

The Baptist Examiner

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

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If I Owned The World

IF I WERE ITS SOVEREIGN — IF EVERYTHING BELONGED TO ME—ALL THE POWER AND WEALTH—WHAT THEN?

Would I be selfish with it?
Would I be able to run it?
Would I be able to keep it?
Would I be happy with it?

who can gain the whole world, though some have tried in the past. Even if someone could, it would be the biggest burden imaginable.

There is something that individuals may have right now, and it is worth very much more than the whole world. That something is the salvation of his soul, for everyone who does not have this salvation is lost.

A lost soul means that the person has never had his sins forgiven, and if he does not get his



C. H. SPURGEON (1834-1892)

To our knowledge, THE BAPTIST EXAMINER is the only paper since the death of Spurgeon to publish his great sermons on the Sovereignty of God, not only in our paper, but in book form. These messages — in book form — will be greatly cherished in generations to come. Your order for Volume II of *Sermons on Sovereignty* will help make the volume a reality. Use the form on page 3 when you order.

VOLUME II Spurgeon's Sermons on Sovereignty

The Warrant Of Faith

DELIVERED ON SUNDAY MORNING, SEPTEMBER 20, 1863
AT THE METROPOLITAN TABERNACLE, LONDON, ENGLAND

BY CHARLES HADDON SPURGEON

"And this is his commandment, That we should believe on the name of his son, Jesus Christ." — I John 3:23.

The old law shines in terrible glory with its ten commandments. There are some who love that law so much, that they cannot pass over a Sabbath without its being read in their hearing, accompanied by the mournful petition, "Lord, have mercy upon us, and incline our hearts to keep this law." Nay, some are so foolish as to enter into a covenant for their children, that "they shall keep all God's holy commandments, and walk in the same all the days of their life." Thus they early wear a yoke which neither they nor their fathers can bear, and daily groaning under its awful weight, they labour after righteousness where it never can be found.

Over the tables of the law in every Church, I would have conspicuously printed these gospel words, "By the deeds of the law shall no flesh living be justified." The true believer has learned to look away from the killing ordinances of the old law. He understands that "as many as are of the works of the law are under the curse, for it is written: Cursed is everyone that continueth not in all things which are written in the book of the law to do them."

He therefore turns with loathing from all trust in his own obedience to the ten commands, and lays hold with joy upon the hope set before him in the one commandment contained in my text, "This is his commandment, that we should believe on the name of his Son Jesus Christ."

We sing, and sing rightly, too—

"My soul, no more attempt to draw
Thy life and comfort from the law,"

for from the law death cometh and not life, misery and not comfort. "To convince and to condemn is all the law can do." O, when will all professors, and especially all professed ministers of Christ, learn the difference between the law and the gospel? Most of them make a mangle-mangle, and serve out deadly potions to the people, often containing but one ounce of gospel to a pound of law, whereas, but even a grain of law is enough to spoil the whole thing. It must be gospel only. "If of grace, it is not of works, otherwise grace is no more grace; and if it be of works, then it is not of grace, otherwise work is no more work."

The Christian then, turning his attention to the one command of the gospel, is very anxious to know first, *what is the matter of the believing here intended*; and secondly, *what is the sinner's warrant for so believing in Christ*; nor will he fail to consider the mandate of the gospel.

1. First then, THE MATTER OF BELIEVING, or what is it that a man is to believe in order to eternal life.

Is it the Athanasian creed? Is it true, that if a man does not hold that confession whole and entire, he shall without doubt perish everlastingly? We leave those to decide who are learned in matters of bigotry. Is it any particular form of doctrine? Is it the Calvinistic or the Arminian scheme? For our own part we are quite content with our text — believing on "his Son Jesus Christ." That faith which saves the soul is be-
(Continued on page two)



sins forgiven before he dies, he will not go to Heaven. Instead, he will go to the place where he will have to be punished for his sins forever—Hell.

Salvation means that the person who has it, not only has his sins forgiven right now, but he is also a child of God, and has a new life from God which causes him to love and be interested in the things of God.

Yes! A person may have salvation, but he doesn't get it by trying to work or pay for it. Nobody can ever work hard enough or pay enough for it. Since this is so, the Lord Jesus Christ had to do all the working and the paying Himself. He kept God's law perfectly which proved that He never sinned, even once, and that, therefore, He alone was able to pay the price. He paid the price by bearing our sins when He died on the cross.

There is only one way to get this salvation and that is by believing that I am a sinner and putting my trust in the Lord Jesus Christ as my Saviour from sin. I must realize that this is true and thus depend upon Him for this salvation.

"Who His own self bare our sins in His own body on the tree—" (I Peter 2:24).

"In whom we have redemption through His blood, even the forgiveness of sins" (Colossians 1:14).

"But as many as received Him, to them gave he power to become the sons of God,—" (John 1:12).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

DOCTRINAL STUDIES

By
Frank B. Beck
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Jamaica Plain,
Mass.



There is but one answer:

(Continued on page 2, column 3)

God's Providence Is Over The "Small Details" of Life, Too

The Northern Cambria Farmers Telephone Company, with a full complement of officers, has been operating for 44 years, but it doesn't know who owns it!

When the Bell Telephone Company expressed interest in buying the rural line it was discovered that, in 1928, a fire destroyed all of the firm's records and names and addresses of the owners. It will be necessary, therefore, for the original owners to prove in court that they are such.

There are those who would have us believe that this universe and all its events are without an Owner! That happenings take place by chance or fate or luck. To all such we would answer in the words of Daniel of old: "There is a God in heaven" (Dan. 2:28) and He has given us a Book, a Record and all the flames of fiery persecution throughout the centuries have failed to silence its witness that GOD IS THE OWNER OF THE UNIVERSE and that the CIRCUMSTANCES OF LIFE and the SMALLEST DETAILS are ORDAINED OF GOD.

I. Our Circumstances Are of God

Why were you born in the United States and not in India? Why were you born with sight while others are born blind? Why are some born into rich families while others are born into the poorest of homes? Why were you born in the twentieth century and not in the days of Noah?

"The everlasting Father."

—Isaiah 9:6

I might say that there is no symbol in all the Bible that means quite as much to me as does the symbol of Father. A mother is usually considered as the one who looks after the intimate details of the home. In all probability, the mother is the one to whom the children usually bring their confidences, and who shares more in the intimate and secret things of the home. She especially has to do with the

spiritual, moral, and ethical upbringing of the children more than the father. At the same time, the father, being the head of the home, naturally stands for security, and ordinarily has the burden of looking after the financial and physical needs of the family. Somehow, the expression "father" always means much to me when I remember that the father is the one upon whom the mother falls back, as she in turn is fallen back upon by the children. While the children may look primarily to the mother, and in turn the mother looks unto the father, in reality, the father

stands for the stability of the home.

As I say, I know of no word in all of the Bible that is more meaningful; I know of no word that has a greater connotation; I know of no word that is a greater symbol than the word "father." Tonight I want to talk to you about the Fatherhood of God Himself.

I.

GOD IS NOT THE FATHER OF US ALL.

The prophet Malachi asked the
(Continued on page 3, column 3)

Be Sure To Read Spurgeon's Message

Spurgeon's sermon in this issue on "The Warrant of Faith" is a message that Calvinists in particular should read and put into practice.

We fear that some folk too often are tempted to set barriers around the free Gospel message and thus have men looking for certain inward evidences and experiences rather than to the plain declaration of the Word of God. We've heard some say the Gospel is only for those who are thirsty, hungry, heavy laden, etc.—which is perhaps true so far as actual experience is concerned. It's true men don't care for the Gospel until they realize their need. But we do not believe we need to be overly cautious about this matter. Rather than trying to "guard" the free Gospel invitation by demanding certain feelings, we ought to confine OUR business to our commission and leave the experimental application to the Lord.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE FATHERHOOD OF GOD"

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS } Editors
JOHN R. GILPIN }

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VERSE OF THE WEEK

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—JOHN 17:3.

Examiner Editorials

"A Businessman Looks At Communism"

This is the title of a most outstanding expose' of Communism. It was written by Mr. Fred C. Koch, a businessman of Wichita, Kansas.

It has been a joy to us to print his article and circulate it widely.



FRED C. KOCH

could talk business with him, and he especially made request that he take it home with him so he could finish reading it, expressing how he thought it to be a booklet of great worth and value.

Let me suggest if you have not received a copy of this booklet that you write us, and we will be most happy to send the same to you. Of course we would appreciate postage, but if you fail to send postage, we assure you the booklet will be sent to you just the same. We would like to send it to every home in America, as the message it carries is needed most badly in America.

May God's blessings be upon Mr. Koch, the author, and upon the message that he has produced, which in our opinion is the greatest thing that has ever been written against the cause of Communism.

