

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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A MOST SERIOUS QUESTION . . .

HAVE WE GRIEVED THE HOLY SPIRIT?

By FERRELL KENNEDY
N. T. Missionary Baptist Church
Elyria, Ohio

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4:30.

As we look around us, and consider the careless walks of many professed followers of Jesus Christ, we are made to wonder how often we are guilty of disobedience to the Scriptural admonition above mentioned. So careless have we become, that disobedience to what we sometimes call the "little things," is rapidly becoming a way of life. We must not deceive ourselves. "Every word of God is pure," every exhortation necessary to our well-being, every jot and tittle our responsibility, to hear and to obey. Nothing is to be ignored or passed over lightly. Knowing that the Master's words are "spirit and they are life" we must realize that disobedience to the

Word is the means by which we grieve the Holy Spirit of God. And knowing that from childhood we have known the Holy Scriptures, we can see that we are without excuse. "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

We wish to mention a few things which have become common practices among professed Christians. First, consider these Scriptures. "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."—Heb. 10:25.

Have we truly hearkened unto these words? Are we zealous to go to the house of the Lord? Or do we seize on every little ache and pain, real or fancied, as an excuse for absenting ourselves from the house of worship? Has

unexpected company kept us from attending church services, and from enjoying the fellowship of our brethren in Christ? Do we sometimes feel that on the Lord's day we must relax at home, to spend the day in idleness at home or in some place of amusement? Do we believe that God will be pleased with such actions? Or that He will be satisfied with our excuses? And is it possible that the Holy Spirit will be grieved by our negligence?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life is not of the Father, but is of the world." I John 2:15-16.

We will mention only a few of the most common signs of worldliness among professed Christians. First, do we buy and read the literary trash of to-day? Do

The Master Of My Boat

By Joseph Addison Richards

"I owned a little boat a while ago
And sailed a Morning Sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat, and mine the air,
And mine the sea, not mine, a care.

My boat became my place of nightly toil,
I sailed at sunset to the fishing ground
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

Mine was the boat, and mine the net,
And mine the skill, and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A Man, who spoke as never man before;
I followed Him—new life began in me.

Mine was the boat, but His the voice,
And His the call, yet mine, the choice.

Once from His boat He taught the curious throng
Then bade me let down nets out in the Sea;
I murmured, but obeyed, nor was it long,
Before the catch amazed and humbled me.

His was the boat, and His the skill,
And His the catch, and His, my will."

—The Pilot.

THE NECESSITY OF REPENTANCE

By ARTHUR W. PINK
(Now in Mansions Above)

One of the Divinely predicted characteristics of the "perilous times" in which we are now living is that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). The deeper reference of these words is to spiritual seducers and deceivers. Men with captivating personalities, men who occupy a prominent place in Christendom, men with an apparently deep reverence for Holy Writ, are beguiling souls with fatal error. Not only are evolutionists, higher critics and modernists deluding multitudes of our young people with their sugar-coated lies, but some who pose as the champions of orthodoxy and boast of their ability to "rightly divide the Word of truth" are poisoning the minds of many to their eternal destruction.

Such a charge as we have just made is indeed a serious one, and one which is not to be readily received without proof. But proof is easily furnished. The Word of God teaches plainly that in this dispensation, equally with preceding ones, God requires a deep and sincere repentance before He pardons any sinner. Repentance

is absolutely necessary to salvation, just as necessary as is faith in the Lord Jesus Christ. "Except ye repent, ye shall all likewise perish" (Luke 13:3). "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). "For godly sorrow worketh repentance, not to be repented of" (2 Cor. 7:10). It is impossible to frame language more explicit than that. Therefore, in view of these verses, and others yet to be quoted, we cannot but sorrowfully regard those who are now affirming that repentance is not, in this dispensation, essential unto salvation, as being deceivers of souls, blind leaders of the blind.

A careful comparison of the prominent place which is given to repentance in the New Testament with the very small place it has in present-day teaching, even in so-called "orthodox" pulpits, brings to light one of the most significant and solemn "signs of the times." Some of the most prominent of those pleased to style themselves "teachers of dispensational truth" insist that repentance belongs to a past pe-

riod, being altogether "Jewish," and deny in toto that, in this age, God demands repentance from the sinner before he can be saved, thus blankly repudiating Acts 17:30: "But now com-



Arthur W. Pink

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mandeth all men everywhere to repent." When it is borne in mind that these men are most diligent students of Scripture, we can but sorrowfully see in them the fulfillment of those words "ever learning and never able to come to the knowledge of the truth" (2 Tim. 3:7).

Others, in their recoil from salvation by reformation, have failed to duly preserve the balance of truth, and give proper place to such Scriptures as "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy" (Prov. 28:13), and "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him" (Isa. 55:7). It is not that there is anything meritorious in a sinner's compliance with this righteous demand of God, but that the claims of the Holy One must be pressed on those who have transgressed against Him. Yet that is just the thing the haughty rebel desires to hear about least of all, and the sad thing is that so many are now,

wittingly or unwittingly, withholding that which is unpalatable to men but which is honouring to God. How widespread this withholding is, may be quickly discovered by an examination of present-day tracts purporting to explain how a sinner may be saved: in most of them not a word is said about repentance.

Even where it is held that repentance is necessary before a sinner can be saved, only too often the most shallow and superficial views are entertained of what repentance really is. In many circles it is assumed that if a person sheds tears or appears to be broken-hearted on account of the evil course he has followed, this is clear proof that a saving work of Divine grace has begun in that person's heart. But this by no means follows. The prickings of an uneasy conscience are not the same as the conviction of sin which is produced by the Holy Spirit. Esau wept, and wept bitterly, yet he was not regenerated. Felix trembled under the preaching of Paul, but there is no hint in Scripture that he has gone to Heaven. Multitudes are deceived on this very point, and there is very little in present-day ministry which is

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHY JESUS THIRSTED AT CALVARY"

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst."—John 19:28.

In all the ministry of the Lord Jesus Christ, He made two requests for water. He requested the woman of Samaria who had come to Jacob's well at the noon hour to give Him a drink, and this request was denied. As He was hanging on the cross, He

said, among other things, "I thirst." Likewise, this request was denied. These are the only two times that the Lord Jesus Christ asked for water in His life, and it is highly significant in each instance that His request was refused.

As I was thinking in terms of these two instances, a number of ideas came to my mind that I felt would be a blessing to you. Concerning this text particularly in John 19:28, there are a great number of thoughts that I believe would be a blessing to you as we think about His words, "I thirst."

IT SHOWS HIS RESPECT FOR THE SCRIPTURES.

In the Old Testament there is a prophecy that Jesus was going to thirst when He came to the cross of Calvary. Listen:

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." —Psa. 69:21.

As the Lord Jesus Christ was hanging on the cross of Calvary, just before He bowed His head to give up the ghost, He said, "I thirst." There was a reason for this. He remembered that there

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Young women have left their babes at home, hungry and un-

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WEEKEND WITH ALABAMA CHURCH

On the weekend of January 8 and 9, it was our pleasure to visit the Union Hill Baptist Church of Ranburne, Alabama and to preach to them both Saturday night and Sunday morning.

To say that it was a good trip and that we enjoyed the experience, especially meeting new folk whom we had never seen before, is but expressing it mildly. To be with this church and pastor, and to meet two other pastors that drove in from a distance for fellowship (whom likewise we had never seen before), was a joy indeed.

There are three things however that stand out about this trip in an unusual way.

First of all, Brother John Landers is teacher of the Young Adult Bible Class and it was through him that the invitation came, and it was in his home that Mrs. Gilpin and I spent the weekend. It was truly more than a joy to have fellowship with this family who believe the Word of God, and who solidly stand for the teachings of God's book. There are just not many people left today who believe the Bible like these folk, and we thank God for the privilege of fellowshiping with them both in the church and in their home.

The second outstanding event of this trip has to do with a lady who lives at Warner Robbins, Georgia (Mrs. Wilda Hensley), who drove in 200 miles to be with us for the services. It so happens that when this lady was a little girl she used to attend the church of which I was pastor. Her family were some of my closest friends in those days, and I have been marvelously blessed as a result of my fellowship with this family. Through the years this lady has gotten our paper regularly, and on seeing that I was

A Thriving Church Or Work Must Appeal For Support

Sometimes the appeals for financial support for our churches, missions, and their related responsibilities seem to be too numerous.

