

The Baptist Examiner

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"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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THE STRAIT GATE

ROSCO BRONG
Lexington, Kentucky

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." (Luke 12:23, 24).

The breadth and freeness of the Gospel invitation has been so emphasized in modern evangelism that most people have never

Satan to delude millions of souls with false hopes and lead them on to destruction.

Without denying or forgetting the age-long and world-wide extent of the Gospel message let us nevertheless consider the meaning of Jesus' references to the "strait" or narrow gate and way.

A STRAIT NUMBER

Unlike the soft-soaping, sticky sweetness of modern so-called evangelism, the teaching of Jesus maintained such high moral and spiritual standards and made such stringent demands for unreserved repentance and fully surrendered faith that one of His hearers was moved to ask:

"Lord, are there few that be saved?"

Now, of course, size and number are relative ideas. Whether a gate is narrow or wide, or whether a number is many or few, in our thinking, depends entirely on our point of view and comparative ideas.

So John in vision saw "a great multitude, which no man could number," that had "washed their robes, and made them white in the blood of the Lamb." (Rev. 7:9-14).

But when Jesus compared the number being saved with the number going on to destruction, He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13, 14).

In view of this truth, we ought (Continued on Page 8, Col. 3)



ELD. ROSCO BRONG

heard or have forgotten or have failed to take seriously the teaching of Jesus that there are limitations or restrictions to the entrance and progress of eternal life. Universalism is the ultimate heresy against the words of Jesus on this subject, but a compromising Christianity is being used by

JUST A FEW SAMPLES OF OUR MAIL

Brother K. H. Cyrus of St. Albans, W. Va. in sending in new subscriptions of recent date said:

"It would be impossible to find so much truth anywhere else other than in THE BAPTIST EXAMINER. It is a great blessing to me and I look forward to its arrival every week. I hope these subscribers will find it equally so."

Mr. William Lowe of Holden, Mo. has a habit of supporting THE BAPTIST EXAMINER in a very liberal way (we only wish that this same habit was a part of the life of many of our readers). Brother Lowe recently sold his cow and he added to this some additional funds and sent us \$100.00. He did the same last year.

Mrs. Glenn Savage of Louisa, Ky., who has been one of our most faithful supporters for many years says that she has quit sending Christmas cards. Here is a portion of her letter:

"I am sending the money



I usually spend on Christmas cards to THE BAPTIST EXAMINER. I didn't send any this year. You can use it as you see fit."

I look forward to the coming of TBE each week and I rejoice for the wonderful truths you have in it.

—Nellie Bugg
Florida

Joyce B. Smith of East Brunswick, New Jersey has recently subscribed for ten of her friends (sending us \$10.00 for the ten subscribers) and in a personal letter she said:

"The paper is truly a blessing to my heart and I enjoy

reading it every week.

TBE has been a blessing to me. Enclosed is an offering (\$40.00). I pray the Lord will richly bless you and Calvary Baptist Church as you send out the truth.

—W. F. Ashbrook
New Mexico

Our long-time friends Mr. and Mrs. Hobert Van Hoose of Galion, Ohio continue to send in subscriptions for TBE. In a recent letter they said:

"We know your heart is heavy over the troubles of this past year. However you are truly putting out a wonderful paper. We pray for you daily."

We enjoy TBE. It never grows old to us.

—Mr. and Mrs. O. B. Barton
West Virginia

We enjoy TBE very much. Am happy to send a small donation (\$10.00).

—W. M. Burge
Michigan

God's Foreknowledge

By Arthur W. Pink

There are two things concerning the foreknowledge of God about which many are in ignorance: the meaning of the term, and its Scriptural scope. Because this ignorance is so widespread, it is an easy matter for preachers and teachers to palm off perversions of this subject, even upon the people of God. There is only one safeguard against error, and that is to be established in the truth. And for that, there has to be prayerful and diligent study, and a receiving with meekness the engrafted Word of God. Only then are we fortified against the attacks of those who assail us.

There are those today who are using this very truth in or-

der to discredit and deny the absolute sovereignty of God in the salvation of sinners. Just as higher critics are repudiating the Divine inspiration of the Scriptures; evolutionists, the work of God in creation; so some pseudo-Bible teachers are perverting His foreknowledge in order to set aside His unconditional election unto eternal life.

When the solemn and blessed subject of Divine foreordination is expounded, when God's eternal choice of certain ones to be conformed to the image of His Son is set forth, the Enemy sends along some man to argue that election is based upon the foreknowledge of God, and this "foreknowledge" is interpreted to mean that God foresaw that certain ones would be more pliable than others, that they would respond more readily to the strivings of the Spirit, and that because God knew they would believe, He, accordingly, predesti-

nated them unto salvation.

But such a statement is radically wrong. It repudiates the truth of total depravity, for it



ELD. ARTHUR W. PINK

argues that there is something good in some men. It takes away the independence of God, for it

makes His decrees rest upon what He discovers in the creature. It completely turns things upside down, for in saying God foresaw certain sinners would believe in Christ, and that because of this, He predestinated them unto salvation, is the very reverse of the truth. Scripture affirms that God, in His high sovereignty, singled out certain ones to be recipients of His distinguishing favours (Acts 13:48), and therefore He determined to bestow upon them the gift of faith. (I Cor. 4:7). False theology makes God's foreknowledge of our believing the cause of His election to salvation; whereas, God's election is the cause, and our believing in Christ is the effect.

Ere proceeding further with our discussion of this much misunderstood theme, let us pause and define our terms. What is meant by "foreknowledge"? "To know beforehand" is the ready reply of many. But we must not

jump at conclusions, nor must we turn to Webster's Dictionary as the final court of appeal, for it is not a matter of the etymology of the term employed. What is needed is to find out how the word is USED in Scripture. The Holy Spirit's usage of an expression always defines its meaning and scope. It is failure to apply this simple rule which is responsible for so much confusion and error. So many people assume that they already know the signification of a certain word used in Scripture, and then they are too dilatory to test their assumptions by means of concordance. Let us amplify this point.

Take the word "flesh." Its (Continued on Page 7, Col. 1)

FILTHY BAPTIST LITERATURE

People down south say that a storm is brewing that may develop into a tornado that will sweep right through Nashville. The Baptist Young People's quarterly for July-September, 1964 has a whole page of recommended "Study Resource Materials" to secure in advance. They say all be secured from the Baptist Book Stores of the Southern Convention, according to the quarterly. Three books are by James Baldwin, a colored author. Other texts are by such modernists as Martin Luther King, John Howard Griffin, John C. Bennett, Ron Trueblood. One of the books commended is "Another Country" by James Baldwin, which quarterly urges that students read and give a report. I have my files pages 23 and 24 of this book which is so shockingly obscene and lewd that one would be arrested if this were found in his mails. It is a lurid account of relations between a white girl and a colored boy. No self-respect. (Continued on Page 8, Col. 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE ANGER OF GOD"

"Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?"—Hab. 3:8.

This morning I preached to you on the subject of "The Love of God." Tonight, I want to bring to you a companion message, on the subject of "God's Anger." I tried to show you this morning something of the love of God, and tonight I want to show you God's anger.

I have been amazed of recent date, in my own personal read-

ing and studying of the Word of God, to find that the word "anger" and "wrath" and "vengeance" are used so often in the Bible as being attributed unto God. In fact, I was so much impressed by the numerous times that I had run into those words of recent date, that I took a large concordance and checked not too carefully, but within the range of accuracy as to the number of times each word is used. I found that the word "wrath" is used over 200 times, the word "anger" is used over 250 times, and the word "vengeance" is used over 50 times, so that the

three words, "wrath," "anger," and "vengeance," are actually used more than 500 times in the Word of God. The interesting thing about it is that in the majority of instances, the writer is talking about the wrath, anger, and vengeance of Almighty God, so we can say that in nearly 500 instances in the Bible, we have God speaking to us about His anger, His wrath, and His vengeance that is to fall upon ungodly individuals and the nations of the world.

Now my text is a very interesting text. It grows out of the (Continued on Page 2, Col. 1)

THE BIBLE IS DYNAMITE

A man was sitting on a pile of planks near the Quirinal in Rome. At his feet lay a large package.

A couple of gendarmes, passing, noticed the bundle on the pavement. They stopped and asked what it contained, ever suspicious of infernal machines.

"Dynamite!" said the man. The gendarmes jumped. One of them gingerly seized the package, the other seized the man, and both were taken to the police headquarters.

When the package was opened, it was found to contain—Bibles. "Where's the dynamite?" inquired the gendarmes.

"The Word of God is living and powerful, and sharper than any two-edged sword," replied the colporteur.