Let us send you a copy of this booklet today. I know you will thank us when you have read it, and we will be most glad to help you to see the error of this insidious monster of atheistic Communism that is creeping in upon America today.—J.R.G.

Editor to Speak In Mansfield, Ohio

within the last several months, having printed it for the first time as a section of THE BAPTIST EXAMINER. Since we first printed it in this manner, we have had requests for literally thousands of copies. One individual asked that we send it to very Congressman and Senator in Washington. This we are only too happy to do. Of course our friend who made the request paid the postage for mailing. Many have been the requests which have come for twenty-five, fifty, or one hundred copies and even more. In this morning's mail, a man in Missouri who had just received and read a copy of it for the first time, sent us a list of his friends to whom he desires us to mail copies.

We keep this booklet in our rack in the front office of our printing shop. A businessman came in a few days ago to place an order for printing, and because of its attractiveness he picked up a copy of it and read it while waiting for me to talk with him. He had just gotten far enough along in the booklet to become interested by the time that I got to the place that I

On Sunday morning, May 3rd, your Editor (JRG) will be speaking at the Sovereign Grace Missionary Baptist Church, 1087 North Trimble Road, Mansfield, Ohio, which is pastored by Eld. Oscar B. Mink, and it is with a great deal of anticipation that we are looking forward to visiting with Pastor Mink and his people and our readers in that area.

This is sort of a Homecoming service, with services on Sunday morning, Sunday afternoon and Sunday evening. Both food and lodging will be provided for any out of town guests, and the church is expecting a large number of visitors from the surrounding area.

As we understand it, Mansfield is only about fifteen miles from Crestline, Shelby, and Bucyrus, Ohio. It is about thirty miles from Plymouth and forty miles from Marion, fifty miles from Brunswick, and sixty miles from Strongsville. These are approximate distances, but they will help our readers to anticipate the location, and in view of the fact that we have a great number of readers in each of these towns, we would like to insist that our friends visit us on that Sunday morning if possible. We would count it a joy, and I am sure that I speak for Pastor Mink and the church when I tell you that all of our friends are welcome, wanted, and invited.

Providence

(Continued from page one)
"Even so, Father; for so it seemed good in thy sight" (Luke 10:21).

That our circumstances are ordained of God consider the following verses of holy writ:

"The Lord maketh poor and maketh rich. He bringeth low and lifteth up. He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill to set them among princes and to make them inherit the throne of glory . . ." (1 Sam. 2:7-8).

Behind all the fortunes and failures of men is the sovereign will of God.

Do you want to be promoted? Work as hard as you can, but remember: "Lift not up your horn on high, speak not with a stiff neck, for promotion cometh neither from the east nor from the west, nor from the south, but God is the judge; He putteth down one and setteth up another" (Psalm 75:5-7).

In fact, every move we make is ordained of the Almighty, according to Acts 17:28: "For in him we live and move, and have our being . . ."

How is it that some who work hard all of their lives to get ahead find the "odds," so to speak, against them; while others seem to have everything cast into their lap? Let us recognize the hand of God. It is true: "Man proposes, God disposes."

A certain rich man said to himself: "I will pull down my barns and build greater, I will do this and do that." What proposals he had! "But God saith unto him, thou fool, this night thy soul shall be required of thee" (Luke 12:16-21). God had other plans.

Shakespeare has well said: "There is a Divinity that shapes our ends, rough hew them how we will" (Hamlet, Act 5).

"A man's heart deviseth his way, but the Lord directeth his steps" (Prov. 16:9).

"There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand" (Prov. 19:21).

"The STEPS of a good man" (and the STOPS as well) "are ordered by the Lord" (Psalm 37:23).

"Man's goings are of the Lord" (Prov. 20:24).

Even to the smallest details God's providence can be traced. "Large doors swing on small hinges."

"The dewdrop is moulded by the same hand that rounds the planets into spheres."

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the VERY HAIRS OF YOUR HEAD are all numbered" (Matt. 10:29-30).

Some of you may not even believe that your heads are all numbered (A. H. Strong).

The little things of life are important. "The breeze warps the course of the bullet." A snowflake is a small thing, but enough of them overthrew the German armies when they besieged Leningrad and threatened Moscow when the coldest Russian winter of 150 years met them. It is well asked in the Word of God: "Who hath despised the day of small things" (Zech. 4:10).

A rat is a small thing, but enough of them can plague a large city to death.

II. Our Salvation Is Ordained By God

It is God who opens the heart. Salvation is a heart experience. Christ dwells in our heart by faith (Eph. 3:17) and "if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9).

So we read in the Scriptures, "The preparations of the heart in man and the answer of the tongue is FROM THE LORD" (Prov. 16:1).

Christ is pictured so often as standing outside the heart's door of the sinner, vainly seeking entrance and we loudly sing: "You must open the door" and "let (Continued on page 3, column 2)

"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.

Do you think that John 6:53 excludes us from being saved, since we cannot take the Lord's Supper?

The passage in John does not even refer to the Lord's Supper, so certainly it would not exclude one from being saved. The Romanists have perverted this passage making it mean the "mass," in which Christ's literal body is supposed to be present in the bread. But Christ is here using metaphorical language and has reference to "eating" His flesh and "drinking" His blood in the sense of partaking of His sacrificial death by faith. Those who take the Romanist view are guilty of stretching the metaphor beyond its designed use.

I would like for you to explain Isaiah 4:1: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."

We believe this prophetic statement well describes the present-day religious situation. Understanding the term "woman" to refer to a professing church (as the term is occasionally used in the Word), and understanding the number "seven" as the complete number (or full number), we think that the reference here is to all the false churches that profess to be serving Christ. They "eat their own bread," which we believe is a reference to their doctrines. They "wear their own apparel," which means that their justification is something other than the imputed righteousness of Christ (the "robe of righteousness" and "garment of salvation"). These false churches want to wear the name of Christ — that is, be known as "Christian" — in order that they might be recognized as legitimate churches of the Lord. Notice that they "take hold" of this "one man," who is evidently Christ. Christ did not start them, but they "take hold" of Him.

This verse therefore fitly describes our religious situation today, with the Protestants, Holy Rollers, Romanists, Campbellites, Mormons, Adventists, Russellites, Interdenominationalists, Unionists and all the rest of the later-day groups being the "women" who follow the path set forth in this prophetic statement.

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

lieving on a person, depending upon Jesus for eternal life.

To speak more at large of the things which are to be believed in order to justification by faith, they all relate to the person and the work of our Lord Jesus Christ. We must believe him to be God's Son—so the text puts it—"His Son." We must grasp with strong confidence the great fact that he is God: for nothing short of a divine Saviour can ever deliver us from the infinite wrath of God. He who rejects the true and proper Godhead of Jesus of Nazareth, is not saved, and cannot be, for he believes not on Jesus as God's Son.

Furthermore, we must accept this Son of God as "Jesus," the Saviour. We must believe that Jesus Christ the Son of God, became man out of infinite love to man, that he might save his people from their sins, according to that worthy saying, "Christ Jesus came into the world to save sinners," even the chief. We must look upon Jesus as "Christ," the anointed of the Father, sent into this world on salvation's errand, not that sinners might save themselves, but that he, being mighty to save, might bring many sons unto glory. We must believe that Jesus Christ, coming into the world to save sinners, did really effect his mission; that the precious blood which is shed upon Calvary is almighty to atone for sin, and therefore, all manner of sin and blasphemy shall be forgiven unto men, since the blood of Jesus Christ, God's dear Son, cleanseth us from all sin. We must heartily accept the great doctrine of the atonement—regarding Jesus as standing in the room, place, and stead of sinful men, bearing for them the terror of the law's curse until justice was satisfied and could demand no more.

Moreover, we should rejoice that as Jesus Christ, by his dying, put away for ever the sin of his people, so by his living he gave unto those who trust in him a perfect righteousness, in which, despite their own sins, they are "accepted in the beloved." We are also taught, that if we heartily trust our soul with Christ, our sins, through his blood, are forgiven, and his righteousness is imputed to us. The mere knowledge of these facts will not, however, save us, unless we really and truly trust our soul in the Redeemer's hands. Faith must act in this wise:

"I believe that Jesus came to save sinners, and therefore sinner though I be, I rest myself on him; I know that his righteousness justifies the ungodly; I, therefore, though ungodly, trust in him to be my righteousness; I know that his precious blood in heaven prevails with God on the behalf of them that come unto him; and since I come unto him, I know by faith that I have an interest in his perpetual intercession."