Bro. D. R. Aikenhead, superintendent of the Canadian Sunday School Mission has an answer for this. He relates this striking incident:

"A deacon reproved his pastor

to preach in Alabama, she determined to visit and fellowship with us once again. I consider this an honor indeed that after so many years I would be so well remembered, and appreciated by this dear one.

The third outstanding event of this weekend had to do with the Pedigo family who live in Sweetwater, Tennessee. Every time we go through that area (which isn't often enough), I always call to see them. But this time I ran into the son, James Pedigo, in a restaurant early Saturday morning while making a telephone call. James called his father, Burton, who came down and we had one of the finest seasons of fellowship imaginable. The only thing that was wrong with it was that it was entirely too short. As I had to be in Alabama to preach that evening, it was necessary that I leave early. The Pedigos have been some of our most wonderful friends through the years. Frankly, had it not been for them, many times we would not have been able to have kept this paper in the mail. How we thank God for our every recollection of them in the past as well as for the joy of this recent visit with them.

As most of our readers know, it is not possible for me to get away like I used to. I have too much to do, and there are just not enough hours in the day in which to do our work. However, we are always glad whenever God makes it possible to make a trip such as this, and we thank God and take courage accordingly as we face the future.

Great Society

(Continued from page one) tended, and have gone to drag in the litter of the bar-room floor the sacred name of Mother. While gray haired mothers and grandmothers have shortened their skirts, exposed their bones, lit up their cigarets, and put on their war paint, and started on a gin blitz for freedom with their bountiful bobs a flapping in the wind. Young men are drifting helplessly down the stream of intemperance to plunge over the Niagara of delirium tremors and be lost in the whirlpools of a drunkard's hell. Our city streets are filled with skid row derelicts, with the sun of hope blotted from their sky, carrying the withered blossoms of regret and the bitter memory of shattered dreams which might have come (Continued on page 8, column 3)

for making so many appeals for the different financial needs of the church. The preacher replied thoughtfully: 'Believe me, I can understand how you feel. I used to get tired of my wife making appeals for our growing son. She was always needing money to buy him shoes, a new coat or a new suit — it was always something. But,' he added, 'one day our boy died. And there are no appeals from my wife any more. Need I say that I wish they were still required?' Then he looked at his friend, the deacon, and said gently, 'As long as this church is alive and growing there will be appeals.'

A thriving church of spiritual ministry will always need money. Since churches do not charge admission how else can they operate except on offerings? Paul did not hesitate to appeal for gifts (II Cor. 9:6, 7) and he was the apostle to this church dispensation. —Copied

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"Jesus Thirsted"

(Continued from page one)

was one more Scripture that had not as yet been fulfilled concerning His life. He remembered that there was one more passage that had not come to pass. Actually, beloved, this was the last unfulfilled Scripture concerning the life of Jesus Christ, and remembering that Scripture had not as yet been fulfilled, before He bowed His head and gave up the ghost, in order that the Scripture might be fulfilled, He said, "I thirst."

You'll find the same truth of fulfilled Scripture elsewhere, for we read:

"They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."—John 19:24.

This was relative to His cloak. They cast lots for it, and the reason was that the Scripture might be fulfilled.

Notice again:

"For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."—John 19:36, 37.

You see, beloved, in these verses, everything they did, they did unconsciously, but as they did it, it was in order that the Scripture might be fulfilled. They didn't know that they were fulfilling Scripture, but what they did was in fulfillment of the

Word of God.

In contrast, in my text, the Lord Jesus Christ said "I thirst" for one particular reason — that the Scripture might be fulfilled. He remembered that passage in Psalm 69:21, and loving the Scriptures as He did, He would not die until that last prophetic utterance concerning His life had come to be fulfilled. Therefore, He said, "I thirst."

I tell you, beloved, every time I read this Scripture to realize the respect that Jesus had for the Scriptures, it makes me realize how little we respect them, and how little we love the Scriptures, and how we so lightly pass by the Word of God. We ought to love the Scriptures, and reverence them just the same as the Lord Jesus Christ. Just as Jesus loved the entire Bible, and revered it, and showed His respect for it, I say we ought to do likewise concerning all the Scriptures of God's Word.

The Bible says relative to church attendance:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

Beloved, we ought to respect that verse of Scripture.

Notice again:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Mt. 23:23.

He says that we ought to tithe, but that we ought not to have left other things undone. I tell you, we certainly need to have a reverence and respect for the Word of God as to tithing, just like the respect that Jesus showed for the Book.

Jesus would teach us so far as our Christian walk is concerned, to take a stand against the things of the world, for He says:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

I tell you, beloved, He had a regard for the Scriptures and we ought to have respect for the Scriptures likewise. When I think of the many individuals who claim to be saved and have never followed the Lord Jesus Christ in baptism it grieves me because my Lord went down into the waters of the Jordan and was baptized by John the Baptist. Beloved, He had a respect for every command of God's Word.

When I read this passage as to how He stopped dying long enough to say "I thirst," — how He stopped dying long enough to fulfill this passage of Scripture, I realize His respect for the Word. It certainly tells me that you and I ought to have a similar respect for God's Book. The fact of the matter is, He saw to it that this verse was fulfilled, and He is going to see to it that every other verse is fulfilled.

Now there are some verses in the Bible that seemingly are far from being fulfilled. I turn to Revelation 17 and read about the old whore and her harlot daughters. That Scripture refers def-

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initely to Roman Catholicism and the false churches that have come out of Rome, and it tells us that they are going to be destroyed. Certainly there is nothing farther from that at this present time. Beloved, the Catholics are in the saddle. They are eating "high off the hog" these days. So far as they are concerned, they have the patronage of the world. The Catholics, I say, are completely sovereign in the newspapers and magazines, and on television and the radio. Everywhere you look, and everywhere you turn, you find that the Catholics are certainly riding high so far as prestige is concerned today. But the Word of God says that one day they are going to be destroyed and I believe it. I tell you what I believe it is because my Lord Jesus Christ stopped dying long enough to fulfill one Scripture, and if He saw to it that this one is fulfilled, you can be certain He is going to see that every one of them are fulfilled in the same way.

Let's notice that Scripture which tells about the destruction of the Devil. The Word of God tells us how the Devil is going to be cast into Hell. Listen:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."—Rev. 20:10.

Well, it certainly doesn't look today like there is any prospect of the Devil going to Hell. He surely having his way, for in every direction we turn, we see elbows and brush shoulders with the Devil today. It doesn't look like there is any possibility that the Devil will ever be destroyed but God said it, I believe it, and (Continued on page 3, column

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PAGE TWO



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"Jesus Thirsted"

(Continued from page two)
that settles it.

So far as I am concerned, my Lord Jesus Christ showed His respect for the Scriptures in that He wouldn't die and allow one of them to be unfulfilled. He wouldn't die without the fulfillment of every passage that had been spoken concerning Him. In view of that, I am convinced He'll see to it that this passage which talks about the destruction of the Devil will likewise come to pass. I would to God that we could have the same respect, and the same reverence, and the same devotion for the Scriptures as that which is manifested by Jesus Christ as He hung on the cross, and said, "I thirst."

IT FURNISHES US A PERFECT EXAMPLE OF PATIENT SUFFERING.

Our Lord Jesus Christ was truly suffering, yet He wasn't complaining. At the same time that He was suffering, He wasn't at all grieved over the hardness of His lot, and He wasn't saying that He was unduly or unjustly passing through punishment. Instead, the Lord Jesus Christ never coming complained about His suffering. I tell you, it furnishes us a perfect example of patient suffering.

That is exactly what our Lord tells us that we should do when we suffer, for we read:

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, replied not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—I Pet. 2:21-23.

Some people talk about Jesus Christ being our example. The individuals who believe that a man is saved by his works, will oftentimes quote this Scripture to say that Jesus is our example, and we ought to follow Him, and do what He did, and thereby we would work our way into Heaven. Beloved, there is not anything further from the truth than that.

When the Bible speaks of Jesus being our example, and that we should follow His steps, the example that He gave to us was the example of suffering perfectly and patiently. He was patiently experiencing that suffering.

