

The spiritual life is like a watch--likely to run down.

THERE IS GREAT IDOLATRY AMONG SOME BAPTISTS

By WAYNE CROW
Hollywood, Florida

PREACHED AT CALVARY'S 1969 CONFERENCE

"Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."—I Sam. 15:3.

Samuel the prophet was given a commission, or message, to give to the king of Israel, who was Saul. The message to the king through the prophet of God was to slay everything that drew breath. However, notice what happened when Saul went out with the army of Israel to do



WAYNE CROW

battle.

"And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they de-

(Continued on page 3, column 1)

The Attitude Of The Christian Toward Popular Amusements

By ROY MASON
Aripeka, Florida

SOME PRINCIPLES THAT SHOULD GOVERN US

1. We are to consider ourselves no less Christians as we eat and drink and play, than when we are in church. (See I Cor. 10:31).
2. We are to avoid doing those things that cause others to "stum-



ROY MASON

ble" or that serve to ruin our influence for good. (See I Cor. 8:9).

3. We should certainly try to be consistent — for we can't serve the Lord one minute and the devil the next. It is foolish to support the church, then turn around and support other things that injure the church and the cause of Christ.

4. Read the discussion given in I Cor. 8:13, and note how the principle laid down there bears on the amusement problem.

5. It is certainly very questionable for us to engage in the very

(Continued on page 6, column 4)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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

VOL. 39, No. 42

ASHLAND, KENTUCKY, NOVEMBER 28, 1970

WHOLE NUMBER 1664

The Story Of Spurgeon's Conversion

By C. H. SPURGEON

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isaiah 45:22.

While under concern of soul, I resolved that I would attend all the places of worship in the town where I lived, in order that I might find out the way of salvation. I was willing to do anything, and be anything, if God would only forgive my sin. I set off, determined to go round to all the chapels, and I did go to every place of worship; but for a long time I went in vain.

I do not, however, blame the ministers. One man preached Divine Sovereignty; I could hear him with pleasure, but what was that sublime truth to a poor sinner who wished to know what he must do to be saved?

There was another admirable man who always preached about the law; but what was the use of ploughing up ground that needed to be sown?

Another was a practical preacher. I heard him, but it was very much like a commanding officer teaching the maneuvers of war to a set of men without feet. What could I do? All his exhortations were lost on me. I know it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but I did not know what it was to believe on Christ.

These good men all preached truths suited to many in their congregations who were spiritually-minded people; but what I wanted to know was—"How can I get my sins forgiven?"—and they never told me that. I desired to hear how a poor sinner, under a sense of sin, might find peace with God; and when I went, I heard a sermon on "Be not deceived, God is not mocked," which cut me up still worse; but did not bring me into rest. I went again, another day, and the text was something about the glories of the righteous; nothing for poor me. I was like a dog under the table, not allowed to eat of the children's food.

I went time after time, and I can honestly say that I do not know that I ever went without prayer to God, and I am sure there was not a more attentive hearer than myself in all the place, for I panted and longed to understand how I might be

saved.

I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God, in sending a snowstorm, one Sunday morning,



C. H. SPURGEON

while I was going to a certain place of worship. When I could go no further, I turned down a side street, and came to a little Primitive Methodist Chapel. In that chapel there may have been a dozen or fifteen people. I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache; but that did not matter to me. I wanted to know how I

might be saved, and if they could tell me that, I did not care how much they made my head ache.

The minister did not come that morning; he was snowed up, I suppose. At last, a very thin-looking man, a shoemaker, a tailor, or something of that sort, went up into the pulpit to preach. Now it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was—

"Look unto me, and be ye saved, all the ends of the earth."

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text. The preacher began — "My dear friends, this is a very simple text indeed. It says, 'look.' Now lookin' don't take a deal of pains. It ain't liftin' your foot or your finger; it is just, 'look.' Well, a man needn't go to college to learn to look. You may be the biggest fool, and yet you can look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look up to me!'"

"Ay!" said he, in broad Essex, "many of ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some look to God the Father. No, look to Him by-and-by, Jesus Christ says, 'Look unto ME.' Some of ye say, 'We must wait for the Spirit's working!'" You have no business with that just now. Look to Christ. The text says, 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweatin' great drops of blood. Look unto Me; I am hangin' on the cross. Look unto Me; I am dead and bruised. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sittin' at the Father's right hand. O poor sinner, look unto Me; look unto Me!"

When He had gone to about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart, he said,

(Continued on page 7, column 1)

DID YOU FORGET US?



The Thanksgiving season has passed and many of our readers for some reason failed to remember us with an offering for our written ministry. Please remember that such an offering would be just as much appreciated today as during the Thanksgiving season.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LAST FLIGHT"

"Who are these that fly as a cloud, and as the doves to their windows?"—Isa. 60:8.

The Word of God is always ahead of science by thousands of years. There isn't any scientific discovery that has been made by men of science but what God spoke about it years and years ago, in the Bible. Men knew nothing at all about flying above the ground in an airplane until within the last hundred years, but I am satisfied that the text that I have read to you is nothing else but a prophecy of the airplane. I am sure that this passage of Scripture is definitely referring to airplane travel.

This message is an outgrowth

of last night's tragedy in which most of the Marshall University football team, their coaches, and a number of fans were killed. I had prepared another message, which I will probably preach to you at a later date, but in view of this airplane crash which occurred Saturday, Nov. 14, in which a number of lives were taken, I bring you this message this morning.

May I say at the very outset that I certainly wish to express my deepest sympathy, and I am sure that I express yours at the same time, to the families and friends of those who were victims of this catastrophe. It is almost an impossibility to express

sufficiently our sympathy at any time, and especially in a case of this type, but I certainly feel very sympathetic toward the families and the friends of these who were killed in the airplane crash of last evening.

I would not for the life of me say anything today that would cause the grief to be any more, and at the same time, what I have to say, I trust will not only be a blessing to you, but to any others to whom this message may come in the days that are before us.

You may recall at our recent Bible Conference held in Huntington, in staying in the Twin

(Continued on page 4, column 5)

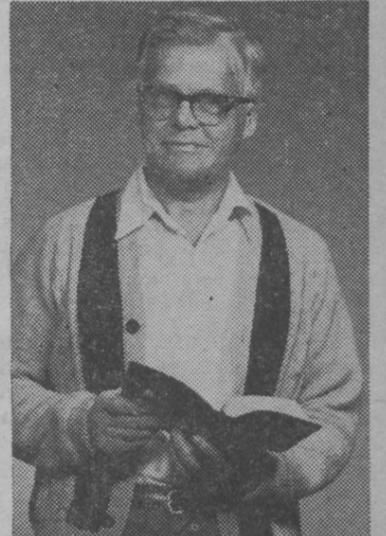
BURKET REPORTS PROGRESS AMONG NAVAJO INDIANS

BILL BURKET
Farmington, New Mexico

Beloved of the Lord:

"Oh give thanks unto the Lord; call upon His name, make known His deeds among the people."—Psalms 105:1.

Yes, brethren, let us thank the Lord together because your prayers on our behalf are being answered. Not that I am going to relate any great conversions, or any great happenings, as some would count greatness. As Zechariah 4:10 says, "For who hath despised the day of small things?" I believe it is a great thing in that by God's grace there is a small remnant in this



BILL BURKET

day and age who still desire to be faithful to the Lord and His Word. I know that it is the prayers and support of God's people that is keeping this unworthy servant going because according to Psalm 34:19, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

Rejoice with me in that we have finally received a building

(Continued on page 2, column 2)

Israel, The Only Permanent Nation That Ever Existed

Today I want to speak from the theme, "Israel, the Only Indestructible Nation." The one nation that has been despised and persecuted more than all other nations put together is Israel. Israel has been hated and warred against, not during just one generation or even one century, but they have been the target of Gentile kings and nations all through the centuries since their beginning. What a paradox! The only nation that other nations have tried to annihilate all through the centuries is the only indestructible nation on the face of the earth.

The tragedy of unprecedented dimensions in Europe during the terrible war years made all past atrocities seem like child's play. We here in America just cannot appreciate the appalling of the gigantic catastrophe which overtook European Jewry.

