

"Not good if detached" is true of Church members as well as railroad tickets.

The Baptist Examiner

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

AD CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: Box 910, ASHLAND, KENTUCKY

VOLUME 33, NUMBER 7

ASHLAND, KENTUCKY, MARCH 21, 1964

WHOLE NUMBER 1326

Why Not a Christian?

"They are without excuse"--Romans 1:20.

By BOB L. ROSS

There are many excuses that men give for not being Christians. Of course, an "excuse" is not a reason. God says that men are without excuse" (Romans 1:20). Men have been given the message of God and there is no justifiable excuse for their going on in their sin and rebellion. While you might have one or more "excuses," these will simply stack up condemnation against you at the day of judgment. Listen:

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds" (Romans 2:5, 6). You may feel rather secure in your mind, satisfied with your "strong excuse" for rejecting Christ and continuing in sin, but your excuse will not "hold water" when you face God!

The Most Common Excuse

Probably the most common excuse given by men for not being Christians is that Christians live inconsistent with their profession. "Too many hypocrites in the church," we often hear. "I'm just as good as people in the church," another says. "If Joe Blow is a Christian, then I'm just as good a Christian as he claims another. These and similar statements all amount to the same thing: professing Christians are charged with failing to live up to their profession. To the unsaved reader who might offer such an excuse, we

will grant his charges. It is true that many professing Christians are not what they ought to be. It is true that there are hypocrites in the church; in fact, Judas was a hypocrite in the first church, so hypocrites are nothing new. We will grant the charges of the person who offers this type of excuse.

But we want you to weigh this question, unsaved reader: Will your excuse keep you from going to Hell along with all the unsaved professors and hypocrites?

Think about that. Will you be saved because some other person is a professing Christian, but lives an inconsistent life? Will the hypocrisy of a Judas free you from your own sin?

And also consider this question: If you have so much dislike for hypocrisy on earth, why would you want to have the company of hypocrites forever in Hell?

Remember, while your excuse keeps you from being a Christian here, it will not keep you from going to Hell and spending all eternity with the unsaved hyp-

ocrites over whom you are now stumbling! Why do you desire to make such a wretched choice of company for your eternity?

Could You Do Any Better?

While you, as an unsaved person, continue in rejection of Jesus Christ, you think it is all right for you to sit in judgment on professing Christians and try to find fault with their lives. Actually, the lives of most professing Christians are really superior to your own life, aren't they? At least, you must admit that some Christians live better than you do. If they live better than you, and you have not even made an effort at Christianity, why do you feel privileged to condemn the efforts of others? How do you know you could do any better? You haven't even tried!

It is inconsistent for any man to sit in judgment in this manner. Until you have done better, you have no right to judge the other person. And even after you have (Continued on page 8, column 1)

WILL IT BE SAID OF YOU?

"THE
HARVEST
IS PAST,
THE
SUMMER
IS ENDED,
AND WE
ARE NOT
SAVED."

Jeremiah 8:20.



A Special Word to TBE's Friends

"A friend loveth at all times, and a brother is born for adversity."--Proverbs 17:17.

Ever since the first issue of this paper under its present editorship came out on February 4, 1939, our plan has been, "Trust the Lord and tell His people." It is thus that we come to our readers today relative to our financial problems which have been a grievous burden particularly of recent date. During the month of January, our contributions and subscriptions were virtually nil, resulting in a loss of a little better than \$700.00. While we broke even in February as to our printing costs, the month of March has started like the month of January. This is being written on March 10th, and our income from subscriptions and contributions thus far has been almost negligible in comparison to our costs.

Some of this loss can be easily traced. There have been three churches in the past who have sent us \$50.00 a month for a number of years--that is each of these churches has been committing to reduce their offering to \$50.00. The second writes me that

due to the loss of several families, and a reduction in their income, they are compelled to temporarily send us nothing. They have stated they hope it is only a temporary measure, but for the time being we can expect no offerings from this church. The third of these three churches which has been sending us \$50.00 a month evidently has dropped us. Putting this together means that from the standpoint of these three churches alone we are \$115.00

short on the month. Then too, business in the shop has not been what we would have liked. Our message, "When John Met John" has cost us considerably from the standpoint of local job printing. One department store for whom we had done a great amount of printing through the years says they'll never darken our door again. The manager called personally to tell us that we need never expect another penny (Continued on page 2, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"IS THE BIBLE A CATHOLIC BOOK?"

"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. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."--II Tim. 3:15-17.

This is a tremendously powerful passage of Scripture, and I read it purposely and particularly in view of an article that was sent to me by Brother Hiram

Jones of Marion, Indiana. Brother Jones clipped this advertisement (for that is what it actually is) from a paper that is published near to where he lives. There is nothing new in the advertisement, for it is the same advertisement that has been carried in many, many papers over the country, published by the Supreme Council of the Knights of Columbus. As I say, it has been published in many, many papers, and it has been sent to us many, many times. Frankly, I have thought often of reviewing it, and tonight I take pleasure in taking a moment's time to

read to you first of all this advertisement, and then to bring to you my message by way of a review.

THE BIBLE IS A CATHOLIC BOOK

People differ radically in what they think about the Bible. Some seem to think it was handed down from Heaven written in English and bound in morocco. Many accept it as the inspired Word of God without knowing why they are justified in doing so. And others say that the Bible is full of contradictions and must be taken with a "grain of salt." A proper understanding of the Scriptures can exert a tremendous influence for good in your personal life. You should, therefore, know where we get the Bible... what it (Continued on page 4, column 3)

VOLUME II Spurgeon's Sermons on Sovereignty

By CHARLES HADDON SPURGEON

Free-Will--A Slave

DELIVERED AT NEW PARK STREET CHAPEL, LONDON, ENGLAND, DECEMBER 2, 1855

"And ye will not come to me, that ye might have life."--John 5:40.

This is one of the great guns of the Arminians, mounted upon their walls, and often discharged with terrible noise against the poor Christians called Calvinists. I intend to spike the gun this morning, or, rather, to turn it on the enemy for it was never theirs; it was never cast at their foundry at all, but was intended to teach the very opposite doctrine to that which they assert.

Usually, when the text is taken, the divisions are: First, that man has a will. Secondly, that he is entirely free. Thirdly, that men must make themselves willing to come to Christ, otherwise they will not be saved.

Now, we shall have no such divisions; but we will endeavor to take a more calm look at the text; and not, because there happen to be the words "will," or "will not" in it, run away with the conclusion that it teaches the doctrine of free-will. It has already been proved beyond all controversy that free-will is nonsense. Freedom cannot belong to will any more than ponderability can belong to electricity. They are altogether different things. Free agency we may believe in, but free-will is simply ridiculous. The will is well known by all to be directed by the understanding, to be moved by motives, to be guided by other parts of the soul, and to be a secondary thing. Philosophy and religion both discard at once the very thought of free-will; and I will go so far as Martin Luther, in that strong assertion of his, where he says, "If any man doth ascribe, ought of salvation, even the very least, to the free-will of man, he knoweth nothing of grace, and he hath not learnt Jesus Christ aright."

It may seem a harsh sentiment; but he who in his soul believes that man does of his own free-will turn to God, cannot have been taught of God, for that is one of the first principles taught us when God begins with us, that we have neither will nor power, but that he gives both; that he is "Alpha and Omega" in the salvation of men.

Our four points, this morning, shall be, First, that every man is dead, because it says, "Ye will not come unto me that ye might have life." Secondly, that there is life in Jesus Christ--"Ye will not come unto me that ye might have life." Thirdly, that there is life in Christ Jesus for every one that comes for it--"Ye will not come unto me that ye might have life," implying that all who go will have life. And fourthly, the gist of the text lies here, that no man by nature ever will come to Christ, for the text says, "Ye will not come unto me that ye might have life."

So far from asserting that men of their own wills ever do such a thing, it boldly and flatly denies it, and says, "YE WILL NOT come unto me that ye might have life." Why, beloved, I am almost ready to exclaim, Have all free-willers no knowledge that they dare to run in the teeth of inspiration? Have all those that deny the doctrine of grace no sense? Have they so departed from God that they wrest this to prove free-will; whereas the (Continued on page two)



C. H. SPURGEON (1834-1892)

Spurgeon was a short, stockily built man, with a big heart, an unsurpassed mind, and a marvelous gift of simple oratory. His awkward appearance was completely overshadowed by his speaking power and Christ-centered message. Here is another great sermon, slaying the idol of Arminianism, Dagon Free-will.

CHANGE OF ADDRESS

Postal authorities require a charge of \$1.00 for notices to publishers of address changes on second-class mail. You can eliminate this expense by notifying us your change of any change in your address. Thank you.