I say to you, when suffering comes to us, that is exactly the way you and I ought to accept it.

We should accept it as being the will of God, and we should follow His example, who, "when he suffered, he threatened not; but committed himself to him that judgeth righteously."

How easy it is for us to do the very opposite! How easy it is for us when somebody does us wrong, instead of suffering patiently, we seek to get revenge of him! How easy it is for us to complain when we are passing through some experience of suffering. How easy it is for us when we are passing through deep waters and troubled seas to complain about our lot! I tell you, beloved, we have here a perfect example of patient suffering, and it tells us that we ought to follow His example; we ought to follow in the steps of the Lord Jesus Christ.

If tomorrow morning you awaken with a terrible headache, or if tomorrow before the day goes by, you are stricken with an excruciating pain in your abdomen, and they rush you to the hospital and operate on you, I hope I won't find you complaining. I hope I won't find you bitterly talking about how grievous is your lot in life. Rather, I trust I'll find you following the example of Jesus Christ, and walking in His footsteps, patiently suffering whatever trial is yours, and whatever experience God sees fit to bring your way.

III

IT EXPRESSES A UNIVERSAL NEED.

Whether you are a millionaire or a pauper — whether you are a globe trotter or a stay-at-home — whether you are literate, or illiterate — whether you are a man of letters or an individual who does not even know his letters — regardless of what your experience is so far as your status in life is concerned, the fact remains that you and I and everybody else sooner or later cries out like Jesus — "I thirst." We are not satisfied with what the world has to offer. This world cannot satisfy us. I am like Jesus as He said, "I thirst," and every individual sooner or later comes to the place that he says "I thirst." I tell you, beloved this expresses a universal need.

When I think of this I am reminded of Voltaire, the French freethinker and skeptic, who said, "I wish I had never been born." Beloved, this world didn't satisfy him.

I think also of Lord Byron, the English poet, who tried every scheme so far as sin is concerned, and every type of pleasure

that this world might ever offer, yet before his death Byron wrote, "The worm, the canker, and the grief are mine and mine alone." I tell you, this world can never satisfy.

I think also of Jay Gould, a man of the previous century, who became a multi-millionaire through the handling of railroad stocks, yet Jay Gould, said, "I suppose I am the most miserable devil on earth." This world can't satisfy.

I think of Alexander the Great, called "the Great" because he was a great murderer in war. I think how Alexander the Great conquered the world, and, was dissatisfied, and sat down on the shores of the Aegean Sea and wept because there were no more worlds to conquer. Beloved, this world can't satisfy.

Solomon would tell us the same. Listen:

"Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit."—Eccl. 2:17.

Solomon had tried everything. In fact, he had tried just about everything this world had to offer.

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fer. He galloped down the rose-lined avenues of pleasure as a 33rd degree sport. When he came to the end of the way, he said, "All is vanity and vexation of spirit."

Beloved; I hear Jesus say "I thirst." When he said it, He expressed a universal need. The world can't satisfy. Whether you try the pleasures as Lord Byron; or unbelief as Voltaire; whether you try amassing a fortune like Jay Gould; or whether you try to conquer the world like Alexander the Great, you come back to this fact — the world can't satisfy. I say to you, it doesn't make any difference what you have so far as this world is concerned, it will never satisfy your soul and you'll be crying out like Jesus did at the cross, "I thirst."

IV

IT SHOWS US HOW JESUS CAN SYMPATHIZE WITH HIS SUFFERING CHILDREN.

Do you ever suffer? "Oh, yes." Have you ever had heartaches? "Yes." Have you ever had physical pain? "Yes." Have you ever had problems that just seemingly grind you into dust? Well, thank God for this fact — the Lord Jesus Christ can sympathize with His suffering children. Listen:

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:15, 16.

Yes, beloved, the Lord Jesus Christ suffered, and because He suffered He is able to succor us, and to give grace and mercy to us in time of need. Thank God, He can sympathize with His suffering children.

I like the old song which says:

THE BAPTIST EXAMINER

JANUARY 22, 1966

PAGE THREE

"Oh, yes, He cares, I know He cares, His heart is touched with my grief; Though the days be dreary, the long nights weary, I know my Saviour cares."

I thank God for this truth. There isn't a stone that I step upon that Jesus Christ didn't step upon Himself. There is never a heartache that I have had that Jesus Christ didn't have. There is never a burden or a difficulty that I have that the Son of God didn't pass through. Beloved, He can sympathize with His suffering children because of what He Himself passed through at Calvary when He cried saying, "I thirst."

Peter said:

"Casting all your care upon him: for HE CARETH FOR YOU."—I Pet. 5:7.

Isn't that precious? Isn't that wonderful? Isn't it marvelous to know that He cares for you? I am glad I can tell this congregation that Jesus Christ cares for you — that moment by moment, He thinks of His own. Yes, I say, when Jesus said "I thirst," it gives to us a hint that Jesus can sympathize with His suffering children.

V

THIS IS A REVELATION THAT JESUS CHRIST HIMSELF WAS A WILLING SUFFERER.

Jesus Christ went to the cross of Calvary willingly. He didn't have to go there. He made the world, and He could have destroyed it the day they wanted to crucify Him. He had formed the bodies of every one of His enemies, and He could just as easily have annihilated those enemies when they came to drive the nails into His hands and feet. He caused the tree to grow on which they crucified Him and He could just as easily have destroyed that tree. I am saying to you, beloved friends, this is a revelation that Jesus Christ was a willing sufferer.

We read:

"Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."—Heb. 10:7.

Beloved, that is what He came for. As He came to do the will of God, it was a willing sufferer that went to the cross of Calvary.

Notice again:

"For I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38.

Yes, beloved, this is a revelation that Jesus was a willing sufferer. Let me show you how willing He was. He controls the waters of the world. He made the oceans, the rivers, the lakes, the brooks, the streams, and the wells. He made them all, yet He said, "I thirst."

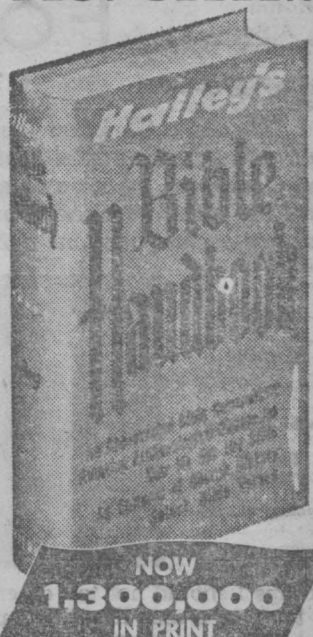
He is so powerful that the waters are completely in His hands and He can turn them in any direction.

Listen again:

"The king's heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will."—Prov. 21:1.

Job likewise tells us that the

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waters of this world are entirely in the hands of God. Listen:

"I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvellous things without number: Who GIVETH RAIN upon the earth, and SENDETH WATERS upon the fields."—Job 5:8-10.

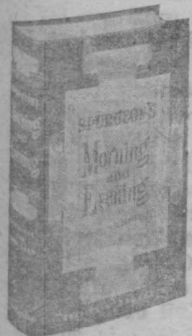
Who gives the rain? Who gives the waters? It is God that does so. Beloved, that God was hanging on the cross of Calvary dying for our sins, and if you want to see Him as a willing sufferer, look as He hangs there. Though He can turn the rivers of water, and though He controls the rains as they fall, and though the waters come upon the fields all as a result of His omnipotent power, at the same time, He dies suffering in thirst.

Couldn't He have commanded a rain shower? Couldn't He have caused that there should be a storm? Couldn't He have seen to it that there had been a rain that day? Couldn't it have been planned of God from the foundation of the world that just when He said "I thirst," there would be a great deluge of water fall down upon Him, and His thirst would thus be quenched? I tell you, beloved, the fact that He did not do anything by way of miraculous or supernatural nature, shows us that He was a willing sufferer, suffering for our sins.

VI

IT SHOWS US HIS SUFFERINGS.

Physically, the Lord Jesus was suffering untold agony. I am (Continued on page 6, column 4)



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The Baptist Examiner FORUM

"Should a Christian join a Baptist Church that is sound on the five fundamental Bible truths but who observes Easter and Christmas, whose women are out of place in the worship services, practices open communion, and serves grape juice, and has social functions and eat in their basement?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



loves the truth joins, or remains in this type of church, he will be of all men most miserable. And not only that, but he will make all the others miserable. So long as he stays in this church and contends for the truth, he will be called an old sore head trouble maker, and oftentimes other names that would not do to print. In other words, he has no business in such a church as that.