Now, I have enlarged the one thought of believing on God's Son Jesus Christ. Brethren I would not darken counsel by words without knowledge. "Believing" is most clearly explained by that simple word "trust." Believing is partly the intellectual operation of receiving divine truths, but the essence of it lies in relying upon those truths. I believe that, although I cannot swim, yonder friendly plank will support me in the flood—I grasp it, and am saved: the grasp is faith. I am promised by a generous friend that if I draw upon his banker, he will supply all my needs—I joyously confide in him, and as often as I am in want I go to the bank, and am enriched: my going to the bank is faith.

Thus faith is accepting God's great promise, contained in the person of his Son. It is taking God at his word, and trust— (Continued on page three)

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The Baptist Examiner FORUM

How near do you think we are to the rapture of the saints?
—No name, Ky.

No man knows (Matt. 24:36); we are to occupy till He does come (Luke 19:13). It would seem to me, though, that His coming for the saints is near, for the Scripture teaches us that we are to "watch" for His im-

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mediate return (Matt. 24:42). Paul, the apostle, was expecting the return of Christ in his day (I Thess. 4:17). Let us therefore work, for the night is coming when no man can work (John 9:4).

MARVIN
MERRY
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1. Nearer than some folks "think" (Matt. 24:44).
2. "Nearer than when we believe" (Rom. 13:11).
3. "Approaching" (Heb. 10:25).
4. "At the doors" (Matt. 24:32, 33).



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No one knows the time or the date when Christ is coming (Matt. 25:13, Mark 13:32). We do know that He will come to receive all of His people (I Thess. 4:16, 17). Because of this I believe that it will be very soon after the last one of God's elect is called into salvation (II Thess. 2:13, 14, Rom. 8:29, 30).

We would not dare set a date. But, let us remember the rapture was

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not under consideration in Matthew 24:3. Those Jews were concerned about His coming to set up His kingdom. Most of the things in Matthew 24, Mark 13 and Luke 21 will come to pass after the rapture, during the tribulation. When Jesus said, "Let no man deceive you," He, no doubt, had in mind the white horse rider in Rev. 6:1-2 trying to imitate His coming in Rev. 19:11. As it was in the days of Noah, so shall it be when He comes, Mt. 24:37-39. They did know the flood was coming. According to the Louis, Harris and Associates Survey, 99 per cent of the young preachers of today do not believe our Lord is coming back. One day with the Lord is as a thousand years (2 Peter 3:8). The Jews said, "After two days will He revive us; in the third day He will raise us up, and we shall live in His sight" (Hosea 6:2). If the Roman Catholics lost as much as 25 years in their reckoning during the dark ages, you had better be listening for the trumpet of I Thess. 4:16 at any moment.

NOTE: In the March 14 issue, our Forum had Bro. Cook saying, "Woe to the God-called pastor who fails to tell his people to turn from their wicked way and be saved." The statement should have read, "Woe to the God-called pastor who tells his people to turn from their wicked way and be saved." Bro. Cook explains that the latter statement (or the correct reading) opposes the idea that men are saved by their own ability or reformation.



Providence

(Continued from page two)
Jesus come into your heart"; but the Scripture teaches us that it is GOD who opens the door of the heart. In Acts 16:14, speaking of Lydia, who listened to Paul's preaching and was saved, it is written: "Lydia . . . whose heart the LORD opened."

The question may be asked: "If it is God who opens the heart of the sinner, why doesn't He open the heart of EVERY sinner?"

Divine Foreknowledge—Arthur W. Pink
The Limited Atonement—C. H. Spurgeon
On the Limited Atonement—J. R. Graves
Particular Redemption—J. R. Graves
God's Sovereignty Exhibited—Alexander Carson
God's Distinguishing Grace—Abraham Booth
Notes on Election—Boyce Taylor
Testimonies of Baptists of the Past
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Calvary Baptist Church
Ashland, Kentucky

We might answer: "Why does God open the heart of ANY sinner?" Why should He? He owes us nothing. But in this, as in all of God's ways, we are not to delve into things that belong to God (see Deut. 29:29).

"Why dost thou strive against Him? For He giveth not account of any of His matters?" (Job 33:13).

"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" (Rom. 9:18-20).

Cannot the sovereign Lord and ruler of the universe say: "Is it not lawful for Me to do what I will with Mine own?" (Matt. 20:15).

Since our every condition in life and our salvation from eternal Hell to Heaven is in the hands of the Lord Jesus Christ, let us surrender to Him our body, soul and spirit now and forever. He will receive us, for He has promised:

"All that the Father giveth Me shall come to Me and him that cometh to Me I will in no wise cast out" (John 6:37).



"Fatherhood"

(Continued from page one)

question:

"Have we not all one father?" —Mal. 2:10.

While Malachi uses that expression, and asks that question, I would remind you the context shows that Malachi was speaking from the standpoint of creation. The context will show that there was nothing else in mind but the Father as creator when Malachi implied that we all have one father. However, so far as a spiritual father is concerned, God is definitely not the father of us all. I have said repeatedly, and I emphasize it again this evening, that the Devil is the father of all the unsaved, while God is only the father of the believing remnant that turn to the Lord Jesus Christ for salvation. Listen: "Ye are of YOUR FATHER THE DEVIL, and the lusts of your father ye will do." —John 8:44.

"Jesus said unto them, IF GOD WERE YOUR FATHER, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." —John 8:42.

Such verses as these have a definite implication that God is not the spiritual father of us all, but that the Devil is the spiritual father of all those who are outside the Lord Jesus Christ.

Listen again: "For ye are all the CHILDREN OF GOD BY FAITH IN CHRIST JESUS." —Gal. 3:26.

How do we become children of God? By faith in Christ Jesus.

Notice again: "Beloved, NOW ARE WE THE SONS OF GOD, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." —I John 3:2.

Here is a verse that tells us that now we are the sons of God, and if you will read the context—the verses before and the verses following—you can see that the individual before he is saved is not a son of God, but is a child of the Devil, and the only way we can become a son of God is by faith in the Lord Jesus Christ.

Now, beloved, in the light of this, may I make two observations. In the first place, it is definitely wrong to teach your children to pray to the Father. I know the majority of parents think that they ought to teach their children to pray, and I am not saying that you shouldn't. However, I will say this, you have no business teaching your child to call God, "Father," until that child comes to know the (Continued on page 4, column 2)

New Guinea Mission Fund

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Spurgeon's Sermons . . . (Continued from p. 2)

ing in Jesus Christ as being my salvation, although I am utterly unworthy of his regard.

Sinner, if thou takest Christ to be thy Saviour this day, thou art justified; though thou be the biggest blasphemer and persecutor out of hell if thou darest to trust Christ with thy salvation, that faith of thine saves thee; though thy whole life may have been as black, and foul, and devilish as thou couldst have made it, yet if thou wilt honour God by believing Christ is able to forgive such a wretch as thou art, and wilt now trust in Jesus' precious blood, thou art saved from divine wrath.

II. The WARRANT OF BELIEVING is the point upon which I shall spend my time and strength this morning. According to my text, the warrant for a man to believe is the commandment of God. This is the commandment, that ye "believe on his Son Jesus Christ."

Self-righteousness will always find a lodging somewhere or other. Drive it, my brethren, out of the ground of our confidence; let the sinner see that he cannot rest on his good works, then as foxes will have holes this self-righteousness will find a refuge for itself in the warrant of our faith in Christ. It reasons thus:

"You are not saved by what you do but by what Christ did; but then you have no right to trust in Christ unless there is something good in you which shall entitle you to trust in him."

Now, this legal reasoning I oppose. I believe such teaching to contain in it the essence of Popish self-righteousness. The warrant for a sinner to believe in Christ is not in himself in any sense or in any manner, but in the fact that he is commanded there and then to believe on Jesus Christ.

Some preachers in the Puritanic times, whose shoe latches I am not worthy to unloose, erred much in this matter. I refer not merely to Alleine and Baxter, who are far better preachers of the law than of the gospel, but I include men far sounder in the faith than they, such as Rogers of Dedham, Shepherd, the author of "The Sound Believer," and especially the American, Thomas Hooker, who has written a book upon qualifications for coming to Christ. These excellent men had a fear of preaching the gospel to any except those whom they styled "sensible sinners," and consequently kept hundreds of their hearers sitting in darkness when they might have rejoiced in the light. They preached repentance and hatred of sin as the warrant of a sinner's trusting to Christ. According to them, a sinner might reason thus—"I possess such-and-such a degree of sensibility on account of sin, therefore I have a right to trust in Christ."

Now, I venture to affirm that such reasoning is seasoned with fatal error. Whoever preaches in this fashion may preach much of the gospel, but the whole gospel of the free grace of God in its fulness he has yet to learn. In our own day certain preachers assure us that a man must be regenerated before we may bid him believe in Jesus Christ; some degree of a work of grace in the heart being, in their judgment, the only warrant to believe. This also is false. It takes away a gospel for sinners and offers us a gospel for saints. It is anything but a ministry of free grace.

