidding Himself' that you are righteous while you are given license to still be a spiritual CRIMINAL breaking His Law! God does not impute to you something you do not have." (The *Plain Truth*, July, 1961).

Note how he puts quotation marks around the word *impute*, as if there were something wrong with the word. If Mr. Armstrong would simply read Romans 4, he would be "shocked" to find that this doctrine of justification by IMPUTED righteousness is the PLAIN TRUTH of "YOUR BIBLE"! Furthermore, he would learn the PLAIN TRUTH that this doctrine does not—astounded as he might be—give a "license" for one to be "a spiritual criminal." Rather, amazing as this

may be to Mr. Armstrong, it puts a love in the believer's heart (Romans 5:5) and the SAVED man does works because of love (Gal. 5:6), not in order to save himself by works. But Mr. Armstrong would not know about working for God because one is saved, for he says he is NOT SAVED!

Again Armstrong attacks the teaching of justification by the imputed righteousness of Christ in the August, 1963 issue of *The Plain Truth*. Instead of accepting the Word of God in II Corinthians 5:21, where we are told that the believer is "MADE the righteousness of God in Him (Christ)", Mr. Armstrong scoffs at this truth in the following words:

"Millions today believe that God imputes Jesus' righteousness to us, counting us righteous when we are not!"

"There couldn't be a more soul-damning delusion of the devil!"

"No, Jesus didn't live a good life for you, in your stead! You are not excused from keeping God's commandments, living a righteous, holy life, overcoming, growing in spiritual character, and enduring in spite of all opposition, persecution, trial and test unto the end. You and I must actually do these things in order to be saved!"

You see from this that Mr. Armstrong does not claim righteousness through the imputed righteousness of Christ. Thus he is completely confused as to what OBTAINS salvation and the place of works in the life of the believer. He can only see commandment-keeping as the means of obtaining salvation, whereas the Bible teaches that works are evidences of faith and righteousness. We read:

"By their fruits ye shall know them" (Matt. 7:20). Jesus taught that only a good tree (a saved person) brought forth good fruit. "Every one that doeth right-

"THE EARLY YEARS" Spurgeon's Autobiography



"Little more than twenty-one years of age he is the topic and theme of remark now in every part of England," wrote Patton Hood of C. H. Spurgeon in 1856. But ministers and newspapers were violently divided in their attitude towards the pastor of New Park Street Chapel:—"A nine day wonder, he has gone up like a rocket and ere long will come down like a stick."—"A regular steam engine, running over everything and everybody."—"Scarcely a dissenting minister of any note associates with him."—"That young man will live to be the greatest preacher of this or any other age."—"He can point to his 9,000 auditors and ask, 'Who, with such a sight before him, dares despair of making the good old gospel a power in the great heart of humanity?'"

More than forty years were to pass before the pages of Spurgeon's Autobiography (4 vols.), edited by his wife after his death, revealed the full and personal details of his early career. This volume, taken from that source, covers the most stirring period of Spurgeon's life up to 1860 and includes practically all of the autobiographical material in the first two volumes of his Autobiography.

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eousness is born of him" (I John 3:7). This plainly reveals the born again person is the one who performs righteousness not in order to be born again the resurrection (as Armstrong teaches), but because he has already been born of God!

"He that doeth righteousness is righteous" (I John 3:7). As we see that a righteous man (saved man) is the one who forms righteousness. And we the righteous (or saved) man. We read in Romans 10:4:

"Christ is the end (limit, most, fulfillment) of the law, righteousness TO EVERY THAT BELIEVETH."

If Mr. Armstrong would "HIS BIBLE," he would "shock," for it plainly teaches salvation by the imputed righteousness of Christ. Read it "your own eyes," Mr. Armstrong. You will be astonished! Right there in your Bible!

FOURTHLY, he mocks the truth that sinners are to confess Christ "just as they are" and receive Him as their Saviour. one who has ever listened to Armstrong knows that an outstanding message which preaching LACKS is the Gospel of Christ for sinners. He can't

teach all night about prophecies "spiritual laws," and "never - before - taught" not but the BLOOD OF JESUS CHRIST and an appeal to sinners to trust Christ as Saviour. COMPLETELY LACKING! he claims to be preaching the same Gospel that Paul preached. Listen to what this latter false prophet says:

"The favorite 'invitation' or 'call' hymn sung by the popular nominations in revival or evangelistic services is 'JUST AS I AM!'"

"But be not deceived — WON'T RECEIVE YOU JUST AS YOU ARE!" (The *Plain Truth*, July, 1963).

Then what must one do? will one be received by God? Armstrong has the following to say in the July, 1961 issue of his paper:

"Note it! Two things YOU do."

"(1) REPENT — turn from your WAY by turning to God's WAY — Law! You repent of sin. Sin is transgression of the spiritual Law."

"(2) BE BAPTIZED. The Ethiopian eunuch coming to a lake of water asked Philip what hindered him from being baptized. 'If thou believest with all thine heart' was Philip's command (Acts 8:36, 37). Repentance is toward GOD, but FAITH is toward Christ (Acts 20:21). Faith in Christ's atonement for sin is commanded to be expressed by BEING BAPTIZED."

"This, then, gains contact with God. That is as far as you can go on your own. You have reached your tremity! So now GOD does the rest!"

Now if all the foregoing passages relating to the theme of salvation are what Mr. Armstrong calls his "gospel," then he has no right to say his "gospel" has not been preached for 18½ centuries. Actually, "gospel" is just a rehashing of "water gospel" of Romanism and Campbellism. The only original with Mr. Armstrong is his weird notion that the new birth is the resurrection. All other points are precisely what was taught long before the days of Armstrong and his "shocking" views.

He Denies Hell

When the Bible talks of sin's punishment being "destruction of existence," Armstrong takes that to mean cessation of existence. The Bible (Continued on page 13, column 2)

THE SATISFACTION OF CHRIST

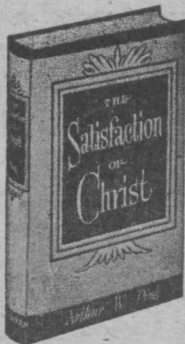
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ARGUMENTS FOR INFANT BAPTISM FROM THE OLD TESTAMENT REVIEWED

IN THE SERIES, BAPTISM NOT FOR INFANTS, BY T. E. WATSON
[All quotations are from Pedo-baptist scholars]

CHAPTER 10

So far it has been our principal concern to ascertain the historical facts regarding the practice of infant baptism. We have made a chronological review of baptism

as administered by the Jews, by John, by Christ, by the apostles and first Christians, and by the Church in the first two centuries. From the facts it was inferred that infant baptism is unauthorized by the New Testament, and it will be remembered that the logicity of this inference was admitted by B. B. Warfield when he wrote:

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

It is time for us to turn to the Old Testament to see if we can find any ground for infant baptism therein. But before we begin a detailed investigation, we will make some general remarks.

The first thing to notice is that Paedobaptists appeal to the Old Testament for authority regarding what is essentially a New Testament ordinance. Does this not indicate the weakness of their cause? J. A. James, a Congregational Paedobaptist, when opposing the state establishment of religion, writes:

"As to the argument which is founded upon the Constitution of the Jewish Theocracy, we consider it so irrelevant and inapplicable, that the very attempt to bring it forward in support of a Christian institute, betrays at once the weakness of their cause." (On Dissent, p. 10)

Another disestablishmentarian Paedobaptist, Ralph Wardlaw writes:

"In my sermon on Religious Establishments I have charged those who would make the national church of Israel a model — even in the principle of it — for the imitation of Christians, with wilfully going back to the worldly and corrupt state of things, that has waxed old and vanished away; with taking as their model that which He by whom it was instituted has set aside; with giving preference to the 'beggarly elements' and choosing the introductory and carnal condition of the church, rather than the spiritual which it introduced; with thus inverting God's procedure, and building again the things which He has destroyed. I repeat the charge." (The Scripture Argument, p. 25.)

Of course Wardlaw recognises the essential continuity of the people of God in all ages, but he rightly distinguishes between the Jewish nation and the Christian church. The relevance of this distinction to the subject of infant baptism will soon be apparent.

Our second point we will put in the form of a request. We ask that the proof from the Old Testament be plain and direct. The argument must be so simple, the inferences so straightforward and obvious, that an unlearned Christian can follow them. Such a request for plainness is not unprecedented. It is well known that Roman Catholics are given to justifying scores of their customs and ceremonies by appeal-

ing to the Old Testament. Protestants generally answer them by arguing in the manner of Dean Sherlock:

"I would not be thought wholly to reject a plain and evident consequence from scripture; but yet I will never admit of a mere consequence to prove an institution, which must be delivered in plain terms, as all laws ought to be; and where I have no other proof, but some scripture-consequences be plain and obvious, and such as every man sees it, I shall not question it; but remote, and dubious, and disputed consequences, if we have no better evidence, to be sure are a very ill foundation for articles of faith. Let our Protestants then tell such disputants, that for the institution of sacraments, and for

articles of faith, he expects plain positive proofs; that, as much as the Protestant faith is charged with uncertainty, we desire a little more certainty for our faith, than mere inferences from scripture, and those none of the plainest neither." (Gibson's Preservation from Popery, vol. 11, p. 152.)