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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

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

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50; Five years — \$7.00; Life — \$25.00
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PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

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

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."—JOHN 5:21.

Examiner Editorials

The Power of One Piece of Literature

Lee Harvey Oswald, the young man who was arrested in Dallas for the assassination of President Kennedy, stated that he became interested in the teachings of communism after he had read a pamphlet which defended Soviet spies, Julius and Ethel Rosenberg. The Rosenbergs gave Russia our atomic secrets and were executed for their crime.

The pamphlet read by Oswald was signed by clergymen and professors and others. It led Oswald to be sympathetic toward the Rosenbergs and communism.

The result: the assassination of President Kennedy in 1963.

There were many things "in between" Oswald's reading of the pamphlet and the crime he committed, yet this young man's ruin and horrible end may be directly traced to that small piece of literature.

What if that pamphlet had been a Gospel tract?

What if, instead of these so-called ministers allowing their names to be used on the pamphlet, they had sent forth a Gospel message with their names affixed thereto?

Never underestimate the power of the printed page!

It's Ready

The booklet is ready which contains all the articles which were published in our September 14, 1963 issue of THE BAPTIST EXAMINER devoted entirely to the Biblical and Historical faith of Baptists on God's Sovereignty. That issue is now a "collector's item," but you now may have the very same material in this booklet.

It is an anthology of writings by some of the most outstanding Baptists of all ages, revealing the "faith of our fathers." Baptist giants such as J. P. Boyce, John A. Broadus, C. H. Spurgeon, A. H. Strong, J. R. Graves, Abraham



"PAPERBACKS"

By Arthur Pink

Inspiration of the Scriptures — \$1.50
Comfort for Christians — \$1.50
Sovereignty of God — \$1.50
Attributes of God — \$1.00

ALL FOUR FOR \$4.50

Calvary Baptist Church
Ashland, Kentucky

Booth, J. M. Pendleton, John Bunyan, Andrew Fuller, John Gill, Alexander Carson, A. W. Pink, B. H. Carroll, H. B. Taylor and others express themselves on the doctrines of grace.

These articles cover such truths as election, predestination, foreordination, foreknowledge, limited atonement, etc. In addition to the articles by the great men of the past, there are quotations from Baptist confessions such as the London, Philadelphia, New Hampshire and Waldensian.

There are rare photos of practically all the men quoted. Nothing like it in print today! You will want one or more copies for your own library; you will want copies for other Christian friends, your pastor, fellow church members. Order now while the supply lasts.

50c — Single copy

3 copies — \$1.00

50 copies — \$15.00

Add 10c—Postage



A Special Word

(Continued from page one)
of printing in the light of the message, "When John Met John."

This is only one incident, whereas many others could be related if space would permit. In other words, this message has cost us in a very definite way, which along with our loss of finances from churches and individuals since the first of January, means that we are now seriously suffering from an acute case of too many bills, and too little money with which to pay.

We always expect to lose money in January and February. It is an ordinary experience for us to have to borrow about \$1000.00 each month, or \$2000.00 during January and February. While we broke even in February, we had to borrow a little better than \$2700.00 in January, and the prospects now are that we will come far short for the month of March. In view of this, your editors have great cause for concern.

Some of our friends have been most unusually generous and liberal, but in the main, the majority of our supporters have seemingly forgotten us since the first of the year. I don't want anyone to think that I am one bit sorry that we preached and printed the message, "When John Met John." If it were to do over, we would do the same again. I am definitely assured the message has been blessed of God, and that God in turn will take care of the results. We have a feeling that somehow He will raise up other businesses that will support us by sending us their job printing. In the case of

the churches that have for one reason or another reduced their contributions, or else cut us off entirely, we feel that God will give us additional support to take the place of these. We are only thankful that through the years these churches have been able to support our ministry. We trust how soon God may lead them, and enable them again to do likewise. But until He does, we believe there are other churches who can and will support us in carrying on our ministry.

I am ready to grant that it is discouraging from the human point of view, but I don't want any of our readers to think that we have any intentions, or thoughts, of anything other than that the paper will be in the mail every week in the future the same as it has in the past. We believe that God is going to raise up new friends, and new supporters, who will see to it that we are able to continue just as we have.

Just now we are most anxious as to what God shall do in this respect. To get this paper in the mail, it cost us in 1963 approximately \$165.00 a day. For the last several days, our income from offerings and subscriptions has amounted to approximately \$40.00 a day.

It is hard to understand this tremendous reduction in income this year. In 1963, throughout practically the entirety of the year, God gave us exceedingly good offerings. I can't believe that all of our readers spent all their money at Christmas time, although I expect that some of them haven't financially gotten over their Christmas "spree." I can't believe that all of our readers disapproved the message, "When John Met John." I say this particularly in view of the fact that we have had literally thousands of requests for this message in tract form, which incidentally we would like to have produced if God had made it possible. I can't believe that every businessman in the country is inoculated with the germ of Catholicism to the extent that we shall lose a great number of our customers and their job work, even though one man here in Ashland, a Baptist in name, on reading the sermon commented on the fact that we were in business, and said concerning your editor, "He's nuts!"

I do call upon our readers and friends and supporters today to go immediately to God in prayer relative to THE BAPTIST EXAMINER. May you make our written ministry a matter of definite, important prayer, and then may I ask if you love the truth for which we contend, you will please write us a letter of encouragement, and if you can, send us a liberal offering that we need most badly at present. May we ask that you rally now to the support of the truth to which this paper is dedicated.



West Virginia Bible Conference April 10-12



Scott Richardson

The Bible Conference at the Katy Baptist Church, located four miles west of Fairmont, W. Va., on Highway 250, is scheduled for April 10, 11, and 12 and the editor (BLR) is among several speakers who will participate.

There will be two services nightly, beginning at 7:30.

Pastor Scott Richardson says that rooms and meals will be provided for all visitors and requests that those who plan to attend to notify him right away.

Bro. Richardson's phone number is 363-7933 (Fairmont, W. Va.). His address is Route 2, Box 489, Fairmont, W. Va.

You have a cordial welcome to come and Katy church will be happy to provide for your needs while you are at the Conference.

"I Should Like to Know"

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

Did Judas take the Lord's Supper?

No. The supper that Judas partook of was the one that preceded the Lord's Supper. John 17:2 says, "And supper being ended, the devil having put into the heart of Judas Iscariot, Simon's son, to betray him."

Then in John 17:30 we read, "He then having received the sop went immediately out: and it was night." Compare Matthew 26:21-25 with John 12:21-30. Then, we believe, the Supper was instituted.

How do you account for the hand of Judas being on the table with Jesus after they had eaten the Lord's Supper?

The writers of the four narratives do not always present things in a chronological order, as all Bible students observe. The case mentioned in this question is evidently an example of this. Compare Matthew 26:21-29 with Luke 22:19-23, and it will be seen that Matthew records Judas' betrayal before the institution of the Supper, whereas Luke records it after the Supper. Likewise, Matthew records Jesus' statement in 26:29 after recording the Supper, whereas Luke records this statement before the Supper (Luke 22:18). So in view of the fact that the writers do not always present things chronologically, it is no valid argument to insist that Luke 22:21 proves that Judas was at the Supper. John plainly shows that he went out (John 13:30).

But what people hope to prove by teaching that Judas was at the Supper is a mystery. What if He were present? What does it matter? It doesn't prove "open" communion for Judas was a member of the church in which the Supper was instituted. He professed salvation, had been baptized, and was in good standing so far as morals were concerned. "He was unsaved," someone says. Yes, and here we have a lesson. We do not know who is saved and who is lost. All we can do is act upon the basis of the profession and morality of a person. If we had to exclude unsaved people from the Supper, we would never observe it, for the power to absolutely discern who is saved and who is not saved is beyond our ability.

Spurgeon's Sermons - (Continued from p. 1)

text says, "YE WILL NOT come unto me that ye might have life."

I. First, then, our text implies THAT MEN BY NATURE ARE DEAD.

No being needs to go after life if he has life in himself. The text speaks very strongly when it says, "Ye will not come unto me, that ye might have life," though it saith it not in words, yet it doth in effect affirm that men need a life more than they have themselves. My hearers, we are all dead unless we have been begotten unto a lively hope.

First, we are all of us, by nature, legally dead—"In the day when thou eatest thereof thou shalt die the death," said God to Adam; and though Adam did not die in that moment natural death, he died legally; that is to say death was recorded against him. As soon as, at the Old Bailey, the judge puts on the black cap and pronounces the sentence, the man is reckoned to be dead by law. Though perhaps a month may intervene before he is brought on the scaffold to endure the sentence of the law, the law looks upon him as a dead man. It is impossible for him to transact anything. He cannot inherit, he cannot bequeath, he is nothing—he is a dead man. The country considers him not as being alive in it at all. There is an election—he is asked to vote because he is considered as dead. He is shut up in his condemned cell, and he is dead.