Others say that the warrant for a sinner to believe in Christ is his election. Now, as his election cannot possibly be known by any man until he has believed, this is virtually (Continued on page 5)

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THE BIBLICAL AND HISTORICAL FAITH OF BAPTISTS ON GOD'S SOVEREIGNTY



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If Some Are Elect, Why Preach?—C. H. Spurgeon
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A Message for YOUTH

Ecclesiastes 12:1

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

YOUNG PIONEERS NEEDED

By divine evaluation, John the Baptist was the "greatest of the great" (Matt. 11:11). Three sterling qualities of John to be emulated by our youth today are found in Matthew three:

1. He wasn't afraid to serve in difficult places — "Preaching in the wilderness" (3:1).

Young people today are a dime a dozen who will enter an established church and take over, or go to a Mission Station that has already been set up and in operation, etc.

What independent Baptists need today are PIONEERS like John who are willing to serve in difficult places.

2. He wasn't afraid to stand alone—"The voice of one" (3:3).

Young people fear loneliness more than anything else. They fear not being "counted in."

Paul said, "At my first answer no man stood with me, but all men forsook me . . . not withstanding the Lord stood by me, and strengthened me . . ." (II Tim. 4:16, 17). Alone—but with God.

3. He wasn't afraid to be different — "His raiment of camel's hair," (3:4).

Fear of not being accepted socially drives the teen-ager to keep apace of the world. We may not desire John's dress, and we certainly detest the thought of his diet, but we must agree that he was DIFFERENT.

God has always expected His people to be different.

"The Lord doth put a difference between the Egyptians and His Israel." (Ex. 11:7).

—Source unknown.

sins, to children of light, delivered from the penalty of their sins and its shackles, to walk in newness of life, to enjoy peace with God and the peace of God, through faith in Jesus Christ our Lord, "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Peter 1:23)? No other book can do this for a man, but the Bible can and does, day in and day out, year in and year out. "The entrance of Thy Words giveth light; it giveth understanding unto the simple." (Psa. 119:130).

A Boy Wanted

I want a boy at my saloon
A man has died and now there's room

For a new boy to start right in
To live a life of shame and sin.

I want a boy from a fine home,
A boy who has a good income.
I want a boy with many friends,
For without boys my business ends.

I want a boy, some mother's boy,
Who is her comfort and her joy.
Such boys to me are worth the most—
For they are leaders of a host.

I want a boy who is not afraid
To start right on the downward grade;
A boy who's always brave,
For he must fill a drunkard's grave.

—N. L. Smith

"Fatherhood"

(Continued from page three)

Lord Jesus Christ as Saviour.

We read:

"After this manner therefore pray ye: Our Father which art in heaven. Hallowed be thy name."—Matt. 6:9.

If you will read on you will find that He is giving to us the model prayer—teaching His disciples to pray—and that model prayer is directed by the Lord Jesus Christ in the name of the Father.

Beloved, it is wrong to teach a child to pray the model prayer. It is wrong in a schoolroom, or in a home, or in a church to say, "We'll all stand and recite the Lord's Prayer," for the simple reason many of those who are there are not children of God, and it is definitely wrong to teach those children to say, "Our Father which art in heaven," because God is not their Father.

You say, "Then, Brother Gilpin, do you think it is wrong to teach children to pray?" No, but I will say this, there is not an instance in the Word of God where children are ever taught to pray. I'll challenge you to look through the Word of God and see if you can find any instance where children were ever taught to pray. I would not tell a child not to pray. In fact, I would teach them to pray, but I would certainly teach them to pray to God, and certainly would tell them not to pray in the name of the Father until they come to know Jesus Christ as Saviour.

Another observation that I would like to make in this respect is that a lot of people are members of secret fraternal organizations, all of which are built upon the primary cornerstone of the Fatherhood of God and the brotherhood of man.

Sometime ago, a man who is a strong Mason, said, "I just don't understand why you object to Masonry, because everything that we teach is in the Bible." Of course, when he made that statement, I knew that he was ignorant from two standpoints: I knew he didn't know anything about the Masonic Order, and I knew he didn't know anything about the Bible. All lodges have as their primary foundational tenet the Fatherhood of God, but, beloved, God is not our Father. He is not the spiritual father of any but those who are redeemed of the Lord. That is one reason, and I think it is a mighty big reason, why I am not a member of any fraternal organization because God is not the spiritual father of us all, yet all lodges teach God's Fatherhood of all, irrespective of whether the members are saved or not.

Every once in a while in this modern day, churches emphasize the Fatherhood of God and the brotherhood of man. Sometime ago, I was in Cincinnati, and I noticed a church building, and on the bulletin board I read, "We believe unquestionably in the Fatherhood of God and the Brotherhood of Man." As I read it, it flashed through my mind the majority of churches would be willing to put that on their bulletin board and say, "That is what our tenet is—"The Fatherhood of God and the Brotherhood of Man!"

We are living in a day of a lot of social gospel. When I say social gospel, I mean a gospel that has to do with the body, and not with the soul. Usually when we speak of the social gospel we are referring to three cardinal thoughts: soup, soap, and sunshine. Ordinarily, the social gospel is trying to make the world a better place in which to live, and in so doing, the individuals by-pass the blood atonement of the Lord Jesus Christ. They by-pass His death at Calvary, and they talk much about a god that is remote and removed from the Bible. They talk about the fatherhood of such a god, and the brotherhood of man.

I say to you, first of all, God is not the father of us all. He is never your spiritual father until you are saved, and only when you come to know Jesus Christ (Continued on page 5, column 5)

FOR THE KIDDIES



MOSES

Exodus 1:15-2:10



Joseph and his brothers lived in Egypt many years. Finally, they died. Their children had become known as "the Hebrews," or "the children of Israel," and they lived in Egypt for many years. A wicked king became ruler in Egypt and he did not like the children of Israel. This king was also called Pharaoh. He made the children of Israel to be his slaves.

Pharaoh was so evil that he ordered all the Hebrew baby boys to be thrown into the river when they were born. When Moses was born, his mother hid him to save his life. Moses was placed in an ark (a small boat) and hidden among the tall flags close by the river bank. Moses' sister stayed close by to watch and see if anything happened to Moses.

Then Pharaoh's daughter came to the river to bathe. She saw the small ark and sent one of her servants to get the baby Moses. When she opened the ark, Moses began to cry. Pharaoh's daughter saw that Moses was a Hebrew and she loved him very much. She would not kill him, as her father had ordered.

When Moses' sister saw that Pharaoh's daughter was kind to Moses, she said, "Shall I go and call a nurse of the Hebrew women, that she may nurse the child for you?"

Pharaoh's daughter thought that was a good idea. Moses' sister ran to her mother and told her that Moses had been found. Moses' own mother went to Pharaoh's daughter and became the nurse for his own baby! Pharaoh's daughter did not know she was Moses' mother, but the Lord had worked it out that way. The Lord was going to use Moses to lead the children of Israel, so He did not want Moses to die.

Moses' mother not only nursed him, but Moses was taken to live in the palace of Pharaoh. He grew up right in the palace of the king whom he would one day be against. The Lord was planning to destroy Pharaoh. And Moses was going to be the Lord's leader for the children of Israel.

Evil men may try to destroy God's people. His work, but God is too wise and strong. Just as He saved Moses and used him, He works with his children today.

MEMORY VERSE: "We know that all things work together for good to them that love God" Romans 8:28.

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READ THE BIBLE BY SYMBOLS

Our



which art in

Hallowed be Thy name. Thy



come,

Thy



done,

"Our Father, which art in Heaven. Hallowed be Thy name. Thy kingdom come." — Matthew 6:9-10.

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

preaching that nobody has any known warrant for believing in Christ. If I cannot possibly know my election before I believe—and yet the minister tells me that I may only believe upon the ground of my election—how am I ever to believe at all? Election brings me faith, and faith is the evidence of my election; but to say that my faith is to depend upon my knowledge of my election, which I cannot get without faith, is to talk egregious nonsense.

I lay down this morning with great boldness—because I know and am well persuaded that what I speak is the mind of the Spirit—this doctrine that the sole and only warrant for a sinner to believe in Jesus is found in the gospel itself and in the command which accompanies that gospel, "Believe in the Lord Jesus Christ, and thou shalt be saved." I shall deal with that matter first of all, negatively, and then, positively.