He was right. The bundle contained dynamite. The word of God is dynamite. "Dynamic" is the exact Greek word that the sacred writer uses for powerful. The Bible is dynamic toward sin and all unrighteousness.

—Christian Endeavor

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JOHN R. GILPIN Editor

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"God's Anger"

(Continued from page 1)

fact that in all probability in the days of, or preceding the days of Habakkuk, there had been a tremendous flood. The people were saying that God was angry with the rivers, and the reason why the flood came was because of God's anger. They said he was angry with the rivers and therefore He caused the flood to take place.

You will notice in my text that there are three questions: "Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea?" I would like to answer all three questions by saying God wasn't angry with the rivers themselves, but He was angry with the people of the days of Habakkuk.

If you will read carefully the prophecy of Habakkuk, you will find that God was angry with the people because of their sins—and there are a great number of sins that are mentioned, or are attributed unto the people of Israel in that day, even in these three short chapters of this small book of Habakkuk. Actually, you will find that God condemns them because of their pride, and their greed, corruption of public officials, their fleecing of the poor, and the wide spread drinking and the sale of intoxicating liquor. If you will read this book of Habakkuk, you will find in this short book of three chapters God very definitely pours out one curse after another upon the people, because of these various sins of which the people of Israel were guilty. In the light of it, God wasn't angry with the rivers, but He was angry because of the sins of the people, and He had caused the rivers to overflow the people as a sign of His wrath, and His anger, and the vengeance that He was taking upon the people.

Now when you begin to think about God's anger, and wrath, and vengeance, I rather imagine that you might say, "Well, I just don't remember any place in the Bible where God is pictured as being a God of wrath or anger,

or that God is pictured as one who takes vengeance." Let's turn back, if you will, for a moment to the Word of God and get some two or three illustrations by way of an introduction to this message, that you can see and notice very definitely God's wrath and God's anger.

I am sure you recall the story of Balaam and Balak. Balak was a king of Moab, and the children of Israel wanted to travel through the land of Moab. Balaam was the prophet of God in those days, and the servants of Balak came to Balaam and said, "We would like for you to put a curse on the children of Israel. We don't want them to pass through our country. We are afraid of them and we want you to put a curse on them. We can't survive and we can't withstand them, and we want you to put a curse on them so they can't pass through the country." Balaam knew that it was wrong, and he said, "No, I can't do that. It doesn't make any difference how much pay you are willing to give me; I can't go beyond the

him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left."—Num. 22:22-26.

You'll notice the reason why this beast of burden upon which Balaam was riding—why she turned aside into the field, was because the beast could see an angel that the prophet of God couldn't see. As a result, the beast of burden crushed Balaam's foot against the rocky wall, then lay down in the road, and wouldn't go any further, all because that beast of burden could see an angel that the prophet of God was unable to see. Why was it that this angel stood in the way to block the wall so far as this beast of burden was concerned? There was just one reason beloved. God's anger was kindled against Balaam because of what he had done.

Now here is an instance where God was so angry with Balaam that God caused this beast of burden to finally crush Balaam's foot against the rocky wall. Balaam persisted in attempting to preach the kind of message that God was displeased with, and that God Himself wouldn't put His stamp of approval upon, and so God's anger fell upon Balaam.

Let's notice another instance of the anger of God:

"But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the

"Like a mighty tortoise moves the Church of God; Brothers, we are treading, where we've already trod."

word of the Lord, my God; I have to stay by the Book. If God says not to do it, then I can't put a curse upon them."

Later on, we find that they shook the money under the nose of Balaam. When Balaam heard the eagle, or whatever it might have been that was on the money—when he heard it, the Word of God says that Balaam said, "Well, I believe I'll try to go along with you anyway." He started with them riding his beast of burden, but the Word of God says that God wasn't pleased with what Balaam had done. Listen:

"And GOD'S ANGER was kindled because he went: and the angel of the Lord stood in the way for an adversary against

son of Zerah, of the tribe of Judah, took of the accursed thing; and the ANGER OF THE LORD was kindled against the children of Israel."—Josh. 7:1.

If you will read this carefully you will find when they conquered the city of Jericho, all the spoils of that city was to go into the treasury of the Lord, but Achan stole a wedge of gold, and a wedge of silver, and a goodly Babylonish garment. He digged down into the ground, under his tent, and hid them all in a hole in the ground. God saw it, though the children of Israel didn't know anything about it. Beloved, the Word of God says that God's anger was kindled against them because of the sin on the part of Achan.

I want you to notice also a third instance on the part of the children of Israel which will indicate to us God's anger:

"And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath: Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the

"I Should Like to Know"

1. Can a bastard be saved? Explain Deut. 23:2.

Certainly, Mark 3:28; I Tim. 1:15, 16. He couldn't enter into the Jewish tabernacle. Yet, this had nothing to do whatsoever with his salvation.

2. When a Baptist is sick, is it right for him to have a Methodist minister to fill the pulpit in the morning and an Episcopal preacher in the evening?

No! Amos 3:3, Rom. 16:17; 2 Thess. 3:6-14; 2 Tim. 3:5; 2 Jn. 1:9-11. I'd just as soon have a modernist who denies the deity and virgin birth of Jesus and the inspiration of the Bible to preach for me, as either of the two mentioned in the question. Both deny salvation by grace, the security of the saved, and justification by faith, both teach open communion, infant baptism, and sprinkling. So far as I am concerned, they are "Whittlers of the Word, and no better than the modernists who deny the Bible.

A Baptist preacher who expose his flock to such preaching doesn't love the word of God nor the souls of his people. He is a traitor to the truth and enemy to our Baptist position.

3. Why do you constantly attack others who differ with you?

Wrong, brother; we don't attack; we expose. Matt. 10:10 Jude 1:3. If you don't want mentioned, then don't do it.

4. Explain Deut. 14:26.

Read the preceding verses. Tenth of each year's produce longed to God. It was to be brought as an offering to the sanctuary. If the distance was too great, then it was to be sold and the money itself brought to the sanctuary. Then the tithe required for the sacrificial meat at the sanctuary might be purchased.

To say that one may drink "whatsoever thy soul desire" today is a perversion of the Scriptures.

covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: And the

ANGER OF THE LORD WAS KINDLED against this land, to bring upon it all the curses that are written in this book: And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day."—Deut. 29:23-28.

In this instance we find that God is angry with the people because of their idolatry, for they were serving other gods. The Word of God says that because of their sins, God had, in His anger, rooted them out of the land, and had sent them captive into other lands.

Now here are three instances beloved—the instance of Balaam, the instance of Achan, and the instance concerning the children of Israel themselves—which indicate to us something of the anger of God, and the fact that God is angry when one violates His way, His wish, and His law.

DAILY ANGER

The Word of God talks about a daily anger on the part of the Lord. Listen:

"God judgeth the righteous, and God is angry with the wicked every day."—Psa. 7:11.

What an expression, beloved, that God is angry with the unsaved man every day! God doesn't get angry with the unsaved on Saturday night, and God doesn't get angry with the

unsaved on Sunday, but God is angry with the unsaved every day.

Now there is a reason for this. The Word of God tells us the only way we can please the Lord is as we serve Him faithfully. Listen:

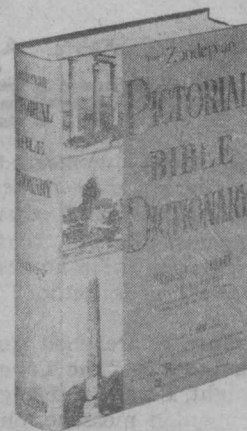
"But without faith it is impossible to please him."—Heb. 11:6.

I say, beloved, nobody please God who has not exercised faith in His Son. I can understand very easily why it is that God is angry with the unsaved every day, for the unsaved have never pleased God one time. Believe me when I say if you are unsaved, you have never at any time caused God to look upon you with pleasure. You have never one time caused God to look down upon you, beloved, pleased with your actions or your deeds.

Now, beloved, that is a terrible statement to make, that a man or a woman can grow up to manhood or womanhood and never have the realization of having pleased God one single time in his life. I say to you, beloved friends, if you are unsaved, you have never even pleased God one single time within your lifetime. What a horrible thing to this about! You may have pleased your mother; you may have pleased your friends; you may have pleased your father; you may have pleased your friends; you may have pleased your teachers; you may have pleased those to whom you have worked for; you may have pleased your preacher, but in spite of those you have pleased the very One that you ought to have pleased, you have never pleased. You have never pleased.