Ah! and ye ungodly sinners who have never had life in Christ, ye are alive this morning, by reprieve, but do ye know that ye are legally dead; that God considers you as such, in the day when your Father Adam touched the fruit, and you yourselves did sin, God, the Eternal Judge, put on the black cap and condemned you? You talk mightily of your standing, and goodness, and morality—where is it? Scripture saith, ye are "condemned already." Ye are not to wait to be condemned at the judgment day—that will be the execution of the sentence—"ye are condemned already." In the moment you sinned, your names were all written in the black book of judgment, every one was then sentenced by God to death, unless he had a substitute, in the person of Christ, for his sin.

What would you think if you were to go into the Old Bailey and see the condemned culprit sitting in his cell, laughing and merry? You would say, "The man is a fool, for he is condemned, and is to be executed; yet how merry he is." Ah! and how foolish is the worldly man, who, while sentence is recorded against him, lives in merriment and mirth! Do you think the sentence of God is of no effect? Thinkest thou that thy sin which is written with an iron pen on the rocks for ever hath no power in it? God hath said thou art condemned already. If thou wouldst but feel this, it would mingle bitters in thy sweet cups of life; thy dances would be stopped, thy laughter quenched in tears, if thou wouldst recollect that thou art condemned already. We ought all to weep, if we lay this to our souls: that by nature we have no life in God's sight; we are actually, positively condemned; death is recorded against us, and we are considering ourselves now, in God's sight, as much dead as if we were actually cast into hell; we are condemned here by sin, we do yet suffer the penalty of it, but it is written against us, and we are legally dead, nor can we find life unless we find life in the person of Christ, of which more by-and-bye.

(Continued on page four)

A Message for YOUTH

Ecclesiastes 12:1

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

Evolution Discredited

Professor Dawson says, "Evolution existed in the oldest days of philosophy and poetry. It is destitute of any shadow of proof. To believe it shows that the world has fallen into a state of senility and dotage again."

President Eliot of Harvard said, "Evolution is an hypothesis, and not a science at all."

Agassiz of Harvard said, "Any man who accepts the doctrine of evolution ceases thereby to be a scientist."

Darwin confessed, "Not one change of species into another is on record."

Wallace confessed that "there is a gulf between matter and nothing; one between life and the non-living; and a third between man and the lower creation — and science cannot bridge any of them."

President Leavitt of Lehigh said, "Protoplasm evolving a universe is a superstition more pitiable than paganism."

Virchow, the world's greatest physiologist, anthropologist, paleontologist and chemist of his day said, "It cannot be proved by science that man descends from the ape or any other animal. The midlink has never been found and never will be."

Etheridge, Fossiliologist of the British Museum says, "In all this great museum there is not a particle of evidence of evolution. It is sheer nonsense, not founded on observation, and unsupported by fact. This museum is full of proofs of the utter falsity of evolution."

Professor Fleishman of Germany writes, "Evolution is purely the product of the imagination. It spins theories and twists facts."

Robin, a French infidel, in the French Encyclopaedia of Science writes, "Evolution is a fiction, a poetical accumulation of probabilities without proof, and of attractive explanations without demonstration."

Professor Millikan says, "The pathetic thing is that we have scientists who are trying to prove evolution which no scientist can ever prove."

Professor George Wright says, "The history of science is little

else than one of discarded theories."

Professor Hyatt says, "A scientist who has a theory to support is as stubbornly difficult to convince, even on clear evidence, as any other man."

Professor Moore says, "Evolutionists seek to crush all opposition by hurling anathema, that if you do not believe in evolution you are not fit to live."







Evolution is the Hinduism of Asia, "The endless emptying of nothing into everything, from nowhere to everywhere, and of something into somebody, until everything is extinguished and everybody expires from everywhere to nowhere."

No wonder that Hegel and Darwin read only the Bible at last; that Spencer confessed, "I have spent my life in beating the air," and that Huxley requested that the 15th chapter of First Corinthians be read at his grave.

Edison said of all scientists of the world today, that they do not know one millionth of one percent about anything; that they do not know what matter is, what mind is, what electricity and light are, nor what life is.

Sir Isaac Newton wrote, "I seem as a little child standing on the seashore. Here and there I have picked up a pebble, but out before me lies the vast ocean of knowledge all undiscovered."

READ THE BIBLE BY SYMBOLS



little
for
it is
your
good pleasure to give you the

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.

TOO DIRTY TO FILM!

HOLLYWOOD — Mervyn LeRoy, who has made exactly 73 movies, may never produce a 74th.

The reason: He can't find a decent story.

LeRoy consigned at Universal Studios, has the money, the knowhow and the urge to make a picture, but he refuses to compromise his standards.

"I've read 12 plays, 40 books and 20 original stories in the past three months and I haven't found anything worth putting on film," he said.

"The books being published today are so filthy I don't see how they can be made into pictures. I guess it's easy to write a dirty book, but it's not easy for me to make a movie from one."

NOTE: Certainly, a Christian ought to have nothing to do with the theaters and movies of Hollywood. Hollywood is an enemy of Christianity, morality, and the souls of men. It is even more wicked when it puts its defiled hands on sacred Scripture to film Bible stories.

THE FINGER OF GOD

I. Genesis 4:15 — Man is marked by God as a Sinner — (marks show today).

II. Exodus 31:18 — Man is Measured as a Sinner — (falls short).

III. Daniel 5:15 — Man Judged as a Sinner — (condemned).

IV. John 8:11—Man Forgiven as a Sinner—(set free).

BOOKS FOR YOUTH

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

Mabel Clement by Sallee (\$2.00) —The interesting, moving story of a young girl who was converted to Christ from Campbellism and then was a success in defending her faith to the Campbellite preacher and his followers.

The Flood by Rehwinkel (\$1.95) — Here is indisputable evidence for the Genesis account of creation and the origin of man. It is truly a knock-out blow to evolutionary theories about man and the age of the earth.

Sacred Marriage Vows by Brunsting (75c).

How to be Happily Married by Daniels (75c).

Whom Should You Marry? by Daniels (35c).

Add 15c—postage
Calvary Baptist Church
Ashland, Kentucky

DID MAN JUST HAPPEN?

By W. A. CRISWELL

The author takes a strong, Bible-based crack at the theory of evolution and shatters it to pieces. He does not mince his words nor compromise with the vain notions of infidel scientists who make great claims for their pet theory. With the FACTS of science and the Word of God on his side, he fires broadsides at evolution's veneered ship and sinks it without difficulty.

FOR THE KIDDIES

JOSEPH AND HIS BROTHERS

Genesis 37-50



Jacob had twelve sons. Their names were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, Asher, and Joseph. Jacob loved the youngest son, Joseph, more than the other sons because Joseph had been born when Jacob was very old.

Because Jacob loved Joseph so much, he made Joseph a beautiful coat of many colors. When Joseph's brothers saw his pretty coat, they were jealous. They did not like it because the father loved Joseph so much.

Then Joseph dreamed a dream. The dream meant that one day Joseph would rule over his own brothers. He also dreamed another dream. The second dream meant that Joseph would even rule over his father and mother. Joseph's dreams made his brothers very mad. They now hated him even more than they did before.

One day Joseph's brothers were feeding the sheep in Shechem. Jacob wanted to find out if everything was all right, so he sent Joseph. When the brothers saw Joseph afar off, they said, "Behold, this dreamer cometh."

"Come, let us kill him," they said, "then we will tell our father that some wild animal ate him."

But Reuben did not want to kill Joseph. He said, "No, let's not kill our brother. Let's just put him into a pit in the wilderness." The other brothers agreed to do so. When Joseph came, they stripped off his pretty coat and put him into the pit where there was no food and water.

Soon a band of Ishmaelites came along. Judah said to his brothers, "Why not sell Joseph to these Ishmaelites? In that way we will make some money and get rid of him, too."

The brothers thought this was a good idea. They sold Joseph for twenty pieces of silver, and he was taken away by the Ishmaelites.


MEMORY VERSE: "Love one another" — John 15:17.

DID MAN JUST HAPPEN?