Even during the Spanish Inquisition when the Jews were expelled from Spain they were at least offered an asylum in Africa. However, the Jews of Europe, deprived of proper means of sustenance, treated as off-scourings of the earth, stripped practically of every privilege due to every human being in a country where they were both born and raised, and a country that they had learned to love, went through unmitigated suf-

(Continued on page 2, column 4)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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

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

SUBSCRIPTION RATES
One year — \$2.00; Two years — \$3.50
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Book Announcement Which We Are Most Pleased To Make

"The New Directory for Baptist Churches" is designed to provide clearly defined rules and procedures for the orderly operation and proper function of a Baptist Church. The great demand which has carried it through more than two dozen printings over a seventy year period bears eloquent evidence to the essential accomplishment of its designed purpose.

The original work of Hiscox is completely reproduced in this book without abridgment or alteration thus granting continued



access to what many consider the greatest work on Baptist church government ever compiled.

The book's eighteen chapters are notable both for the broad scope of material covered and the detailed treatment granted each individual subject. Hiscox was possessed of an unparalleled knowledge of the principles of church government, a wide-ranging acquaintance with the various literary contributions in the field and a unique ability to organize this material for greatest usefulness and easiest reference.

Whether one seeks an understanding of Baptist beliefs, the solution to some problem of polity, the proper procedure for a specific action, words of counsel on a particular subject or reinforcement for a Biblical position he will find it and more in this book.

"The New Directory for Baptist Churches" is an absolutely indispensable tool for the pastor, leader and layman in a Bible-believing Baptist context. It is equally indispensable for the one who seeks to know Baptist beliefs and to gain a sympathetic understanding of the great principles which guide the conduct and operations of Baptist churches.

The table of contents of this book is as follows:

- Preface
- Chapter I — Propositions and Statements
- Chapter II—A Christian Church

- Chapter III — Church Membership
- Chapter IV — Church Officers
- Chapter V — Church Ordinances
- Chapter VI — Church Government
- Chapter VII — Church Discipline
- Chapter VIII — Unusual Difficulties
- Chapter IX — Christian Worship
- Chapter X — The Church's Mission
- Chapter XI — The Christian Ministry
- Chapter XII—Baptist Councils
- Chapter XIII — Related Societies
- Chapter XIV — Ordination
- Chapter XV — Christian Baptism
- Chapter XVI — The Lord's Supper
- Chapter XVII — Infant Baptism
- Chapter XVIII — Baptist History

- Appendix
- A. Creeds and Confessions
- B. Optional Resolutions
- C. Glossary of Authorities
- D. Rules of Order
- E. Forms and Blanks
- F. Benevolent Societies

We are so happy that this book is now back in print without abridgment after so many years that it was unavailable. We recommend it wholeheartedly and without reservation to all Baptists. This does not mean to say that we concur fully with everything that Mr. Hiscox says, but in the main it is a very splendid book.

In the past we have been recommending J. M. Pendleton's small book entitled, "The Baptist Church Manual." This was a splendid small treatise. However, it was revised several months ago and much of the material has been changed. We therefore are happy to have the privilege now of presenting this book by Hiscox as we are sure it will prove to be of inestimable value to our churches.



Bill Burket

(Continued from page one) in which to hold services! The building that had been a Cafe is now converted into a place where those who hunger and thirst after righteousness may be filled. A picture appeared in TBE under the caption, "Burket's Dream of Future Church Building." Well, I praise the Lord for a dream come true by His grace. Four different lending agencies refused to lend us \$2,500 which was needed as a down payment on the property. It turned out that I received it for \$1,000 down when the seller decided to take a side note for \$1,500 in order to receive his equity. This means an outgo of \$100 a month on the first note, and \$50 on the additional note, plus utilities. This might seem like quite a bill to pay, starting with just four families, but since our friends are going to be faithful until this work becomes self-supporting, I shall not worry.

This building will probably save me from becoming an early martyr, as I was becoming desperate for a place to preach. Last spring, I even bought a bull horn and considered going back to street corner preaching, but perhaps it is a good thing that I never got started. A missionary friend tried passing out gospel tracts when he first came out here, but was warned by the police that he could get killed doing that. So, you see, this building just might have saved my life.

Brother Jones and I removed the Cafe sign and put up a sign, "Sovereign Grace Baptist Church." I was thinking of holding off on the word church, but I didn't want to put the word mission on the sign, as a lot of people here associate a mission as a place where one comes to receive a handout. Then again I didn't want to take the sign back to the painter to have the word

Was Jesus Really A Tither?

"Was Jesus a tither?" The Book does not specifically say so, but the presumption is that He was.

(1) Jesus was reared in a pious Jewish home. The pious Jews tithed.

(2) The Old Testament was the Bible of that day. Jesus loved and quoted this Bible. He believed it was God's word and revealed will. The Old Testament teaches tithing. The presumption, therefore is that Jesus tithed.

(3) Jesus said He had not come to destroy the law or prophets but to fulfill (Matt. 5:17). Tithing is taught in both the law and the prophets.

(4) Jesus said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven" (Matt. 5:20). The Scribes and Pharisees were tithers.

(5) Jesus taught that His followers should go beyond "the second mile," that is, go beyond the thing required. One cannot go the second mile until he has

gone the first. Jesus certainly taught that one should go beyond the tithe.

(6) Jesus never lowered moral standards but always raised them. Read again what He said in the sermon on the Mount on the subject of murder, adultery, oaths, etc., then ask if you think Jesus would be satisfied with a lower standard of Christian giving than the tithe.

(7) The enemies of Jesus tried to convict Him of breaking the law (for example, in regard to Sabbath observance). Isn't it strange they never accused Him of breaking the law of the tithe if He did not observe it?

(8) The Talmud forbade a strict Pharisee to sit at a table with one who did not tithe. Yet they sat with Jesus.

(9) Jesus observed and commended other requirements of the law (Matt. 2:4; Luke 17:14; Matt. 23:2,3). The evidence seems to be ample and conclusive that Jesus not only taught and practiced the giving of a tithe but went far beyond it—Copied.

church painted on it later. Therefore, I can do one of two things. Either cover the word church or hope that we will have a church soon.

The standard and piece of sheet metal cost \$35 and it cost \$40 to have the sign painted. I think that it was a good investment though. Several of the people that Brother Jones and I visited, inviting them to services and giving them TBE, have noticed the sign. I hope that some of the free-will Baptists become as curious as the Catholic man that painted the sign. He said that he looked up the word sovereign in the dictionary.

While visiting, we came across a small settlement of black people. I told Brother Jones that we could fill the church with black folks, if these all started coming. There is a church here called Ideal Baptist Church, and a church split off of this church called St. Paul Baptist Mission. I believe there is also a "holy roller" type church which black people attend.

My optometrist asked me what class of people did I hope to cater to when I told him about getting a building for services. I told him I wasn't looking to class distinction, but for sinners and God's elect.

I had a great day witnessing and giving the gospel to the Navajos from house to house at Shiprock. I hope to go back there weekly as the Lord enables. Particularly interesting was an older Indian who said, "First of all I would like to tell you my life history like I told the last missionary who visited me. So I heard him out and then said, "Now I will tell you my life history." I ended up by telling him how the Lord had saved me out of Catholicism, and later out of

Protestantism making me a Baptist. This man asked me many interesting questions.

I held my first funeral service out here. A young Navajo couple lost their first born — a baby boy who was only six weeks old. I was as nervous as an old mother hen for a couple of days. At the last minute the Lord gave me a blind Navajo man who interpreted for me. Though he was blind physically, I believe he has sight spiritually. He is helping to translate the Bible into the Navajo language. Both those who understood English and those who understood Navajo received the gospel. My best critic said it was a good service, therefore I was satisfied.

My wife and I attended a missionary conference at Temple Baptist Church in Hutchinson, Kansas of which Brother Willard Stafford is pastor. I preached there three nights. It was a blessing to see Brother Gene Hensley again, and to spend some time at his home on our way home. It was a blessing to fellowship with the people at Temple Baptist Church again, and we thank the Lord and this Church for giving us thirty folding chairs and hymn books to get started with in our new mission work.

Isn't it good to have Christian friends, brothers and sisters in the Lord?

Brethren, pray for us. The Lord bless you all.

In His service,
Bill Burket



Israel

(Continued from page one) ferings on a scale so vast that it is impossible to parallel in any of previous period of the world's

Bro. Joe Wilson Invites Friends To Worship With Them

Grace Baptist Church of Winston-Salem, North Carolina, which previously met at 413 Haled Street in Winston-Salem has purchased the building formerly used by the Cross Baptist Church in Stanleyville, north of Winston-



JOE WILSON

Salem and is meeting regularly in the new building. Elder Joe Wilson is pastor of Grace Baptist Church. Everyone is welcome at all the services. The church preaches and contends for the same doctrines presented by THE BAPTIST EXAMINER.