Likewise Bishop Ryle argues against the sacramental regenerationists:

"I say unhesitatingly, to those who hold the view that there are two regenerations, they can bring forward no plain text in proof of it." (Knots United, p. 117.)

The request for a plain proof in the case of infant baptism is not unreasonable, because if God intended all Christians to have their children baptized, we may

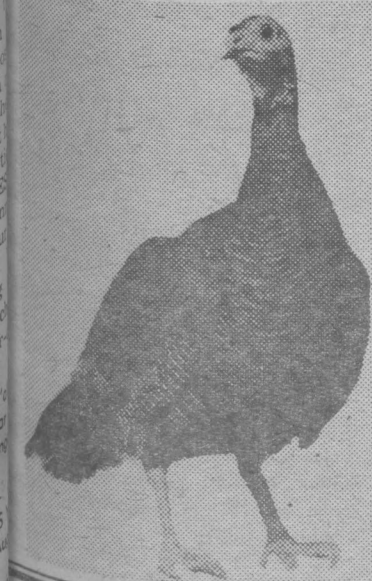
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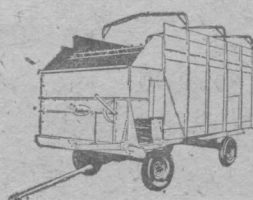
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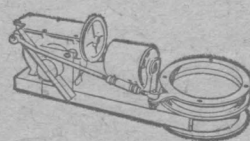
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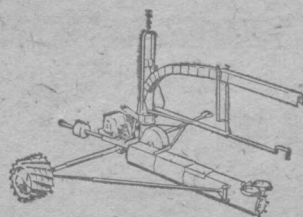
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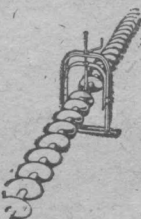
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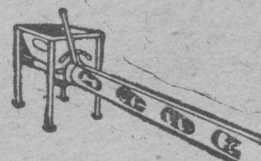
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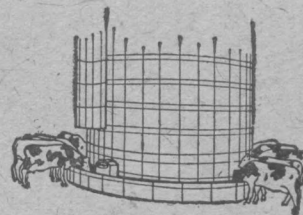
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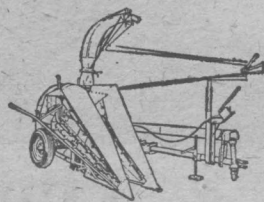
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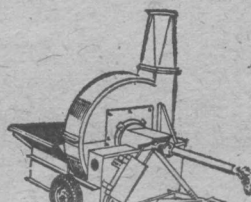
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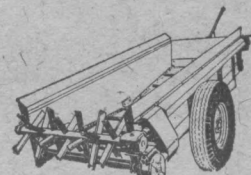
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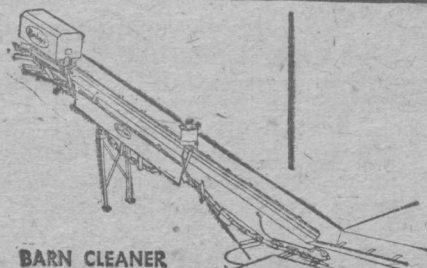
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Infant Baptism

(Continued from page 5)

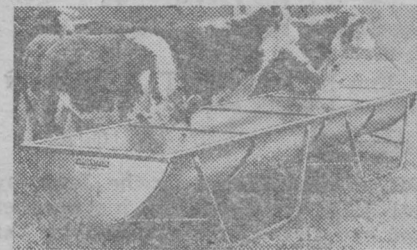
suppose that He would have left some plain directions for their guidance. As John Owen somewhere remarks:

"Every thing in scripture is so plain as that the meanest believer may understand all that belongs unto his duty or is necessary unto his happiness."

The path of duty, like the way of holiness, is such that "way-faring men, though fools, shall not err therein" (Is. 35:8).

When it is remembered that Christians are supposed to have their children baptized at the beginning of their Christian lives, surely the proof must be plain. In another connection Albert Barnes makes an acute observation when commenting on the phrase "the doctrine of baptisms" which is listed as one of the

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principles of the doctrine of Christ (Heb. 6:2).

"To understand the true doctrine concerning baptism was one of the first principles to be learned then, as it is now, as baptism is the rite by which we are initiated into the church. This was supposed to be so simple, that young converts could understand it as one of the elements of true religion, and the teaching on that subject now should be made so plain that the humblest disciple may comprehend it. If it was an element or first principle of religion, if it was presumed that anyone who entered the church could understand it, can it be believed that it was then so perplexing

and embarrassing as it is made now? Can it be believed that a vast array of learning, a knowledge of languages, a careful inquiry into the customs of ancient times, was needed in order that a candidate for baptism should understand its nature." (Commentary on Hebrews 6:2).

The same applies to the subjects of baptism. The ground baptizing infants, the meaning baptism when given to infants (Continued on page 7, column 2).

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Infant Baptism

(Continued from page 6)
should be so plain that the humblest disciple may comprehend it.

But this is not the case, as the reader will find when he examines the arguments from the

Old Testament. The inferences are so remote, dubious, and disputed that he will probably say with J. C. Ryle:

"A few plain texts of Scripture are needed; and these texts have yet to be found." (Knots United, p. 116).

The very diversity of the grounds on which men down the centuries have sought to establish infant baptism indicates that the Scripture affords no plain proof. Cyprian justified the practice by the supposed universality of divine grace and the necessity of baptism to salvation. Augustine built infant baptism on the faith of the Church. The English Reformers look to the faith of the sponsors. Beza, with many others, argued from the "holiness" of infants. Others argue from the concept of covenant relationship or church membership. The various grounds on which infant baptism has been established, are listed by H. Bushnell as:

"Natural innocence, inherited depravity, and federal holiness; because of the infant's own character, the parents' piety, and the church's faith; for the reason that the child is an heir of salvation already, and in order to make it such."

Would there be so many different proofs of infant baptism, if any one of them had been plain and obvious? B. B. Warfield writes:

"Let us confess that we do not all argue alike or aright. But (Continued on page 10, column 3)

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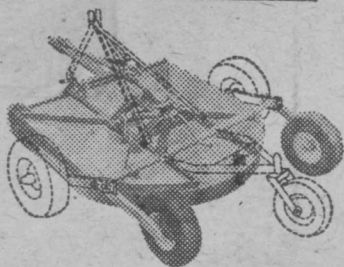
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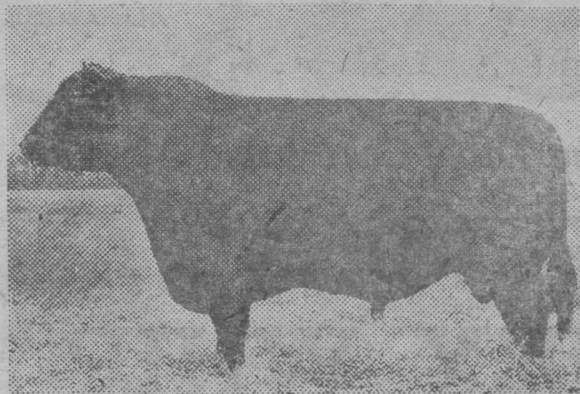
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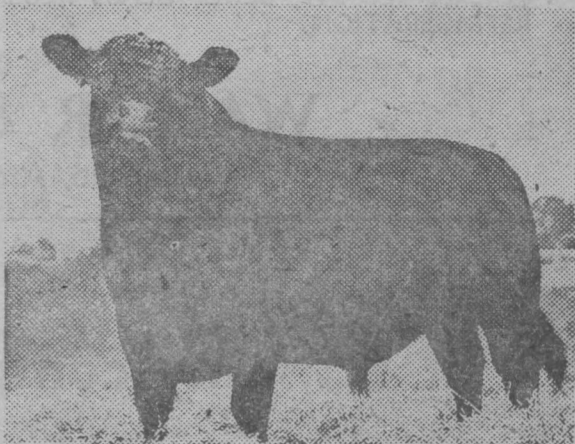
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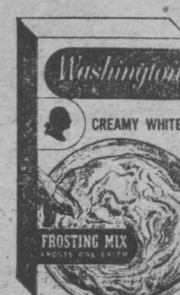
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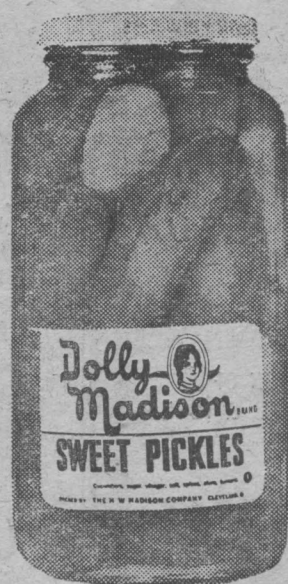
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Infant Baptism

(Continued from page 7)

is not this a proof rather of the
firm establishment in our hearts
of the practice?" (Studies in
Theology, p. 406).