By W. A. CRISWELL

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

II. SECONDLY, IN CHRIST JESUS THERE IS LIFE, for He says, "ye will not come unto me that ye may have life."

There is no life in God the Father for a sinner; there is no life in God the Spirit for a sinner apart from Jesus. The life of a sinner is in Christ. If you take the Father apart, though He loves His elect, and decrees that they shall live, yet life is only in His Son. If you take God the Spirit apart from Jesus Christ, though it is the Spirit that gives us spiritual life, yet it is life in Christ, life in the Son. We dare not, and cannot apply in the first place, either to God the Father, or to God the Holy Ghost for spiritual life. The first thing we are led to do when God brings us out of Egypt is to eat the Passover — the very first thing. The first means whereby we get life is by feeding upon the flesh and blood of the Son of God; living in Him, trusting on Him, believing in His grace and power. Our second thought was there is life in Christ. We will show you there are three kinds of life in Christ, as there are three kinds of death.

First there is legal life in Christ. Just as every man by nature considered in Adam had a sentence of condemnation passed on him in the moment of Adam's sin, and more especially in the moment of his own first transgression, so I, if I be a believer, and you, if you trust in Christ, have had a legal sentence of acquittal passed on us through what Jesus Christ has done.

O condemned sinner! thou mayest be sitting this morning condemned like the prisoner in Newgate; but ere this day has passed away thou mayest be as clear from guilt as the angels above. There is such a thing as legal life in Christ, and, blessed be God, some of us enjoy it. We know our sins are pardoned because Christ suffered punishment for them; we know that we never can be punished ourselves, for Christ suffered in our stead. The Passover is slain for us; the lintel and door-post have been sprinkled, and the destroying angel can never touch us. For us there is no hell, although it blaze with terrible flame. Let Tophet be prepared of old, let its pile be wood and much smoke, we never can come there—Christ died for us, in our stead. What if there be racks of horrid torture? what if there be a sentence producing most horrible reverberations of thundering sounds? yet neither rack, nor dungeon, nor thunder are for us! In Christ Jesus we are now delivered. "There is therefore now no condemnation unto us who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Sinner! art thou legally condemned this morning? Dost thou feel that? Then, let me tell thee that faith in Christ will give thee a knowledge of thy legal acquittal. Beloved, it is no fancy that we are condemned for our sins, it is a reality. So, it is no fancy we are acquitted, it is a reality. He would say, "I have full pardon, I cannot be touched now." That is just how I

"Now freed from sin I walk at large,
The Saviour's blood's my full discharge;
At His dear feet content I lay,
A sinner saved, and homage pay."

Brethren, we have gained legal life in Christ, and such legal life that we cannot lose it. The sentence has gone against us once—now it has gone out for us. It is written, "THERE IS NOW NO CONDEMNATION," and that now will do as well for me in fifty years as it does now. Whatever time we live it will still be written, "There is, therefore, now no condemnation to them that are in Christ Jesus."

Then, secondly, there is spiritual life in Christ Jesus. As the man is spiritually dead, God has spiritual life for him for there is not a want which is not supplied by Jesus; there is not an emptiness in the heart which Christ cannot fill; there is not a desolation which He cannot people, there is not a desert which He cannot make to blossom as a rose.

O ye dead sinners! spiritually dead, there is life in Christ Jesus, for we have seen—yes! these eyes have seen—the dead again; we have known the man whose soul was utterly corrupted; by the power of God seek after righteousness; we have known the man whose views were carnal, whose lusts were mighty, whose passions were strong, suddenly, by irresistible might from heaven, consecrate himself to Christ, and become a child of Jesus. We know that there is life in Christ Jesus of a spiritual order; yea, more, we ourselves, in our own persons, have felt that there is spiritual life.

Well can we remember when we sat in the house of prayer, as dead as the very seat on which we sat. We had listened for long, long while to the sound of the gospel, but no effect followed, when suddenly, as if our ears had been opened by the angels of some mighty angel, a sound entered into our heart. We thought we heard Jesus saying, "He that hath ears to hear, let him hear." An irresistible hand put itself on our heart and crushed a prayer out of it. We never had a prayer before like that. We cried, "O God! have mercy upon me a sinner." Some of us for months felt a hand pressing us as if we had been grasped in a vice, and our souls bled drops of anguish. That misery was a sign of coming life. Persons when they are being reborn do not feel pain so much as while they are being re-

born. Oh! we recollect those pains, those groans, that living strife which our soul had when it came to Christ. Ah! we can recollect the giving of our spiritual life as easily as could a man his restoration from the grave. We can suppose Lazarus to have remembered his resurrection, though not all the circumstances of it. So we, although we have forgotten a great deal, to recollect our giving ourselves to Christ. We can say to every sinner, however dead, there is life in Christ Jesus, though you may be rotten and corrupt in your grave. He who hath raised Lazarus from the dead raised us; and he can say, even to you, "Lazarus! come forth."

In the third place, there is eternal life in Christ Jesus. And, as said, if eternal death be terrible, eternal life is blessed; for He said, "Where I am there shall my people be." "Father, I will, that they also, whom thou hast given unto me, be with me where I am, that they may behold my glory." "I give unto my sheep eternal life, and they shall never perish."

Now, any Arminian that would preach from that text must buy a pair of India rubber lips, for I am sure he would need to stretch his mouth amazingly; he would never be able to speak the whole truth without winding about in a most mysterious manner. Eternal life—not a life which they are to lose, but a life which they are to have forever. If I lost life in Adam I gained it in Christ; if I lost myself forever I find myself forever in Jesus Christ.

Eternal life! Oh blessed thought! Our eyes will sparkle with joy and our souls burn with ecstasy in the thought that we have eternal life. Be quenched ye stars! let God put His finger on you

(Continued on page six)

"Is the Bible a Catholic Book?"

(Continued from page 4)

I ask you, beloved friends, if the Bible is a Catholic book, why have they dared to distort it with their teaching that Peter was the first pope? I'd like to read to you from the Word of God that you might see whether or not Peter was ever a pope, or ever claimed anything like the popery. Listen:

"The ELDERS which are among you I exhort, WHO AM ALSO AN ELDER, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."—I Pet. 5:1.

The most the Apostle Peter claimed for himself was that of an elder. He never said that he was a pope, but rather he said, "I am also an elder."

Then the Lord Jesus said to Simon Peter:

"Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."—Mt. 16:23.

If Simon Peter were what the Catholics claim that he was, that of being the first and the original of all the popes, isn't it strange that Jesus called him Satan? Can you imagine the Lord Jesus Christ calling him a devil? If Simon Peter were the first pope, then the Lord Jesus Christ said that the first pope was a devil, for He said, "Get thee behind me, Satan."

Notice again:

"But Peter took him up, saying, Stand up; I MYSELF ALSO AM A MAN."—Acts 10:26.

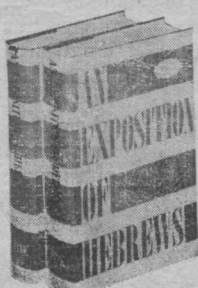
This was when Simon Peter had gone to Caesarea to preach in the home of Cornelius. As he came into the home of Cornelius, the Word of God says that Cornelius fell down at his feet, and worshipped him.

Now wouldn't this have been a fine time for Peter to have displayed his primacy? Wouldn't it have been a marvelous time for him to have displayed the fact that he was the pope? Instead, beloved, Simon Peter said, "Stand up; I myself also am a man." These were strange words for a pope. This was strange action on the part of a pope. This was strange behavior for an individual who was a pope. If he were a pope, it was strange for him to say, "I am on the same plane of equality as you yourself."

Then when Simon Peter got back home we find that the church called him upon the carpet because he had gone to the home of Cornelius and had preached to him as a Gentile. We read:

"And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them."—Acts 11:1-3.

Notice, if you will, when Simon Peter got back home the church called him upon the carpet, because he had dared to preach to Gentiles, and to eat with Gentiles. Whoever heard of a church bossing a pope around? Whoever heard of a church telling a pope what he ought to do, or ought not to have done? Whoever heard of a church telling a pope when he had done wrong?



The Baptist Examiner FORUM

Is there a difference between the Book of Life and the Lamb's book of life? — Leon Gray.



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ing whose book the Book of Life is.

RAY SCHWART
PASTOR,
Temple Baptist Church
Hutchinson, Kansas



There certainly is. The Lamb's book of life contains a record of the names of God's elect. The word "written" is always used in conjunction with the Lamb's book (See Dan. 12:1; Luke 10:20; Rev. 21:27). None shall ever be blotted out of the Lamb's book, but those not found named therein will be judged out of God's books according to their works and then "cast into the lake of fire" (Rev. 20:11-15).

High-handed sinners may be blotted out of the Book of Life, and come into sudden and severe judgment (Exo. 32:33; Rev. 22:19). Being blotted out of God's book, the Book of Life, is the divine seal of final reprobation.



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No, there is no difference. Rev. 13:8 and Rev. 21:27 are merely tell-

There is no difference between the two. Christ is "the way, the truth, and the life"; therefore, any book of life would be His in any case. To my satisfaction, the Greek is very clear on this subject.