(Continued on Page 3, Col. 1)

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THE BAPTIST EXAMINER

JANUARY 9, 1965

PAGE TWO

Your Pastor's Personality And His Characteristics

HIS PROBLEMS — FIFTH IN A SERIES

By FRANK B. BECK, Gone Home

Every one has problems. Your pastor is no exception. He has problems pertaining to the pulpit, the parish, his public life, his private life, his personal life.

The Apostle Paul was a pastor for three years in Ephesus (Acts 19:1-4). Read the record (Acts 19:17-41) of his ministry there and you will see that he sums it up as a time of "tears" (v. 19), "trials" (v. 19), and financial need (vv. 33-35).

To sketch an outline which we will fill in later let us for a moment think of the DEMANDS of the pastorate.

First, there is the pastor's PERSONAL life. What conscientious pastor does not apply the prin-

trying to be sensational, or is a crank and trouble-maker. If he condones wrong he is a compromiser!

If he preaches for an hour he is tiresome; if he speaks for only 20 minutes he is lazy and shallow!

If he preaches the truth he is oftentimes insulting and personal. If he does not, he is a coward and a hypocrite!

Does he fail to please somebody in one of his sermons? He is hurting the church. If he tries to please everybody he is a fool!

Does he ask for tithes and offerings and pledges for the church? He is always preaching on (and for) money. If he does not preach a sermon once in awhile on giving, he is a poor leader and does not co-operate with the financial boards in the church!

Does he receive a small salary? That shows he is not worth much. Does he work on the side to make a living? He is shirking church responsibilities!

Does he visit members who absent themselves from the church? He is babying them. If he does not he is indifferent!

Does he preach in the church all the time himself? He is jealous of other preachers coming in and the church gets tired of him. Does he invite guest speakers in? He is taking it easy and not doing his duty!

Is there any pastor alive who has not at one time or another been hit with one of these darts? Of course when he hears of them with distressed soul he remembers the words of another preacher who said: "Am I now seeking the favor of men, or of God? Or am I trying to please men? If I were still pleasing men I should NOT BE A SERVANT OF CHRIST" (Gal. 1:10). But still it stings.

Thirdly, there are the problems he faces in his PASTORAL ministry.

Most churches desire their pastor to be a PREACHER. Let him "declare the whole counsel of God" (Acts 20:27). Let him "preach the Word . . . reprove, rebuke (convince), exhort, be unfailing in patience, and doctrine" (2 Tim. 4:2). For instance, let him preach against adultery or alcoholism but STOP RIGHT THERE! Let him not ask the church to take any ACTION in disciplining any who may be guilty of the same in the membership! (1 Cor. 5:11, 13.) That is another matter. Let him be a PREACHER, but not a real PASTOR.

Most churches want their pastor to be a PHYSICIAN. He must know how to handle the spiritual invalids, infants, and even any imbeciles in the assembly. He should use pills and pillows and pads (but not paddles) and poultices, but never use the needle or knife! His

words to them must fall upon them like soft cotton balls. They are only little babes in Christ (though they may have confessed salvation 40 years before!). Yet your pastor knows to do so is to lock arms with preachers God's prophet condemned long ago when he related of them: "They have healed the wound of My people lightly, saying, 'Peace, peace,' when there is no peace" (Jer. 6:14).

Some churches want their pastor to be PRIEST. Not the RULING priest (as in the Roman Catholic hierarchy), but REPRESENTATIVE priests. Men who are paid to pray in the place of folks who have no time to pray in the congregation, or do not know how.

As such they should be present and pray at all the church suppers.

They should be available to pray in time of sickness.

In times of sorrow they should come and pray.

And there are other special occasions when the pastor should pronounce the invocation or benediction.

But in all of his prayer life let him not unduly stress the MID-WEEK PRAYER MEETING

indication of what is wrong and right in the flock over which your pastor presides.

But the pastor is your SHEPHERD (under Christ, 1 Pet. 5:1-4). The same Greek word translated "pastor" is also translated "shepherd" in St. Luke 2:8, 15, 18, and 20. It appears where Christ says: "I am the good SHEPHERD. . ." (St. John 10:11). The SHEPHERD leads the flock, not the flock the SHEPHERD. Your pastor should be your PASTOR, not just a PUPPET. He is the DOOR into the sheep-fold (St. John 10:7), but not a DOORMAT.

Beloved Christian, come, let us bid our pastors in the words of Horatius Bonar:

"Go, labor on: spend and be spent,

Thy joy to do the Father's will. It is the way the Master went;

Should not the servant tread it still?

"Go, labor on: 'tis not for naught;

Thy earthly loss is heavenly gain; Men need thee, love thee, praise thee not;

THE MASTER praises:—what are men?"

"God's Anger"

(Continued from page two)

God one single time. In view of that fact, I can easily understand why there is a daily anger on the part of God relative to the unsaved.

A CHASTENING ANGER

The Bible also tells us that there is a chastening anger whereby God manifests Himself. We read:

"Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?"—Psa. 85:4, 5.

Here is a question that Israel asked God, "Wilt thou be angry with us forever?"

Why would God have been angry with them? They had sinned, they had gone after idolatry, they had forsaken the Lord, they had gone after strange Gods, and they had done many things that were wrong. As a result, God was angry with Israel because of their sins, and because of it, He chastened them. Now Israel looks up into the face of God and says, "Wilt thou be angry with us forever?"

We also have an illustration of God's chastening anger in the book of Exodus. Listen:

"And the ANGER OF THE LORD WAS KINDLED AGAINST MOSES, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart."—Ex. 4:14.

If you will read this carefully you will find that God had called Moses to a task, and that task was to lead the children of Israel out of the land of Egypt, over into the land of Canaan. Moses had just about presented every excuse possible as to why he should not be the one to lead the children of Israel from Egypt to Canaan. Finally, he said, "Lord, I just can't speak. You know I am a poor speaker, and I just don't have the voice, and I just don't have the ability from the standpoint of eloquence to

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speak." When Moses thus spoke, the Word of God says that the anger of the Lord was kindled against Moses, because of Moses' wilful, continuous, persistent rebellion against doing the will of God.

Let's notice another example of the chastening anger of God: "Also in Horeb ye provoked the Lord to wrath, so that the LORD WAS ANGRY with you to have destroyed you."—Deut. 9:8.

Here the children of Israel are being warned by Moses as they encamp on the eastern banks of the Jordan River, getting ready to go over into the land of Canaan. Moses is giving them the law the second time, and he reminded them that they had provoked the Lord to wrath, and that the Lord was angry with them, and that the Lord had chastened them to the point of destruction. You can see in this the chastening anger of Almighty God.

Listen again: "And the Lord was very angry with Aaron to have destroyed him; and I prayed for Aaron also the same time."—Deut. 9:20.

This is another instance of God's chastening anger. He was angry with Aaron. Why? Aaron was the individual who had said to the people, "Give me your gold," and they had taken their earrings and their gold and had given it to Aaron. Aaron had put the gold into a refining pot, and had made a calf. When Aaron explained the whole thing, it was easily seen that it was a lie. He said, "Well, I put in the gold, and there came out this calf. All I did was just put the gold into the refining pot and the calf walked out in its present shape."

Beloved, that was about the most pitiful excuse I ever read in my life. I don't know of anything—any excuse—that was ever given, that was any poorer than the excuse that Aaron gave for (Continued on Page 4, Col. 3)



ELDER FRANK BECK (Now in Glory)

ple of Isaiah 52:11 to himself? at the same time realizing how short he comes to them!

He is bidden to be separate. Depart, depart, go out thence. . . (2 Cor. 6:14-7:1).

He is to be spotless, "touch no unclean thing" (Jas. 1:27).

He is to be sinless, "go out from the midst of her, PURIFY

yourself, you who bear the vessels of Jehovah" (1 Pet. 2:21-22).

He is well aware that he has not reached this plateau, and knows the torments of Romans

Chapter seven in so failing. He is NOT WORTHY of preaching

the Gospel (Isa. 6:5), yet woe to him if he does NOT preach, (1

Cor. 9:16).

Secondly, there are the problems he faces in his PREACH-

ING.

In the preparation of his ser-

mons if he spends much time in

study he is not a good mixer

with people. If he visits a lot he

gets a gadabout (Jer. 2:36) and

should spend more time at home

than in his sermons!

In the preaching of the ser-

mon, if he uses illustrations he

does not give enough of the

Bible, and is not deep. If he does

not use illustrations his preach-

ing is not clear and interesting!