Indeed it is, and hence men
are so slow to give the practice
up.

But this is not all. If infant
baptism is allowed, the next
question to be answered is, whose

children are entitled to baptism? satisfaction." (Systematic
Charles Hodge replies: ogy, vol. 3 p. 448).

"This is a very delicate, diffi- Then follow twenty page
cult, and improper question. No the various answers given
answer which can be given to it (Continued on page 11, colu

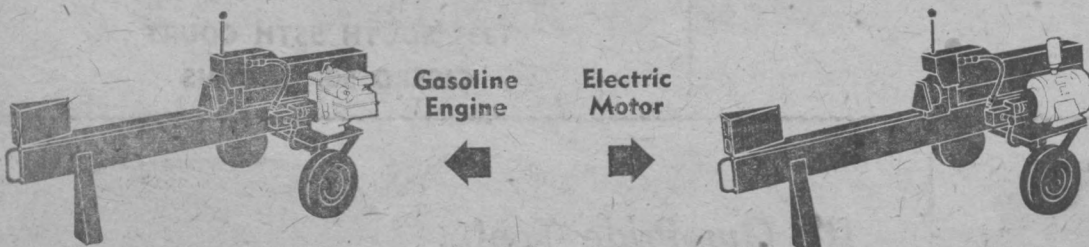
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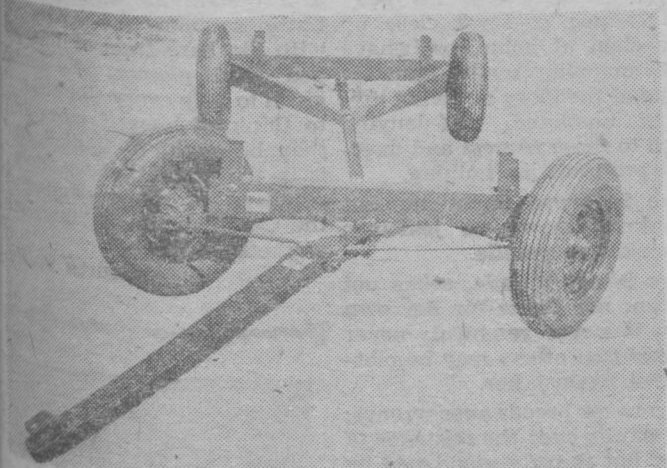


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Infant Baptism

(Continued from page 10)

different times by men within the Reformed tradition. These pages would make very entertaining reading, if they were not so tragic. Everyone should read them for himself. He will see godly men groping in the dark, stumbling this way and that, making covenants external, internal, halfway, etc. no one quite agreeing with his predecessors. Would there be such confusion if infant baptism were from heaven? We think not.

The diversity and complexity, not to mention the prolixity, of the Reformed proofs of infant

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baptism, make an exhaustive consideration of them impossible in the small space at our disposal. So we shall concentrate on an able and popular statement of the two main proofs currently circulating in the Reformed churches. This method of treatment will necessitate a certain amount of overlapping, but repetition has its place in matters so complicated.

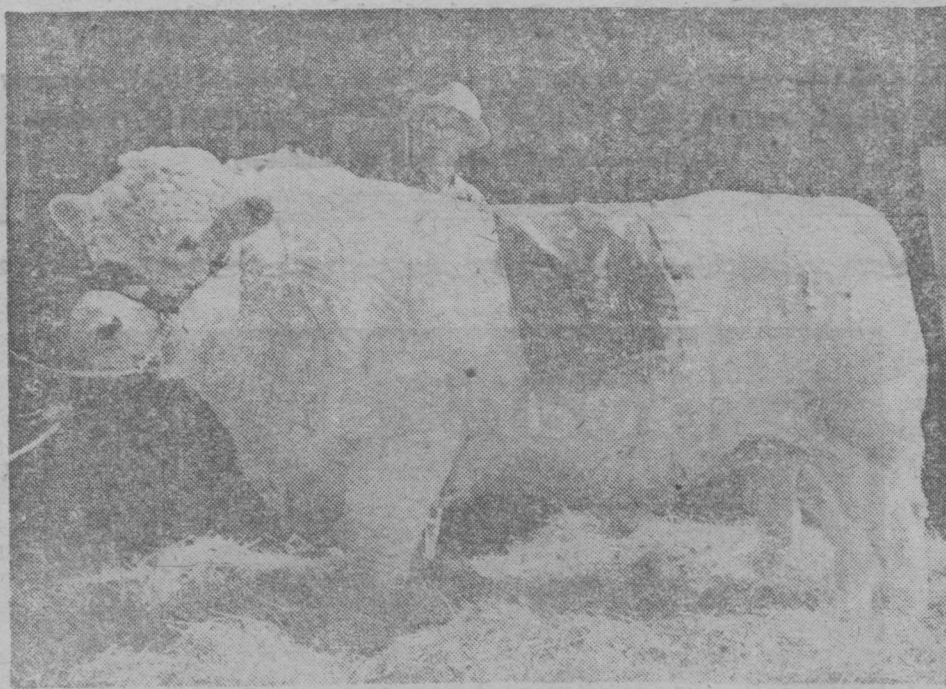
Should the reader already be

convinced that infant baptism is unscriptural and anti-scriptural, let him turn to chapter fourteen. Those who are still unpersuaded (Continued on page 12, column 1)



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Infant Baptism

(Continued from page 11)
or unshaken, should read the following three chapters very slowly and carefully, and, if need be, more than once. They require the

full concentration of a fresh mind.

Next: *Infant Baptism Is Retrogression.*

The Home 'Test'

Though in the glamor of the public eye I sway the emotions of men by my oratory, or by my silver singing, or by my skillful playing, and then go home and

gripe because supper is late, or because my clothes weren't made to suit me, I am become as sounding brass or a tinkling cymbal.

And though I am able to impress others with my vast knowledge of the deep things of the Word of God, and though I am able to accomplish mighty things through faith so that I become famous among men as a remover of mountains, and have not the love that reads the deep longings of the hearts around the family circle, and removes the barriers that grow up in shy and tender

hearts, I am nothing at all.

And though in the glamor of public praise I bestow all my goods to feed the poor, and though I win the name and fame of a martyr by giving my body to be burned, and yet close up like a clam at home, or behave like a snapping turtle, knowing nothing of the glory of giving myself in unstinted, self-denying service to those nearest and dearest, it profiteth me nothing.

Love is never impatient, but kind; love knows no jealousy; love makes no parade.

Love is never rude, seeks not her own; nor fights for her own rights, is never resentful; never imagines that others may be plotting evil against her.

Love never broods over wrongs; never exults over the mistakes of others; but is truly gladdened by goodness.

Love suffers silently, is always

trustful, always cheerful, patient.

Home is the acid test of a truly yielded life, for in all phases of Christian service is a certain amount of glamor, but in the home one is confronted with the bare facts of life. The home is given to help every Christian to think of himself more than he ought to think. It is in the home that we have the privilege of demonstrating the Christian life is "faith worketh by love."

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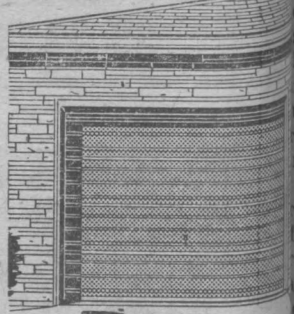
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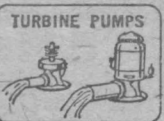


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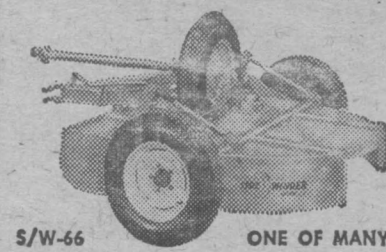
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Communist Ideology

because of the billions given to the U. S., and because the billions they have stolen from their "captive" nations, in Europe, Russian communism is not only managed to survive, but is a power in the modern world. But their success has not been the result of their communist ideology—but because they have stolen so much and have been given so much by misguided leaders.

at with China it is different. Others say, "Red China is a much too little attention is given to the central fact in Communist China's present situation. The central fact is, China is a failed and gruesome failure. In 1949 Mao Tse-tung began a massive, intensive effort to make China into a military-industrial power. Within one year, the Chinese had reduced the Chinese to a condition of misery with no parallel whatever in the world's past. By 1961-62, the consequences of the 'Great Leap Forward' were so alarming that the Chinese Communist leaders had ordered a great leap backward. New factories were left unfinished; industrial furnaces were banked all over China. The economy of the government collapsed. The countryside produced the slightest improvement of conditions in the villages that is observable." (Joseph Alsop, New York Herald Tribune, 3-10-62).