1. First, NEGATIVELY; and here my first observation is that any other way of preaching the gospel-warrant is absurd.

If I am to preach faith in Christ to a man who is regenerated, then the man, being regenerated, is saved already, and it is an unnecessary and ridiculous thing for me to preach Christ to him, and bid him to believe in order to be saved when he is already, being regenerate. But you will tell me that I ought to preach it only to those who repent of their sins. Very well; but since true repentance of sin is the work of the Spirit, any man who has repentance is most certainly saved, because evangelical repentance never can exist in an unregenerated soul. Where there is repentance there is faith already, for they never can be separated. So, then, I am only to preach faith to those who have it.

Absurd, indeed! Is not this waiting till the man is cured and then bringing him the medicine? This is preaching Christ to the righteous and not to sinners. "Nay," saith one, "but I mean that a man must have some good desires towards Christ before he has any warrant to believe in Jesus."

Friend, do you not know that all good desires have some degree of holiness in them? But if a sinner hath any degree of true holiness in him it must be the work of the Spirit, and true holiness never exists in the carnal mind, therefore, that man is already renewed and therefore saved. Are we to be running up and down the world, proclaiming life to the living, casting bread to those who are fed already, and holding Christ on the pole of the gospel to those who are already saved? My brethren, where is our inducement to labour where our efforts are so little needed? If I am to preach Christ to those who have no goodness, who have nothing in them that qualifies them for mercy, then I feel I have a gospel so divine that I would proclaim it with my last breath, crying aloud, "Jesus came into the world to save sinners"—sinners as sinners, not as penitent sinners or as awakened sinners, but sinners as sinners, sinners "of whom I am chief."

Secondly, to tell the sinner that he is to believe on Christ because of some warrant in himself, is legal, I dare to say it—

Though this method is generally adopted by the higher school of Calvinists they are herein unsound, uncalvinistic, and it is strange that they who are so bold defenders of free will should make common cause with Baxterians and Pelagians. I lay it down to be legal for this reason: if I believe in Christ because I feel a genuine repentance of sin, and therefore have a warrant for my faith, do you not perceive that I have repented of sin? If I believe in Jesus because I have confidence and a spirit of prayer, then evidently the first and most important fact is not Christ, but my possession of repentance, conviction, and prayer, so that really my hope is upon my having repented; and if this be not legal I do not know what is. Put it lower.

My opponents will say, "The sinner must have an awakened conscience before he is warranted to believe on Christ." Then, if I trust Christ to save me because I have an awakened conscience, I say again the most important part of the transaction is the alarm of my conscience and my real repentance there. If I lean on Christ because I feel this and this is legal indeed. Nay, even if desires after Christ are my warrant for believing, if I am to believe in Jesus because he bids me, but because I feel some desires after him, you will again with half an eye perceive that the most important source of my comfort must be my own desires. So I shall be always looking within. "Do I really desire? If I do, then Christ can save me; if I do not, then he cannot." So my desire overrides Christ and his grace. Away with the legality from the earth!

Again, any other way of preaching than that of bidding the sinner believe because God commands him to believe, is a wrong way of faith.

If my warrant to trust in Jesus be found in my experience of my longings of sin, or my longings after Christ then these good things of mine are a legitimate ground of boasting—though Christ may save me yet these were the pre-requisites which fitted me to come to Christ. If these be indispensable pre-requisites and conditions, then the man who has them may truly and justly say, "Christ did save me, but the pre-requisites and conditions first, and therefore let me share the praise."

See, my brethren, those who have a faith which rests upon

their own experience, what are they as a rule? Mark them, and you will perceive much censorious bitterness in them, prompting them to set up their own experience as the standard of saintship, which may assuredly make us suspicious whether they ever were humbled in a gospel manner at all, so as to see that their own best feelings and best repentances and best experiences in themselves are nothing more nor less than filthy rags in the sight of God.

My dear brethren, when we tell a sinner that foul and filthy as he is, without any preparation or qualification, he is to take Jesus Christ to be his all in all, finding in him all that he can ever need, when we dare on the spot to bid the jailor just startled out of sleep, "Believe in Jesus," we leave no room for self-glorification, all must be of grace. When we find the lame man lying at the temple gates, we do not bid him strengthen his own legs, or feel some life in them, but we bid him in the name of Jesus rise up and walk; surely here when God the Spirit owns the Word all boasting is excluded. Whether I rely on my experience or my good works makes little difference, for either of these reliances will lead to boasting since they are both legal. Law and boasting are twin brothers, but free grace and gratitude always go together.

Any other warrant for believing on Jesus than that which is presented in the gospel is changeable.

See, brethren, if my warrant to believe in Christ lies in my meltings of heart and my experiences, then if today I have a melting heart and I can pour my soul out before the Lord, I have a warrant to believe in Christ. But tomorrow (who does not know this?) tomorrow my heart may be as hard as a stone, so that I can neither feel nor pray. Then, according to the qualification-theory, I have no right to trust in Christ, my warrant is clean gone from me.

According to the doctrine of final perseverance, the Christian's faith is continual, if so the warrant of his faith must be always the same, or else he has sometimes an unwarranted faith which is absurd; it follows from this that the abiding warrant of faith must lie in some immutable truth. Since everything within changes more frequently than ever does an English sky, if my warrant to believe in Christ be based within, it must change every hour; consequently I am lost and saved alternately. Brethren, can these things be so?

For my part I want a sure and immutable warrant for my faith; I want a warrant to believe in Jesus which will serve me when the devil's blasphemy comes pouring into my ears like a flood; I want a warrant to believe which will serve me when my lustings and corruptions appear in terrible array, and make me cry out, "O wretched man that I am." I want a warrant to believe in Christ which will comfort me when I have no good frames and holy feelings, when I am dead as a stone and my spirit lies cleaving to the dust. Such an unfailing warrant to belief in Jesus is found in this precious truth, that his gracious commandment and not my variable experience, is my title to believe on his Son Jesus Christ.

Again, my brethren, any other warrant is utterly incomprehensible.

Multitudes of my brethren preach an impossible salvation. How often do poor sinners hunger and thirst to know the way of salvation and there is no available salvation preached to them. Personally, I do not remember to have been told from the pulpit to believe in Jesus as a sinner. I heard much of feelings which I thought I could never get, and frames after which I longed; but I found no peace until a true, free grace message came to me, "Look unto me and be ye saved, all the ends of the earth."

See, my brethren, if convictions of soul are necessary qualifications for Christ, we ought to know to an ounce how much of these qualifications are needed. If you tell a poor sinner that there is a certain amount of humblings, and tremblings, and convictions, and heart-searchings to be felt, in order that he may be warranted to come to Christ, I demand of all legal-gospellers distinct information as to the manner and exact degree of preparation required.

Brethren, you will find when these gentlemen are pushed into a corner, they will not agree, but will every one give a different standard, according to his own judgment. One will say the sinner must have months of law work; another, that he only needs good desires, and some will demand that he possess the graces of the Spirit—such as humility, godly sorrow, and love to holiness. You will get no clear answer from them. If the sinner's warrant to come is found in the gospel itself, the matter is clear and plain; but what a roundabout plan is that compound of law and gospel against which I contend!

And let me ask you, my brethren, whether such an incomprehensible gospel would do for a dying man? There he lies in the agonies of death. He tells me that he has no good thought or feeling, and asks what he must do to be saved. There is but a step between him and death—another five minutes and that man's soul may be in hell. What am I to tell him? Am I to be an hour explaining to him the preparation required before he may come to Christ? Brethren, I dare not. But I tell him, "Believe, brother, even though it be the eleventh hour; trust thy soul with Jesus, and thou shalt be saved."

There is the same gospel for a living man as for a dying man. The thief on the cross may have had some experience, but I do not find him pleading it; he turns his eye to Jesus, saying, "Lord, remember me!" How prompt is the reply, "Today shalt thou be with me in paradise." He may have had longing desires, he may have had deep convictions, but I am quite sure he did not say, "Lord, I dare not ask thee to remember me, because I do not feel I have repented enough. I dare not trust thee, because I have not been shaken over hell's mouth." No, no, no; he looked to Jesus as he was, and Jesus responded to his believing prayer.

It must be so with you, my brethren, for any other plan but that of a sinner's coming to Christ as a sinner, and resting on Jesus just as he is, is utterly incomprehensible, or if it is to be explained at all, will require a day or two to explain it in; and that cannot be the gospel which the apostles preached to dying men.

Yet again, I believe that the preaching of alarms of conscience and repentance as qualifications for Christ, is unacceptable to the awakened sinner.

I will introduce one, as Saltmarsh does in his "Flowings of Christ's Blood Freely to the Chief of Sinners." Here is a poor

(Continued on page six)

"Fatherhood"

(Continued from page 4)

are you capable of saying, "Our Father which art in heaven." Let me show you how ridiculous it is to think of God being your father, even from a human point of view.