Grace Baptist Church is beginning a new radio broadcast over Radio WPAQ in Mt. Airy, N.C. It is a 10,000 watt day time station. It is found at 740 KC on the dial. This station can be reached in almost all of North Carolina, Southwest Virginia, Southern West Virginia, and Eastern Tennessee. You are invited to tune in and hear the doctrines of grace preached along with doctrines pertaining to church truth.

history.

Time after time has Israel been on the very brink of destruction and annihilation: first, by the Pharaohs, way back in B.C. 1571 to 1491; second, by Nebuchadnezzar, in B.C. 588; third, by Haman in A.D. 4, and then Hitler in A.D. 1939 to 1945.

A Riddle To Their Enemies

Thus Israel remains a riddle to their enemies who cannot understand the secret of their immortality. However, to the student of Bible prophecy, the answer is very obvious.

A dear friend of ours in Tel Aviv, Israel, Dr. James Yuk, recently put it this way:

"Imagine if any nation had been obligated to live, like Israel, outside of its own fatherland not for one generation, but for 60 — what would have been left of them? There would have remained only a memory and some scientific works dealing with a people (Continued on page 6, column 2)

A Summons

—from the—

POLICE DEPARTMENT

would seem like an invitation to a Banquet compared to the summons from the Judge of the Universe, before whom "everyone of us shall give account of himself to God" —Rom. 14:12, including "every idle word"—Matt. 12:36. If you were Summoned today before the Judgment Bar, who would plead your case?

TO AVOID JUDGMENT

Believe on the Lord Jesus Christ and thou shalt be saved —Acts 16:31. He that believeth on Him is not condemned; but he that believeth not is condemned already.... Jn. 3:18.

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Idolatry

(Continued from page one)
stroyed utterly."—I Sam. 15:8,9.
Notice, the command was given to destroy everything that drew breath, but we find that he did not. He kept the king and the best of the animals alive. This was the beginning of the idolatry of Saul. The word came to Samuel as to the disobedience of Saul, and the Lord sent him back to Saul. Listen:

"And Samuel came to Saul: and Saul said unto him, blessed be thou of the Lord: I have performed the commandment of the Lord."—I Sam. 15:15.

Samuel rebuked him and notice what he says in the 19th verse: "Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?"

Then, in verse 20, we read: **"And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites."**

After this he began to apologize, and to make excuses. Saul said:

"But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."—I Sam. 15:21.

That sounds like the garden of Eden all over again. What happened? The Lord rebuked Adam, and Adam put the blame on the woman. He spoke to the woman and the woman said it was the serpent. You see what they did when they broke the commandment of God — just exactly what Saul did.

Notice now the 22nd verse: **"And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."**

No person lost or saved ever yet had God to overlook one of his sins or failings, rebellions and disobediences, by doing that which God had commanded, in some other way. Sacrifices and burnt offerings will not take away the rebellion and sin that is committed.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."—I Sam. 15:23.

Saul tries to get the matter straightened out. He wants to repent now, if you can call it that. But not so. The last part of the 26th verse says, ". . . For thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

We that are Baptists and believe in the doctrines of grace, church truth, and all of these precious doctrines of the Bible, have a tremendous responsibility to the Lord.

I want to call your attention to a few verses in the 33rd Chapter of Ezekiel.

Here we find that a watchman is called by the Lord, and set over the house of Israel. He is given a commission that when he sees the sword come upon the

land, he will blow the trumpet and warn the people. In the 4th verse we read, "Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head." So ye this afternoon, sitting under the sound of the voice of the preachers that bring the precious word of God to you, when you hear the trumpet of God sound, and you take not warning, God says that your blood will be upon your own head.

But how about the ministers, the teachers and those that be children of God, but do not witness for the Lord as they should: I believe that this has some application, at least, to them. Notice in the 5th verse he says, "He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul." The 6th verse says: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood I require at the watchman's hand." Notice also, if you will, the 9th, 12th and 13th verses of this 33rd chapter. Over and over is a warning to the righteous who are trusting in their own righteousness to deliver them from their iniquity, and those who do not listen to the trumpet sound when He comes.

To Baptists there is a commission given, yet in the carrying out of this commission, there is much idolatry today. You don't find many churches springing up around about us teaching these precious truths that we know. Why? Because we can't get preachers to even go preach to other congregations. That is why. Many are invited to preach, and they will not. They don't have time or something else. The church that it is my privilege to be pastor of in Kansas is so dead spiritually that you couldn't wake them up with a stick of dynamite. Do you know why? Because those that profess to be called to preach don't have the time. What were you called unto, pray tell? The commission in Matthew 28 has been read many times but I would like for you to look at it with me for just a moment. We will find an order of things, but that order has been changed to the disgrace, I believe, of God, and to the decreasing of our ranks in many cases, and to the hurt of many churches and immature Christians because the order of things has been changed by churches.

In the 19th and 20th verses of Matthew 28 you will find it says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

You will have to agree with me that the commission has been changed by the ministry of some of the churches. Instead of going, making disciples, baptizing them, and teaching them all things, we find a Billy Graham type situation where all they do is the going and supposedly making disciples (I'll put a question

mark behind that). They do all the going and making disciples, yet they baptize none and they do not teach them the all things. So you see, their ministry is lopsided. They are rebellious and stubborn and consequently steeped in idolatry because they worship the first two things of the commission (supposedly). They say they are called of God to preach. However, all they are supposed to do, is to go and make disciples, so they say.

Now let's look at it a little more closely to home. What happens among those of us who by God's grace believe these precious truths of grace. We turn the commission around. We turn it around and teach the all things and rebaptize those that we proselyte from the heretical churches that we don't have any association with. I ask you pastors that are here this afternoon, how many souls have been saved in your churches? How many have you visited around your community where you are and talked to them about the Lord? How many of your people have you instructed that they are to be witnesses for the Lord Jesus Christ who died for the sins of His people? Do you know why the congregations aren't being built up? You say the Lord just doesn't bless small churches when they really teach the truth. I'll grant that the small churches aren't built up too hurriedly by teaching the five points of Calvinism and church truth, etc. diligently as God has taught us to do. You won't have crowds flocking out, but how about flocking out to the crowds. Did you ever think about that? How about going out where the people are and preaching to them? One brother said today that he was holding a tent meeting somewhere and I said, "That ought to be interesting." He said that it was. Do you know that there are probably very few folk here who have ever attended a tent meeting anywhere. I dare say that there are very few preachers who ever tried to get together with another preacher or two in an attempt by God's grace to hold an evangelistic meeting.

How many missions does your church support? It was my privilege last Wednesday night to explain to a church in Kansas about supporting The Baptist Examiner as a home mission project. The church that I am pastor of now did not support one missionary when I went to preach for them in March. You know what they wanted to hear? In their hyper-hardshell idolatry, they wanted to hear the doctrines of grace. They wanted to hear all about the Lord's Supper and church truth. They wanted me to preach all the wonderful things to them which they profess to believe.

By God's grace I never mentioned the doctrines of grace one time, not one bit of church truth, not one thing about baptism or the Lord's Supper. You know what they needed? They needed to know the work of the Lord before He destroys them. Think about it a moment. The 15th chapter of the Gospel of John will illustrate it very carefully. If a person is not productive as a child of God, He cuts them off. He cuts them off as He did Saul from being king over Israel. There must be a balance anytime and anywhere. The Arminian gets out of balance one way, the Calvinists (as we like to re-

fer to them) get out of balance. And one is just as bad as the other, really, when you get to thinking about it, because the Lord cuts both of them off. Consequently we find that in many, many churches today we hardly see salvation of souls anymore. Why? In Revelation 2:4 we find that the Lord said to the church, "Nevertheless I have somewhat against thee, because thou hast left thy first love." I figure that is the case in many, many Baptist Churches today. The Lord has somewhat against thee because thou hast left thy first love. What was your first love? Was it the doctrines of grace, baptism, and church truth, wine in the Lord's Supper? It was Christ. When you stop preaching Christ and get out of balance, then you go off into idolatry — spiritual religious idolatry, and the Lord will not bless your ministry. You will not see souls saved; you will not see dedicated Christians even in those that attend the services and most likely, they will be worldly.