Basically, Communism will always be a flop, because it won't work. People are so made that they want an incentive—and that incentive is given in the form of capitalistic countries, where a man may work and make a profit, and where he has liberty to spend his money or save it or use it away, as he pleases; that after he has paid his taxes, Communism is a failure, and all that will be, because it is atheistic. People known intuitively that there is a God, and they have a urge to worship Him. True, attitudes do it in ignorance, but nevertheless, they rebel when told vain theories of atheism. And yet, illogical, impractical Christians pervert the thinking of America by their sophistry. Pray America may be kept from being deceived and overrun by communist nonsense.—Christ Victory.

Armstrong

Continued from page four) It is a separation from hell. The "death" of Adam in the Garden was basically a separation from union with God. Physical death is a separation of soul from the body. The sin is present spiritual death is a separation from union with God a life of sin. The "second death," spoken of in the Bible, is final separation of lost sinners from God.

Armstrong uses "death" to mean that one ceases to be. No his statements:

It is plain and simple. Here it is the wages of sin is death; but the gift of God is eternal life through Christ our Lord' (Rom. 6:23). But why have you heard — and not believed — just the opposite? Notice! The wages you are to be paid for having sinned is death. Then why do so many religious people teach exactly the opposite the Bible — WHY do they teach the wages of sin is ETERNAL life in hell?"

Now does the Bible say anywhere you are, or have an 'IMMORTAL' soul? For years we offered \$1,000 to anyone who can show any place where the Bible 'immortal soul' are found. No one ever found it! Why is it that religious people continually about 'your immortal soul,' about 'going to heaven,' about 'dead loved ones being now in the Lord,' and many other such

things supposed to be the BASIC beliefs of Christianity — and yet never once showing you any such teaching IN THE BIBLE! They talk of these teachings as if they were true. They lead you to take these teachings for granted — to suppose they came from the Bible."

"Again, in the NEW Testament: Jesus Christ Himself said you should 'fear him which is able to destroy both soul and body in gehenna' — a fire that will burn them up — cause them to DIE — destroy what is burned! Oh, yes, the Bible does teach that kind of hell fire — but not the kind where one burns forever and yet never burns up (Matthew 10:28). Let's believe Jesus Christ when He says souls can be DESTROYED! They are NOT immortal!"

"So the Bible teaches that the soul is NOT immortal, but is mortal, subject to DEATH as the penalty of sin!"

My booklet (soon to be reprinted), discussing the words translated "hell" in the Bible, plainly reveals the truth about Hell and the immortality of the soul, as opposed to this old Russellite heresy propagated by Armstrong. In denying Hell, Armstrong aligns himself with Russellites, Universalists, Modernists, Adventists, infidels, atheists, and the Devil (Gen. 3:4) — a group of undesirable associations.

The Shocking Heresy of "Healing Cloths"

Many people do not know about many of Armstrong's more delicate heresies until they have been sucked in by his more "appealing" teachings. But every once in awhile one of his unscriptural and "shocking" heresies creeps out. Here is a sample, quoted from the January, 1963 issue of *The Plain Truth*:

"Another Miracle"

"Dear Mr. Armstrong: 'You will recall that my niece was in a terrible automobile accident. The car overturned 5 times. Her car was hit by an oncoming, speeding hit-and-run driver. Massive brain damage, a broken leg, a crushed hand, paralyzed right side and many other injuries were the result. When I visited her for the first time she was drawn over sideways, right arm drawn up out of shape, a pad on her nose with a tube through it with which they fed her, and her leg was in a cast. She could not swallow, talk, or communicate, and her eyes, although open, recognized nothing. On October 5th I took the anointed handkerchief and placed it on her forehead and all her injuries, asking for her full and complete recovery. She is almost completely well!"

"This letter was written on October 29, 1962, only 24 days after an anointed cloth was received."

So Mr. Armstrong is in the "anointed cloth" racket. Certainly, there is no justification for any one sending out "anointed cloths" any more than there is for us to tell lepers to dip in the Jordan River.

Conclusion

These are by no means Armstrong's only "shocking" heresies. The old fable of British-Israelism is another one of his long-suits; he is always telling his audience about the latest fulfillment of prophecy regarding the United States and Britain, about whom most of the Old Testament prophecies are supposed to refer. We have literature available, exposing this false teaching, if there are those interested in studying this foolish heresy.

Mr. Armstrong is also off on the Trinity. He is off on the Sabbath. In a word, so far as the Bible is concerned, he is simply just "off." Being an admittedly unsaved man, we do not marvel at his notions about the Bible (I Cor. 2:14). In one of his recent articles, he said that there was a time when he was rather strong-willed or bull-headed. I'm afraid that condition still exists, in view of his rebellion to the PLAIN TRUTH in the Bible.

Hell

(Continued from page one) the crude and awful views of their day, and incorporated mythological ideas of Hell into their theology, so they tell us. God is too good to let such a place exist, and besides all people are children of God, so how could God send His children to so awful a place? Such men manufacture a god who is not the God of the Bible, and they do violence to the Scriptures to make them fit in with their preconceived notions.

2. Such persons as the Adventists and Jehovah's (false) Witnesses don't use the tactics of modernism — they seek to do away with Hell on the basis of Bible interpretation. Adventists teach annihilation of the finally impenitent, and of course if the wicked are annihilated, there is nothing left to suffer torment. An answer to annihilation is found in Rev. 20:10, where the Beast and False Prophet are revealed as having been in Hell already for a thousand years before the Devil is cast in.

Jehovah's Witnesses tell people that "Hell" should be translated the "grave." The truth is, another Hebrew word entirely is used for grave.

The same people try to make some of the strongest references to Hell to refer only to the Valley of Hinnom — a ravine north of the Jerusalem walls, where the refuse of the city was cast. It is true that Jesus sometimes used the word "Gehenna" (translated "Hell" in the KJV) and the word literally means "the Valley of Hinnom;" but a study of the passage makes clear that He used the term as the strongest possible illustration of Hell, for that ravine was a place of continual burning.

The Bible calls the place of eternal torment "the lake of fire" (Rev. 20:10). It calls the final state of the wicked "everlasting punishment" (Matt. 25:16). There is no way of reconciling eternal punishment in the lake of fire with the no Hell doctrine of any group of people. No sentimentalism, no word juggling, no argumentation can get rid of this plain teaching of the Bible. In Matt. 25:46, the same term is used to express the endless duration of the suffering of the lost, that is used to express the duration of the happiness of the saved. Hell fire and brimstone preaching still has the backing of the Word of God.

Purpose of God

(Continued from page three) (Jer. 51:29).

If it were possible for God's purposes to be defeated then how would we know that anything that God purposes will find fulfillment? Prophecy would then mean nothing and the work of God would sink to the hopeless level of all other literature! But God declares the end from the beginning "and from ancient times the things that are not yet done, saying: My counsel SHALL STAND and I WILL do all My pleasure" (Isa. 46:10).

God's purposes CANNOT be successfully resisted: "And all the inhabitants of the earth are reputed as NOTHING, and HE DOETH ACCORDING TO HIS WILL in the army of heaven, and AMONG THE INHABITANTS OF THE EARTH and

FIFTY YEARS IN THE CHURCH OF ROME

FATHER CHINIQUY

The Baptist Examiner FORUM

Is the preacher supposed to tithe the same as any one else?— Name not attached to question.



MARVIN MERRY

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Talcott, W. Va.

Yes, he is. Example demands it as well as Scripture. As a member of the church, the pastor is obligated to return to God at least ten per cent of his gross income (Matt. 23:23; I Cor. 16:2). As undershepherd of the flock, the pastor should prove to his congregation and the world the truth of the Saviour's words, "It is more blessed to give than to receive" (Acts 20:35). The Bible teaches 'Storehouse Tithing' (Mal. 3:8-10). The tithes should be brought to the church, God's "house" (I Tim. 3:15). Other giving must be over and above the ten per cent.



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In the Tabernacle, and later in the Temple service, the priest was not required to tithe. There was no occasion for him to tithe. They had no great commission. But today the Christian responsibility or stewardship is concerned.

NONE can stay His hand, or say unto Him WHAT DOEST THOU?" (Dan. 4:35).

"But our God is in the heavens. HE HATH DONE WHATSOEVER HE HATH PLEASSED" (Ps. 115:3).

SALVATION IS PURPOSED

Since all things are purposed and produced by the will of God successfully, this includes the salvation of the elect. See from the following scriptures how sure it is that those whom God purposed in eternity to save, SHALL be saved.

Notice carefully the words of Christ in John 5:21: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth WHOM HE WILL," see also v. 25 that He is speaking of a present SPIRITUAL quickening (Eph. 2:1). The Son quickeneth, or maketh alive, whom He will. If Jesus Christ willed to quicken all men to the last individual He would!

The same truth is taught in James 1:18: "OF HIS OWN WILL begat He us, with the word of truth." Why are you quickened, made alive, begotten or born again? Because Jesus Christ willed it.