Perhaps I should not tell others what to do in a case like this, but speaking for myself I would not join a church of that kind.

If I joined I would be in part responsible for the wrong things carried on, and besides this I would be so distressed at such a condition that I would not be in the right frame of mind to really worship when I attended services.

I would be willing to travel almost any distance in order to fellowship a people whose church life was honoring to God. I drive a round trip of a hundred miles each Sunday in order to attend the services of a Scriptural church, and I don't find this burdensome.

Of course one might be in such a state of health, or other circumstances might prohibit attendance and membership at a distance. In such case I would attend worship even if the church I attended did not coincide with my beliefs in all points, but this would be quite different from joining and becoming responsible for their unscriptural procedure.

E. G.
Cook

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Grace
Baptist Church
Birmingham, Ala.



If there is such a thing as a church that is sound on the five fundamental Bible Truths who does all these other things, she would still be an unsound church. God says in Jas. 2:10 "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This would apply to an individual or to a church.

May I suggest to the one who sent in this question for us that there are many fundamental truths in God's Word. There are those who hold tenaciously to Calvinism (so-called) but belittle, or ignore church truth. There are others who would fight for the doctrine of sovereign grace, but belittle, or ignore church truth. There are others who would fight for the doctrine of sovereign grace, but at the same time they will try to sell you the doctrine of Holy Spirit baptism with the subtlety of old Satan himself.

If a Christian who knows and

"With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:10-11.

Surely you will agree that the church in question is not seeking to please the Lord with her heart, but rather is seeking to please the world who is an enemy of the Lord. A church that observes the things that this church observes could not in any sense be lifting up their hearts unto the Lord, but their hearts and hands are dis-

tracted, and carried away from the Lord to other subjects.

I could not under any circumstances join such a Baptist Church, and if I were a member of such an organization, I would hasten to get out of it. Yes, I would run, for fear that the Lord may come and catch me in such a church. It is rather hard for me to understand how that a church could be sound on the five points of grace, and then practice open communion. A church that declares they believe the five fundamental Bible Truths, and then invites those to eat with them who are enemies of these five points becomes very inconsistent "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel (unbeliever)?" 2 Cor. 6:15.

I was once a member of such an organization, whose declaration of faith stated, that they believed the five points of sovereign grace, but in practice the church practiced salvation by works. The declaration of faith which was hanging on the walls of that church was not worth the paper it was written on. It is not what a church says they believe (lip service) but what they practice that determines where their heart is. See Matt. 6:24.

To try to worship God with just the lips is vain worship, and if vain, it is but an empty shadow, for they have set aside the commandments of God, in preference to the commandments of depraved man. To me, a statue with eyes uplifted and hands stretched forth, offers as good and as true a service as such a church. All it lacks is a voice. Perhaps it may be that a statue would be better service for it would not be mockery.

Furthermore if the querist is in doubt, God has not left us in the dark regarding doubtful things. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Rom. 14:23.

Therefore to the person or persons contemplating joining a church that claims to believe the truth, but you know its practices are contrary to the Scripture, do not join such an organization for your heart is not in it, and if your heart is not in it, it would be vain worship for you. Furthermore your moving to join such a church would not be of faith. Therefore this would constitute sin.

JAMES
HOBBS

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Mc Dermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



I could understand how a church strong in doctrines could be, perhaps, untaught on the subjects of Easter and Christmas. But I cannot believe that a church actually believes in the sovereignty of God and practices open communion. How can a church say they believe God when they refuse to observe His clear teaching concerning His church? As for the other things that the above mentioned church is not observing correctly, I would say that it is the result of poor teaching.

In most cases, I believe that the Lord would provide another church for His children to join. Before I joined a church with so many unscriptural practices I would spend much time in prayer and be sure of the Lord's will.

If a man is called as pastor to such a church; he, through the leadership of the Spirit, would eventually be able to get rid of these things. A person who is not a preacher would have a hard time in such a place. (A preacher would have a hard time too, but he would have a better chance to teach the church.)

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Repentance

(Continued from page 1)
calculated to deceive them. Every one of us who values his soul and is concerned about his eternal destiny, will do well to carefully examine his repentance in the light of Scripture and ascertain whether it be of man or from God, natural or supernatural.

The first occurrence of the word "repent" furnishes the key to its meaning and scope. In Gen. 6:6 we read: "And it repented the Lord that He had made man on the earth." The language is figurative, for He who is infinite in wisdom and immutable in counsel never changes His mind. This is plain from "God is not a man that He should lie, neither the son of man that He should repent" (Num. 23:19), and "The Strength of Israel will not lie nor repent, for He is not a man that He should repent" (1 Sam. 15:29); and again, "with whom is no variableness, neither shadow of turning" (James 1:17). Thus, in the light of these definite statements we are compelled to conclude that in Gen. 6:6 (and similar passages) the Almighty condescends to accommodate Himself to our mode of speaking, and express Himself after a human manner — as He does in Ps. 78:65; 87:6; Isa. 59:16, etc.

Now by carefully noting the setting of this word in Gen. 6:6 and attentively observing what follows, we discover: first, that the occasion of repentance, is sin, for in Gen. 6:5 we read that "God saw that the wickedness of man was great in the earth": thus repentance is a realization of the exceeding sinfulness of sin. Second, that the nature of repentance consists in a change of mind: a new decision is formed in view of the deplorable conditions existing — "it repented the Lord that He had made man." Third, that genuine repentance is accompanied by a real sorrow for sin, for that which necessitated the change of mind: "and it grieved Him at His heart" — cf. 2 Cor. 7:10. Fourth, that the fruit or consequence of repentance appears in a determination to undo (for-sake, and rectify as far as possible) that which is sorrowed over: "and the Lord said, I will destroy man" (v. 7). All of these elements are found in a repentance which has been produced in the heart by the gracious and supernatural operation of the Holy Spirit. Let us now consider—

1. Its Necessity

This is discovered by a contemplation of the law, for "by the law is the knowledge of sin" (Rom. 3:20). Where there is no light expounding and enforcing of the holy law of God there can be no true, deep, saving knowledge of sin. As the apostle Paul so plainly affirms, "I had not known sin, but by the law" (Rom. 7:7). The exceeding sinfulness of sin (Rom. 7:13) is only exposed when the Spirit turns the light of God's law upon our conscience and heart. But this is preeminently an age of lawlessness, and that in every respect. And it cannot be otherwise: where the law of God is flouted, where thousands of preachers are declaring that the law has no place in this dispensation of grace, we cannot expect people to have much respect for the human law. God has caused the people to reap that which they have sown: having sown the wind, they are now reaping the whirlwind. Bolshevism and anarchy are the inevitable rebound from having sown the seed of lawlessness. Ten Commandments!

Practical godliness consists in conformity of heart and life to the Law of God, and in a sincere compliance with the Gospel of Christ. But it is only as we rightly understand both the Law and the Gospel that we can discern wherein a conformity to the one and a compliance with the other really exists. Now the requirements of the Law are summed up in that word, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:5) and cf. Matt. 22:37). Observe carefully the three things here specified: first, the duty required, namely, love to God. Second, the ground or reason for this, namely, because He is the Lord our God. Third, the measure or extent of this duty, namely, to love Him with all the heart. Nothing other than this, nothing less than this will ever meet the righteous claims of God upon us.

Now that which is implied and required unto a real love to God is, first, a true knowledge of Him. If our apprehensions of God are wrong, if they are not formed by Scripture, then it is obvious we have but a false image of Him, framed by our own fancy. By a true knowledge of God (John 17:3, 1 John 3; 1 John 5:20) we mean far more than a correct theoretical notion of His perfections: there must be a heartfelt realization of His personal loveliness, of His ineffable glory. And when that truth truly exists, there will be a delighting of ourselves in Him (Psa. 37:4) and a desire and a determination to please Him. As self-love naturally causes us to magnify self and seek to promote our own interests, so a true love to God causes us to put Himself first and seek His interests.