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Those whose names are written in the Lamb's book of life are the ones who are to enter the Holy City (not Rome) — Rev. 21:27. Those whose names are not written in the book of life are cast into the lake of fire (Rev. 20:15).

Those whose names are found in the Lamb's book of life must of necessity be in the book of life else they would be cast into the lake of fire. Therefore, the two are one and the same.

Beloved, this shows me that Simon Peter was not a pope.

Listen again:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."—Gal. 1:15-18.

Now, beloved, if Simon Peter were the first pope, wasn't that a strange, sorry way whereby the Apostle Paul treated Simon Peter? He never went to see Pope Peter for three years. He got along without any communication with the pope for three years' time. He got along without any information from Pope Peter for three years? Isn't that a strange way for Peter to be treated if he were the pope that the Catholics say that he was.

I turn to the Word of God and I find Paul saying:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be BLAMED."—Gal. 2:11.

Notice that the Apostle Paul, by inspiration of God, says that Simon Peter went wrong, and that he withstood him to the

face. In other words, Simon Peter was wrong and was to be blamed.

Whoever heard of a pope being wrong? Whoever heard of a pope being blamed for anything at all? I tell you, beloved, the Catholics have distorted the Word of God relative to making Peter the first pope. I ask you this question, if the Bible is a Catholic book, why have they distorted it as to make it appear that Simon Peter was the first pope?

Again, if the Bible is a Catholic book, why have they distorted it relative to the matter of doing penance?

Beloved, there is a lot of difference between repentance and penance. Repentance is a good Bible doctrine; penance is a teaching that came from the Devil himself. When you press a Catholic, and press him hard to give a Scripture as to why he would teach penance, he knows he has but one passage, and one only, to fall back upon—and it must be distorted. Listen:

"Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—Mt. 5:25.

This is the verse a Catholic points (Continued on page 6, column 3)

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

—but my soul will live in bliss and joy. Put out thine eye O sun! —but mine eye shall "see the king in his beauty" when thine eye shall no more make the green earth laugh. And moon, be thou turned into blood!—but my blood shall ne'er be turned to nothingness; this spirit shall exist when thou hast ceased to be. And thou great world! thou mayest all subside, just as a moment's foam subsides upon the wave that bears it—but I shall have eternal life. O time! thou mayest see giant mountains dead and hidden in their graves; thou mayest see the stars like figs too ripe, falling from the tree; but thou shalt never, never see my spirit dead.

III. This brings us to the third point: that ETERNAL LIFE IS GIVEN TO ALL WHO COME FOR IT.

There never was a man who came to Christ for eternal life, for legal life, for spiritual life, who had not already received it, in some sense, and it was manifested to him that he had received it soon after he came.

Let us take one or two texts—"He is able to save to the uttermost them that come unto me." Every man who comes to Christ will find that Christ is able to save him—not able to save him a little, to deliver him from a little sin—but able to save him to the uttermost duration of his existence. Christ says to everyone who comes to Him, "Come, poor sinner, thou needst not ask whether I have power to save. I will not ask thee how far thou hast gone into sin; I am able to save thee to the uttermost." And there is no one on earth can go beyond God's "uttermost."

Now another text: "Him that cometh to me (mark the promises are nearly always to the coming ones) I will in no wise cast out." Every man that comes shall find the door of Christ's house opened—and the door of His heart, too—Every man that comes—I say it in the broadest sense—shall find that Christ has mercy for him.

The greatest absurdity in the world is to want to have a wider gospel than that recorded in Scripture. I preach that every man that believes shall be saved—that every man who comes shall find mercy. People ask me, "But suppose a man should come who was not chosen, would he be saved?" You go and suppose nonsense and I am not going to give you an answer. If a man is not chosen he will never come. When he does come it is a sure proof that he was chosen.

Says one, "Suppose any one should go to Christ who had not been called of the Spirit." Stop, my brother, that is a supposition thou hast no right to make, for such a thing cannot happen; you say it only to entangle me, and you will not do that just yet. I say every man who comes to Christ shall be saved. I can say that as a Calvinist, or as a hyper-Calvinist, as plainly as you can say it. I have no narrower gospel than you have; only my gospel is on a solid foundation, whereas yours is built upon nothing but sand and rottenness. "Every man that cometh shall be saved, for no man cometh to me except the Father draw him."

"But," says one, "suppose all the world should come, would Christ receive them?" Certainly, if all came; but then they won't come. I tell you *all that come*—aye, if they were as bad as devils, Christ would receive them; if they had all sin and filthiness running into their hearts as into a common sewer for the whole world, Christ would receive them.

Another says, "I want to know about the rest of the people. May I go out and tell them—Jesus Christ died for every one of you? May I say—there is righteousness for every one of you, there is life for every one of you?" No; you may not. You may say—there is life for every man that comes. But if you say there is life for one of those that do not believe, you utter a dangerous lie. If you tell them that Jesus Christ was punished for their sins, and yet they will be lost, you tell a wilful falsehood. To think that God could punish Christ and then punish them—I wonder at your daring to have the impudence to say so!

A good man was once preaching that there were harps and crowns in heaven for all his congregation; and then he wound up in a most solemn manner: "My dear friends, there are many for whom these things are prepared who will not get there." In fact, he made such a pitiful tale, as indeed he might do; but I tell you he ought to have wept for—he ought to have wept for the angels of heaven and all the saints; because that would spoil heaven thoroughly.

You know when you meet at Christmas, if you have lost your brother David and his seat is empty, you say: "Well, we always enjoyed Christmas, but there is a drawback to it now—poor David is dead and buried!" Think of the angels saying: "Ah! this is a beautiful heaven, but we don't like to see all those crowns up there with cobwebs on; we cannot endure that uninhabited street: we cannot behold yon empty thrones." And then, poor souls, they might begin talking to one another, and say, "we are none of us safe here, for the promise was—I give my sheep eternal life; and there is a lot of them in hell that God gave eternal life to; there is a number that Christ shed His blood for burning in the pit, and if they may be sent there, so may we. If we cannot trust one promise we cannot trust another."

So heaven would lose its foundation, and fall. Away with your nonsensical gospel! God gives us a safe and solid one, built on covenant doings and covenant relationships, on eternal purposes and sure fulfillments.

IV. This brings us to the fourth point, THAT BY NATURE NO MAN WILL COME TO CHRIST, for the text says, "Ye will not come unto me that ye might have life."

I assert, on Scripture authority from my text, that ye will not come to Christ, that ye might have life. I tell you, I might preach to you for ever, I might borrow the eloquence of Demosthenes or of Cicero, but ye will not come unto Christ. I might beg of you on my knees, with tears in my eyes, and show you the horrors of hell and the joys of heaven, the sufficiency of Christ, and your own lost condition, but you would none of you come unto Christ of yourselves unless the Spirit that rested on Christ should draw you. It is true of all men in their natural condition that they *will not* come unto Christ.

But, methinks I hear another of these babblers asking a question—"But could they not come if they liked." My friend, I will reply to thee another time. That is not the question this morning. I am talking about whether they *will*, not whether they *can*. You will notice whenever you talk about free-will, the poor Arminian, in two seconds begins to talk about power and he mixes up two subjects that should be kept apart. We will not take two subjects at once; we decline fighting two at the same time, if you please. Another day we will preach from this text—"No man can come except the Father draw him." But it

(Continued on page seven)

"Is the Bible a Catholic Book?"

(Continued from page 5)
to in the Word of God, and when he points to it, it is an absolute distortion of the Word of Almighty God. Beloved friends, it is the farthest thing from the truth.

I remember an Irishman back in the community where I used to live who was guilty of stealing some hay. When he went to the priest to make a confession concerning what he had done, the priest asked him, among other questions, how much hay he had stolen. This man told this in my presence, and he said, "I told the priest that I stole half a stack of hay, but that I might as well confess the other half, because I expect to go back tonight and get it." He said, "I knew he was going to give me a certain amount of penance to do, so I thought I might as well get it over with, all at one time."

Now, beloved, I ask you, if the Bible is a Catholic book, then why do the Catholics distort it and teach penance, taking Scriptures like this out of their context, and away from their setting, making an absolute distortion to teach something else?

Again I say, if the Bible is a Catholic book, why have they distorted it by teaching that there is **no salvation outside the Catholic church?**

To the Catholic, there is only one unpardonable sin, and that is to die outside the Catholic church. It doesn't make any difference what sins you may be guilty of—it doesn't make any difference as to how many sins or how much sin there may be in your life—it can all be forgiven and you can go to Heaven if you die a Catholic. Even if you die the worst, the vilest, the meanest, the most immoral, and the most unethical individual in this world, by some hook or crook, by the payment on the part of relatives here in this world, they will be able to get you ultimately out of Purgatory and into Heaven in the sweet bye and bye if you die a Catholic. There is only one sin that cannot be forgiven in the eyes of Catholicism and that is the sin of dying outside the Catholic church.