If he condemns wrong he is

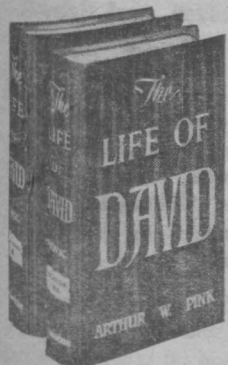
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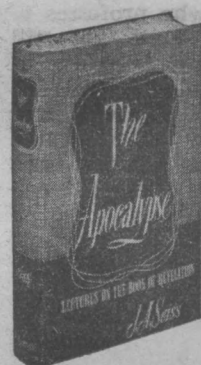


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PAGE THREE

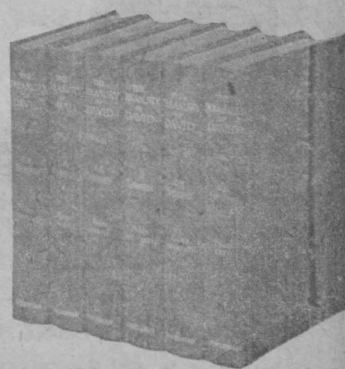
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The Baptist Examiner FORUM

Does Col. 2:14 refer to the moral law (Ten Commandments) as well as the Jewish ceremonial laws being nailed to the cross? Pink says, "No," and states that man has always been under the Ten Commandments practically for obedience, although not judicially for salvation.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

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Our Lord fulfilled every type set forth in the ceremonial laws, every jot and tittle of it. These laws were then nailed to the Cross, and they should be left there. For us to offer up a lamb, or an ox for our sins today would be an abomination in His sight. He also kept God's moral law (the Ten Commandments) to the jot and tittle. The penalty connected with this law was also nailed to the Cross, and it should be left there. But we should never think of leaving these commandments of our God on the Cross. These commandments have never had anything to do with man's salvation in any way at all whatever except in the sense of showing him his need of salvation. But, for us to have other gods before Him, lie, steal, commit adultery or do any of the other things prohibited by these commandments has always been a terrible sin, and it will always be so. These commandments have absolutely nothing to do with salvation, but they have everything to do with obedience.

ROY

MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



In my judgment Coloss. 2:14 involves all the law—moral and ceremonial. Obedience to the Ten Commandments has nothing whatsoever to do with salvation, and besides, at the very best, no man can do more than very imperfectly obey the commandments. Christ kept the law perfectly for us, and the whole law system, moral and ceremonial, was nailed to the cross with Christ, who was nailed to the cross in fulfillment of the law and whose sacrificial death paid the full penalty of broken law for every believer. Is the believ-

er then free to live a lawless life? No, he is to "observe all things whatsoever Jesus commanded", and this is prompted by the indwelling Spirit and by the new nature given him. This results in a better higher life, than could ever be attained by "law keeping" under the old system. Let us ever remember that "Christ is the end of the law for righteousness unto every one that believeth."

Incidentally, Coloss. 2:14-17, is death to Seventh Day Adventism. Verse 16 tells us to let no man judge us in respect to the "sabbath DAY." The word "days" is added by the translator, but in the original the singular is used, and is preceded by the definite article "THE." When such was used, reference was not to one of the various sabbath days but to the weekly sabbath.



AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church

Arabia, Ohio

I believe it refers to the whole law—that is, the 10 commandments, as well as the ceremonial and civil laws. The law is a unit. To separate it and make one part binding upon us, and the other part not binding, is to destroy its unity, thus making it null and void.

"For whosoever shall keep the WHOLE law, and yet offend in one point, he is guilty of all"—James 2:10.

When the Lord died on the cross he blotted out the whole law and nailed every ordinance that was against us to His cross.

The law of commandments could never make us better. It only reveals how bad we were. It could not make us righteous nor holy. There was nothing wrong with the law—the evil lies in the flesh. What the law could not do because of the weakness of the flesh, Jesus did for us, by nailing it to His cross. The believer is free from the law of commandments, and is now under a much higher law—the law of love. Now we serve God through grace and love. Our service is never motivated by fear, but by love.

"I am crucified with Christ: nevertheless I live; and yet not I, but Christ liveth in me: and

the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Galatians 2:20.

Paul declares that the life which he now lives is by faith—not by law. He says "I through the law am dead to the law that I might live unto God"—Gal. 2:19.

If a person is dead to the law, then that law has no more power over him than our government has over those who have died and are in the graves.

"Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Romans 7:1-4.

The believer who professes to be married to Christ, yet still clings to the law, is guilty of spiritual adultery. Romans 7:6 tells us that we are delivered from the law, and that we should serve in newness of spirit, and not in the oldness of the letter.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
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South Shore, Ky.



Personally I think this is teaching that Christ blotted out all consequences of the breaking of the law for all believers. I do not believe that He ended all law, not even the ceremonial law. He only changed it out of the hands of human priests to Himself as the great High Priest. We do not now bring a sacrifice because He is the sacrifice and His blood is still on the Mercy Seat working for us. (see Hebrews chapter 7 through chapter 10 and 1 John 1:7)

"God's Anger"

(Continued from page three) his sin. The Word of God says that God was angry with him and God almost destroyed Aaron by way of chastening anger.

Let's notice another Scripture which shows how God is displeased with His people when they sin, and that God chastens them:

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."—Deut. 7:3, 4.

God is saying to the children of Israel, "Don't you marry, and don't you allow your children to marry with the world. If you do, it will be the means of causing you, the saved and redeemed, to turn away from the Lord, and my anger will rise up against you. My anger will be kindled against you, and will destroy you suddenly."

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Now, beloved, from these verses of Scripture you can see the chastening anger of God, that God is angry with His children when they sin. You and I can't sin without God chastening us. We can't withhold our tithes, we can't stay away from the house of the Lord, we can't cease in our Bible reading, we can't cease in our praying, we can't cease in our witnessing, and we can't live lives that are wrong without the fullest expectancy that God will send upon us a manifestation of His chastening anger.

III

AN ECCLESIASTICAL ANGER

The Bible tells us also that there is an ecclesiastical anger that God manifests. We read:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:1, 16.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."—Rev. 18:3.

I say, beloved, God is angry with this world in view of its false ecclesiasticism.

In the Bible, a pure woman is symbolic of a pure church. For example, we read:

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a CHASTE VIRGIN to Christ."—II Cor. 11:2.

You will notice the Apostle Paul is saying that a pure woman is symbolic of a pure church. Now come to Revelation 17:1 and you'll find John talking about an impure woman. I am satisfied, beloved, that this impure woman that is referred to under the imagery of a whore—I am satisfied that this impure woman is symbolic of an impure church.

Many times in the years gone by I have gone through this passage and have given to you a verse by verse exegesis of it. I'll

not take time to do so now, I'll say in passing that I am positive this old whore represents Roman Catholicism, and that harlot daughters that are spoken of in Revelation 17:5, represent the Protestant churches that have come out of her. So when we read about the old whore and the harlot daughters, we are actually reading about Roman Catholicism and the Protestant Churches that have come out of her, and God says that they are going to be destroyed.

I know, beloved, every time you read this passage of Scripture you throw up your hands and say it is impossible that it could ever come to pass. I know that every time I discuss it, some body will say to me, "Now today Brother Gilpin, I can't see how it could ever come to pass that God would destroy Catholicism." You know, beloved, it has gotten to the place that every time a bishop sneezes, or if he stunts his toe, he gets his picture on the front page of the newspaper. Catholics have the patronage of

SEND TBE TO OTHERS

the press, the radio, and the television. It has gotten to the place that you don't dare say a word against Catholicism except to some of individuals. Well, in spite of the fact the Romanists have the patronage of the world, I say you, here is a passage of Scripture that shows us plainly that Roman Catholicism is going to be destroyed, for it says, "They shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Now, beloved, I am expecting the time to come when the wrath of God—an ecclesiastical wrath—is poured out on the part of God against these false churches of the world. Since God has a displeasure with the unsaved, and since God has a chastening anger

(Continued on Page 5, Col. 1)



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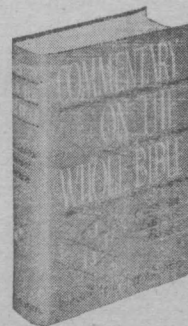
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God will hear the words of God. I tell you, beloved, when I read these verses of Scripture and realize that there's many a man who claims to be a child of God who is preaching falsehood, and I realize that there's many an individual who is a member of a church that will not accept the Word of God when it is preached to him, I say to you, God has an ecclesiastical anger that He is going to vent one day upon these individuals who refuse to preach His Word and who preach heresy, and go contrary to His Word, and these individuals who will not accept His Word when they hear it preached.

I say, then, there is a daily anger on the part of God toward the unsaved; there is a chastening anger on the part of God toward those of us who are saved, yet are not walking with the Lord; and there is an ecclesiastical anger that is going to be poured out someday upon the false churches of the world.