Again see how God's purpose in saving men is and always will be accomplished, in John 6:37. There Christ says: "All that the Father giveth Me shall COME to

all the world with the gospel. Since the pastor gets a salary just as his members do, except for the fact that it is sometimes a larger one, why should he not tithe? He should really want to have a part in preaching the gospel on the mission fields of the world.

RAY SCHWARTZ

PASTOR,
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For the most part, Yes; in some cases, NO. I cannot give any reasons for this answer in the space allotted me, but will be happy to furnish them if the party who failed to sign his name will give me his address or the paper will allow me sufficient space at a future date.



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Of course. Nowhere in the Scripture do we find that a preacher has a separate set of rules as far as Christian responsibility or stewardship is concerned.

Me, and him that cometh to Me I will in no wise cast out." All of them will come! If God gave all men to Christ, down to the last individual, then every last man would come to Jesus Christ, and He would not cast them out.

See the same doctrine in Acts 13:48: "And when the Gentiles heard this they were glad and glorified the Word of the Lord, and AS MANY as were ORDAINED to eternal life BELIEVED." It is to be taken that the rest did not believe. But those whom God purposed to save BELIEVED, and they were saved.

WHY WE SHOULD BELIEVE THAT GOD HAS A PURPOSE

What is the result of believing this Biblical doctrine? First, we have a CONQUERING CHRIST. He is not a weak Saviour who would like to save all men, but cannot. He saves whom He will (see Rom. 9:18).

We who believe in Jesus Christ are brought to DEEPEST HUMILITY. We did not seek the Lord until He first sought us (John 15:16). "We love Him because He first loved us" (I John 4:19). We have nothing to boast about (Eph. 2:8-9). It is only of "the Lord's mercies that we are not consumed" (Lam. 3:22).

Thirdly, our faith is greatly strengthened knowing that He who chose us in Christ before the

(Continued on page 14, column 1)

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Purpose of God

(Continued from page 13)

foundation of the world (Eph. 1:4) and "saved us, not according to our works, but according to His own PURPOSE and GRACE, which was given us in Christ Jesus before the world began" (2 Tim. 1:9) will "NEVER leave us or forsake us" (Heb. 13:5).

Fourthly, in our preaching, we will depend wholly upon the word of God and the Spirit of God to regenerate the lost and not upon our own efforts in the flesh. May GOD give us the tears to shed and the deep compassionate love and zeal that we should exercise in seeking to win souls to the Saviour.

There are some questions and objections, perhaps as follows:

"If God saves whom He will, why doesn't He will to save all men to the last soul?" But why should He? God owes us nothing. We are rebels against Him. We should marvel at God's sovereign grace and mercy and rather question: "WHY SHOULD GOD SAVE ANYONE?"

"Does it not say that God 'will have ALL men to be saved'?" (1 Tim. 2:4). Yes, it does. But if God is speaking of all men to the last individual, then from other scriptures we know that John 5:21 and James 1:18 and other scriptures we know that they WOULD be saved. Rather, He must be speaking of all classes of men. Read the verses that go before and I think that they will bear this out. Compare the word "all" in 1 Tim. 2:4 with John 6:37. "Does this not do away with man's free will?" No. Man is free to will as he pleases, but left to himself he will always choose sin and reject Christ. When he receives grace he will thereafter seek Christ and love and obey Him (John 1:12-13).

"Why preach, then, if God will save the elect anyway?" Because God has COMMANDED us to preach the gospel to "every creature" (Mark 16:15). Because God has ordained MEANS by the "foolishness of preaching to save them that believe" (1 Cor. 1:21). "EVEN SO FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT" (Matt. 11:26). Amen!



"Salvation"

(Continued from page one)

saved, and yea, a tremendous multitude of Gentiles shall be saved. At the end of the tribulation period, that crowd of Jews and Gentiles that have been saved during the tribulation period, shall all cry with a loud voice, "Salvation to our God which sitteth upon the throne."

I say, beloved, from beginning to ending, salvation has been a tremendous theme so far as the Word of God is concerned. A lot of people talk about being saved who don't know the meaning of salvation. For example, the Modernist, if you ask him what he means by the expression "being saved," will tell you that his idea is to make this world a better place in which to live. He will tell you that soap, and sunshine is his idea of salvation.

A Mother's Secret

Someone asked a mother whose children had turned out very well, the secret way which she prepared them for usefulness and for the Christian life.

Without hesitation she said, "When in the morning I washed my children, I prayed that they might be cleansed by the Saviour's precious blood."

"When I put on their garments, I prayed that they might be arrayed in the garments of salvation and in the robe of God's righteousness."

"When I gave them food, I prayed that they might be fed with the Bread of life."

"When I started them on the road to school, I prayed that their faith might be as the shining light, brighter and brighter to the perfect day."

"When I put them to sleep, I prayed that they might be enfolded in the Saviour's everlasting arms."

No wonder her children were early led to a saving knowledge of the Lord Jesus Christ; and became adornments to the doctrine of God our Saviour in all things!

What a joy to that mother's heart when her children rise up and call her blessed!

Now that her secret is an open one, may hosts of other mothers follow it.

—Now

If you ask a Campbellite what is his idea of salvation, he will suggest that it is well for us to believe on the Lord Jesus Christ, be baptized and then hold out faithful till the end — that we had better watch our step, or else we will lose out, and ultimately go to Hell.

If you ask a Catholic concerning his idea of salvation he may refer in a limited sense to Jesus, but in the main he is going to talk to you about the "blessed virgin Mary," and he will tell you that it is through the virgin Mary that salvation is ultimately achieved.

If you were to ask a Jew what he means by salvation and by being saved he would tell you that to be saved means that you are a loyal son of Abraham.

Now, beloved, when I speak about salvation — when I speak about the term the prophets studied about, and the term whereby folk are going to praise the Lord throughout a never-ending eternity — I am not talking as the Modernist, nor am I talking as a Catholic or a Jew. Rather, I am talking to you out of the Word of God, and I want you to see what the Word of God says about salvation.

I

SALVATION IS A PERSON.

We read:

"For mine eyes have seen THY SALVATION."—Luke 2:30.

This is a portion of the words of the old prophet Simeon. He came into the temple just at the time when the parents of the Lord Jesus Christ were presenting Him into the temple, and

Simeon, led of the Holy Spirit, took the baby Jesus up into His arms praised God, and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Beloved, salvation is a person — the person of the Lord Jesus Christ. Some folk think salvation is a creed. Some folk think salvation includes all the tenets that individuals believe. Some folk think that salvation has to do with making the world a better place in which to live. Some folk think that salvation has to do with the way in which you live, whether or not you hold out faithful to the end. Some folk think salvation has to do with the virgin Mary. Some folk think that salvation has to do with being a loyal member of the seed of Abraham. May I remind you, beloved, that salvation is none of these, but rather salvation is a person — the person of the Lord Jesus Christ.

For a corroborating Scripture, we read:

"Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be SAVED."—Acts 4:12.

This is following the first persecution on the part of the Christians. Then Simon Peter has been arrested. They had laid hands upon him. They had put him in jail. Now he is making an address before the Sanhedrin, and he exalts the Lord Jesus Christ, for he says, "There is no salvation in any other. There is none other name under heaven given among men, whereby we must be saved."

I say then, first of all, salvation is a person — the person of the Lord Jesus Christ.

II

SALVATION IS OF GOD.

Salvation is of God in every particular. The prophet says:

"And he saw that there was no man, and wondered that there was no intercessor: therefore HIS ARM BROUGHT SALVATION unto him; and his righteousness, it sustained him."—Isa. 59:16.

How did salvation become a reality? Through the arm of God; His arm wrought salvation. How did salvation become an actuality? It came from God.

Jonah likewise taught us the same truth, for he said:

"Salvation IS of the lord."—Jonah 2:9.

Of course Jonah didn't say that when he was fleeing from the Lord. He didn't say it when he was on board the ship, sound asleep. He didn't say it when the folk on board the ship called him up on deck and asked him if it were true that he was fleeing from the presence of the Lord. But, beloved, when they tossed Jonah overboard and that scriptural fish came along (I say humorously he was scriptural; the Bible says, "I was a stranger, and ye took me in"—well, Jonah was a stranger, and the old fish just opened up his mouth and took him in), when Jonah got down there in the belly of that fish, the first thing we find him doing is starting to pray. He didn't pray when he started to leave God; he didn't pray when he started to run away from the Lord; he didn't pray when he started to flee from the place God wanted him to go, but now that he is in trouble, he prays. Jonah had a prayer meeting right there in the belly of the whale. There wasn't anybody there but Jonah, but, beloved, he prayed, and he prayed earnestly, and he said, "Salvation is of the Lord."

I have often said that Jonah went to school as an Arminian, but he graduated as a Calvinist. He just took a 72-hour course, but he learned more in 72 hours than the majority of preachers learn that go to seminaries for five years. When he got out of the belly of the fish (I don't know whether he had a diploma or not), there is one thing certain, he had Calvinism burned into him, and when he walked

down the streets of Nineveh he just had one text to preach: "Salvation is of the Lord."

I tell you, beloved, salvation came not of man — it wasn't man's choosing, but salvation is of the Lord.