I ask then, if the Bible is a Catholic book, why do they distort it by saying that there is no salvation outside the Catholic church?

Beloved, I want to make this clear to you: I am a Baptist from the top of my head all the way down to the end of my toes. I want you to know that if I had my way, I'd make a Baptist out of every individual within this world. I'd be glad to preach to him the Word of God, in such a way as to make him not only a believer in the Lord Jesus Christ, but to make a Baptist out of him from the standpoint of doctrine in every particular. Though that is my conviction, and though I would like to see every man become a Baptist, let me say this

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SERMON OUTLINE—

THINGS WE CAN KNOW

I John 5:18-20

Some deny that we can know much of anything, spiritual things. Others depend upon wrong sources for what they say they know. But we can know, and we can know by the authoritative Word of God.

I. WE CAN KNOW OUR DEPRAVITY — Romans 7:18; I John 1:8, 10.

II. WE CAN KNOW THE GRACE OF GOD — 2 Corinthians 13:14; Ephesians 3:19.

III. WE CAN KNOW JESUS CHRIST — II Timothy 2:12; I John 5:20.

IV. WE CAN KNOW WE ARE SAVED — I John 3:14, 4:13, 19, 2:3; I Thess. 1:4, 5; John 5:24.

V. WE CAN KNOW THE TRUTH—I Tim. 4:3; II Tim. 2:15.

VI. WE CAN KNOW DIVINE PROVIDENCE — Romans 8:28; I Corinthians 12:13.

VII. WE CAN KNOW THE RESURRECTION—II Cor. 5:1, 6:2.

to you, so far as I am personally concerned, any man who has seen the truth that Jesus Christ has died on the cross for his sins is saved, and he is going to Heaven when he dies, for there is nothing for him to go to Hell for. I insist upon this fact, that regardless of how he has been baptized, whether it be by immersion or by pouring or by sprinkling, or maybe he hasn't even been baptized at all, he is saved. Regardless of what church he is a member of, or perhaps he is not a member of any church, if he has seen the truth that on the cross of Calvary Jesus Christ died for all of his sins, that man is going to Heaven when he dies, for there is nothing for him to go to Hell for, since Christ has died for all of his sins. I say this in the light of all the Bible, especially I John 1:7: "The blood of Jesus Christ, his son, cleanseth us from all sin." However, if he fails to see that Jesus Christ at the cross of Calvary paid in full for every one of his sins, from the first unto the last one that he shall ever commit—if he fails to see that truth, then there is no salvation for that individual.

In contrast, the Catholics would teach you that there is no salvation outside the Catholic church. Listen to me, brother, sister, if the Bible is a Catholic book, why do they make the church the Saviour, and why do they distort it by saying that there is no salvation outside the Catholic church? Again, if the Bible is a Catholic book, why is it that they distort it by their teaching that a **priest can come between the soul of man and God?** We read: "For there is one God and ONE MEDIATOR between God and men, the man CHRIST JESUS." —I Tim. 2:5.

What does it say, beloved? It says that there is just one mediator to come between God and man. Up yonder in Heaven is God, and down here on earth is man, and there is just one mediator to come between God and man, and that mediator is the Lord Jesus Christ. Yet the Catholics will tell you that the priest is a mediator. They will tell you that all of the cardinals, and all of the bishops, and all of the dignitaries of the Catholic church summed up, and headed up, by the pope himself can come between the soul of the individual and God. I say then, if the Bible is a Catholic book, why have they distorted it? Why have they taken passages such as I Timothy 2:5 and twisted them to make them teach that a man can have somebody else come between him and God, rather than the only mediator, which is the Lord Jesus Christ Himself?

Again, if the Bible is a Catholic book, why have they distorted it by their teaching that **the church was established and that they themselves are the church?**

Beloved, I think that you ought to be fair with the history. Even if he is not fair with the Bible, to at least be fair with the facts.

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secular history. I'll lay mythe Bible all through the centuries? Everybody knows that the Catholics have not faithfully taught the Bible. Everybody knows that they have opposed it. Everybody knows how the Catholics, instead of faithfully teaching the Word of God, have done everything they could to suppress it so far as its circulation is concerned.

He lived some eight or ten hours after being born, and then died. Since I knew this man well, and since he has been most courteous to me through the years, I called him and talked to him over the phone to express my sympathy in view of the death of his little grandson. What do you suppose was the thing that brought to him the most comfort? He said, "Brother Gilpin, he lived long enough that we were able to baptize him before he died."

Beloved, if the Bible is a Catholic book, then why add to it? Why add sprinkling? Why add the sprinkling of babies? I challenge any individual to open his Bible and read from Genesis through Revelation and find one that even hints at baby baptizing. I challenge you to find one place that even looks like a baby might be baptized. Mark my words, they have added sprinkling and baby baptizing; they have added to the Word of God. If the Bible is a Catholic book, why is it necessary to add to it?

hands to our hearts and say—

"Grace taught my soul to pray,
And made my eyes o'erflow;
'Twas grace that kept me to this day,
And will not let me go."

Is there one here—a solitary one—man or woman, young or old, who can say, "I sought God before He sought me?" No; even you who are little Arminian, will sing—

"O yes! I do love Jesus—
Because he first loved me."

Then, one more question. Do we not find, even after we have come to Christ, our soul is not free, but is kept by Christ? Do we not find times, even now, when to will is not present with us. There is a law in our members, warring against the law of our minds. Now, if those who are spiritually alive feel that their will is contrary to God, what shall we say of the man who is "dead in trespasses and sins?" It would be a marvelous absurdity to put the two on a level; and it would be still more absurd to put the dead before the living. No; the text is true, experience has branded it into our hearts, "Ye will not come unto me, that ye might have life."

Now, we must tell you the reasons why men will not come unto Christ. The first is, because no man by nature thinks he wants Christ. By nature man conceives that he does not need Christ; he thinks that he has a robe of righteousness of his own, that he is well-dressed, that he is not naked, that he needs not Christ's blood to wash him, that he is not black or crimson, and needs no grace to purify him. No man knows his need until God shows it to him; and until the Holy Spirit reveals the necessity of pardon, no man will seek pardon. I may preach Christ forever, but unless you feel you want Christ you will never come to him. A doctor may have a good shop, but nobody will buy his medicines until he feels he wants them.

The next reason is, because men do not like Christ's way of saving them. One says, "I do not like it because he makes me holy; I cannot drink or swear if he saves me." Another says, "It requires me to be so precise and puritannical, and I have a little more license." Another does not like it because it is so humbling; he does not like it because the "gate of heaven" is not quite high enough for his head, and he does not like stooping. That is the chief reason ye will not come to Christ, because ye cannot get to Him with your head straight up in the air; for Christ makes you stoop when you come. Another does not like it to be grace from first to last. "Oh!" he says, "If I might have a little honor." But when he hears it is all Christ or no Christ, a whole Christ or no Christ, he says, "I shall not come," and turns on his heel and goes away. Ah! proud sinners, ye will not come unto Christ. Ah! ignorant sinners, ye will not come unto Christ, because ye know nothing of him. And that is the third reason.

Men do not know His worth, for if they did they would come unto Him. Why did not sailors go to America before Columbus went? Because they did not believe there was an America. Columbus had faith, therefore he went. He who hath faith in Christ goes to him. But you don't know Jesus; many of you never saw His beautiful face; you never saw how applicable His blood is to a sinner, how great is His atonement; and how all-sufficient are His merits—therefore, "ye will not come unto him."

And oh! my hearers, my last thought is a solemn one. I have preached that ye will not come. But some will say, "it is their sin that they do not come." It is so. You will not come, but then your will is a sinful will. Some think that we "sew pillows to all arm-holes" when we preach this doctrine, but we don't. We do not set this down as being part of man's original nature, but as belonging to his fallen nature. It is sin that has brought you into this condition that you will not come. If you had not fallen, you would come to Christ the moment He was preached to you; but you do not come because of your sinfulness and crime.

People excuse themselves because they have bad hearts. That is the most flimsy excuse in the world. Do not robbery and thieving come from a bad heart? Suppose a thief should say to a judge, "I could not help it, I had a bad heart." What would the judge say? "You rascal! why, if your heart is bad, I'll make the sentence heavier, for you are a villain indeed. Your excuse is nothing." The Almighty shall "laugh at them, and shall have them in derision."