IV

A DISPENSATIONAL ANGER

I am not much for dispensations. In fact, I am a very, very reluctant student of the Word of God from the standpoint of dispensations. I have very little to say about dispensations. I've found there is very little truthfulness in what the dispensational teachers say. However there are some things that we know are going to come to pass in the hereafter, and when I say that God has a dispensational anger, I am talking about the things that are going to come to pass after while.

For example, we read:

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8.

Here is a prophecy that was delivered some six hundred years before the Lord Jesus Christ came to this world, by the prophet Zephaniah, whereby he said that God was going to assemble the nations, and was going to pour out His anger upon them for their sins and for their repudiation of Him. Now let's see how that is going to come to pass. In the book of Revelation we find this prophecy fulfilled when we read:

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:12-17.

If you will study this carefully you will find it says that the kings, the great men, the rich men, the chief captains and the mighty men—the crowd you couldn't get into a church service tonight—it says that they are going to go to church one of these days; and when they go, they are going to have a prayer meeting. What a prayer meeting it is, beloved! There is going to be so much emotion, that they'll pray for the rocks and mountains to fall on them, to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

Now go back and read in Zephaniah, how God said, "I am go-

ing to gather the nations together, and I am going to pour out my indignation upon them." When is He going to do it, beloved? Some of these days the nations of this world are going to be gathered together, and it will be such a prayer meeting of emotion that the people of the world are going to cry out to God that they might be ground into powder, in order that they might escape the wrath of the Lamb, for the Bible says, "The great day of his wrath is come."

I tell you, beloved, that is a dispensational anger on the part of God—an anger that is going to be poured out upon the unsaved some of these days.

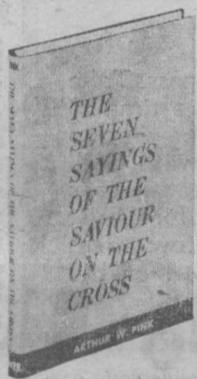
Here is the same truth, presented to us again:

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."—Rev. 14:19, 20.

I'll not take time to give you a detailed exegesis of this Scripture. However, I want you to notice that in the last days God judges the nations of the world. The Bible uses a figure speech to describe this, whereby it is likened unto casting great branches of grapes into a wine-

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press. The unsaved are ground in the winepress of God's wrath. As a result, blood to the depth of the horses bridles flows out for 166 miles. You certainly can't read this without realizing there is going to be a dispensational anger manifested on the part of God.

Oh, my brother, my sister, believe me when I tell you that God has a daily anger with the unsaved; God has a chastening anger that He vents upon the saved when we do wrong and go contrary to His Word; God has an ecclesiastical anger that He is going to pour out upon the false churches of the world; and God has a dispensational anger whereby He is going to wreak vengeance upon the nations of the world, that have failed to walk with Him, and failed to live for Him.

AN ETERNAL ANGER

God has an eternal anger so far as the unsaved are concerned. Listen

"The same shall drink of the wine of the WRATH OF GOD, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever."

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PAGE FIVE

POSSESSIONS

There was only a little oil in the cruse,
A handful of meal in the bin;
But the prophet asked the widow to share
The little she had with him.
And all through the famine, long and dread,
The widow, her son, and the prophet had bread.

There was only a lad with five barley cakes
And a couple of fishes small,
But the Master's blessing went with the gift
And fed the multitude, all.
And down through the ages the story will live,
Of the little boy who was willing to give.

"But, Lord, my possessions are poor and mean
You know, I need them all.
If I had wealth, I would gladly hear,
And answer the needy's call."
So I grasp my little with greedy hands,—
But it slips through my fingers like sifting sands.

—Myra A. Hart

and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

Here is a statement that the unsaved will go to Hell—to a place of torment—to a place of smoke—to a place of brimstone—to a place where there is no rest day nor night. They will go there because of their rejection of Jesus Christ. This verse declares that it shall take place when God shall pour out His wrath upon this group of individuals. He says that they are going to drink of the wine of the wrath of Almighty God. Beloved, you can't read this and deny that there is an eternal anger in store for the unsaved.

Can you imagine a man going into a place of punishment where he will be burned eternally? Can you imagine a man going to a place where he would have to smell brimstone day and night, 365 days out of every year, a thousand years out of every millennium, and millenniums on top of millenniums without any end? Forever and ever men will suffer, and men will burn, and men shall realize that it is all because of the wrath of God that is being poured out upon them. I tell you, beloved, there is an eternal anger on the part of God relative to the unsaved.

Listen again:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire TAKING VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

Beloved, you can't read this without realizing there is an eternal anger that God is going to vent so far as the unsaved of this world are concerned.

If I speak to a man or woman who is here tonight who is lost, I say to you, I am doing you a favor when I tell you that there

is a Hell awaiting you. You are going to realize continuously and constantly, that you are there, and sent there, because of the wrath of God that He has poured out upon you, in view of the fact that you have violated His laws and rejected His Christ.

Listen again:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Mt. 23:33.

Don't tell me that there isn't an eternal anger on the part of God for the individual that is outside of Jesus Christ. Whenever I read this Scripture, I always pause and examine my soul, and say, "Oh, my God, I am so glad I can remember Calvary; I am so glad I can remember that Jesus Christ died for my sins." Beloved, if I were you, I'd pause and examine myself, and say, "Oh, God, I want to be sure I am a saved person, in view of this eternal anger that is going to be poured out upon the unsaved who have never known Christ."

CONCLUSION

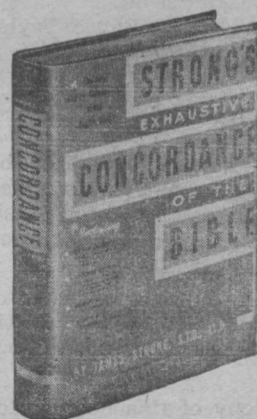
I have tried to show you that there are these manifestations of God's anger in the Bible: a daily anger with the unsaved, a chastening anger with the Christian, an ecclesiastical anger that God is going to someday loose upon the false churches of the world, a dispensational anger whereby God is going to destroy the nations that have been in rebellion against Him, and an eternal anger whereby that God is going to take unsaved people and punish them in a Devil's Hell.

In view of all this, all I know to do is to turn to the Word of God and read you some three or four texts of Scripture, trusting that through these Scriptures God will clinch this message to the good of your soul. May it enter into your mind and memory, and down into your heart so it will be a blessing to you.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Psa. 103:8.

Don't forget that while He is a God of anger, and while He is

(Continued on Page 8, Col. 1)



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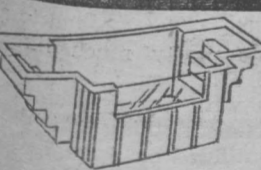
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"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY
From "Fifty Years In The Church Of Rome"

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L. E. Jarrell, Lordsburg, N. M.

Not many days after this, we were going, after tea, from the dining-room to the chapel, to pass five or ten minutes in adoration of the wafer god; we had two doors to cross, and it was pretty dark. Being the last who had entered the monastery, I had to walk first, the other monks following me. We were reciting with a loud voice, the Latin Psalm: "Miserere mei Deus." We were all marching pretty fast, when, suddenly, my feet met a large, though unseen object, and down I fell, and rolled on the floor; my next companion did the same, and rolled over me, and so did five or six others, who, in the dark, had also struck their feet on that object. In a moment, we were five or six "Holy Fathers" rolling on each other on the floor, unable to raise up, splitting our sides with convulsive laughter. Father Brunette, in one of his fits of humility, had left the table a little before the rest, with the permission of the Superior, to lay himself flat on the floor, across the door. Not suspecting it, and unable to see anything, from the want of sufficient light, I had entangled my feet on that living corpse, as also the rest of those who were walking too close behind me, to stop before tumbling over one another.

No words can describe my feelings of shame when I saw, almost every day, some performance of this kind going on, under the name of Christian humility. In vain I tried to silence the voice of my intelligence, which was crying to me, day and night, that this was a mere diabolical caricature of the humility of Christ. Striving to silence my untamed reason, by telling it that it had no right to speak, and argue, and criticise, within the holy walls of the monastery, it, nevertheless, spoke louder, day after day, telling me that such acts of humility were mockery. In vain, I said to myself, "Chiniquy, thou art not come here to philosophize on this and that, but to sanctify thyself by becoming like a corpse, which has no preconceived ideas, no acquired store of knowledge, no rule of common sense to guide it! Poor, wretched, sinful Chiniquy,

thou art here to save thyself by admiring every iota of the holy rules of your superiors, and to obey every word of their lips!" I felt angry against myself, and unspeakably sad when, after whole weeks and months of efforts, not only to silence the voice of my reason, but to kill it, it had more life than ever, and was more and more loudly protesting against the monastery, unchristian, and ridiculous daily usages and rules of the monastery. I envied the humble piety of the other good Fathers, who were apparently so happy, having conquered themselves so completely, as to destroy that haughty reason, which was constantly rebelling in me.