The church in which my wife was saved, got into just this kind of a fix. It was our great privilege, by the grace of God, to hear the doctrines of grace taught in that church for the first time in our lives. But something happened along the way. No longer were they evangelistic in the proper sense. No longer did they go out and visit with folk and try to invite them out to services. The folk there will tell you that they had completely quit speaking to others about Christ, and inviting them to the church. The church turned worldly and just about went out of existence. This is the case, I believe, when the

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ministry of the church gets lopsided. It is not the preacher's fault, it is the church's fault and he is just a member thereof. The commission was given to the church, not to the preacher by himself. I realize, and admit, that he bears a greater responsibility, but it is not all his fault when the church gets out of balance in her ministry and gets into spiritual idolatry. We like to think of idolatry only as heathen that have idols and worship false gods. When you stop worshipping and forget who your ministry as a child of God is to be centered upon (and that is to be Christ), then you have gone off into spiritual idolatry.

In Acts 1:8 we find that the Lord said to the first church: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." He said a very positive thing and this is the way it is to be, in any church of the Lord Jesus Christ today. What happens today in our churches? You very seldom find anybody that will go a mile, or even around the corner to preach. You find that they very seldom have the time or the resources. Something is wrong it seems among God-called preachers. Try to get one to come preach for you

sometime and see what happens. You have to scour the woods, and beat the bushes, and thrash around to find one that will even come and preach. And if you want to hold a revival in your church, do you know what they will come and preach? The five points of Calvinism. The church understands these things and believes them. They need to be taught separation as children of God. They need to be taught the things that they do not understand, not that which they already understand and believe in.

If there be lost in the congregation this afternoon, think with me just a moment that Christ has been presented in the messages that have been preached. If you do not trust Him here in this Conference as Lord and Saviour, then you are walking away saying, "No, I don't want anything to do with Him." You are saying in essence that you are going to make it some way on your own. The Scriptures say salvation is not by works, but by grace through faith. You have to come knowing that you are lost and undone, without hope in this world, and trusting what Christ has done on Calvary's cross, that He was buried and rose again for your sins in order for you to have eternal life.

Idolatry among the Baptists—how many times have you witnessed this of someone of late. How many times? As an illustration, I know a brother, a dear friend of mine, who used to witness for the Lord. But do you know what happened? He got off into idolatry. The doctrines of grace were precious to him; church truth was precious to him for a season, but then he turned to religious idolatry, and do you know what he wants to talk to a man about now when he happens to have the opportunity? He talks to them about the doctrines of grace, church truth, and the Lord's Supper. He doesn't plead with the individual, asking, "Are you a child of God? Do you know Jesus Christ? Brother, have you ever considered where you are going to spend eternity?" If the person says "Yes" and gives a good testimony of his salvation, he doesn't say to him then, "Have you ever been Scripturally baptized? If you have, then you ought to be serving the Lord in a church somewhere. Where are you serving the Lord? Where are you serving Christ — your first love?" But no, they turn it all around and they start back at the end at teaching them all things, trying to get souls saved. That is religious idolatry. I don't believe there is anyone here, who believes the doctrines of grace any more strongly than I do. The same is true of church truth. I will contend for these doctrines, but I pray by God's grace that in my ministry in the future I won't be lopsided as I have been in the past. I hope and pray that if it be so, that this would be sufficient to turn you because the commission is to go, make disciples, baptize, and teach in that order. If you change anything you have done what Saul did to the commandment that Samuel brought to him, and you are steeped in idolatry. May the Lord bless you!

I reckon him a Christian indeed that is neither ashamed of the gospel nor a shame to it.

The Baptist Examiner FORUM

"In the light of Galat. 1:6-10 is Arminianism 'another gospel'? If so, what is the spiritual position of the Arminianism proponents? If not, please explain."

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

**RADIO SPEAKER
and MISSIONARY**

Kings Addition
Baptist Church
South Shore, Ky.



and walked no more with Him." (verse 66).

Yes, many followed the same way, that James Arminius went later, but some followed Christ. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (Verses 67-69).

Galatians 1:6-10 is speaking of any perversion of the true Gospel of Christ. Arminianism is one of the greatest perversions. Any follower of this doctrine is trying to be saved by his own power or works and he cannot do it. Any preacher of this type of belief is sent of the devil and should be avoided. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—(II Cor. 11:13-15).

E. G. COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



As I see it, Arminianism is not "another gospel." In fact, it does not pertain to the gospel in any way. So far as I am able to see the gospel, that is, the good news concerning the death, burial, and resurrection of our Lord did not enter into the controversy between Arminius and those who held to absolute predestination. Arminius held that election was based on God's divine foreknowledge, and that the atonement was universal. He further held that divine grace could be resisted, and denied the eternal security of the believer. All these are God dishonoring doctrines, but they have nothing to do with the gospel as such. The original Arminians preached that "Christ died for our sins according to the Scriptures, that He was buried, and that He rose again the third day according to the Scriptures." The controversy was over the sovereignty of God.

In an effort to explain the condition of the Arminian may we go to the graveside of Lazarus in Jno. 11. What we see here pictures so clearly to me the church's great commission. Our Lord told His church to make disciples among all nations, baptize them, and then teach them all that He had commanded them, that is, the whole counsel of God. So in Jno. 11:39 He told His disciples to take away the stone. This speaks of our proclaiming the gospel to the lost who are just as dead spiritually as Lazarus was physically. When the disciples had taken away the stone Christ raised Lazarus from the dead. He did not tell them to raise him. He just told them to remove the stone.

When Lazarus came forth from the grave he still had his grave clothes on him. He was bound hand and foot by those clothes. Christ did not tell Lazarus to loose himself. He told His disciples to loose him and let him go. How this does speak of the church's responsibility to teach young Christians the whole counsel of God. But this has been ne-

glected so long, and to such an extent that many Baptist pastors of our day are still walking around with their grave clothes. So, as I see it, a born-again Arminian is a child of God who is still bound hand and foot, so to speak, by his grave clothes. He has not been taught the whole counsel of God. He said, "My sheep hear my voice," so let us proclaim it to them.

AUSTIN FIELDS

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Yes, Arminianism is another gospel as explained in Gal. 1:6-10. The gospel of Jesus Christ teaches that God's gift of His Son was sufficient for the salvation of all the elect. Whereas, the gospel which is advocated by the Arminian is another way, or ways, by which man comes in contact with God; the Scriptures teach that Christ is the only way to God; therefore, it (Arminianism) is Christ dishonoring, and those who teach it come under the anathema of God.

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

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

The true gospel is the good news to depraved sinners (elect) that Christ died, was buried, and was raised again for their sins. But there is a vast difference between the true gospel and the Arminian gospel, which teaches that spiritual life comes to those who are spiritually dead, because of merit and certain sacrifices of the sinner. Brethren, such a theory has no good news in it; it is void of the joyful sound, and it is everything but glad tidings for it relays to the sinner a life of toil, sweat, work and sacrifices. Not only that, but it also teaches that all his efforts will prove useless if he does not hold out faithful unto the end. Therefore, Arminianism is another gospel, but it is not another gospel from the Lord, rather it is Satanic in its origin, and is now being used by the forces of Satan with the idea of making the gospel of Christ ineffective.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. 8:29-30.

Brethren, these two verses reveal to us the joyful sound, glad tidings or good news from a far country (Heaven). The news is a revelation of what God hath wrought for those whom He foreknew. Now, let us read another gospel, which in reality is not another gospel, because there is no good news in it, rather it conveys what man must do in order to be saved.

"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved."—Acts 15:1.

"For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment."—Acts 15:24.

From these verses, it becomes apparent that the spiritual position of Arminian proponents is one of blindness and deafness to the true gospel of Jesus Christ. They are similar to scribes and Pharisees for when they read the

THE WORTH OF A BOY

A diamond in the rough
Is a diamond sure enough
For before it ever sparkles
It is made of diamond stuff.

Of course, some one must find it,
Or it never will be found;
And then, some one must grind it,
Or it will never be ground.

And when it's found and when it's ground,
And when it's burnished bright,
That diamond's everlasting
Just flashing out its light.

Oh, teacher, in the Sunday School,
Don't say, "I've done enough!"
That worst boy in your class may be
"A diamond in the rough."