In repentance sin is the thing to be repented of, and sin is transgression of the law (1 John 3:4). And the first and chief thing required by the law is supreme love to God. Therefore, the lack of supreme love to God, the heart's disaffection for His character and rebellion against Him (Rom. 8:7) is our great wickedness which we have to repent of. But it will never be in our hearts to repent unless we truly see our blame. And we can never truly see our blame until we perceive that which chiefly renders us to blame. It is the excellency of God, the infinite perfections of His glorious being which renders Him worthy of and entitled to our supreme love and fullest obedience and this it is which chiefly renders us to blame, for not having loved and served Him. Not to love so lovable an Object as the God of love is the crime of crimes.

The Evil of Sin

What is sin? Sin is saying, renounce the God who made me. I disallow His right to govern me. I care not what He says to me, what commandments He has given, nor how He expostulates. I prefer self-indulgence to His approval. I am indifferent to all He has done to and for me; His blessings and gifts move me not: I am going to be lord of myself. Sin is rebellion against the Majesty

(Continued on page 5, column 1)

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THE BAPTIST EXAMINER

JANUARY 22, 1966

PAGE FOUR

Repentance

(Continued from page 4)
Heaven. It is to treat the Almighty with contempt. O how vastly different a thing is sin from what the world supposes! How insensible are the unregenerate to the glory of God and that which is due unto Him from us!

The natural man supposes that the great evil of sin consists in its being so injurious to us. For a creature which is absolutely dependent to assume an attitude of arrogant independence, is the sin in sins. To despise One who is infinitely glorious and infinitely worthy of honour, love and obedience, is an awful abomination. We are more concerned about increasing fellow-rebels than to seek the favor of God is turpitude of the blackest dye. O reader, if you have never seen the great evil of sin, then you are a stranger to God and blind to His surpassing loveliness; you are under the blinding power of sin.

Weigh well what is now being presented if you value your soul, dear friend. The "deceitfulness of sin" (Heb. 3:13) may hitherto have closed your eyes to the terrible condition you are in. If so, are you now willing to be undeceived? Are you willing to really **repent** yourself? Then make no mistake upon this point: never was a sinner pardoned while he was impenitent; and never was a soul truly penitent while insensible of the great evil of sin; and never was a sinner perceive the great evil of sin till he became acquainted with the infinitely great and glorious God against whom he has sinned. You may indeed have been sorry for sin on other accounts—as exposing you to shame before men, as having injured your reputation, or because it has brought down God's chastening rod upon your body or temporal affairs. But if you have never seen the great evil of sin as it is against that God who is infinitely glorious in Himself, then your repentance was not genuine, and God has not pardoned you.

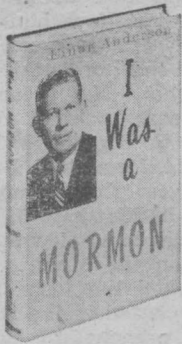
Against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Psa. 51:4). A sense of the great evil of sin is essential to true repentance. We cannot be properly affected toward things unless we see them as they are. No matter how lovely a thing or how good may be, if their excellency is not perceived the heart is unchanged. Even the infinite glory of God will not excite our esteem unless we have no sense of it. On the other hand, let sin be as lovely so evil, yet if this be not perceived we are not suitably affected toward it. Though it seemed to be hated with perfect hatred, and though there be every reason why we should be horrified on account of it and abase ourselves before God, mourning in bitterness of heart, fearing and watching against it as the worst of all evils, yet we shall not do so until we see sin in its real hideousness. Thus a deep sense of the infinite evil of sin is absolutely essential to repentance, and it is from this that repentance immediately springs.

The evil of sin arises from our imaginations to do otherwise, and our being under obligation to love and serve Him who is infinitely glorious. But unless I see this, there will be,

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Calvary Baptist Church
Ashland, Kentucky

there cannot be any deep repentance. The language of every sinner's heart is, I care not what God requires, I am going to have my own way. I care not what be God's claim upon me, I refuse to submit unto His authority. I care not what He has threatened to do unto those that defy Him, I will not be intimidated. His eyes may be upon me, but I am not going to be restrained thereby; I care not what He loves and what He hates, I shall please myself. But when the Holy Spirit enlightens and convicts a soul, his language is, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight."

What Repentance Is

Thus, true repentance issues from a realization in the heart, wrought therein by the Holy Spirit, of the sinfulness of sin, of the awfulness of ignoring the claims of God and defying His authority. It is therefore a holy horror and hatred of sin, a deep sorrow for it, an acknowledgment of it before God, and a complete heart-forsaking of it. Not until this is done will God pardon us. Whoever will take the trouble to search through the Scriptures on this point will find that it is plainly and uniformly taught by Moses and the Prophets, by Christ and His apostles. Begin with what God demanded on the Day of Atonement: "whatsoever soul it be that shall not be afflicted in that same day," so far from the sacrifice removing his sins, "he shall be cut off from among his people" (Lev. 23:29).

Weigh well the teaching of these verses: "If they shall be-think themselves in the land whither they were carried captives, and **repent**, and make sup-

plication unto Thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; And **re-turn** unto Thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and **pray** unto Thee . . . Then hear Thou their prayer and their supplication . . . and **forgive** Thy people that have sinned against Thee" (I Kings 8:47-50). No change in dispensation has wrought any change in the character of the thrice holy God. His claims are ever the same.

For the teachings of the Prophets see Psa. 32:3-5; Prov. 28:13; Jer. 44; Ezek. 18:30-32; Hosea 5:15; Joel 2:12-18. John the Baptist, the forerunner of Christ, preached saying, "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:2). This was as though he said, "Such is the nature of the Messiah's kingdom, so holy is it, that no impenitent sinner, while such, can be a member of it and share its blessings. The promised One is on the eve of making His appearance: therefore repent ye, and thus be prepared to receive Him." Thus did John preach, and many did he turn unto the Lord their God: Luke 1:16, 17.

The Lord Jesus taught and constantly pressed the same truth. His call was, "Repent ye, and believe the Gospel" (Mark 1:5): the Gospel cannot be savingly believed until there is genuine repentance—as the ground must be plowed before it is capable of receiving the seed, so the heart must be melted ere it will welcome the Lord and Saviour Jesus Christ. Therefore did He declare, "Blessed are they that mourn, for they shall be comforted" (Matt. 5:4), and announce that He had been sent "to heal the broken-hearted" (Luke 4:18). He came here to "call sinners to repentance" (Luke 5:32), and insisted that "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). He illustrated this truth at length in the parable of the prodigal son, who "came to himself," repented, left the "far country," and returned to the Father, and (Continued on page 7, column 1)

The Holy Spirit

(Continued from page one)

We spend our money for the modern novels—novels that deal almost without exception, with illicit sex, whose stories are told in the foul language of the gutter and barroom? Do we bring into our homes the men's and women's magazines that blatantly narrate the vilest escapades of depraved humanity, and whose garish covers portray the perverted tastes of a perverted people? We would rise up in righteous indignation if we were accused of feeding our children on the rancid scraps from garbage cans, yet how many of us bring this form of literary garbage into our homes, where our children's minds and characters may be poisoned beyond remedy? Can we doubt that such practices would grieve the Holy Spirit?

How many of us spend long wasted hours gazing raptly at that gilded sewer, the TV set, where violence, bloodshed, vulgar bedroom and bathroom scenes, vulgarity, profanity, bawdy jokes, false ideals and false standards of living are predominant? And where even the commercials appeal only to the lusts of the flesh, the lusts of the eye, and the pride of life? How many of us allow our children to spend long unrestricted hours drinking in this devil's brew? Many church-going people, who denounce the movie theaters as Satan's devices, willingly bring the vile products of these same theaters into their homes, by way of television, where the entire family can partake of their filth in the sanctity of the home. Perhaps in these same homes hang plaques bearing these words, "Christ is the head of this home." What mockery. How many of these homes spend as much time honoring Christ, in prayer, or in Bible study as they do in revelling in the filth of the

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entertainment world? Surely this must grieve the Holy Spirit.

Have we harshly or unjustly accused or criticized a brother who did not agree with us? Or spoken evil of another? "And above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins." I Peter 4:8.

"Wherefore, laying aside all malice and all guile, and hypocrisies, and envies, and evil speakings." I Peter 2:11.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice; and be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." Eph. 4:31-32.