Twice, every week, I went to reveal to my guide and confessor, Father Allard, the master of novices, my interior struggles; my constant, though vain efforts to subdue my rebellious reason. He always gladdened me with the promise that, sooner or later, I should have that interior perfect peace which is promised to the humble monk when he has attained the supreme monastic perfection of considering himself as a corpse, as regards the rules and will of his superior. My sincere and constant efforts to reconcile myself to the rules of the monastery were, however, soon to receive a new rude check. I had

in seeing the disastrous effects of this most degrading and immoral rule. One of the fathers, for whom I had a particular affection for his many good qualities, and who had many times given me the sincere proof of his friendship, said to me one day: "For God's sake, my dear Father Chiniquy, tell me if it is you who denounced me to the Superior for having said that the conduct of Father Guigues towards me was uncharitable?" "No! my dear friend," I answered, "I never said such a thing against you, for two reasons: The first is, that you have never said a word in my presence which could give me the idea that you had such an opinion of our good Father Superior; the second reason is, that though you might have told me anything of that kind, I would prefer to have my tongue cut, and eaten by the dogs, than to be a spy, and denounce you!"

"I am glad to know that," he rejoiced, "for I was told by some of the fathers that you were the one who had reported me to the Superior as guilty, though I am innocent of that offence, but I could not believe it." He added, with tears, "I regret having left my parish to be an oblate, on account of that abominable law which we are sworn to fulfill. That law makes a real hell of this Monastery, and, I suppose, of all the monastic orders, for I think it is a general law with all the religious houses. When you have passed more time here, you will see that that law of detection puts an insurmountable wall



into corpses. As we are never confronted with our false accusers, we can never know them, and we lose confidence in each other; thus it is that the sweetest and holiest springs of true Christian love are forever dried up. It is on this spying system which is the curse and the hell of our monastic houses, that a celebrated French writer, who had been a monk himself, wrote of all the monks: "Its retent dans leurs monasteres sans se conaitre; ils y vivent sans s'aimer: et uks se seoarebt sabs se regretter" (Monks enter a monastery without knowing each other; they live there, without loving each other; and they depart from each other without any regret).

cry of indignation from the people had forced Bishop get to send him back to E. Our father superior took the opportunity of the call of the entered priest, to make us God for having gathered hind the walls of our mon where the efforts of the were powerless. But, alas, were soon to know, at our expense, that the heart of is weak and deceitful where.

It was not long after the lic fall of the grand vicar of 7 treat, when a fine-looking Y was engaged to preside over kitchen. She was more than 1 years old, and had very 3 manners. Unfortunately, sly not been four months in the tastery, when she fell in love her father confessor, one of the most pious of the French t Oblates. The modern Adam, not stronger than the old against the charms of the Eve. Both were found, in a hour, forgetting one of the laws of God. The guilty a was punished and the weak man dismissed. But an un able shame remained up all! I would have prefer have my sentence of death the news of such a fall ins walls of that house where I foolishly believed that a could not lay his snares. that day, it was the will of that the strange and be illusions which had broug to that monastery, shoul away one after the other the white mist which co the bright rays of the m sun. The Oblates began to to me pretty much like men. Till then I had loo them with my eyes shut, had seen nothing but the (Continued on Page 8, Co

TAKE TIME

Take time to work—it is the price of success. Take time to pray—it is the secret of power. Take time to study the Bible—it is the secret of wisdom. Take time to worship—it is the secret of a humble walk with God. Take time to "practice the Presence of Christ"—it is the secret of holiness. Take time to witness for Christ—it is the secret of usefulness. Take time to confess your sins—it is the secret of the restoration of the backslider (1 John 1:9).

read in the book of rules, that a true monk must closely watch those who live with him, and secretly report to his superior the defects and sins which he detects in them. The first time I read that strange rule, my mind was so taken up by other things, that I did not pay much attention to it. But the second time I studied that clause, the blush came to my face, and in spite of myself, I said: "Is it possible that we are a band of spies?" I was not long

between us all; It destroys every spring of Christian and social happiness."

"I understand, perfectly well, what you say," I answered him; "The last time I was alone with Father Superior, he asked me why I had said that the present Pope was an old fool. He persisted in telling me that I must have said it, 'for', he added, 'one of our most reliable fathers has assured me you said it.' 'Well, my dear Father Superior,' I answered him, 'that reliable father has told you a big lie; I never said such a thing, for the good reason that I sincerely think that our present Pope is one of the wisest that ever ruled the church.' I added, 'Now I understand why there is so much unpleasantness in our mutual intercourse, during the hours we are allowed to talk. I see that nobody dares to speak his mind on any grave subject. The conversations are colourless and without life.' "That is just the reason," answered my friend. "When some of the fathers, like you and me, would prefer to be hung rather than become spies, the great majority of them, particularly among the French priests recently imported from France, will not hear ten words from your lips on any subject, without finding an opportunity of reporting eight of them as unbecoming and unchristian, to the superiors. I do not say that it is always through malice that they give such false reports; it is more through want of judgment. They are very narrow minded; they do not understand the half of what they hear in its true sense; and they give their false impression to the superiors, who, unfortunately, encourage that system of spying, as the best way of transforming every one of us

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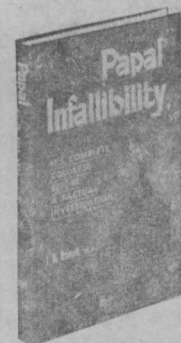
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God's Foreknowledge

(Continued from page one)

aning appears to be so obvious many would regard it as a waste of time to look up its various connections in Scripture. It is easily assumed that the word is synonymous with the physical, and so no inquiry is made. In fact, "flesh" in Scripture frequently includes far more than what is corporeal; all that is embraced by the term can only be ascertained by the diligent comparison of every occurrence of it by a study of each separate text.

Take the word "world." The average reader of the Bible imagines this word is the equivalent of the human race, and consequently, many passages where the term is found wrongly interpreted.

Take the word "world." The only it requires no study! Obviously it has reference to the destructibility of the soul. Ah, reader, it is foolish and wrong to assume anything where the word of God is concerned. If the reader will take the trouble to carefully examine each passage where "mortal" and "immortal" are found, it will be seen that these words are never applied to soul, but always to the body. Now what has just been said "flesh," "the world," "immortality," applies with equal force to the terms "know" and "foreknow." Instead of imagining that these words signify no more than a simple cognition, the different passages in which they are required to be carefully weighed. The word "foreknowledge" is not found in the Old Testament. But "know" occurs frequently. When that term is used in connection with God, it often signifies to regard with affection, denoting not mere cognition but an affection for the object in view.

"I know thee by name." (Ex. 33:17).

"Ye have been rebellious against the Lord from the day that I knew you." (Deut. 9:24).

"Before I formed thee in the womb I knew thee." (Jer. 1:5).

"They have made princes and lords." (Hos. 8:14).

"You only have I known of all the families of the earth." (Amos 3:2).

In these passages, "knew" signifies either loved or appointed. In like manner, the word "know" is frequently used in the New Testament, in the same sense as we find in the Old Testament.

"When will I profess unto them, I never knew you." (Matt. 7:23).

"I am the good shepherd and I know My sheep and am known of them." (John 10:14).

"If any man love God, the same shall know of Him." (I Cor. 8:3).

"The Lord knoweth them that are His." (II Tim. 2:19).

is carefully studied, it will be discovered that it is a moot point whether it ever has reference to the mere perception of events which are yet to take place. The fact is that "foreknowledge" is never used in Scripture in connection with events or actions; instead, it always has reference to persons. It is persons God is said to "foreknow," not the actions of those persons. In proof of this, we shall now quote each passage where this expression is found.

The first occurrence is in Acts 2:23. There we read:

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

If careful attention is paid to the wording of this verse, it will be seen that the apostle was not there speaking of God's foreknowledge of the act of the crucifixion, but of the Person crucified: "Him (Christ) being delivered by," etc.

The second occurrence is in Rom. 8:29, 30:

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover whom He did predestinate, them He also called," etc.

Weigh well the pronoun that is used here. It is not *what* He did foreknow, but *whom* He did. It is not the surrendering of their wills nor the believing of their hearts, but the persons themselves which is here in view.