Word of God, there is a veil over their face, their understanding has been darkened by sin, and thus they are unable to comprehend the greatness of our God. Furthermore, they are without the Comforter who leads and guides into all truth. Being spiritless (comforter), they go about to establish their own righteousness and have not submitted themselves to God's righteousness, which is expressed in the gospel as Jesus Christ.

The gospel preached by the proponents of Arminianism is therefore false, misleading, and deceiving. Their doctrine would still be the doctrine of Satan though Paul or an angel from heaven preach it because it (Arminianism) denies the finished work of Christ. The Holy Spirit says, "Let him be accursed."

The teachers of Arminianism are spiritual troublemakers for the Spirit says, "There be some that trouble you and would pervert the gospel of Christ" (verse 7). They do this by trying to change the gospel into a lie. Their method is to come among the churches as wolves in sheep's clothing.

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever."—Rom. 1:25.

Thus, their teachings do not deserve the name, "gospel," which means glad tidings, but they should be considered as the doctrine of Satan and their teachers as an enemy to the cross of Christ.



ROY MASON

**RADIO MINISTER
BAPTIST PREACHER**
Aripeka, Florida

Despite my utter repudiation and dislike of the error of Arminianism, I would not class it as "another gospel." The gospel is a very definite thing. As set forth in I Cor. 15:1-6 the gospel is a very definite thing. It is the wonderful truth that Christ died for our sins, that He was buried and that He arose again from the dead. This is the gospel — "Good News" to both Calvinist and Arminian. The Arminian holds that Christ's death was for all men everywhere. That makes His death useless and in vain for the great host of people who won't receive Christ. The idea is that men have a will that God can't overcome. The idea is that the Holy Spirit strives and struggles in an effort to cause such persons to turn to Christ, but He just isn't powerful enough to overcome the powerful will of this mighty "criter," so finally he backs off and despite the death of Christ and the wooing of the Holy Spirit he goes on to hell, leaving God sad and helpless.

The Calvinist believes that Christ died for the elect, and that every one of them for whom

He died will be saved. Indeed he believes that the names of God's elect were written in the Lamb's Book of Life before there was any world created. That is exactly and identically what the Bible says. You say, "Where?" The answer is Rev. 13:8 (correct translation). The King James version garbles it, but other versions have corrected the translation. Even the Revised Standard Version gives the right translation. It is as follows:

"All who dwell on earth shall worship it, EVERY ONE WHOSE NAME HAS NOT BEEN WRITTEN BEFORE THE FOUNDATION OF THE WORLD IN THE BOOK OF LIFE OF THE LAMB THAT WAS SLAIN."

If some have had their names inscribed in the Book of Life before the creation of the world, then that must be true of all, for God doesn't have different ways of salvation for different people. Calvinism doesn't need but just this one verse to prove their point, and Arminians can growl and grumble and argue all they please, they can never get around what is taught here.

No, I wouldn't say that the Arminian has "another gospel." He is wrong on whom this gospel is effective for.

"The Last Flight"

(Continued from page one)

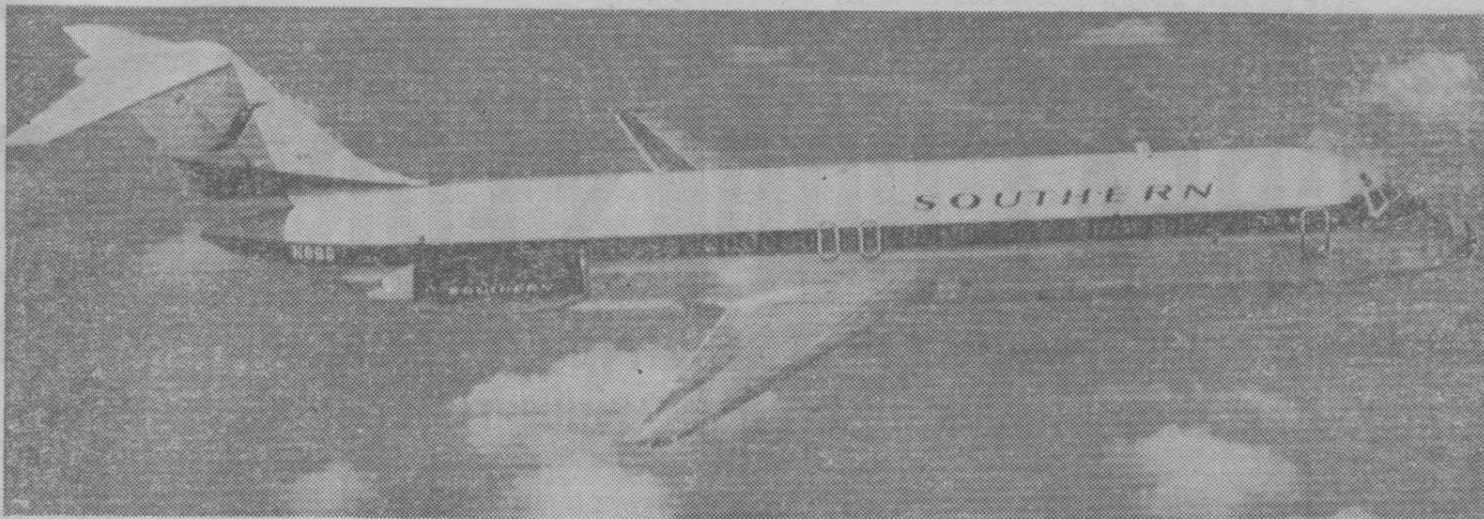
Towers, that the football field of Marshall University was just adjacent to the place where we slept and ate. You may recall in being there, that you saw the football team practicing out on the field, and likewise it is possible that you recall seeing the boys at mealtime, and the coaches and the trainers that were with them.

I remember on Friday at the noon hour that I got acquainted with three of the coaches, Dr. Hagley, who was one of the doctors with the team, and two of the trainers. I ate at the same table with them on Friday before the Conference started. I got acquainted with them briefly in that manner. After the meal, Dr. Hagley tarried for a few minutes to talk with me, and on two other occasions afterwards, he came around to my table when I was there and spoke to me while I was eating at the noon hour.

They all seemed so deeply grateful for the way in which we conducted the Conference, and the fact that I gave them preference in the chow line, and the fact that when they were going around to get the meal, I would always ask our people to step aside and let the team go first. After all, we were using the facilities of Marshall University, and I felt that that was the only proper thing to do. It seems that this made a good impression upon these folk.

Then when this airplane crash occurred, these coaches, Dr. Hagley, and the two trainers that I talked with, along with most of the team, were a part of the disaster victims.

(Continued on page 5, column 1)



This is the plane which carried the ill-fated Marshall University football team, coaches, and friends to their deaths on Saturday evening, November 14th. All 75 occupants were killed instantly. Be sure to read the sermon entitled "The Last Flight" which appears under "The Baptist Examiner Pulpit" beginning on page one.

"The Last Flight"

(Continued from page 4)

GOD IS A SOVEREIGN GOD.

I am just as certain as can be that everything that takes place is according to the predetermined and predestinated plan of Almighty God. In fact, I am sure that everything that takes place was planned in the Council Halls of Eternity, and that all the events of your life and the lives of these individuals who are the victims of this tragedy — I am satisfied that all the events affecting us were planned before the foundation of the world.

We read:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace."

—Isa. 9:6.

Notice, Jesus is called the Wonderful Counsellor. Back yonder before the foundation of the world, in the Council Halls of Eternity, I think the Lord Jesus Christ, God the Father, and God the Holy Spirit, held consultation about the manner in which we were going to come into the world, where we were going to be, and how we were going out of this world. I am sure as can be that the Lord Jesus in His counselling then, planned that the tragedy of last evening should take place, and that each individual that was killed in that crash would be on that plane at that particular time.

I say to you, He is a Wonderful Counsellor. He planned my life; He planned yours. There are some things about it I don't like, but our lives are the plan of Almighty God. There has never been an event in my life but what was the outgrowth of the plan and the counselling that went on before this world began. God had your life, my life, and the lives of these individuals that were killed, mapped out before ever the world began.

Notice another Scripture as to the sovereignty of God:

"And all the inhabitants of the earth are REPUTED AS NOTHING: and he doeth ACCORDING TO HIS WILL in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—Dan. 4:35.