When we come to the New Testament, we find Paul saying:

"For GOD hath not APPOINTED us to wrath, but to obtain SALVATION by our Lord Jesus Christ."—1 Thess. 5:9.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because GOD hath from the beginning CHOSEN YOU to SALVATION through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

So, beloved, I have read to you four Scriptures — Isaiah 59:16 and Jonah 2:9 from the Old Testament, and I Thessalonians 5:9 and II Thessalonians 2:13 from the New Testament — which tell us that Salvation is of the Lord. I tell you, my brother, my sister, in all the six thousand years of earth's history, man never thought up, and man never could have devised, and man never could have conceived the marvelous plan of salvation that God wrought out for us in Jesus Christ.

III

SALVATION IS EVERLASTING.

God doesn't teach us in His Word that we are saved for just a few days, or for just a little while only. He doesn't teach us that we are saved as long as we are good, or as long as we are holy. Rather, He teaches us that we are saved with an everlasting salvation. Listen:

"But Israel shall be saved in the Lord with an EVERLASTING SALVATION."—Isa. 45:17.

"And being made perfect, he became the author of ETERNAL SALVATION unto all them that obey him."—Heb. 5:9.

Notice, Isaiah calls it "everlasting salvation," whereas Paul refers to the same experience as "eternal salvation."

Notice again:

"Who are KEPT by the power of God through faith unto SALVATION ready to be revealed in the last time."—I Pet. 1:5.

"But, beloved, we are persuaded better things of you, and things that accompany SALVATION, though we thus speak."—Heb. 6:9.

In the preceding verses, the Apostle Paul has given an illustration. He says that if a man could fall away, and be lost after he had been saved, he never could be saved again. He says that if a man could be lost after having been saved that it is impossible to renew him again unto repentance. Then Paul goes on to say, "But, brethren, we are not expecting you to do that. We are persuaded better things of you. We are persuaded something better than that you should lose your salvation." Then he closes it by saying, "We are persuaded better things of you, and things that accompany salvation, though we thus speak," as if to say, "Though I have used this illustration, and though I have spoken in an illustrative manner, to show you how that if one could lose his salvation he could never again be saved, I want you to know that I am expecting something differently of you, for I am expecting that you who are saved, are saved for time and eternity."

So I say, beloved, that salvation is an everlasting experience. I can't understand how anybody could get any joy out of preaching Arminianism, or would get any joy out of talking about losing his salvation. I have said to several people in life who have told me that they believed in falling from grace, "Does it make you happy?" and everyone of them have said, "No, there is no happiness about it, but I am afraid I am going to lose my salvation; I am afraid I am going to fall by the wayside."

Beloved, the most miserable individuals in this world are the individuals who believe that one can be saved today and lost tomorrow. I would to God that I

could put a joy in your heart that would send you out there place shouting the praises of God. If I could just help you realize that salvation is an everlasting experience it would make you happy. It is that which could save us eternally from God, and man who is once saved will never be lost by sins that he may commit thereafter.

IV

JOY OF SALVATION MAINTAINED.

While one can never lose salvation, he can lose the joy that God-given experience is a joy, you know, in being saved. Some people are more emotional than others, and they mean their sorrows more vociferously than others. Regardless of whether you are one of those emotional individuals who show definitely his emotions, or whether you are a quiet person, emotions rarely ever come to the surface — regardless of whether you are, the fact remains there is a definite joy that belongs to the individual who is saved. Listen:

"Yet I will REJOICE in the Lord, I will JOY in the Lord, my salvation."—Hab. 3:18.

Beloved, what Habakkuk says is my experience, for I, too, rejoice in the God of my salvation. There is a joy in being saved. There is a joy in knowing your sins have been blotted out. There is a joy in knowing you are on the road to Heaven. I want to tell you beloved, the Lord saved me, He saved my music box in my soul echoing and reverberating, and down through the years, since a boy in my home when I was saved, there has never been a time that I haven't been happy so far as my salvation is concerned.

But, beloved, a person can lose that joy sometimes. Listen to what the Lord says:

"Restore unto me the joy of salvation."—Psa. 51:12.

Several years ago, as a young ministerial student in Georgetown College and church on Saturday afternoon I would start a train that took me out to a community where I pastored a small church. Just south of Georgetown, Kentucky, on the Southern Railroad, is a little town known as Wilmore, where there is a school by the name of Wilmore College. There were Methodist students who went to school at Wilmore, who also went on that train every Saturday afternoon to their appointments to preach, and I got acquainted with them. In fact, there were half dozen of us boys who went to Georgetown College and made similar number from Asbury College who rode that train Saturday afternoon. I remember one of those fellows and I were very close so far as talking the Word of God. One day he told me how he had lost his salvation. He was on his way to preach and he told me that he had lost his salvation. I said, "Why, how did you lose it?" He said, "Well, my wife and I had a fuss before we went home, and I got furiously angry and I have lost my salvation."

I said, "What does the Bible say about it? Does the Bible give any grounds for saying that one can lose your salvation?" He said, "Oh, yes," and he turned to me and said, "Restore unto me the joy of thy salvation." I said to him, "Brother, it does say one word about a man losing his salvation, because he gets angry at his wife; it merely says, 'Restore unto me the joy of thy salvation.'" I said to him, "Then you this, have you lost your wife?" He said, "No, I haven't." I said, "What makes you feel that you have lost your wife, you have only lost the joy of married life." Then I said, "That is exactly what the Bible is talking about when he says, 'Restore unto me the joy of thy salvation.' He hadn't lost his salvation. He had only lost the joy of that God-given experience."

Beloved, I see Simon Peter on the night he had compromised and denied his Lord. I see him as he goes out, when the third time, and

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Word of God says that Simon Peter wept bitterly. Don't tell me that Simon Peter had lost his salvation. No, but he surely had lost the joy of his salvation. A little while before Simon Peter said, "If everybody else denies you, I will not do so. I'll stand by you to the end." A few minutes later here comes the crowd to arrest the Lord Jesus, and Simon Peter draws his sword. He starts out to make good in what he had said. "Though everybody else denies you, I won't." Simon Peter with his sword drawn, hit a fellow, but the man somehow dodged, and instead of Simon Peter splitting his head wide open, he grazed his head and cut off his ear. Simon Peter really meant business for the Lord.

A little later I see Simon Peter standing up preaching to the thousands, and when the sermon is over, I see 3,000 people who have been saved. However, in between the time that Simon Peter boasted that he would not deny his Lord — in between the time that he struck off the ear of the servant of the high priest and the time that he preached to those 3,000 men who were saved on the day of Pentecost — in between that time, Simon Peter lost the joy of his God-given salvation, and he went out and wept bitterly.

I tell you, beloved, salvation is an everlasting experience, but the joy that goes with it — the joy that accompanies it fluctuates with our emotions. You can lose the joy of your salvation.

There is many a man who is saved that doesn't have any joy. Here is an individual, we'll say, who has been saved for years, and then he quits going to church. He quits worshipping. For some reason he just stays away from the house of the Lord. Beloved, he certainly is not a man of any

I am thinking of one just now whom I used to know, who was happy in the Lord. Every time you would talk to him he was just overflowing with the joy of the Lord. But he quit going to church. For some reason he started staying away, and then he quit going to church altogether. I talked to him just a few days ago and he was as cold as a block of ice. "Beloved, that fellow had just lost the joy of his salvation."

I tell you, you can't live worldly and be happy. You can't deny the teachings of God's Book and be happy. You can't know that God teaches something, and go contrary to it, and be happy. I say to you, an individual can lose the joy of his God-given experience in Christ.

V THE GARMENT OF SALVATION IS RIGHTEOUSNESS.

We read: "I will greatly rejoice in the Lord, my soul shall be joyful in God; for he hath clothed me with the GARMENTS OF SALVATION, he hath covered me with the robe of righteousness." —Isa. 61:10.

The man who is saved has on the clothing of the garments of salvation, which Isaiah declares is the robe of righteousness. I am glad that everybody who is saved has a new robe. The Negroes of the South used to sing:

"All God's chil'un got shoes, All God's chil'un got robes."

Beloved, that is true. Many an individual is very poorly dressed, and very shoddily attired, so far as this world's clothes are concerned, but if he is a child of God, he is clothed in the righteousness of the Lord Jesus Christ. Now it blesses my heart, just to hold up to you the robe of righteousness, and to tell you that the man who is saved, is clothed in the garments of salvation.

I suppose the majority of us never buy a new suit or a new dress often enough to be bored thereby. It reminds me of the expression, "Money talks." Well, it never has bored me, for it never has talked that much to me, and I rather imagine that the same true so far as clothes are con-

cerned. The most of us don't buy enough clothes but that it is just a little thrill to us, when we have an opportunity to buy something new.

Well, you know, beloved, I went shopping one day, and I came home with a new suit—the best suit I ever had in my life. Do you know what it cost? It didn't cost a penny. To tell you the truth, it was given to me. In fact, it came as a gift of an eternal God, and He gave it to me the day that He saved me. On that day He clothed me with the garments of salvation, which Isaiah says is the robe of Christ's righteousness.