"God hath not cast away His people which He foreknew." (Rom. 11:2). Once more the plain reference is to persons, and to persons only.

The last mention is in I Peter 1:2: "Elect according to the foreknowledge of God the Father."

Who are "elect according to the foreknowledge of God the Father"? The previous verse tells us: the reference is to the "strangers scattered," i.e., the Diaspora, the Dispersion, the believing Jews. Thus, here too the reference is to persons, and not to their foreseen acts.

Now, in view of these passages (and there are no more), what Scriptural ground is there for anyone saying that God "foreknew" the acts of certain ones, viz., their "repenting and believing," and that because of those acts He elected them unto salvation? The answer is, none whatsoever. Scripture never speaks of repentance and faith as being foreseen or foreknown by God. Truly, He did know from all eternity that certain ones would repent and believe; yet this is not what Scripture refers to as the object of God's "foreknowledge." The word uniformly refers to foreknowing persons; then let us "hold fast the form of sound words" (II Tim. 1:13).

Decree Precedes Foreknowledge

Another thing to which we desire to call particular attention is that the first two passages quoted above, show plainly and teach implicitly that God's "fore-

knowledge" is not causative, that instead, something else lies behind, precedes it, and that something is His own sovereign decree.

Christ was "delivered by the (1) determinate counsel and (2) foreknowledge of God." (Acts 2:23). His "counsel" or decree was the ground of His foreknowledge.

So again in Rom. 8:29. That verse opens with the word "for," which tells us to look back to what immediately precedes. What then does the previous verse say? This, "all things work together for good to them . . . who are the called according to His purpose." Thus God's "foreknowledge" is based upon His "purpose" or decree (see Psa. 2:7).

God foreknows what will be because He has decreed what shall be. It is therefore a reversing of the order of Scripture, a putting of the cart before the horse, to affirm that God elects because He foreknows people. The truth is, He "foreknows" because He has elected. This removes the ground or cause of election from outside the creature, and places it in God's own sovereign will.

God purposed in Himself to elect a certain people, not because of any thing good in them or from them, either actual or foreseen, but solely out of His own mere pleasure. As to why He chose the ones He did, we do not know, and can only say, "Even so, Father, for so it seemed good in Thy sight." The plain truth of Rom. 8:29 is that God, before the foundation of the world, singled out certain sinners and appointed them unto salvation (II Thes. 2:13). This is clear from the concluding words of the verse: "Predestinated to be conformed to the image of His Son," etc. God did not predestinate those whom He foreknew were "conformed," but, on the contrary, those whom He "foreknew" (i.e., loved and elected)

He predestinated "to be conformed." Their conformity to Christ is not the cause, but the effect of God's foreknowledge and predestination.

Foreseen Faith Not The Cause Of Election

God did not elect any sinner because He foresaw that he would believe, for the simple but sufficient reason that no sinner ever does believe until God gives him faith; just as no man sees until God gives him sight. Sight is God's gift; seeing is the consequence of my using His gift. So faith is God's gift (Eph. 2:8, 9); believing is the consequence of my using His gift. If it were true that God had elected certain ones to be saved because in due time they would believe, then that would make believing a meritorious act, and in that event the saved sinner would have ground for "boasting," which Scripture emphatically denies: Eph. 2:9.

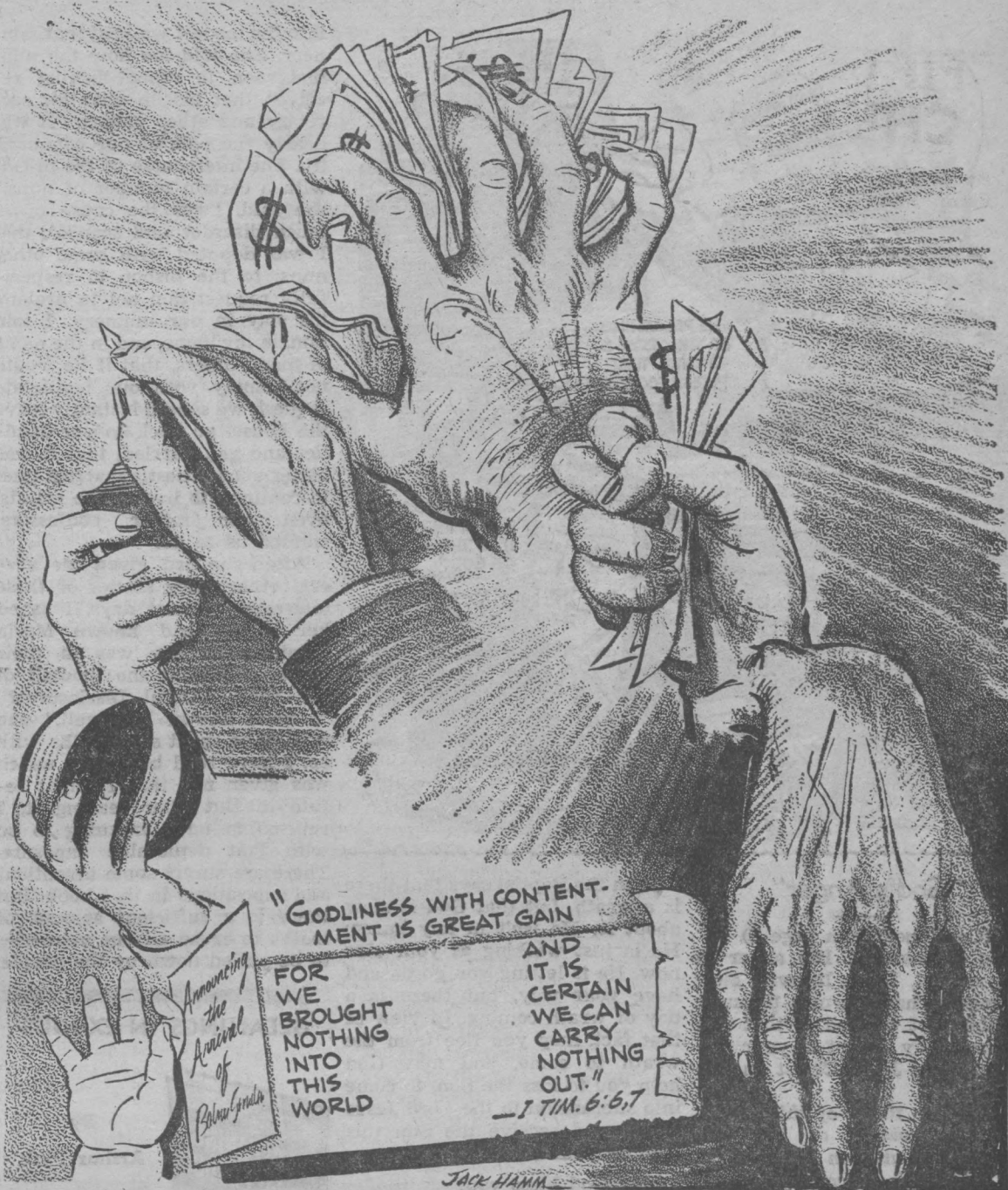
Surely God's Word is plain enough in teaching that believing is not a meritorious act. It affirms that Christians are a people "who have believed through grace." (Acts 18:27). If, then, they have believed "through grace," there is absolutely nothing meritorious about "believing," and if nothing

meritorious, it could not be the ground or cause which moved God to choose them. No; God's choice proceeds not from anything in us, or anything from us, but solely from His own sovereign pleasure. Once more, in Rom. 11:5, we read of "a remnant according to the election of grace."

There it is, plain enough; election itself is of grace, and grace is unmerited favour, something for which we had no claim upon God whatsoever.

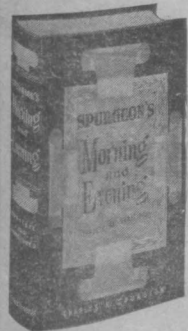
It thus appears that it is highly important for us to have clear and Scriptural views of the "foreknowledge" of God. Erroneous conceptions about it lead inevitably to thoughts most dishonouring to Him. The popular idea of Divine foreknowledge is altogether inadequate. God not only knew the end from the beginning, but He planned, fixed, predestinated everything from the beginning.