How many of us, when a pet sin has been uncovered, go about among the brethren, especially among the weaker ones, trying to discredit the preacher who has exposed us? This is by no means an unusual occurrence, yet we read in Proverbs that one of the great abominations is "he that soweth discord among the brethren." Surely the man who thus makes an abomination of himself has grieved the Holy Spirit of God.

"Pray without ceasing." I Thess. 5:17. How many of us are so busy that we find no time for prayer? How many of us spend more time criticizing our brethren than we spend in praying for them? Jesus taught His followers to "pray for them which despitefully use you and persecute you." In James 5:16 we read, "Confess your faults one to another, and pray one for another." If we disregard these exhortations, especially when prayer is not only a duty, but a God-given privilege as well, do we not grieve the Holy Spirit?

Little things? Perhaps they seem to us. But if we neglect them, we will not be held guiltless. We may even keep them from the eyes of men, but be sure of this, they will be naked and open to the eyes of Him with whom we have to do. Be sure your sin will find you out. Everything, even to the thought and

intent of the heart will be brought to light. So let us examine ourselves and in the words of Paul in 2 Cor. 7:1, "let us cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God."

"In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety." I Tim. 2:9.

Judge for yourselves. It is not a common thing to see professed Christian women, many of them mothers, parading themselves in public, dressed in shorts, halters, low-cut dresses, short skirts, brazenly flaunting their near-nakedness before the public eye? Is this the modest apparel, the shamefacedness commanded by the Scriptures? Is not the brazen attire, the shorn hair, the painted lips, the trademark of the harlot of past generations? Yes, I know that times and customs change, but this is not to our credit. God does not change, for He says, "I change not." So if these things were once an abomination to Him, they are abominations still. Surely these worldly practices will grieve the Holy Spirit.

Let us examine ourselves whether we be in the faith, or whether God has given us over to a reprobate mind, to work all manner of uncleanness with greediness." We know the majority of earth's inhabitants do these things, but we are a peculiar people, and we are commanded not to follow a multitude to do evil. Instead of being conformed to the things of this world, we must be transformed by the renewing of our minds. These are perilous times, and if we continue in these worldly ways, we are treading on perilously thin ice. "Be not deceived, for God is not mocked; whatsoever a man soweth, that shall he also reap." What a bitter harvest is in store for the average careless church-goer. God save America.

THE BAPTIST EXAMINER

JANUARY 22, 1966

PAGE FIVE

ALL ABOUT THE BIBLE

By

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"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY

From "Fifty Years In The Church Of Rome"

"Our business is to contrive:
"1st. That the Catholics be imbued with hatred for the heretics, whoever they may be, and that this hatred shall constantly increase, and bind them closely to each other.

"2nd. That it be, nevertheless, dissembled, so as not to transpire until the day when it shall be appointed to break forth.

"3rd. That this secret hate be combined with great activity in endeavoring to detach the faithful from every government inimical to us, and employ them, when they shall form a detached body, to strike deadly blows at heresy." (Secret plans of the Jesuits, revealed by Abbate Leon, p. 127).

Henry IV, King of France, after being wounded by an assassin sent by the Jesuits, said: "I am compelled to do one of these two things: Either recall the Jesuits, free them from the infamy and disgrace with which they are covered, or to expel them in a more absolute manner, and prevent them from approaching either my person or my kingdom.

"But, then, we will drive them to despair and to the resolution of attempting my life again, which would render it so miserable to me, being always under apprehension of being murdered or poisoned. For these people have correspondence everywhere and are so very skilful in disposing the minds of men to whatever they wish, that I think it would be better that I should be already dead." (Sully's Memoirs, tom. ii. chap. iii.)

"Let us bring all our skill to bear upon this part of our plan. Our chief concern must be to mould the people to our purposes. Doubtless, the first generation will not be wholly ours; but the second will nearly belong to us; the third entirely." (The Secret Plans, pp. 127-128).

"The state, is, therefore, only an inferior court, bound to receive the law from the superior court (the church) and liable to have its decrees reversed on appeal." (Brownson's Essays, pp. 282-284).

"The Jesuits are a military organization, not a religious order. Their chief is a general of an army, not the mere father abbot of a monastery. And the aim of this organization is: Power. Power in its most despotic exercise. Absolute power, universal power, power to control the world by violation of a single man. Jesuitism is the most absolute of despotisms; and at the same time the greatest and the most enormous of abuses." (Memorial of the Captivity of Napoleon at St. Helena, by General Montholon, Vol. ii. p. 62).

"The general of the Jesuits insists on being master, sovereign over the sovereign. Wherever the Jesuits are admitted they will be masters, cost what it may. Their society is by nature dictatorial, and therefore it is the irreconcil-

able enemy of all constituted authority. Every act, every crime, however atrocious, is a meritorious work, if committed for the interest of the Society of the Jesuits, or by the order of its general." Memorial of the Captivity of Napoleon at St. Helena, Vol. ii. p. 174).

In the allocution of September, 1851, Pope Pius IX said: "That he had taken that principle for basis: That the Catholic religion, with all its votes, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted! "You ask if the Pope were lord of this land and you were in a minority, what he would do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison, banish you, probably he might even hang you." But be assured of one thing, he would never tolerate you for the sake of your glorious principles of civil and religious liberty." (Rambler, one of the most prominent Catholic papers of England, September, 1851).

Lord Acton, one of the Roman Catholic peers of England, reproaching her bloody and anti-social laws to his own church, wrote: "Pope Gregory VII decided it was no murder to kill excommunicated persons. This rule was incorporated in the canon law. During the revision of the code, which took place in the 16th century, and which produced a whole volume of corrections, the passage was allowed to stand. It appears in every re-print of the Corpus Juris. It has been for 700 years, and continues to be, part of the ecclesiastical law. Far from being a dead letter, it obtained a new application in the days of the Inquisition; and one of the later Popes has declared that the murder of a Protestant is so good a deed that it atones, and more than atones, for the murder of a Catholic." (The London Times, July 20th, 1872).

In the last council of the Vatican, has the Church of Rome expressed any regret for having promulgated and executed such bloody laws? No! On the contrary, she has anathematized all those who think or say that she was wrong when she deluged the world with the blood of millions she ordered to be slaughtered to quench her thirst for blood; she positively said that she had the right to punish those heretics by tortures and death.

Those bloody and anti-social laws, were written on the banners of the Roman Catholics, when slaughtering 100,000 Waldenses in the mountains of Piedmont, and more than 50,000 defenceless men, women and children in the city of Beziers. It is under the inspiration of those diabolical laws of Rome, that 75,000 Protestants were massacred, the night and following weeks of St. Bartholomew.

It was to obey those bloody laws that Louis XIV, revoked the Edict of Nantes, caused the death of half a million men, women and

children, who perished in all the highways of France, and caused twice that number to die in the land of exile, where they had found a refuge.

Those anti-social laws, today, are written on her banners with the blood of ten millions of martyrs. It is under those bloody banners that 6,000 Roman Catholic priests, Jesuits and bishops, in the United States, are marching to the conquest of this Republic, backed by their seven millions of blind and obedient slaves.

Those laws, which are still the ruling laws of Rome, were the main cause of the last rebellion of the Southern States.

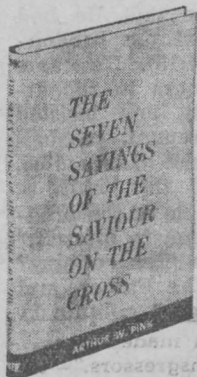
Yes! without Romanism, the last awful civil war would have been impossible, Jeff Davis would never have dared to attack the North, had he not had assurance from the Pope, that the Jesuits, the bishops, the priests and the whole people of the Church of Rome, under the name and mask of Democracy, would help him.

These diabolical and anti-social laws of Rome caused a Roman Catholic Beauregard to be the man chosen to fire the first gun at Fort Sumter, against the flag of liberty, on the 12th of April, 1861. Those anti-Christians and anti-social laws caused the Pope of Rome to be the only crowned prince in the whole world, so depraved as to publicly shake hands with Jeff Davis, and proclaim him President of a legitimate government.