Suppose that Brother Bob decides tomorrow that he is going to adopt his children, and he takes his four children to the courthouse tomorrow morning, and he says, "I want to adopt these children." The judge will ask him immediately where he got them, and whose children they have been in the past. When the judge finds out that he is the father of them, and they are his children, and have been brought up in his home thus far, and that he is now trying to adopt his own children, the judge, I think, would make him the laughing stock of the courtroom. The most ridiculous thing in this world would be for a man to try to adopt his own children—the children who have been born into his home.

Beloved, the same thing carries over so far as spiritual truth is concerned. If we are born children of God, and if we are children of God from the hour of birth, then the most ridiculous thing in this world is to talk in terms of salvation, and to talk about God adopting us into His family, when we were thus, as I say, born into His family—that is, if the Fatherhood of God is true.

But, beloved, it isn't true. There is not a teaching in the Word of God that will support the Fatherhood of God and the brotherhood of man. Instead, no man can call God Father until he knows Jesus Christ as His Saviour. God, I say, is not the Father of us all.

Tom Payne wrote a book, and in that book he had a chapter entitled, "The Fatherhood of God." When Tom Payne came down to die, he became so burdened over the things he had written, and what he had said by way of his lectures over America, that fright overcame him. He became so fearful that he hired an attendant to stay by his side day and night. He was afraid to go to sleep, afraid to be awake, and afraid to be left alone. Finally, the attendant told him that he had burned his book, "The Age of Reason," and when he was told that he had burned his book, which was built around the idea of the Fatherhood of God and the brotherhood of man, Tom Payne said that he would to God that every individual who had a copy of that book would do likewise.

I say to you tonight, beloved, I would to God that every school teacher, every church, every lodge, and every preacher would destroy and get rid entirely of every vestige of thought relative to the Fatherhood of God and the brotherhood of man, for God is not the Father of us all.

II.

WE ARE TO CALL NO MAN FATHER.

The Bible teaches us that we are to call no man father upon this earth. Now sometimes you teach your children, when they are born into your home, to call the male specie of the family by the term "Father." Others use the term "Daddy" and various other expressions. However, the Word of God very specifically says:

"And CALL NO MAN FATHER upon the earth: for one is your Father, which is in heaven."—Matt. 23:9.

Now, beloved, you may think I am pressing this Scripture too far, but I have definitely come to the conclusion that there is only one that is to be called Father, and that is God the Father in the sky, and it is just as wrong to teach a child to call the male specie of the family, "Father" as it is to refer to a Catholic priest as Father. I have often said that I would never call a Catholic priest Father even if I knew he were a daddy a hundred times. I insist I would never in any wise call any Catholic priest Father.

(Continued on page 6, column 5)

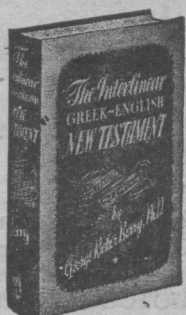
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Spurgeon's Sermons - (Continued from p. 5)

brother who dares not believe in Jesus. I will suppose him to have attended a ministry where the preaching is, "If you have felt this, if you have felt that, then you may believe." When you went to your minister in trouble, what did he say to you?

"He asked me whether I felt my need of Christ, I told him I did not think I did, at least I did not feel my need enough. He told me that I ought to meditate upon the guilt of sin, and consider the dreadful character of the wrath to come, and I might in this way feel my need more."

Did you do so?

"I did; but it seemed to me as if while I meditated upon the terrors of judgment my heart grew harder instead of softer, and I seemed to be desperately set, and resolved in a kind of despair to go on in my ways; yet, sometimes I did have some humblings and meltings of heart."

What did your minister tell you to do to get comfort then?

"He said I ought to pray much."

Did you pray?

"I told him I could not pray; that I was such a sinner that it was of no use for me to hope for an answer if I could."

What did he say then?

"He told me I ought to lay hold upon the promises."

Yes, did you do so?

"No; I told him I could not lay hold upon the promises; that I could not see they were meant for me, for I was not the character intended; and that I could only find threatenings in the Word of God for such as I was."

What did he say then?

"He told me to be diligent in the use of the means, and to attend his ministry."

What did you say to that?

"I told him I was diligent, but that what I wanted was not means, I wanted to get my sins pardoned and forgiven."

What did he say then?

"Why, he said that I had better persevere and wait patiently for the Lord; I told him that I was in such a horror of great darkness, that my soul chose strangling rather than life. Well then, he said, he thought I must already be truly penitent and was therefore safe, and that sooner or later I should have hope. But I told him, a mere hope was not enough for me, I could not be safe while sin lay so heavy upon me. He asked me whether I had not desires after Christ. I said I had, but they were merely selfish, carnal desires; that I sometimes thought I had desires, but they were only legal. He said if I had a desire to have a desire, it was God's work, and I was saved. That did prop me up for a time, sir, but I went down again, for that did not do for me, I wanted something solid to rest on."

And sinner, how is it now with you? where are you now?

"Well, sir, I scarce know where I am, but I pray you, tell me what I must do?"

Brethren, my reply is prompt and plain; hear it. Poor soul, I have no questions to ask you; I have no advice to give you, except this, God's command to you is, whatever you may be, trust to the Lord Jesus Christ, and you shall be saved. Will you do it or no?

If he rejects that, I must leave him; I have no more to say to him; I am clear of his blood, and on him the sentence comes, "He that believeth not shall be damned." But you will find in ninety-nine cases out of one hundred, that when you begin to talk to the sinner, not about his repentings and his desirings, but about Christ, and tell him that he need not fear the law, for Christ has satisfied it; that he need not fear an angry God, for God is not angry with believers; tell him that all manner of iniquity was cast into the Red Sea of Jesus' blood and, like the Egyptians, drowned there for ever; tell him that no matter how vile and wicked he may have been, "Christ is able to save unto the uttermost them that come unto God by him;" and tell him that he has a right to come, be he who he may, or what he may, because God bids him come; and you will find that the suitability of such a gospel to the sinner's case, will prove a sweet inducement in the hand of the Holy Spirit, to lead that sinner to lay hold on Jesus Christ.

O my brethren, I am ashamed of myself when I think of the way in which I have sometimes talked to awakened sinners. I am persuaded that the only true remedy for a broken heart is Jesus Christ's most precious blood. Some surgeons keep a wound open too long; they keep cutting, and cutting, and cutting, till they cut away as much sound flesh as proud flesh. Better by half heal it, heal it at once, for Jesus Christ was not sent to keep open the wounds but to bind up the broken in heart. To you, then, sinners of every sort and hue, black, hard-hearted, insensible, impenitent, even to you is the gospel sent, for "Jesus Christ came into the world to save sinners," even the chief.

I might here pause, surely, but I must add yet one other point upon this negative mode of reasoning. Any other warrant for the sinner's faith than the gospel itself, is false and dangerous.

It is false, my brethren, it is as false as God is true, that anything in a sinner can be his warrant for believing in Jesus. The whole tenor and run of the gospel is clean contrary to it. It must be false, because there is nothing in a sinner until he believes which can be a warrant for his believing. If you tell me that a sinner has any good thing in him before he believes, I reply, impossible—"Without faith it is impossible to please God." All the repentings and humblings, and convictions that a sinner has before faith, must be, according to Scripture, displeasing to God. Do not tell me that his heart is broken; if it is only broken by carnal means, and trusts in its brokenness, it needs to be broken again. Do not tell me he has been led to hate his sin; I tell you he does not hate his sin, he only hates hell. There cannot be a true and real hatred of sin where there is not faith in Jesus. All the sinner knows and feels before faith is only an addition to his other sins, and how can sin which deserves wrath be a warrant for an act which is the work of the Holy Spirit?

How dangerous is the sentiment I am opposing. My hearers, it may be so mischievous as to have misled some of you.

I solemnly warn you, though you have been professors of faith in the Lord Jesus Christ for twenty years, if your reason for believing in Christ lies in this, that you have felt the terrors of the law; that you have been alarmed, and have been convinced; if your own experience be your warrant for believing in Christ, it is a false reason, and you are really relying upon your experience and not upon Christ: and mark you, if you rely upon your frames and feelings, nay, if you rely upon your

communion with Christ, in any degree whatever, you are as certainly a lost sinner as though you relied upon oaths and blasphemies; you shall no mere be able to enter heaven, even by the works of the Spirit—and this is using strong language—than by your own works; for Christ, and Christ alone, is the foundation and "other foundation can no man lay than that is laid which is Jesus Christ."

Take care of resting in your own experience. All that is of nature's spinning must be unravelled and everything that getteth into Christ's place, however dear to thee, and however precious in itself, must be broken in pieces, and like the dust of the golden calf, must be strawed upon the water, and thou wilt be made sorrowfully to drink of it, because thou madest it thy trust. I believe that the tendency of that preaching which puts the warrant for faith anywhere but in the gospel command, is to vex the true penitent, and to console the hypocrite; the tendency of it is to make the poor soul which really repents, feel that he must not believe in Christ, because he sees so much of his hardness of heart.