I remember years ago seeing a Negro come into town one day from out in "Bucktown." It used to be that we had white people and we had "Bucktown," but today, of course, we have integration. This Negro came in from "Bucktown" one afternoon and walked all the way through town to the depot to watch the 5:00 o'clock come in. That was a big event, and you could always count the citizenship of the town when the 5:00 o'clock train came in, because every masculine, feminine, canine, and feline came out to meet that train every afternoon. This Negro came up to the depot and since he occasionally worked on the farm for us, I knew him, and I remember my older brother speaking to him and asking him, "Where are you going?" "Oh," he said, "I've all dressed up, and no place to go."

Beloved, I want to tell you, I am all dressed up, but I have someplace to go. I am dressed in the robe of Christ's righteousness, and I have someplace to go, for I am going to Heaven when I die. What a blessing to be clothed in the righteousness of the Lord Jesus Christ!

VI

THE BIBLE INSTRUCTS US AS TO SALVATION.

If it weren't for the Word of God, we never would know anything about salvation; we would never know how to be saved. It is the Word of God that brings us to salvation. Listen:

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the WORD OF THIS SALVATION sent." —Acts 13:26.

This Scripture is a part of Paul's sermon in the synagogue at Antioch in Pisidia, where he preached on "Justification by Faith." As he preached this sermon, he said, "I want you to know, that to you, is the word of this salvation sent."

Beloved, salvation doesn't come as a knock-down experience apart from the Word of God. Some people think of salvation as something you get by rolling around in the sawdust at an altar. Some people think of salvation as something which comes in a miraculous manner without you knowing anything at all about the Lord Jesus Christ. I tell you, beloved, salvation comes as a result of the Word of God, and if the Word of God isn't preached, nobody will ever be saved. I am as convinced of this, as I am that we are here, that there will never be a man go to Heaven — there will never be an individual saved except that he hears the Word of God which brings salvation unto him.

Notice again:

"In whom ye also trusted, after that YE HEARD THE WORD OF TRUTH, the gospel of your salvation." —Eph. 1:13.

When did they trust? After they had heard "the word of truth, the gospel of your salvation."

Beloved, you have to hear the truth before you can be saved. That is why it is that I insist that a man should not be directed to an altar. That is why it is that I insist that a man could never be saved thru modernistic preaching. That is why it is that I insist that a man could never be saved in a Jewish synagogue, nor in a Catholic church. There are some individuals in those various organizations that may be saved, but they are not saved in view of

what they are taught. Rather, they are saved in spite of what they are taught. I tell you, you can't be saved except as you hear the word of truth, which is the gospel of your salvation.

Listen again:

"And that from a child thou hast known the HOLY SCRIPTURES, which are able to make thee WISE UNTO SALVATION through faith which is in Christ Jesus." —II Tim. 3:15.

The word for "child" is the word for "infant," and he says that from an infant Timothy had known the Holy Scriptures, which were able to make him wise unto salvation.

Brother, sister, nobody ever comes to salvation unless he hears the Word of God, for it is the Word of God that brings salvation to you. You can tell all the deathbed stories you want to — you can make people cry crocodile tears — you can have enough emotion in a revival meeting and enough tears that you need to wear rubber boots in order to get out of the building without getting your feet wet, but you will never have anybody saved on the basis of sob stories. It is the Word of God that brings salvation.

I remember several years ago that I was invited over into Ohio to preach one day. When I first went over there, I preached on "Why I am a Baptist," and they shouted all over the place. As a result of that invitation, I got invitations here and there to preach, but as time went by, I noticed my invitations grew less and less. One day I was preaching in one of these churches in Ohio, and after I had preached, the pastor gave what he called an "altar call." I think he got some half dozen people to the front, and got them down to pray. I sat back on the rostrum, and I guess I was about as bored as any individual could be with what was going on — the way in which he was closing the service. I sat there, and presently the pastor turned to me, after they had prayed some 10 or 15 minutes, and said, "There is something wrong here; these people are not getting through. Can you help us in any way?" "I think I can," I said to all this crowd, "Now you just get up from there, and quit that foolishness, and sit down here on the front seat, and let me read to you God's Word." Beloved, that was just about like a bombshell. You know I never got invited back to that church anymore; I don't have to tell you that that was my elimination sermon — I eliminated myself from that church right then. But I told them how to be saved. One of them professed to be saved. The other seven went out and said that I had ruined the service — that they were just about to get through when I stopped them from praying. I hope the one was saved. I know one thing, if anyone were ever saved, it will be on the basis of the Word of God, for it is the Word of God that brings salvation.

VII

IF SAVED, WE OUGHT TO LIVE DAILY AS SAVED PEOPLE SHOULD.

If an individual is saved, he ought to live in the light of his experience every day. I will say even before I read to you a Scripture in this respect, that if anybody is saved, there will be a difference in his life. There will be a difference in his walk, in his talk, and in his bask. I say those are the three things that count — the way you walk, the way you talk, and what you bask at. If an individual is saved, he will show forth that salvation in his living.

Now let's read from God's Word:

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, WORK OUT YOUR OWN SALVATION with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." —Phil. 2:12, 13.

Notice, Paul says that God has worked something into you, namely, salvation, and then he says, "You work it out. God put

SERMON OUTLINE—

"ANOTHER"

"If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed." —Galatians 1:8.

The devil and his servants bring imitations and substitutes instead of the things of God. Let us note some of them.

I. ANOTHER GOSPEL—Galatians 1:8.

- * Gospel of works (Gal. 3:1-3).
- * Gospel of water (I John 1:7).
- * Gospel of Mariolatry (I Tim. 2:5).
- * Gospel of "praying through" (Acts 16:31).

II. ANOTHER CHRIST—Rev. 1:18.

- * Christ of Modernism (stripped of Deity).
- * Christ of Arminianism (stripped of sovereignty).
- * Christ of Romanism (stripped of mediatorship).
- * Christ of Works groups (stripped of sufficiency).

III. ANOTHER GOD—Deut. 32:21.

- * God of Idolatry (Rom. 1:21-25).
- * God of Ceremonialism (John 4:20-23).
- * God of Self (Phil. 3:19).
- * God of "Religion" (2 Tim. 3:5).
- * God of Free-Willism (Romans 9:15-24).

IV. ANOTHER WORD (Authority)—Isaiah 8:20.

- * Authority of Men ("Doctor"—Matt. 15:9).
- * Authority of Tradition (Matt. 15:3).
- * Authority of Feelings (2 Cor. 10:5).
- * Authority of "Numbers" (John 6:66).

V. ANOTHER SPIRIT—I John 4:1; I Tim. 4:1.

The Holy Spirit always works in accordance with the Revelation of the Word. Be not misled by those claiming "new truth" via dreams, visions, revelations, etc.

it in; you work it out."

I am convinced, beloved, that if a man is saved he will work out his salvation. There will be a difference in his talk. There will be a difference in his walk. There will be a difference in that individual in every respect, for this Scripture says, "Work out your own salvation with fear and trembling."

Notice again:

"For the GRACE OF GOD that bringeth SALVATION hath appeared to all men, TEACHING US that denying ungodliness and worldly lusts, we should LIVE SOBERLY, RIGHTEOUSLY, and GODLY, in this present world; LOOKING FOR that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 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 2:11-14.

Notice, Paul says that the grace of God brings salvation, and he says that grace teaches us something. Now what does the grace of God teach us?

Here is a fellow who says, "Brother Gilpin, if I believed what you do, I sure would take my fill of sin. If I believed in salvation by grace, I'd just live most any kind of life I wanted to."

Beloved, salvation by grace doesn't teach a man that. When a man talks that way, he is talking about salvation by works, even though he may call it salvation by grace. Listen, the grace of God teaches us something, and what does it teach us? It teaches us to deny ungodliness and worldly lusts; it teaches us to live soberly, righteously, and godly — soberly as unto ourselves, and not

acting foolishly all the time; right-

eously as unto one another; godly as unto Him who is in the skies above us, looking down and reigning over us day by day. It teaches us to look for the second coming of the Lord Jesus Christ. It teaches us to be a peculiar people. It teaches us to be a purified people. It teaches us to be zealous of good works. I say to you, if a man is saved, he ought to live a whole lot differently, and he will live a lot differently, to what he has ever lived before.

CONCLUSION

To sum it up, I say that the prophets were all interested in salvation, and in the days to come in the tribulation period, those that are saved will show that they are interested in salvation, because they will sing the praises of the one who saved them.

Now, let's sum up what I have said. Salvation is a person; salvation is of God; salvation is everlasting; there is a joy of salvation that can be lost even though the salvation can never be lost; there is a garment of salvation which is righteousness; it is the Bible that brings to us the knowledge of salvation; and if a person is saved, he ought to show the fact that he is saved, and he will show forth the fact by the way in which he lives.