Here is a verse which says that God just has His way, not only among the army of Heaven, which includes the archangel, the angels, the cherubim, the seraphim, and all the celestial beings, but He likewise has His way and His will among the inhabitants of this earth. I say He is sovereign.

Beloved, you cannot read a verse like this without realizing that He doeth according to His will, and the things that have taken place are according to the will of God. You either have to believe that or disbelieve the Bible. You either have to accept this as a fact, as recorded in the Word of God, or else say immediately, "I do not believe that God is sovereign, and I do not believe that the Bible is the inspired, revealed Word of God."

I come to the New Testament and I read another Scripture relative to the sovereignty of God. Listen:

"Known unto God are all his works from the beginning of the world."—Acts 15:18.

God made the air, God formed the ether, God made the stratosphere in which planes fly, and known unto God are all of His works from the beginning of the world.

At 7:15 that evening, it was flashed on the television screen, so I am told, that there had been a crash. It wasn't said at the time who had crashed, but that a plane had crashed near the Tri-State Airport. Later, we heard that it was the Marshall University football squad and their friends.

Beloved, we knew that at 7:15 in the evening, but God knew it before the beginning of the world. It didn't come as a surprise to God. It did not come as an accident that could not have been prevented by God. It did not come because God was helpless and couldn't do anything at all about it. Instead, "Known unto God are all his works from the beginning of the world."

Notice again:

"See now that I, even I, am he, and there is no god with me: I KILL, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand."

—Deut. 32:39.

God is speaking, and God said, "I kill, and I make alive." All the boys that have been killed in Vietnam couldn't have been killed anyplace else in the world. Nor could they have remained alive had they been someplace else, for the simple reason that the Bible says, "I kill."

Furthermore, He said, "I make alive; I wound, and I heal." God wounds, God heals, God makes alive, and that same God likewise kills.

I say, beloved, you can't read verses like these without the realization that God is a sovereign God, He does whatsoever He wishes, He does as He pleases, and His will is being done, not only among the armies of Heaven, but among the inhabitants of this earth. Even the tragedy of last evening is underwritten by the sovereignty of Almighty God.

II

DEATH IS A CERTAIN THING.

Most of us live as though we expected to live forever. I think the majority of us plan our lives never with the expectancy of dying. We all realize death is a possibility, or even a probability, but to us it is a remote one, and so remote that we in no wise ever consider death. We know that others die. We see that others have died by looking at the papers. Others have died even younger than we are. We go out in the cemetery and we look at the tombstones and we see that there are many there who have already died; their graves are already filled in. Some of them are older, and some of them are younger. We realize that there is a probability that sometime we may die, but it is remote to us. We don't expect to die today. We don't expect that we will be dead before the next church service begins. But, beloved, I

would remind you that death is a certain thing. It is a certain fact. It is sure to come to pass.

We read:

"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9:27.

I wouldn't be a bit surprised but that some of the lads on board that plane that died as a result of the crash, were Catholics, and if they were loyal Romanists, they probably expected to go to Mass the next morning. The Word of God says that the next event after death is not a Mass, but rather, it is the judgment bar of God.

Those lads that were killed in the airplane crash, their next meeting with God will be at the judgment bar of God. It is an appointment, but first there is the appointment with death. Death is an appointment of God. Men may fail to keep their appointments; they may be late for them; they may overlook them; they may ignore them; they may forget them, but here is one that is always kept, because it is God's appointment.

Notice another Scripture which shows that death is a certainty:

"For I KNOW that THOU WILT BRING ME TO DEATH, and to the house appointed for all living."—Job 30:23.

Job says, "I know that I am going to die. I know that you are going to bring me down to the house that is appointed for all."

Beloved, the appointment of death is an appointment for all of us who are alive. It is appointed to us to die.

Listen again:

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

—Job 5:26.

You walk out in the fall of the year in the country and you see corn that has been cut and standing in shocks. There's a great number of shocks of corn over in the field, and it shows that a season has come to an end. Eliphaz says, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." It doesn't say that you'll probably have that experience, but it says "thou shalt." It is a definite fact: death is a certainty.

Abraham Lincoln's favorite poem was written by a fellow by the name of Knox. To me, it means a great deal. A portion of it is as follows:

"Oh, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of lightning, a break of the wave,
Man passes from life to his rest in the grave."

Certainly, death is an event that comes to every individual.

III

THERE IS A TIME TO DIE.

Not only is it true that death is certain and that it comes at an unexpected time, but there is a time to die, and that time has already been set by God. This sovereign God who controls all things, who kills, and who makes alive; this sovereign God who controls and does according to His will; this sovereign God has set a time for each of us to leave

this world. Listen:

"Seeing his DAYS ARE DETERMINED, the number of his MONTHS are with thee, thou hast APPOINTED HIS BOUNDS that he cannot pass."—Job. 14:5.

Notice, God knows exactly how many months in your life. More than that, God knows how many days, because He has appointed not only the number of months, but the days of your life. Furthermore, God has put a roadblock out yonder in front of you, and He has appointed His bounds that you cannot pass. God has a roadblock ahead of you, and when you come to it, you can't go one step further. I don't know where that roadblock is for me; I have no idea where it is for you. But I know one thing, God has a blockade on your pathway, and when you come to it, you cannot pass. That blockade is death.

Listen again:

"If a man die, shall he live again? all the days of MY APPOINTED TIME will I wait, till my change come."—Job. 14:15.

Notice, Job says that if a man dies, there is the possibility that he will live again. How about death? He says, "All the days of my appointed time will I wait, till my change come." In other words, I have an appointed time, and when I come to the end of that appointed time and my change comes, that is death. After that, of course, I'll be looking forward to the resurrection." Thus Job assures himself and us that he has an appointed time whereby he is going to live, and work, and play; and at the end of that appointed time, he is going to die.

I say, beloved, God has a time for the death of every one of us. I don't believe there is a single individual but what would say that that is true if you study the Word of God.

Let's look at it from the standpoint of the Marshall University football team. It was said at first that the entire team was wiped out. That wasn't so. All that were on the plane were wiped out, but it wasn't the entire football team. Two boys in Huntington were injured in practice last week, and those two boys didn't get to make the trip to North Carolina to the game. One boy had a late date, the plane took off for North Carolina without him. There are three that survived.

Those three might just as well have been on that plane. That one boy that had the date, he and his girl friend might just as well have had a spat, and it could be that he would have made the plane. The other two might just as well not have been injured playing football. I don't know the extent of their injuries, but to some extent they were injured. They might just as well have not been injured. They might just as well have been on that plane.

But, beloved, three of those boys on the football team survived for one simple reason. It wasn't their time to die. The rest of them crashed because it was God's time for them to die.

Ah, beloved, you have to believe in a Wonderful Counsellor to realize the truth of that. Before the foundation of this world, God read the list whereby He and Jesus Christ planned the fact

that this plane would crash, whereby in their counsel they determined that this exact number would die, and that three of that football team would survive. I tell you, beloved, the Word of God would indicate it was their time to die.

We have a mighty good illustration of this in the New Testament when we come to the story of Jesus talking about Simon Peter. He says:

"When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God."

—John 21:18,19.

Jesus said, "Simon Peter, you are a young man now, but when you get old, I tell you what is going to happen." Here was one man who knew he was going to live until he got old. I don't suppose there was ever another man in this world who knew he was going to live to be an old man besides Peter. Jesus said, "Right now, Peter, you dress yourself; you go wherever you want to go, but when you get old, somebody else is going to dress you, and they are going to take you where you don't want to do. You are going to stretch forth your hands at that time." Then the next verse says, "This spake he, signifying by what death he should glorify God," referring to the death by crucifixion.

Notice, Simon Peter knew he wasn't going to die until he got old, and he knew how he was going to die — by crucifixion. The Lord Jesus Christ knew the time and the manner of the death of Simon Peter. I say, beloved, He knows the time and the manner of the death of every one of us. We have a time fixed, and when that time comes, all the doctors and the nurses in the world will not be able to prolong life one second.

It is rather conspicuous to me that the airplane that crashed was a part of a fleet that boasts of twenty-one years of flying without ever having an accident before. That is quite a record. Indeed, it is a record. I doubt very seriously if there are very many Air Lines that can boast of such a record. But, beloved, God had a time, and when that time came, all the carefulness that went into the building of that plane didn't avail one particle. Though they had flown for twenty-one years without an accident, when the time came, all their experience availed nothing. I tell you, God has a time for our death.