The more spiritual a man is, the more unspiritual he sees himself to be; and the more penitent a man is, the more impenitent he discovers himself to be. Often the most penitent men are those who think themselves the most impenitent; and if I am to preach the gospel to the penitent and not to every sinner, as a sinner, then those penitent persons, who, according to my opponents, have the most right to believe, are the very persons who will never dare to touch it, because they are conscious of their own impenitence and want of all qualification for Christ.

Sinners, let me address you with words of life: Jesus wants nothing of you, nothing whatsoever, nothing done, nothing felt; he gives both work and feeling. Ragged, penniless, just as ye are, lost, forsaken, desolate, with no good feelings, and no good hopes, still Jesus comes to you, and in these words of pity he addresses you, "Him that cometh to me I will in no wise cast out." If thou believest in him thou shalt never be confounded.

2. But now, POSITIVELY, and as the negative part has been positive enough, we will be brief here.

The gospel command is a sufficient warrant for a sinner to believe in Jesus Christ. The words of our text imply this—"This is the commandment." My brethren, do you want any warrant for doing a thing better than God's command to do it? The children of Israel borrowed jewels of silver and jewels of gold from the Egyptians. Many, as they read the Bible, find fault with this transaction; but, to my mind if God bade them to do it that was enough of justification for them. Very well; if God bid thee believe—if this be his commandment that thou believe—canst thou want a better warrant? I say, is there any necessity for any other? Surely the Lord's Word is enough.

Brethren, the command to believe in Christ must be the sinner's warrant, if you consider the nature of our commission. How runs it? "Go ye into all the world, and preach the gospel to every creature." It ought to run, according to the other plan, "preach the gospel to every regenerate person, to every convinced sinner, to every sensible soul." But it is not so, it is to "every creature." But unless the warrant be a something in which every creature can take a share, there is no such thing as consistently preaching it to every creature. Then how is it put?—"He that believeth and is baptised, shall be saved; he that believeth not shall be damned."

Where is there a word about the pre-requisites for believing? Surely the man could not be damned for not doing what he would not have been warranted in doing. Our preaching, on the theory of qualifications should not be, "Believe in the Lord Jesus Christ, and thou shalt be saved;" but "Qualify yourselves for faith, be sensible of your sin, be regenerated, get marks and evidences and then believe." Why, surely, if I am not to sow the good seed on the stony places and among the thorns, I had better give up being a sower, and take to ploughing, or some other work. When the apostles went to Macedonia or Achaia, they ought not to have commenced with preaching Christ; they should have preached up qualifications, emotions and sensations if these are the preparations for Jesus; but I find that Paul, whenever he stands up, has nothing to preach but "Christ, and him crucified."

Repentance is preached as a gift from the exalted Saviour, but it is never as the cause or preparation for believing on Jesus. These two graces are born together, and live with a common life—beware of making one a foundation for the other. I would like to carry one of those who only preach to sensible sinners, and set him down in the capital of the kingdom of Dahomey. There are no sensible sinners there! Look at them, with their mouths stained with human blood, with their bodies smeared all over with the gore of their immolated victims—

(Continued on page seven)

"Fatherhood"

(Continued from page 5)
When I go into a hospital, occasionally I am asked to speak to some of the personnel. I don't mind to the women as sisters. I feel like they are for if I miss them in hit them in Adam. Thus they are my sisters, not calling any individual. As I say, if I knew father a hundred times wouldn't refer to him as the Word of God says, man your father upon We have just one father, father is none other yonder in the skies.

How I would tonight could take this word elevate it into its right tion and meaning so may see the only one be called father is God.

III.

THE FATHER HAS A BUSINESS.

God the Father has a business to prosecute. We read

"And he said unto is it that ye sought not that I must be FATHER'S BUSINESS 2:49.

I was riding on a number of years ago, and a woman—a heretic of kind (I saw some letters she was reading, and she was heretical) who talk with me. I knew could come from the by way of any good reason I tried to avoid she saw me reading she did everything she bring about a conversionally, she asked me work was, and I told my Father and I were together. I didn't tell her Father was, because she wouldn't know about Him. She wanted where I lived and I told she wanted to know and I had an office building town, and I told her—one that had 47 rooms think she got a rather impression of the fact Father and I were in a tensive business because an office building had rooms in it. Of course, referring to our church and the father that I ring to was the only serves the name of Father that is God, the Lord Jesus Christ, Father of the redeemer.

Well, beloved, He business, and I am with Him. I am a business—a very small business—He has put up all the He has done all primary done. About all that follow in a measure instructions and direct He gives to me.
(Continued on page 7)

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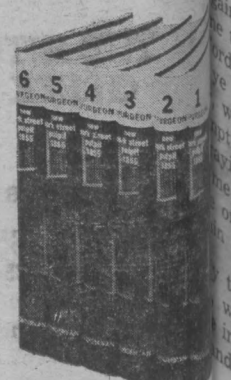
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"Fatherhood"

(Continued from page seven)
God, but that they do not believe in Jesus Christ as Saviour. I say one of them walking along the street a few days ago that I haven't seen for quite some time, and when I saw him I remembered our last conversation together when he told me that so far as he was concerned, he was looking for the coming of Christ. He said, "What you call the second coming is what I call the first coming." He said, "He has never been to this world. The one who came was an imposter; he wasn't Christ." In the course of the conversation I asked him if he believed in God, and if he tried to honor God, and he said, "Yes, sir, I believe in Him, and I do my best to honor Him." I said, "My brother, you have never honored Him one single moment of your life, because John 5:23 says, 'He that honoureth not the Son honoureth not the Father which hath sent him.'"

You can be certain of one thing, there is not a Jew who denies Jesus Christ as Saviour who has honored God one time. There is not a Jew who denies that Jesus Christ is his Saviour, who thinks he has saved himself, but that he is on the road to Hell, because he honors not the Son and therefore cannot honor God the Father.

What is true of the Jew is just as true of the Modernist. I think of those individuals who claim to be Modernists. There's nothing modern about them. The fact of the matter is, modernism means nothing more nor less than a denial of the Word of God.

A few years ago a group of Baptist preachers said, "We are going to be Fundamentalists. This idea of Modernism can't take over. We are going to take an opposite position. We are going to be Fundamentalists."

I might say this in passing. I am not a Modernist, and I am not a Fundamentalist, because the Modernists are too modern for me, and the Fundamentalists are not fundamental enough. If I am going to be tagged at all, I want to be tagged a Baptist—a Baptist of the 20th century who has the same ideas as the Baptists of the first century.

I want you to notice this, most of the individuals who talk about the fact that they are Fundamentalists and not Modernists will say that Modernism began around 1900. They say everybody who denies the Word of God, and the teachings of the blood atonement, and the Deity, and a few other things relative to the Lord Jesus Christ, are Modernists. Not at all, beloved. There is not a word of truth in it. Modernism is just as old as the Garden of Eden. When the old slimy serpent crawled in the Garden of Eden and said to Eve, "Thou shalt not surely die," and when he put a question mark about the Word of God, the devil became the first Modernist. Beloved, there have been Modernists of all kinds, and hues, and descriptions, from that time on to this, and any man who denies any portion of the Word of God is a Modernist.

ernist.

Whenever you refer to Modernists, you mean usually that they deny the virgin birth, and the Deity, and the blood atonement, and the miracles, and the resurrection of the Lord Jesus Christ, and the inspiration and accuracy of the Bible. Well, I want to say to you, no Modernist could ever be saved: no Modernist could ever know the Lord Jesus Christ, and he cannot have God the Father apart from God the Son.

A Modernist told me sometime ago that he believed in God the Father, and in the same breath in which I asked him if he believed in God the Son, he said, "Surely we are all sons of God." Now he didn't believe that Jesus Christ was the Son of God, but he believed that Jesus Christ was a son of God, just like you and I are sons of God, so he said.

I say to you, beloved, Jesus Christ was not a son of God; rather He is the Son of God. He was God Himself. He was God of God—the very God, who was born into the flesh.

I say to you, you can't honor God the Father unless you honor God the Son. I haven't one bit of hope for any Modernist to be saved. I do not think that there is one Modernist any place in this world that would have any opportunity, or any hope of ever going to Heaven when he dies. Believe me, beloved friends, you cannot honor God the Father unless you honor God the Son.

The same thing could be said to be true of the Catholics. They do not have God the Son. Their chief honor is in behalf of Mary. One man said to me this last week, "Brother Gilpin, you had a sermon in THE BAPTIST EXAMINER on 'The Death of the Pope and what He Has Learned,' then you come along with a sermon on 'When John Met John,' and then you have one coming up next week on the subject, 'Is the Bible a Catholic Bible?'" He said, "I think you are developing a Catholic mania."