We do not preach this doctrine to excuse you, but to humble you. The possession of a bad heart is my fault as well as my terrible calamity. It is a sin that will always be charged on men, when they will not come unto Christ it is sin that keeps them away. He who does not preach that, I fear is not faithful to God and his conscience. Go home, then, with this thought: "I am by nature so perverse that I will not come unto Christ, and that wicked perversity of my nature is my sin. I deserve to be sent to hell for it." And if the thought does not humble you, the Spirit using it, no other can. This morning I have not preached human nature up, but I have preached it down. God humble us all. Amen.

From NEW PARK STREET PULPIT, Volume 1, pages 395-4021.

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IF THE BIBLE IS A CATHOLIC BOOK, WHY SHOULD THEY ADD TO IT?

You say, "Brother Gilpin, have they added anything to it?" Yes. Where did they get **sprinkling**? That is a **Catholic addition**. Where did they get the idea of **sprinkling babies**? That is a **Catholic addition**. They say that nobody can be saved without being baptized, and that if a baby dies without baptism, there is no hope for that baby; therefore, they sprinkle babies.

A business man some months ago in this town had the misfortune of losing his little grandson. (Continued on page 8, column 1)

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

is only the will we are talking of now; and it is certain that men will not come to Christ, that they might have life.

We might prove this from many texts of Scripture, but we will take one parable. You remember the parable where a certain king had a feast for his son, and bade a great number to come; the oxlings and the fatlings were killed, and he sent his messengers bidding many to the supper. Did they go to the feast? Ah, no; but they all, with one accord, began to make excuse. One said he had married a wife, and therefore he could not come, whereas he might have brought her with him. Another had bought a yoke of oxen and went to prove them; but the feast was in the night-time, and he could not prove his oxen in the dark. Another had bought a piece of land, and wanted to see it; but I should not think he went to see it with a lantern. So they all made excuses and would not come. Well the king was determined to have the feast; so he said, "Go into the highways and hedges, and **invite them** — stop! not **invite**—**compel them to come in**;" for, even the ragged fellows in the hedges would never come unless they were compelled.

Take another parable—A certain man had a vineyard; at the appointed season he sent one of his servants for his rent. What did they do to him? They beat that servant. He sent another; and they stoned him. He sent another and they killed him. And, at last, he said, "I will send them my son, they will reverence him." But what did they do? They said, "This is the heir, let us kill him, and cast him out of the vineyard." So they did.

It is the same with all men by nature. The Son of God came, yet men rejected Him. "Ye will not come unto me, that ye might have life." It would take too much time to mention any more Scripture proofs. We will, however, refer to the great doctrine of the fall. Anyone who believes that man's will is entirely free, and that he can be saved by it, does not believe the fall. As I sometimes tell you, few preachers of religion do believe thoroughly the doctrine of the fall, or else they think that when Adam fell down he broke his little finger, and did not break his neck and ruin his race.

Why, beloved, the fall broke man up entirely. It did not leave one power unimpaired; they were all shattered, and debased, and tarnished; like some mighty temple, the pillars might be there, the shaft, and the column, and the pilaster, might be there; but they were all broken, though some of them retain much of their form and position. The conscience of man sometimes retains much of its tenderness—still it has fallen. The will, too, is not exempt. What though it is "the Lord Mayor of Mansoul" as Bunyan calls it; the Lord Mayor goes wrong. The Lord Will-be-will was continually doing wrong. Your fallen nature was put out of order; your will amongst other things, has clean gone astray from God.

But I tell you what will be the best proof of that; it is the great fact that you never did meet a Christian in your life who ever said he came to Christ without Christ coming to him. You have heard a great many Arminian sermons, I dare say; but you never heard an Arminian prayer — for the saints in prayer appear as one in word, and deed and mind. An Arminian on his knees would pray desperately like a Calvinist. He cannot pray about free-will: there is no room for it.

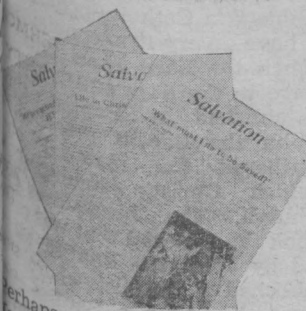
Fancy him praying, "Lord, I thank thee I am not like those poor presumptuous Calvinists. Lord, I was born with a glorious free-will; I was born with power by which I can turn to thee of myself; I have improved my grace. If everybody had done the same with their grace that I have, they might all have been saved. Lord, I know thou dost not make us willing if we are not willing ourselves. Thou givest grace to everybody; some do not improve it but I do. There are many that will go to hell as much bought with the blood of Christ as I was; as much blessed as I am. It was not thy grace that made us to differ; I know it did a great deal, still I turned the point; I made use of what was given to me, and others did not—that is the difference between me and them."

That is a prayer for the devil, for nobody else would offer such a prayer as that. Ah! when they are preaching and talking very slowly, there may be wrong doctrine; but when they come to pray, the true thing slips out; they cannot help it. If a man talks very slowly, he may speak in a fine manner; but when he comes to talk fast, the old brogue of his country, where he was born, slips out.

I ask you again, did you ever meet a Christian man who said, "I came to Christ without the power of the Spirit?" If you ever did meet such a man, you need have no hesitation in saying, "My dear sir, I quite believe it—and I believe you went away again without the power of the Spirit, and that you know nothing about the matter, and are in the gall of bitterness and the bond of iniquity."

Do I hear one Christian man saying, "I sought Jesus before he sought me; I went to the Spirit, and the Spirit did not come to me?" No, beloved, we are obliged, each one of us to put our

"How Nice It'd Be"



perhaps you have often thought, how nice it'd be to have some literature to give to others, which would have an appropriate Gospel message, but also information about our church service. You needn't "wish" any longer. Our SALVATION paper meets all our needs. You may either (1) have a rubber stamp in the blank space, or (2) pay extra to have a large ad printed in the paper. Write to me (Editor Bob Ross) for information. Box 910, Ashland, Ky. 41101.

Why Not a Christian?

(Continued from page one)
done better, such judgment still belongs to God!

Why Not Face the Truth?

Unsaved sinner, why not just face the plain Bible truth that all your excuses are just manufactured in an effort to justify your continuation in your sinful rebellion to God? The Bible says of unsaved men:

"And this is the condemnation, that light (Christ) is come into the world, and men loved darkness (sin) rather than light, because THEIR DEEDS WERE EVIL." (John 3:19).

Doesn't that verse describe your true condition? Isn't this why you have made up excuses and rejected Christ?

You know very well that no excuse you may offer can justify your sin. There's no justifiable excuse for your immorality. There's no excuse for your swearing, your drinking, your revelry, your lying, your stealing, your cheating, your commandment-breaking. There's no excuse for your rejection of Jesus Christ and your living your own way, for your own lusts.

Your excuse is merely a mental cover-up. It will not help you at the day of judgment.

Why Not Trust Christ?

While you will always be able to find something wrong with even the best Christian, may I ask what you find wrong with Jesus Christ?

Did Christ live an inconsistent life? Was He a hypocrite? Has He not proven His love for sinful men by dying in their place at Calvary's cross?

It is not the Christian you are called upon to trust; it is Jesus Christ! It is not an apostle; it is Christ! It is not the preacher; it is Christ! **What do you find wrong with Him?** What excuse do you have when you face Him?

Why don't you quit giving yourself to sin and the devil and put your trust in Christ for salvation? Why live for the devil and be his servant any longer? Why let him put excuses into your mind that will only ruin your life and damn your soul?

Be done with the works of the devil! **"Believe on the Lord Jesus Christ and thou shalt be saved."** (Acts 16:31).

Trust Him and then begin to live your life for His glory.

"Is the Bible a Catholic Book?"

(Continued from page 7)

I ask again, why add to it Xmas and Easter? Beloved, at least you ought to know that Xmas and Easter are both Catholic inventions. You ought to know that if it were not for the Catholics they never would have come into existence. The Catholics get them from the heathen who started them, and then foolish Protest-

ants adopted them, and more foolish Baptists came along and put them into Baptist churches. Beloved, they came from the Catholics, and I am in favor of sending everything back to Rome we've ever borrowed from them. I say, if the Bible is a Catholic book, why would they add Xmas and Easter?

Why do they add the ministerial titles that they have added? I challenge you to find any place in the Bible where you read about Reverend Simon Peter, or where you read about Reverend Paul. I challenge you to read any place in the Word of God a title that would indicate "The Reverend," or "The Right Reverend," or "The Most Right Reverend," or "The Most Excellent Reverend," yet they have added these titles.