These are the laws which led

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to the assassins of Abraham Lincoln to the house of a rabid Roman Catholic woman, Mary Surratt, which was not only the rendezvous of the priests of Washington, but the dwelling-house of some of them.

That woman, gifted by God to be an angel of peace and mercy on earth, was charged by those laws into a bloodthirsty tigress; for she had smelt the blood which everywhere comes from the robe, the hands, and the lips of the priest of Rome.

Those bloody and infernal laws of Rome nerved the arm of the Roman Catholic, Booth, when he slaughtered one of the noblest men God has ever given to the world.

These bloody and anti-social laws of Rome, after having covered Europe with ruins, tears, and blood for ten centuries, have crossed the oceans to continue their work of slavery and desolation, blood, and tears, ignorance and demoralization, on this continent. Under the mask and name of Democracy they have raised the standard of rebellion of the South against the North, and caused more than half a million, of the most heroic sons of America to fall on the fields of carnage.

In a very near future, if God does not miraculously prevent it, those laws of dark deeds and blood will cause prosperity, the rights, the education, and the lib-

"Jesus Thirsted"

(Continued from page three)
afraid that we have never fully grasped how great was the agony that Jesus Christ was suffering physically. Let's think of the events that had taken place.

In the last few hours before His death on the cross, He had instituted the Lord's Supper. Following that, He preached the longest sermon that He ever preached in His life, as recorded in John 14, 15, and 16. I often refer to it as "the Sermon in the Valley." In Matthew 5, 6 and 7, He preached what we call the Sermon on the Mount, but here He preached the longest sermon that is recorded in the Bible, that He ever preached. I call it the Sermon in the Valley, because it was preached in the valley of the shadow of the cross. Following that, He prayed the longest prayer that is recorded in the Bible — the entirety of John 17. After that, He went out into Gethsemane and there sweat great drops of blood. So intense and earnest was He in prayer that blood poured from the pores of His body. Now just notice the events: the Lord's Supper, preached a long sermon, prayed a long prayer, then went out into the garden and prayed so earnestly in Gethsemane that the blood poured out of His body. Then came His betrayal and arrest. Then during the remainder of that night there was no sleep, and no rest for Jesus, for He was taken immediately for three Jewish trials before Annas, Caiaphas, and the Sanhedrin. Then the next day, He was taken in the early morning hours to Pilate, and when Pilate looked upon Him, He treated Him as He would any other common criminal — he scourged Jesus in order to make Him confess His crime.

Now what does it mean when it says that He was scourged? The Word of God would indicate that the Lord Jesus Christ was whipped publicly, and what a scourging it was! Can you imagine their lash falling across His bare flesh until His back was cut

erties of this too confident nation to be buried under a mountain of smoking and bloody ruins. On the top of that mountain, Rome will raise her throne and plant her victorious banners.

Then she will sing her Te Demms and shout her shouts of joy, as she did when she heard the lamentations and cries of the desolation of the millions martyrs burning in the five thousand auto-da-ces she had raised in all the capitol and great cities of Europe.

Copied specially for
The Baptist Examiner, by
L. E. Jarrell, Lordsburg, N. M.

Dear Reader and Patriot:

Be sure to write Brother Gilpin and order the book, FIFTY YEARS IN THE CHURCH OF ROME, by Charles Chiniquy. In that 50 years he was a priest 25 years. Read the 59th chapter for information, in prophecy, that we see coming to pass in the United States, right now. You will ever be glad if you get this book.

L. E. Jarrell
(To be continued)

To Hold Revival



Eld. James E. Denman

Elder James E. Denman of Texas will be with Brother A. J. ter of the Clearview Baptist Church of Borger, Texas for a revival meeting beginning January 24th.

We would urge all our readers live within going distance to of this meeting, especially since Br Denman is one of our part friends.

to the extent that it was qu ing flesh and gore and blood.

Then after He was scourged He was led all the way across city to the courtroom of He where He was tried again. It there Herod put a robe of pu upon His back, and a scepter reed into His hand, and a crown of thorns upon His brow. bowed their knees and "Hail, King of the Jews," after the mockery and shame, put Him through, they took robe off His back and led back across the city, with many beaten back exposed to the less rays of the sun. Then taken again before Pilate, this time sentenced Him to c fixion, and He was compelled carry His own cross until the weight of that cross He exhausted. Afterward, He was crucified.

I ask you, can you imagine suffering through which He passed thus far: long sermon, prayer, prayed in Gethsemane until the blood poured out of body, betrayed, arrested, Jewish trials, three Roman fell beneath the weight of cross? Now see them as drive the nails into His hands and feet, and as they that cross and drop it into a that has already been prep in the ground. How it must pulled the tendons of His h and feet as that cross fell thud into the hole that they digged. But listen as they yourself, and us." The crowd low taunted Him. Three the sun bore down upon Him, then for three hours God face from Him. Of all the ing that Jesus Christ had through, nothing could equal), which comes now, when the er turned His back, and the Jesus Christ is left to die at their allegiance in the garden a few hours before had fled to save their lives. The

(Continued on page 7, colum

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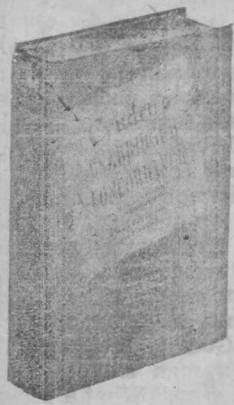
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Here is a good treatise on the book of Revelation. It will stimulate those who are to a deeper study of "the end times." It is fundamental and premillennial, as well as showing a deep devotion to the Lord Jesus Christ. We believe there is a need of more study on the book of Revelation and other parts of God's Word relative to the near future of the world. This volume of more than 500 pages will kindle a desire in your heart to learn more about this blessed event — i.e. the personal return of the Lord of Glory, Jesus Christ. This scholarly book will without fail show you many Bible truths. Apart from the first three chapters concerning the church we consider this to be the best of books of Revelation.

Calvary Baptist Church
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Repentance

(Continued from page 5)

obtained his forgiveness (Luke 17-20).

When risen from the dead, Christ commissioned His servants to preach repentance and remission of sins. He said, "Repent, and be baptized in the name of the Lord Jesus Christ, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). He also said, "Repent, and be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins" (Acts 22:16). Again, in Acts 3:19 we find him saying, "Repent ye therefore and be converted, that your sins may be forgiven you."

When Paul was converted and began to preach the Gospel to the Jews, it was to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins" (Acts 26:18); hence we find he preached everywhere and preached to them that they should "repent and be baptized unto God, and do works meet for repentance" (Acts 26:20). He preached to both Jews and also to the Gentiles, repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). As to those who shut their eyes, stop their ears, hardened their hearts, and were given up to destruction in the days of the prophets (Isa. 6:10), of Christ (Matt. 23:15), and of the Apostles (Acts 18:26), their sentence ran thus: "They should see with their eyes, hear with their ears, understand with their hearts, and be converted, and I should heal

them," which compared with Mark 4:12 signifies, "and their sins should be forgiven them."

Against these clear and consistent testimonies of Holy Writ, certain men have insisted that the Divine call to repentance was never made to any except those who were in covenant relationship with God. But as we have shown, Acts 17:30 and 26:20 clearly expose this error. Some have pointed out that the word "repent" is not once found in all John's Gospel, and in view of 20:31 have reasoned that it is not necessary unto salvation. But John's Gospel is plainly addressed unto those who are saved (see 1:16). It is that Gospel which sets forth the Son in relation to the sons of God. John 20:31 obviously means that this Gospel is written to strengthen the faith of believers; as I John 5:13 (addressed to those who already knew they were saved; see 2:3, etc.) signifies the purpose of that Epistle was to deepen assurance. Others have drawn a false inference from the very infrequent mention of repentance in the Epistles, but they also are addressed to the saints; yet 2 Cor. 7:10; 2 Tim. 2:25; 2 Pet. 3:9 manifestly confirm the fact that repentance is required throughout this dispensation.