And, as cause stands to effect, so God's purpose is the ground of His prescience. If then the reader be a real Christian, he is so because God chose him in Christ before the foundation of the world (Eph. 1:4), and chose not because He foresaw you would believe, but chose simply because (Continued on Page 8, Col. 5)



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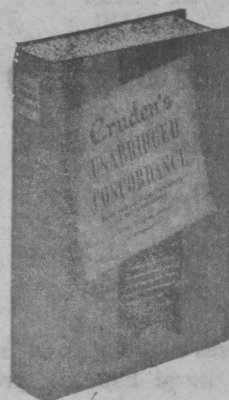
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"God's Anger"

(Continued from page 5)

going to manifest His anger in this respect, He is likewise slow to anger. That slowness to anger on the part of God is that you yourself may repent of your sins and turn to Jesus Christ and be saved.

"And the times of this ignorance God winked at; but now commandeth all men every where TO REPENT: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31.

Beloved, He is winking at sin. He is letting you go ahead. He is just letting you live your life. He is just passing your sin by, but He has appointed a day in the which He is going to judge the world through Jesus.

Notice again:

"KISS THE SON, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psa. 2:12.

A kiss, you know, is a sign of submission; a kiss is a sign of adoration. My prayer to God is that you might kiss the Son, Jesus Christ, that you might adore Him, and submit to Him, that you might turn to Him in humble submission and bow before Him.

Listen again:

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?"—Mt. 3:7.

John the Baptist says that there is a wrath, but that God is slow about it: He isn't in any hurry; He is just winking at your sins now. He is letting you go on and have your way, but there is a day of wrath coming. In view of that fact, may you flee from the wrath to come, and may God help you to kiss the Son, to come into submission to the Lord Jesus Christ and receive the Son this hour as your Saviour.

May God bless you!

Fifty Years

(Continued from page 6)

tering colours with which imagination was painting them. From that day, I studied them with my eyes opened, and I saw them as they were.

In the spring of 1847, having a severe indisposition, the doctor ordered me to go to the Hotel Dieu of Montreal, which was, then, near the splendid St. Mary's Church. I made then, for the first time, the acquaintance of a venerable old nun, who was very talkative. She was one of the superiors of the house; her family name was Urtubise. Her mind was still full of indignation at the bad conduct of two father Oblates, who, under the pretext of sickness, had lately come to her monastery to seduce the young nuns who were serving them. She told me how she had turned them out ignominiously, forbidding them ever to come again, under any pretext, into the hospital. She was young, when Bishop Lartigue, being driven away from the Sulpician Seminary of Montreal, in 1824, had taken refuge, with his secretary, the Rev. Ignace Bourget,

into the modest walls of that nunnery. She told me how the nuns had soon to repent having received that bishop with his secretary and other priests. "It was nearly the ruin of our community. The intercourse of the priests with a certain number of nuns," she said, "was the cause of so much disorder and scandal, that I was deputed with some other nuns, to the bishop to respectfully request him not to prolong his stay in our nunnery. I told him, in my name, and in the name of many others, that if he would not comply with our legitimate request, we should instantly leave the house, go back to our families and get married, that it was better to be honestly married than to continue to live as the priests, even our father confessors, wanted us to do."

After she had given me several other spicy stories of those interesting distant days, I asked her if she had known Maria Monk, when she was in their house, and what she thought of her book, "Awful Disclosures?" "I have known her well," she said. "She spent six months with us. I have read her book, which was given me, that I might refute it. But after reading it, I refused to have anything to do with that deplorable exposure. There are surely some inventions and suppositions in that book. But there is a sufficient amount of truths to cause all our nunneries to be pulled down by the people,

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if only the half of them were known to the public!"

She then said to me: "For God's sake, do not reveal these things to the world, till the last one of us is dead, if God spares you." She then covered her face with her hands, burst into tears, and left the room.

Dear Reader: Be sure to get the next issues of this Horrifying account of what goes on under Catholic pretence of Christianity.—L.E.S.

The Strait Gate

(Continued from page one)

not to be surprised to find Jesus urging His questioner:

"Keep on struggling ('agonizing') to come in through the narrow gate!" (Luke 13:24).

The most important question for each individual soul is not how few or how many are saved. The important question is: Have YOU found the way and entered in?

A STRAIT TIME

"Behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2).

"The Son of man hath power on earth to forgive sins" (Matt. 9:6), but the Bible holds no promise of forgiveness after the end of this life on earth. "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27).

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WRONG VALUES

Today, greater emphasis is placed on beer than bread; Cadillacs than Christ; cosmetics than the church; gambling than God; hormones than home, saloons than salvation; victuals than virtue.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." (Matt. 6:33).

Jesus warns unbelievers: "Ye shall seek me, and shall die in your sins: whither I go ye cannot come. If ye believe not that I am he, ye shall die in your sins." (John 8:21-24).

So for each individual there is a strait time, a restricted time, in which to find and enter the way of life.

And for a whole world of lost sinners, the accepted time will soon be past. Many then "will seek to enter in, and shall not be able." So enter while you can—the time is strait.

A STRAIT FAMILY

Wide enough to admit souls from every nation, kindred, people and tongue (Rev. 7:9), the gate of life is yet so narrow that it can be entered only through a new birth (John 3:5).

No earthly relationship or hereditary title of men can gain admittance at this gate; no works of flesh and blood can force a way through.

Here is an aristocracy transcending time and space, a select family with an inheritance beyond imagining, a holy nation of kings and priests, all brethren.

But only to "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13).

A STRAIT POSITION

Sin is the barrier between men and God. Sin must be removed from a man before he can stand before God.

There can be no compromise on this point. God is holy (Isa. 6:3), of purer eyes than to behold evil, and cannot look on iniquity (Hab. 1:13).

Of His heavenly city it is written, "There shall in no wise enter into it anything that defileth." (Rev. 21:27).

But of the human race it is written, "There is none righteous, no, not one." (Rom. 3:10). "The scripture hath concluded all under sin." (Gal. 3:22).

Now, God has provided only one way to get rid of our burden of sin and obtain a position of innocence before Him thus becoming fit for His presence:

"In Christ Jesus ye who sometime were afar off are made nigh by the blood of Christ." (Eph. 2:13).

This is the strait position, far different from the popular superstition that mere "sincerity" in almost any kind of religion can gain acceptance with God. Such superstitious nonsense is not Biblical Christianity. Jesus Himself said:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

STRAIT MEANS

Most of professing Christians pretend to recognize some of a Christ as some kind of a savior, in some manner and in some degree. But only the Christ of the Bible can give life and salvation and He will do this only on His own terms.

Strait indeed are the means appointed whereby we enter life: "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21).

"If thou shalt confess with mouth the Lord Jesus, and believe in thine heart that he hath raised him from the dead, thou shalt be saved. . . . For whosoever shall call upon the name of the Lord Jesus Christ, he shall be saved by the word of God." (Rom. 10:9, 13).

So God has "opened the way of faith unto the Gentiles" (Eph. 3:6), though there be few who find it.

"To him that worketh not, that is what makes it so narrow;—"to him that worketh NOT, he believeth on him that justifieth the ungodly, HIS faith is counted for righteousness." (Rom. 4:5).

False religionists who come to that salvation by grace through faith alone is "too easy" ought to try it some time. They will find it so easy as they think, "keep on agonizing to come and, if you ever find this way, all, you will, 'sure enough,' it easier than the way of transgressors." (Prov. 13:15).

The above sermon is collected from Brother Brong's third latest book of sermons, entitled "For His Name's Sake."

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"God's Foreknowledge"

(Continued from Page 7)

it pleased Him to choose; and you notwithstanding your name of unbelief. This being so, all glory and praise belongs to Him. You have no ground for taking any credit to yourself, have believed through grace (Acts 18:27), and that, because your very election was "of God" (Rom. 11:5).

Filthy Literature

(Continued from page one)

specting Christian could possibly remain in a Southern Baptist Convention church with this kind of filthy given official, formal, ecclesiastical approval.



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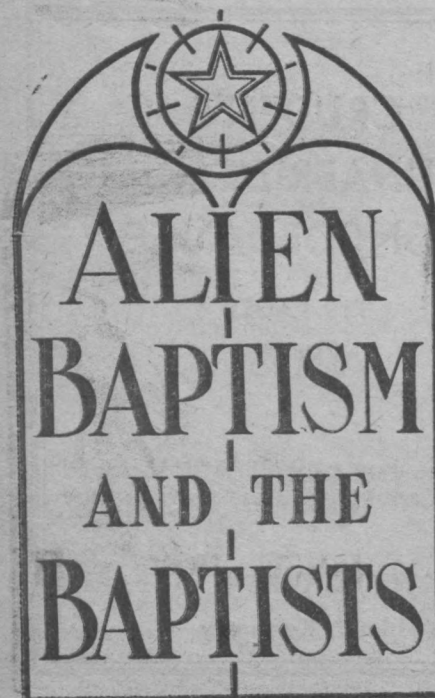
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