IV

GOD HAS A PURPOSE.

God has a purpose in the events that take place, especially in death. Listen:

"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him."

—Ecc. 3:14.

Whatever God does, it is forever; and God does as He does, that men should fear before Him. You can be certain that in this Tri-State area today, men are more conscious of God than they were at 7:15 last evening. Whatever God does, He does it, that men should fear before Him.

Before 10:30 last night, I am told that there had been a public prayer service in connection with Marshall University. Beloved, men fear before God when things like this takes place.

If that plane had landed safely and the players had gotten off and had gotten into the bus and private cars and whisked away to various places throughout the campus and throughout the town, some of them would have gone out to revel, some of them would have gone out to haunts of sin, and some of them would have gone to places that they should

(Continued on page 6, column 1)

Remember Our...

LIST OF GREAT BOOKS FOR SALE

WAS PUBLISHED IN THE ISSUE OF TBE UNDER DATE OF NOV. 7
TAKE ADVANTAGE OF THE BIG DISCOUNTS WHILE THEY LAST!

"The Last Flight"

(Continued from page five)
not have gone.

One thing is certain, not one of that crowd, in all probability, would have been fearful before God. They would have gone their merry ways. They would have had nothing to make them fearful before God. As it is, the entire campus, the entire city, the councilmen of the city, the Governor of the state, and people from all over the nation stand in awe today in fear before God.

I say, God has a purpose in the events that take place, especially this one. God wants men to fear before Him.

That word "fear" does not mean "to be afraid." It means to hold God in awe; to hold God in reverence. When I talk about fear before God, I mean that we stand in awe; we stand with holy reverence before God.

Beloved, what God does, He does it that men might fear before Him — not be afraid of Him. God doesn't want you to be afraid of Him, but God wants you to fear before Him. God wants you to stand in holy awe and reverence before Him. In other words, it means simply a penitential trust in God.

I don't know what may come of this tragedy. I don't know what may be the outcome, but I am sure today that many a person thinks seriously of God that didn't think of Him yesterday. Tomorrow he will probably think less, and in the days to come, he will probably get away from his thought of God. At the same time, there will be others who will be brought face to face with the sovereign God, and will come to fear Him — come to trust Him — come to have a penitential trust, a reverential awe, as they think of God.

V

YOU OUGHT TO SEEK TO BE READY.

You ought to seek to be ready at all times, at all hours, for you know not the day nor the hour when the Lord's counsel for you shall have reached a summation.

I don't know what the Lord's counsel is for me as to how I shall die. I don't know what God's counsel is for me as to when I shall die. But God has already determined that, and He has determined it for you. When that hour comes, you won't take one step beyond when God says it is enough. Therefore, you ought to seek to be ready for the time when you shall stand in His presence.

We read:

"Boast not thyself of to morrow; for thou knowest not what a day may bring forth."—Prov. 27:1.

I ask you, what are you going to do tomorrow? You think you know. You had better not boast about it. You don't know what the day will bring forth.

I ask you, when are you going to be saved? "Oh, next week." "Next Sunday." "Next month." "Next year." "When I have gotten established in life." Beloved, you don't know when the time is coming that you are going to take the same final plunge that will send your soul into eternity. Therefore, "boast not thyself of tomorrow; for thou knowest not

what a day may bring forth."

James discusses this very thing, for he says:

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that."—James 4:13-15.

What is your life? It is a vapour that appeareth for a little time, and then vanishes away. Don't boast about how long you are going to live or what you are going to do. If the Lord wills, you'll live; if it is not God's will, you will not live. Just remember this, the hour is determined, and might it please God that you will be ready when that hour comes.

I ask you, suppose it had been you last night, where would you be this morning? They cut John the Baptist's head off and he woke up in time for breakfast in Heaven. Suppose you had been in that crash last night. Would you have awakened for breakfast in Heaven this morning?

Are you ready to meet Him? Are you saved? Are you a child of God. I think of you who come here regularly Sunday after Sunday and go away seemingly unconcerned. Oh, be ready when that hour comes for you!

One of the coeds of Marshall University who was at the airport to meet her sweetheart who was a member of the football team, was walking around, and mumbling to herself after the crash. As she walked away from a reporter, she said, "To think, he was almost home, but lost."

I think of some of you who come to church, you hear the Word of God, but you are still lost. Maybe this morning you are almost home, but you are still lost.

I say to you, there is only one way of salvation, and that is in, and by, and through, the Lord Jesus Christ. You ought to seek to be saved, but you won't seek Him unless He has first sought you. Unless the Lord is dealing with you, you won't be concerned. You'll just go on your merry way, as you have in the past. Seek Him today while He might be found. May it please God this morning to save you!



Israel

(Continued from page two)
ple long since disappeared. Such are the irrefutable laws of history.

"Why then is Israel, in contradiction of all the laws of history, still alive after the passing of 60 generations and alive not only in memory, but in actual fact — and now established as a nation? On May 15, 1948 the Hebrew population of the Holy Land declared themselves as constituting an independent state, acknowledged by the world's greatest powers. People are not writing ancient history about Israel now. Israel itself is again making history in its own land to which it has returned and is returning.

"Why do the universal laws of history fail to operate in the case of Israel? God's Word shows us that Israel does constitute an exception to the laws of history which proclaim that every na-

tion is born, lives and dies. According to the laws of history, Israel should be dead. But there operates another law established by the Supreme Law-Giver Himself for this exceptional case. He has introduced a special law of the preservation of Israel and no human authority or power — past, present or future — can change that plan — for God has firmly declared that His purpose cannot be altered.

This has not been understood by the nations which have had to do with Israel. What is distressing is that Israel herself, in the course of her own history, very often has not understood this, and still does not. Have men determined to hinder God in carrying out His purpose? Alas, what a senseless undertaking! Not only have other nations been so rash as to attempt to change His declared plans concerning Israel, but even Israel has sought to change them with reference to herself."

That ends the quotation from our physician in Tel Aviv, Dr. Yuk, who has lived there in the land for many years.

The Phenomenon Of Jewish Survival

We can explain the physical survival of the Jews—there is a satisfactory explanation, and I am going to tell you why the Jewish nation has survived: why there is this one nation on the face of the earth that is indestructible. I am going to tell you why the Jew can not be rubbed out. Statements from Holy Scriptures give the answer to this riddle, this phenomenon of Jewish survival. Listen to Jeremiah, that very unusual Jewish prophet of old, speaking for the Lord God: "They (the nation of Israel) shall not cease from being a nation before me forever" (Jeremiah 31:36).

Through Malachi, God's messenger who prophesied to the restored remnant after the 70 year Babylonian captivity, God also said:

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Malachi 3:6).

We all readily admit that the Jewish people have a faculty of getting back on their feet, no

matter how hard their fall. However, their own strength for existence is not the answer to their immortality as a nation. The only answer is GOD.

—Coulson Shepherd



Amusements

(Continued from page one)
same amusements that the unsaved people engage in. Is that not to follow the world, and to be conformed to the world?

Suppose we take up and consider SOME SAMPLE AMUSEMENTS THAT MAY BE CONSIDERED WORLDLY AMUSEMENTS.

Why is it, do you suppose that so many won't talk over such matters as we are now discussing, but get mad the very first thing?

Suppose we start off by considering an amusement that is very popular today — namely —

Card Playing

Let us honestly face the objections that may be legitimately raised against this practice:

1. It is a worldly practice — characterizing the unsaved, and the irreligious. What does the Bible say about doing what the world does? (Rom. 12:2).

2. It is a practice that offends, and causes others to stumble. (I Cor. 8:9).

3. Cards have had bad associations — they have ever been the tools of the crook and the gambler. When Christian people begin the use of such, they take up that which formerly found use only among the gamblers and members of the underworld. The very appearance of evil clings to the scene of people playing cards. (See I Thess. 5:22).

4. The use of cards frequently leads to gambling. What is the difference between Negroes shooting dice, and whites playing bridge for prizes? Gambling has ruined thousands of homes and lives.

5. Card playing throws one among irreligious associates, as a rule. This is one of the worst objections that may be raised.

6. The practice grows on one, until it becomes all absorbing. When the test comes, people choose cards rather than Christ. We know people who are kept from becoming Christians because of cards.