In view of these facts, I have just one closing word. My conclusion is very brief. It is so brief that it is just a part of one little verse of Scripture. I have talked to you about salvation; now get my conclusion. Listen:

"Now is the day of salvation." —II Cor. 6:2.

Might it please God that this hour might be the day of your salvation.

May God bless you!

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Christ in the House

(Continued from page one)
horror and of gladness, that have occurred within the same walls! But the day is coming when they will speak; for "there is nothing covered, that shall not be revealed; and hid, that shall not be known."

THE CHARACTER OF THE HOUSE IN WHICH CHRIST DWELLS

If Christ be in the house, it is generally more *neat and cleanly*; the family is more orderly; there is more love and forbearance; Lord's days are more enjoyed; and there is more in the cupboard, for sin is more expensive than grace.

If it be noised that Christ is in the house, *good men* will be drawn to it, and *bad men* will be kept away.

If Christ be in the house, there will be a *witness* for God there. One truly Christian inmate, be it master, servant, or child, will be a continual sermon to the rest. There will not be a Bible merely in the house, which might be unread, but a living epistle read and known of all men. The seriousness of that one will be a continual rebuke to the frivolity of others; the holiness of that one, a continual restraint upon the immorality of others; and the happiness of that one, a continual recommendation of the gospel to others. The salvation thereof will go forth as a lamp that burneth. It will be in vain for any in that house to plead ignorance of salvation, and to say, "Lo, we knew it not; we knew not the law by which we were to be tried, nor the gospel by which we might be saved." The light was continually before them.

If Christ be in the house, there is a *direct communication* between it and the house not made with hands, eternal in the heavens. If Christ be in the head of the household, there will be a family altar from which incense and a pure offering will go up to the highest heavens; if in an inferior member of the family, be it servant or child, there will be a private altar on which the foot of the ladder may rest whose top reaches to heaven: and behold the angels of God ascending and descending upon it. The communication is continually kept up. There all in the family are prayed for; and who can tell what evils may be averted, and what blessings may be laid up in store for them, in answer to those prayers.

DIVINE PROVIDENCE RESTS OVER THAT HOUSE WHERE CHRIST DWELLS

If Christ be in the house, that house is under the peculiar protection of *divine providence*. The wicked owe much of their protection and many of their comforts to their connection with the

righteous. Had there been ten righteous persons in Sodom the whole city would have been spared. To a king of Israel, whose army was perishing for want of water, from which nothing but a miracle could save them, it was said by the prophet, "As the Lord of Hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee."

The tares must remain until the harvest, lest the wheat should be plucked up with them. Is it too much, then, to affirm that many a family has been preserved from some dire calamity which would inevitably have befallen it, but for one or more in the household who was accepted in the Beloved? A good man in the house is a better protection from plunder and violence than bolts and bars, and a better security than the fire-escape from fire. It is better to touch the wire that rings a bell in heaven than to ring an alarm bell on earth. "Thou, Lord only makest me dwell in safety." It would be well to take a true Christian into the house where there is none, were it only to protect it from harm.

If Christ be in the house, the *sympathies* of good men are drawn towards it. Real Christians are specially interested in each other's families. If there be but one member of a family a member of Christ's body, the interest of the other members of Christ's body is drawn towards the other members of the family. There is an alliance between that household and the household of faith. The family comes more within the observation of the church, the voice of its prayer, and the arms of its faith. A natural brother or sister is beloved for a spiritual brother or sister's sake. The widows and orphans of believers are cared for by the church for the fathers' sake; as David took care of Jonathan's son for Jonathan's sake.

If Christ be in the house, he often continues long there. In some families he enters with one, and with the same one departs. In others, his grace goes from one to another until there is a complete renovation in the whole household. Sometimes his abode in the house is for one generation only, and sometimes he goes down with it to many generations. When he enters a family that for generations past have been strangers to vital godliness, he generally abides long; and when he leaves a family in which he had long dwelt, it is often long before he returns. How singular it would be could we trace his entrance into families, his abode with them, and his going out from them; and still more, to know the houses in which he has been, in which he now is, and which hereafter will be honoured

SINNER . . .

What benefit will it be to you if you become the richest man in the world—then die and leave it all behind? One of the most important things in your life now is earning money. Every day you groan under your work, either mental or physical, to earn money. Suppose you were to earn enough that you could "sit back

and take it easy?" Your life is so short that it will make little difference whether you are a millionaire or a pauper.

But eternity is ahead. As a babe spends a short time in the cradle, then gets up to walk through the path of life, so we, as human beings, leave the cradle of time for the great eternity beyond. What will our earthly possessions mean to us out there? Whether we are at rest with God in Heaven, or in torment with the demons in hell, of what use will our money be then?

And the pleasures of this world—how they do hold millions in the bondage of condemnation! After you have drunk the cup of pleasure, tasting the very dregs of its bottom, what will it mean to you after you once depart this life?

The bottle, the song, the dance, the dame,
The sweet delights of
Pleasure's game;
May for a season give perfect delight,
But O, they will fail thee in
Hell's dark night.

Flee the wrath to come! Pleasures will but damn your soul into a deeper hell. The sweetness of sin will prove to be the bitterness of Hell. Your indulgence in time will gain for you a rich inheritance of damnation in eternity. Your wickedness in this day's light shall be the occasion of your tormenting restlessness in the coming night.

Sin for a season, thou mayest embrace,
But soon it will bring thee
damned disgrace.

Think, O sinner, on eternity.

You will be leaving in a little while. You dare not embark upon such a journey without being certain of reaching a glorious abiding place. Shall you go on in sin, thereby earning greater damnation in your eternal abode? Or shall you flee to Christ, the Saviour of souls?

Is there no way to awake you from your sleep, O sinner! If the flames of Hell were crackling under your feet, would the fierce fire move you? If the Saviour Himself were to call you by name, would you hear Him? O hardened in heart! May God breathe upon your depraved soul and give life to you! May He show you the follies of life and its riches and pleasures. Flee today, O condemned wretch, flee to Christ as a refuge and Saviour. Flee to Him, for He will receive you.

—BLR

Appreciated Letter

Just a note to thank you for the many blessings I have received from TBE. I am sending you a gift to help in publishing it. May the Lord bless you.

—Don Adkins, Ind.

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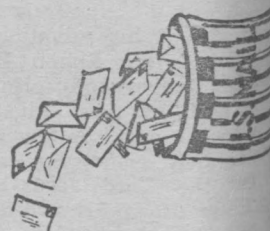


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We are enjoying very much your stories for children. A definite asset to the paper is a much needed feature.

—Mrs. Everett Brady, Tampa, Fla.

I do not wish to be numbered among the nine ingrates of 17. Your paper has been a great help to me in my study now for a month and I am thankful to whoever is responsible for this free subscription. I used to receive it a number of years ago but my subscription had expired. The Family Worship issue came at just the right time as I was giving a series this morning on the HOME in my morning devotions. I particularly appreciate your frequent articles by Haddon Spurgeon. With the widespread denial of real hell, the message by Roy Hession is certainly timely. God bless you in your ministry of the word.

—Ray Oviatt, Tampa, Fla.

Sure enjoy reading the Examiner, as we have it at the Home. I have read it very long yet. I had never read of your paper before I came but I guess I never read it. I enjoyed more. I would like to have you send it to my three children and my pastor. Thank you very much for the Lord bless your work.

—Mrs. Carrie Bolthouse, Tampa, Fla.

The new format and the articles you are carrying in this year are a great blessing to us. We particularly enjoyed the current issue on "The Christian Home." Each week we look forward to the doctrinal studies in Bro. Beck, the Young People's and Children's page, and, of course, the sermon by Bro. TBE has always meant much to us, but the improvements you have made and the regular features you have added this year are tops! May the Holy Spirit direct you as you carry on this blessed ministry for Christ.

—Pastor and Mrs. Marvin M. W.

I am enclosing \$10.00 for a year's subscription to TBE. The remainder keep for a donation to use as you see the most need. We are glad to be a part in spreading out toward the gospel through the printed page. We enjoy it so much.

—Edward N. Attwood, Tampa, Fla.

Thank you very much for your paper. I enjoy it very much.

—James Watt, Tampa, Fla.

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Who knoweth, O man, but thou mayst save thy wife; and who knoweth, O wife, but thou mayst save thy husband? Who knoweth, O parent, but thou mayst save thy child; and, O child, but thou mayst save thy parent? Who knoweth, O brother, but thou mayst save thy sister; and, O sister, but thou mayst save thy brother? Who knoweth, O master, but thou mayst save thy servant; and, O servant, but thou mayst save thy master?

If we value not our own souls, we should value the souls of those who are near and dear to us. If we care not for our own happiness, we ought not to be indifferent to theirs. The rich man in hell prayed that his brethren might not come into the same place of torment. There are not a few on earth who would wish their relations and friends to be saved, even if they are not. Well, then, the best way to seek salvation for them is to seek it for ourselves. How delightful to be the first to introduce Christ into a house where he is not! how sad to be the one on whose account he withdraws from the house where he had long stayed!