"There is no new thing under the sun" (Eccl. 1:9), nor is the present-day denial of the necessity of repentance for salvation any twentieth century novelty. In proof of this statement we could fill page after page with quotations from Anti-nomians and others who have lived long before "dispensational truth" was first heard of. No, it is an old device of Satan's, yet under a new dress. But woe unto those who accept his lie. God must cease to exist before He will lower His claims and cease demanding repentance from all who have rebelled against Him. Make no mistake upon this point, dear reader: it is turn or burn—turn from your course of self-will and self-pleasing; turn in broken-heartedness unto God, seeking His mercy in Christ; turn with full purpose to please and serve Him, or be tormented day and night forever and ever in the Lake of Fire.

"Jesus Thirsted"

(Continued from page six)

gels who had ministered to Him so many times previously had now taken wings and flown to other worlds. Even God the Father turned His face and allowed His Son to suffer and die alone. At the end of that three hours' darkness, and just as soon as the darkness passes, Jesus looks up and says, "I thirst." Oh, can you imagine the magnitude, and the enormity of the sufferings of the Son of God? Can you realize how much He suffered? Physically, I say He suffered untold agony, and that is nothing to compare with the spiritual sufferings, because spiritually He was thirsting for fellowship with God the Father, yet the Word of God says:

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall

see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. 53:10-12.

I tell you, beloved, when He cried "I thirst," it reveals the sufferings through which Jesus Christ passed at the cross.

VII

IT PICTURES HIS SUBSTITUTIONARY ATONEMENT.

We read:

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke 16:23,24.

Here is a man in Hell that was asking for water. Here is a man in Hell who is thirsty. Here is a man in Hell who shows that one of the pangs of the damned is utter thirst. On the cross Jesus Christ said "I thirst." What is He doing? He is suffering the pangs of the damned.

That lost man in Hell that cried for Lazarus to put one drop of water upon his tongue — that man was suffering as Jesus Christ suffered at the cross. When I think of it, I am reminded of this fact — that as Jesus was suffering there, as He was working out His substitutionary atonement for us, I am reminded that He thirsted in order that you and I might not thirst in Hell. If Jesus hadn't thirsted at the cross, you and I would thirst eternally in Hell.

VIII

IT SHOWS US HOW TO BE SATISFIED AND SECURE.

As my text said:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that

COULD THIS BE YOUR FAMILY?



I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

Notice, it says that the individual that drinks of the water that He gives shall never thirst. He thirsted on the cross and the lost man in Hell thirsted, so much so, that he cried for a drop of water to cool his parched tongue, yet Jesus says that the man that believes in Him shall never thirst. In other words, the man who believes in Jesus Christ has eternal life; he can never lose his salvation and he can never go to Hell because Jesus Himself has already suffered his Hell. Beloved, He suffered and thirsted for us to keep us from thirsting in Hell. How wonderful it is to know that by His thirsting He satisfies and secures us!

We read:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."—John 7:37,38.

As I often say, the belly is that organ of the human body that never is satisfied. You can sit down and eat a big meal and you think you'll never want another bite, but two or three hours pass by and the old belly begins craving again for food. The belly is that organ of the human body that is never satisfied. But Jesus took that organ that is never sat-

isfied, and used it as an illustration, when He said, "He that believeth on me, out of his belly shall flow rivers of living water." Yes, when He said, "I suffer," it shows how He satisfied us and how He secures us.

IX

IT SHOWS WHAT THE UNSAVED WILL SUFFER IN HELL.

Jesus was suffering Hell for the elect of God. What He suffered at the cross is what the unsaved will suffer eternally in Hell. Listen:

"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.

Don't talk about Hell as being some place where the folk of the northern latitudes could pleasantly spend their time, by way of a winter resort. Don't talk about Hell as being a place for individuals who live far in the north to go in the winter season, that they might have a little vacation. I tell you, beloved, Hell is a place of intolerable suffering.

Notice again:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture (Continued on page 8, column 4)

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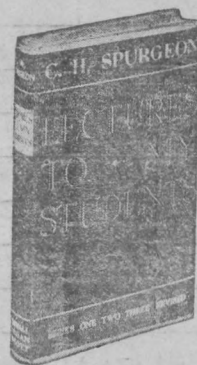
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PAGE SEVEN

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Great Society

(Continued from page 2)

true.

Ministers have lost their bearings and have adapted the Church and its program to the glorious orgy of unrestrained sex and money madness.

Educators and institutions of learning, instead of being molders of youth for their day of responsibility, have become maudlin coworkers with the spirit of the times, and have fostered a new freedom for both mind and body that has helped speed up the ever accelerating jazz tempo to the nth degree.

The White House has been converted into a rock and roll Jive-joint where teenagers drink beer and wobble their behinds to the rhythm of the Watusi. And if you can drive fast enough, you may catch the President driving his Cadillac down the highway 90 miles an hour, holding the steering wheel with one hand and a glass of beer with the other, while he explains the sex life of a bull to a carload of news reporters.

We see the sorry spectacle of a woman, who says there is no God, and is now desperately fighting extradition so she will not have to return to her own state to serve a one year prison sentence, persuading the Supreme Court to declare that your boys and girls are law violators if they read the Bible or pray in the public schools.

At the same time we license strip-tease taverns to operate where voluptuous women disrobe and expose their nude bodies before the lustful, leering, adulterous eyes of drunken men, and wiggle through their exotic dances that originate in the slime pits of perdition, and where depraved comedians tell their smutty, burlesque jokes they scooped up out of the gutters of hell, while the Sunday night House of God remains dark and desolate.

We are spending \$13.5 billion a year for liquor. Our annual crime bill amounts to \$27 billion, 86 million men and women in the United States, 46 million women and 40 million men, gamble away \$50 billion annually, and \$5 billion of that amount goes to public officials and law enforcement agencies for protection. We are spending \$2 billion a year for obscene, smut literature and 75 per cent of that falls into the hands of minors, and have now gained the national distinction of producing more filthy, pornographic literature than any other nation in the world. Our tobacco bill amounts to \$7,780,000,000 annually. The only figures I have ever seen on commercialized prostitution are \$500 million a year, but these figures are 20 years old and inasmuch as inflation has hit every other area of life we assume it has made its impact in this area too.

In just these areas alone, our annual bill for sin, vice and crime amounts to \$100,780,000,000. At the same time we are spending \$5,140,000,000 for all religious and welfare activities.

During 1963 we had 108,162 more taverns destroying character than we had Churches trying to build character. And everything the Church is seeking to save the liquor traffic is seeking to destroy. Everything the Church is trying to build up, the liquor traffic is tearing down. And the liquor traffic would destroy the Church if it could. But the Church could destroy the liquor traffic if it would.

Last year a father came home one evening from work and was enraged to learn that his teenage son had just received through the mail a packet of obscene, pornographic pictures of nude women with information telling him where to send for a supply of more of the filth. This father determined he was going to do something about it. So he sent the material to the postal authorities demanding they take action in the matter. Now that happened

80,000 times last year. In 40,000 instances the parent received word back from the post office department saying that because of rulings of the Supreme Court this was not a violation of the law, there was nothing that could be done about it.

Now America is having 1,100,000 new venereal disease infections a year and 56 per cent of these are in the teen age bracket of 15 to 20 years.

Every year 250,000 babies are born out of wedlock. In addition to that, 1,200,000 abortions or attempted abortions take place in this country, one abortion for every four births. A Purdue University sociologist estimates that one out of every six brides who marches down the aisle to the marriage altar is already pregnant.

IT'S A GREAT SOCIETY!

—The National Statesman

"Jesus Thirsted"

(Continued from page 7)

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: 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.

I come back and stand at the cross and I see Jesus as He suffers to the extent that His becomes virtually inaudible, yet just before He He remembers that there is one text to be fulfilled and pauses in His death and "I thirst." Beloved, when I Him say "I thirst," I look into Hell and see the suffering every man that is there. This shows us what the unsaved suffer in Hell.

Do I speak to someone who yet unsaved — someone who yet in his sins? Do I speak to someone who knows not Christ? Then might I point Jesus to say that He died on the cross of Calvary for the elect God, and may I point you wise to Hell, and say in Hell will suffer exactly what Christ suffered on the cross of Calvary. May it please God this very hour that you look up to Calvary and see who died as a substitute. See who died to make possible atonement for you, see Him died working out the substitutionary atonement for the of God, and may you receive as your Saviour, trusting in Christ. Don't go out trusting yourself, or in any church, a baptistry, but go out trusting in Jesus Christ to save your soul. May God bless you!

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