Beloved, that is not true, I am just trying to stick to the Word of God. I am just trying to stand out against what I know to be wrong. As far as I am concerned, I realize that I have already gone over the top of the hill, and I am going down the valley. I realize that there aren't going to be too many more years in which I am going to be preaching the Word of God. I want to be mighty, mighty sure that in these later years, I put in every lick that I possibly can relative to the heresies of this world.

When I speak of the Catholics, I say any man who is a true Catholic is as sure of Hell as though he were already there. You say, "Why?" For the simple reason that the Catholic does not believe in Jesus Christ as Saviour.

You drive along the road and you see a sign that says, "Hail, Mary," and if you follow those signs that have been placed along the highway, you will see that it is a prayer that you are reading. It is a "Hail, Mary" prayer, whereby you are praying to Mary for grace and pardon. Beloved, Mary needed pardon just like you. Mary needed grace just like you. Mary needed salvation just

like you. Mary was not in the business of giving out pardon and grace and salvation. Mary needed the same things that you and I need.

I tell you, beloved, you cannot honor God the Father by bypassing God the Son, and unless a Catholic sees the truth that Jesus Christ on the cross died for his sins, he is lost and on the road to Hell.

VI

YOU CAN'T COME TO THE FATHER EXCEPT BY JESUS.

I want to show you that you cannot come to God the Father except by and through the Lord Jesus Christ. Now that certainly is a challenge to the majority of the religious world. That certainly is contrary to practically all Christendom, for the religious world says that there are a dozen ways, fifty ways, or a hundred ways that you can come to God. Beloved, I say that there is just one way to come to God, and that is through Jesus Christ. Listen:

"Jesus saith unto him, I AM THE WAY, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

You'll notice that He did not say, "I am a way," as if to indicate that there were other ways whereby that men might come to the Father, but He said, "I am the way," and when He said "the way," He might just as well have said that there is no other way that man can come to God the Father.

Listen again:

"I AM THE DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9.

Again, it doesn't say, "I am a door," as if to indicate that there were other doors, but He said, "I am the door," as if to say that there is only one door by which to come to God, and that is through Jesus Christ. There is just one door, and there is just one way.

Notice again:

"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.

Listen, to me, beloved, you cannot come to God except by Jesus Christ. You can join the church, you can be baptized, you can take the Lord's Supper, you can turn over a new leaf, you can keep the Ten Commandments to the best of your ability, you can give to missions, you can live in the light of the Golden Rule, and you can do all the things that are ordinarily done by individuals, but you'll come to the end of the way to realize that there is no salvation there. No man can ever come to the Father except through the Lord Jesus Christ as Saviour.

VII

ALL THE ELECT WILL COME TO THE FATHER.

We read:

"ALL THAT THE FATHER GIVETH ME SHALL COME TO ME; and him that cometh to me I shall in no wise cast out." — John 6:37.

You say, "Brother Gilpin, suppose that I fail to tell somebody the story of Jesus; how about that?" I'll answer you with Scripture: "All that the Father giveth me shall come to me."

"But, Brother Gilpin, suppose I get mad and lose my temper and I drive somebody away; how about that?" I have just one verse of Scripture for an answer: "All that the Father giveth me shall come to me."

You say, "Brother Gilpin, suppose that there is a man born over in the heart of Africa, and that individual is miles and miles removed from the truth?" Well, I have just one answer: "All that the Father giveth me shall come to me."

Do you know what my God can do, beloved? God can start a war and move that man right out of the heart of Africa to where he will hear the Word of God. Or God can send a missionary there to him. I tell you, God moves in various ways to do His will, and you can be

certain of one thing, every one that God the Father chose unto Himself before the foundation of the world shall be saved, and ultimately shall come to a saving knowledge of the Lord Jesus Christ.

This is the one verse of Scripture that revolutionized my ministry as a young man. I used to go to church as a boy preacher and I would do everything that I could to get people saved. I remember once I even went so far as to make the statement that if I thought it would be the means of getting somebody saved, I'd turn a handspike right in the pulpit. Well, I'd still say the same thing tonight, but I'd say it now with a little more knowledge of the Word of God. In those days I didn't know any better. I used to go to church and I'd preach, and preach my heart out and maybe no one was saved, and I'd go home and go to bed and I couldn't sleep. I'd turn on one side and I'd think, Well, if I'd just said this, maybe they would have been saved. Then I'd turn on the other side and I'd think, Now if I hadn't said this, maybe somebody would have been saved. I'd think, Well, if I'd just preached a little bit longer maybe they would have been saved, or if I hadn't preached quite so long maybe they would have been saved; or if we had just sung one more verse maybe somebody would have been saved, or if we hadn't sung quite so many maybe somebody would have been saved. I'd worry and I'd toss backwards and forwards, and finally one night God awakened me with this truth: "All that the Father giveth me shall come to me." Beloved, I want to tell you, the night I saw that, I got out of that bed, and I leaped for joy.

You say, "Brother Gilpin, do you believe in dancing?" Yes, I do, but I am not talking about any of this bunny-hugging, skunk-waltzing proposition we have today. I am not talking about the jitterbug. I am not talking about the twist or anything like that. Beloved, I believe in dancing, and I have done some dancing in my life, but the most dancing I ever did, was the night it dawned on me that God is going to save every one of His elect, and that not one of them is going to Hell.

I tell you, beloved, I am going to do the best I can to preach the Word of God, but I have this assurance, if I fail in preaching the Word of God — if I fail in giving out the message of the Word of God, God will have somebody to get His Word to this individual whereby that I have failed. How do I know it? Because my text says, "All that the Father giveth me shall come to me." Beloved, every one of them is going to be saved.

Listen again:

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

Do you believe God is big enough that He is going to have the pleasure that He wants? I think so. I think of Him as a sovereign Being. I think that He is big enough, that He'll have the pleasure that He desires, and it is the Father's pleasure to give unto us the kingdom of God. Yes, I say to you, all of the elect will come to God the Father.

VIII

IT IS COMFORTING TO HAVE A FATHER TO FALL BACK UPON.

We read:

"Be not ye therefore like unto them: for YOUR FATHER KNOWETH what things ye have need of, before ye ask him." — Mt. 6:8.

Thank God, even before we ask Him He knows what we have need of. There isn't a day goes by that I don't look to God in prayer many, many times. I have lots of needs, beloved. I have needs relative to our paper that are astounding sometimes. I look to Him, and as I do, I have the assurance that I am falling back upon a Father who knows my needs even before I come to Him. I tell you, it is comforting to

have a Father to fall back upon.

I remember years ago a lady was married. She had a husband, I suppose, who along remarkably well through the years. She was as she was planning, and her prospect band didn't have the in the world at that time though he has had a for many years now. I how she expected to and she said to me, a comforting thing in the to know that I have a I can fall back upon, true, for her father was wealthy. She knew the event there came a ticular need in the home and her husband, that father that she could

Beloved, it is wonderful from the human standpoint that you have a father that can fall back upon. It is full to know that when sick, when your body with pain, when you have money in your pocket, you have difficulties more than you are able that you have a Heavenly father that you can fall back upon. Some of these days, Lord Jesus Christ come going to die, and when down to the hour of will be wonderful to Father to rely upon.

Jesus Himself said: "Father, into thy hands I commend my spirit." — Luke 23:46.

Brother, sister, it is so to have a Father you back upon — a Father can depend on in life. Father that you can upon when it comes to of death. I think it is just to know that when down to the end of that I have a Father, fall back upon, just the Jesus did the day He

The old song says, have to cross Jordan loved, if you are saved you are not going to cross Jordan alone, for a Father that is going with you hand in hand you come out on the perfect light. What a comfort it is to have a Father like that!

I say, beloved, when needs in this life, it is ing to fall back upon Father. When you come die it is comforting to Father that you can upon. As you go along life you may have fr will forsake you, and have acquaintances that their backs upon you. comforting to know have a Father that you depend upon.

"When my father mother forsake me, then will I take me up." — Psalm 137:8.

It isn't often that a mother forsake a casionally one of them it is still more rarely of them do. However it is a blessing to know that hour comes in your friends forsake you — er and mother forsake that loved ones forsake that you are left alone as this world is conce is wonderful to know then your Heavenly pick you up.

CONCLUSION

Let me ask you, do this Father that I w talking about? I wonder if it has been a spiritual life more der if this coming wa make your life more the thought of having this evening if you ha Father as this.

I wonder if I speak body who doesn't Father, Well, thank can know Him through the Lord Jesus Christ please God tonight come acquainted with through the Son—the died for your sins. May God bless you!

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