Sometime ago I was about to be introduced at a school where I was going to deliver a Commencement address. The man who was going to introduce me leaned over and in a whisper said, what is the proper ministerial title to use in your case? Shall I refer to you as "the Rev. Mr. Gilpin" or should I put an adjective in and say "the Most Reverend Mr. Gilpin"? Well, I didn't have time to preach him a sermon, because he was just about in the act of introducing me at that time, but I said, "If you want to do the thing, and do it right, just say, 'Loose him and let him go.'"

Beloved, if the Bible is a Catholic book, why have they added these extra titles that you don't find in the Word of God?

I say again, if the Bible is a Catholic book, why have they added to it and tried in every way possible to get a union of church and state all over the world? I think that anybody who reads the Word of God knows that the church is to be kept separate from the state. I tell you, I do not in any wise at all believe in a union of church and state. If the Bible is a Catholic book, then why have they added the heresy of the union of church and state?

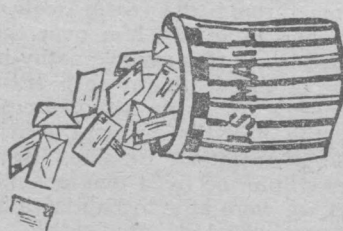
VI

IF THE BIBLE IS A CATHOLIC BOOK, WHY GO CONTRARY TO IT IN PERSECUTING THOSE WHO DIFFER?

As I have said, if I had my way, I would make a Baptist out of everybody, but I wouldn't make a Baptist at the point of a sword. Rather, I'd make a Baptist with the Word of God. If I failed with the Word of God, then I would have nothing else to offer. But, beloved, Catholics through the ages have persecuted everyone who has differed with them relative to the Word of God.

Down in Mexico, at the Castle of Leon, some 50 miles southwest of Mexico City, I went down into the dungeon where the light of day had never yet penetrated the darkness and the recesses of that dungeon. I saw there within that dungeon the rusty chains where the Catholics used to chain any individual who refused to accept

READERS 'RITE



You have my "Amen" to Bro. Gilpin's message, "When John Met John." I think it is one of the greatest messages ever preached during our time. May God bless you, Bro. Gilpin. I pray God provides a way to get it in tract form.

—Robert H. Myers, Jr. Va.

This is the Lord's Day. I just read the sermon, "When John Met John." May this message you preached help many people to know the truth. I thank the Lord I have the paper to read.

—Marie Guthrie, Fla.

It is just like having an old friend return home. I am so thankful for the paper again and wish to thank you very much for it. I love you brethren of this ministry and trust the Lord's blessing upon you.

—R. Kenneth Smelser, Ohio

Catholicism, Once a day, a little opening above — an aperture about 3" wide, was opened and a little morsel of food was handed down to that individual who was chained there within that dungeon. If he recanted and renounced his hated Protestantism, or whatever religion he might hold contrary to Catholicism, he was released and brought upstairs; otherwise, he was left there for a very few days until from the dampness within that dungeon he died. Over to one side was a trough that led down into the river where the dead bodies were dropped, and were washed out into the river. Now, beloved, that is Catholicism; you either become a Catholic in Catholic countries or else there is persecution.

I took time this afternoon to look up a quotation that I have often quoted from the historian Bede. He made it years ago. I quote it just to show you something as to how Baptists have been persecuted who refused to become Catholics. In the year of 603, just a short time after the Catholics became recognized as a universal church, the historian Bede says that they sent a man by the name of Augustine to convert the Welsh Baptists. Bede says that when they contradicted him, and refused to accept his proposals, the Catholic Augustine said:

"You act in many particulars contrary to the custom of the universal church, yet if you will comply with me in three points only—namely, to keep Easter at the due time, to administer baptism by which are we born again to God according to the custom of the Roman Catholic church, and to join with us preaching the Word of God to the English nation, we will readily tolerate all the other things that you do."

That was the proposal that was made by Augustine to the Welsh Baptists in 603 A. D. What was their answer? Mr. Bede said they answered that they would do none of these things, nor receive him as their archbishop.

Then Mr. Bede goes further by telling how Augustine in a very threatening manner told them that if they did not do as he had said, and join with the Catholics, that they would be killed. Bede says that 50 of the Welsh Baptist ministers escaped by flight from the slaughter wherein 1,200 Baptists were killed. Why? Because they would not observe Easter, and they would not join in with the Catholics in practicing baptismal regeneration.

Do you mean to tell me that that is Christian? Do you mean to tell me that that is any part of Christianity for an individual to persecute a man who differs with him relative to the teachings of the Word of God?

I told a man only Thursday night that so far as I was concern-

"WHEN JOHN MET JOHN"

Would you like to see "WHEN JOHN MET JOHN" in tract form? Since it appeared THE BAPTIST EXAMINER under date of January 25th, we have had over 1000 requests for it. Many asked that it be made available in a more permanent form—such as a tract.

Perhaps some place there is one or more of our readers whom God has entrusted with some of this world's goods, who might be willing to finance an edition of this booklet. It will cost about \$250.00, and if God moves upon the heart or hearts of His people to provide the funds, we will be only too happy to reprint the same in tract form.

An Outstanding Man Says:

"Fifty years, maybe a century hence, when future men examine sermons, so many will be pale non-entities, but when the researcher runs into 'The Death of the Pope and When He Has Learned,' and 'When John Met John,' they'll raise their eyebrows. Back somewhere, there was a fearless man. Who was he? They'll ask, and they'll find out."

The above was written as a personal letter to Bro. Gilpin by a man who is the most outstanding individual in America in the field of literature. He has been guest of honor on TV's erstwhile popular program, "This is Your Life." He is in constant demand as a lecturer all over America and in Europe as well. He is America's outstanding novelist, and short story writer.

In the providence of God he is one of Bro. Gilpin's closest friends. In order to save him from possible embarrassment by some of our enemies, we are withholding his name, yet we are happy to say that under his signature, he has sent out many of the copies of the sermon referred to above.

An Editor Says:

"We just read a sermon in The Baptist Examiner, preached recently by Editor John Gilpin, entitled 'WHEN JOHN MET POPE JOHN,' using Isaiah 14:9-11 as his text. This is one of the most impressive of heart searching messages I have read in a long time. Brother Gilpin publishes a 16 page weekly paper which is one of the most informative and best doctrinal papers in the country. He is now in a 'REACH THE PREACHERS SUBSCRIPTION CRUSADE. Why not send your \$2.00 and get on his mailing list? Address: P.O. Box 910, Ashland, Ky. Zip code 41101."

The above is copied from THE BAPTIST WATCHMAN, a monthly publication published by Walter Moore, Englewood Street, Dallas 3, Texas.

There are not too many who have kind words like this in behalf of your Editor, and therefore this comment on part of Bro. Moore is most deeply appreciated. Why not write him for a copy of his paper. It is worthwhile, and you will thank me for suggesting it.

ed, while I did not agree with him, I would fight for the privilege of allowing him to differ, and disagree with me, and I mean that, beloved. I believe so strongly in freedom of religion that though I do not agree with many individuals, I would fight for the privilege of allowing them to continue to teach and preach the things that they believe.

These Welsh Baptists, incidentally, are quite different to a lot of modern Baptists, aren't they? There are a lot of modern Baptists who in 1964 will go into the preaching mission in this Tri-State area within the next few days. There are a lot of modern Baptists who will say, "Well, it is a shame that all the rest of the Baptists are so narrow that they won't have anything to do with the preaching mission." There are a lot of modern Baptists who, when Easter comes this year, will be there "whole hog" so far as Easter and its customs are concerned. But in the year 600, the Welsh Baptists said, "We'll not participate," and only 50 out of 1,200 of them escaped slaughter and death at the hands of the Catholics.

Time would fail me to tell of the infamous persecution imposed upon Baptists by the Catholics through the ages. More than 50,000,000 have fallen martyrs to the truth that is held by real Christians today. Beloved, I say if the Bible is a Catholic book, why go contrary to it by persecuting everyone who differs with you relative to the Word of God?

CONCLUSION

No, no, I do not believe the Bible is a Catholic book. I have a very firm conviction when the Lord Jesus Christ here in the days of His earthly ministry established a Baptist church. The Lord Jesus gathered the material which Christ established the church. The Lord Jesus took the material that was established by John the Baptist, and there has been a Baptist church in existence every day from time down to this. I have a strong conviction that every word in the New Testament was written to make men as Baptists, and that every word in the New Testament, if accepted, will make Baptists today. In the New Testament, if you will give every man heart and an open Bible, the result will be a Baptist civilization. May God bless you!

"REACH THE PREACHERS"



REMEMBER . . . we are depending upon our friends to furnish the necessary funds to send TBE to the preachers in the ABA, NABA, GARBC, CBA, and BBF for the whole year. Your offering NOW will be deeply appreciated.

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