7. Cards do not help anybody and certainly they do harm to many.

8. A card playing church is never a spiritual church. Such is never a soul-winning church. A bridge fiend is never a soul winner. A bridge playing church has not enough spirituality to keep things alive spiritually.

9. It is best for us to leave off all card games — even such games as "Rook" and others with other names. We shall live just as long, be just as happy and do just as well in the long run, if we let the whole brood of card games strictly alone. After all, a deck of cards (of any kind) is a mighty cheap god. Yet some almost worship such a god.

Movie Going

Now because so many people are addicted to this practice and because they don't want to be convinced of the harm of it, they refuse to look into the matter. This is plain moral cowardice. Let us ask and answer some questions:

1. What can be said of the moral character of movie stars? Are not many of them married over and over again?

2. Are they run in desecration of the Lord's Day?

3. Do the posters and advertising indicate that most of the pictures are clean?

4. Is the motion picture industry — stars — exhibitors, etc., religious people? Is the motion picture on the whole a blessing to the Cause of Christ, or the reverse?

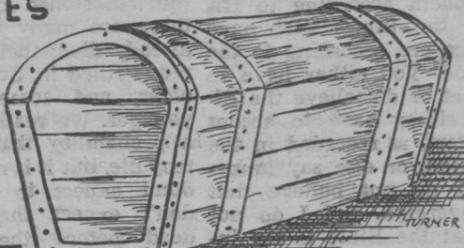
5. If one tries to go to see only "good pictures" does that keep him from helping to support the movie industry which produces the others?

6. Honestly — do you think that the Lord approves of your going? Are you made better? Would you want to be found there if Christ should suddenly (Continued on page 7, column 1)

THEY MADE A CHEST,
AND SET IT WITHOUT AT THE
GATE OF THE HOUSE OF THE LORD.

AND THEY MADE A PROCLAMATION
THROUGH JUDAH & JERUSALEM,
TO BRING IN TO THE LORD
THE COLLECTION THAT MOSES
THE SERVANT OF GOD
LAID UPON ISRAEL IN
THE WILDERNESS.

II Chron. 24:8-9



**Eld. Wm. C. Burket
Missionary To
Navajo Indians**



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
208 E. Tycksen Street
Farmington, N. M. 87401

Amusements

(Continued from page 6)

return?

How many fine devout Christians — soul winners — do you know who frequent the movies?

Dancing

1. Does the Bible prohibit it? (Galat. 5:21 — "revelings" in the Greek is "dancing." See the associations of dancing in Matt. 14:6, 10, 11, and Ex. 32:17-19).

2. Is it a pastime of the most wicked and sinful? (cf. night clubs, joints, road houses, etc.) Does it not conform us to the world? (Rom. 12:2).

3. What of the testimony of those who have investigated the outcome of dancing? (Faulkner, ex-dancing master, estimates 75 per cent of fallen characters were led into sin through the dance).

But suppose nearly "everybody," including church members, do these things? (See Ex. 23:2; see Coloss. 3:1-2; Coloss. 1:10).



Spurgeon

(Continued from page one)

"Young man, you look very miserable."

Well, I did; but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, and struck right home.

He continued, "And you always will be miserable — miserable in life, and miserable in death — if you don't obey my text; but if you obey now, this moment, you will be saved."

Then, lifting up his hands, he shouted, as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live."

I saw at once the way of salvation. I know not what else he said—I did not take much notice of it—I was possessed with that one thought. Like as when the brazen serpent was lifted up, the people only looked and were healed, so it was with me. I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me!

Oh! I looked until I could al-

What Does It Mean "To Believe On" Jesus Christ

By the late T. T. MARTIN

If language can be made plain, if it can be used to express a fact clearly, then God's Word teaches clearly, unmistakably, that the one who believes on Christ is going to Heaven. One may think it too good to be true, when he reads what God's Word says along this line; he may be honestly tempted to suspect that there must be hidden, suppressed conditions, which, if expressed, would make the meaning different; or from religious prejudice, he may warp the meaning or bring in other conditions — but God's Word is plain.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

It does not say, whosoever believeth on Him and unites with the right church, or is baptized the right way, or lives the right kind of life; it simply says, "whosoever believeth on him"; and then the promise is plain and absolute, "should not perish."

Jesus said, "he that believeth on him shall never thirst"—John 6:35. He did not say, he that believeth on Me and unites with the right church, or is baptized the right way, or lives the right kind of life; He said plainly, simply, "he that believeth on me," and then added "shall never thirst."

Peter to the household of Cornelius said, "To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins."—Acts 10:43.

He did not say, whosoever believeth on Him and unites with the right church, or is baptized in the right way, or lives the right kind of a life; but simply, "whosoever believeth on him," and then adds the plain promise, "shall receive remission of sins."

When the jailer came trembling and fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be saved?" they answered, simply, plainly, "Believe on the Lord Jesus, and thou shalt be saved."—Acts. 16:31.

They did not say, believe on the Lord Jesus and unite with the right church, or be baptized the right way, or live the right kind of life; they said simply, "Believe on the Lord Jesus, and thou shalt be saved."

When Paul wrote to the Romans, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."—Rom. 4:5, he did not say, believe on Him that justifieth the ungodly and unites with the right church, or is baptized the right way, or lives the right kind of a life; but simply, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

Jesus to the grief-stricken sister of Lazarus said, "Whosoever liveth and believeth in (into) me shall never die."—John 1:26.

He did not say, whosoever liveth and believeth in Jesus Christ

and unites with the right church, or is baptized in the right way, or lives the right kind of a life; but simply, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."—Rom. 4:5.

Notice Paul's instruction to the Romans concerning believing on Christ:

"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."—Rom. 4:5.

and unites with the right church, or is baptized in the right way, or lives the right kind of life; but simply and plainly, "whosoever liveth and believeth in me," and then He adds His plain promise, "shall never die."

When Paul said to the Galatians, "we have believed in (into) Jesus Christ, that we might be justified by the faith of Christ," Gal. 2:6 he did not say, we have united with the right church and been baptized the right way, that we might be justified by faith of Christ and not by the works of the law. Instead of this, he puts it in simple, plain language.

In all of these cases, these conditions could have been expressed just as easily by the Saviour and Peter and Paul as they are expressed by religious teachers today. Why did not the Saviour and Peter and Paul express these conditions? There can be but one answer — because they are not conditions of salvation. How could the Saviour and Peter and Paul have left out these conditions if they are conditions of salvation?

But the question arises, if being baptized the right way and living the right kind of a life are not conditions of salvation, why do these things? Not from fear of Hell; God desires no service from that motive. Let the Saviour tell why. When He instituted the Lord's Supper, He said, "This is my blood of the new covenant which is shed for many, for the remission of sins."—Matt. 26:28; and then before leaving the upper room He said to His disciples: "if ye love me, keep my commandments."—John 14:15.

Why love Him? Love Him because He shed His blood for the remission of their sins. Let Paul tell us why serve Him:

"The love of God constraineth us; because we thus judge that if one died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again."—2 Cor. 5:14, 15.

Now comes the all-important question, what do these parallel expressions, "believe on Christ" or "believe in (into) Christ" mean? Many, when they see how simple and plain is the teaching, say, "Why, almost every one believes on Christ." No; they believe about Christ, but not on Christ.

A wealthy man deposits a large sum of money in the bank and promises to pay the debts of all the poor people who will trust him to pay their debts. They all may believe him, may believe about him; but only those who believe on him, depend on him, rely on him to pay their debts, will have their debts paid. So Christ died for all our sins (1 Cor. 15:3); He gave Himself for us that He might redeem us from all iniquity (Titus 2:14); but only those who believe on Him, depend on Him, rely on Him to save them, will ever be saved.

The man who is depending on Christ and his baptism or Christ and his church, or Christ and his good life to save him, will be lost; for he is not believing on, depending on, relying on, Christ to save him; but only partly on Christ and partly on something else; and there is no promise in God's Word that those who partly believe on Christ shall be saved. The very fact that a man depends partly on Christ and partly on something else to save him, shows that he has never believed that the Saviour "gave himself for us that he might redeem us from all iniquity" (Titus 2:13, 14); the Saviour he is depending on is not the Saviour God's Word reveals; and hence he has no Saviour at all.

Notice Paul's instruction to the Romans concerning believing on Christ:

"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."—Rom. 4:5.

Consider the simple but vital teaching of this passage: He justifieth the ungodly. How? "Whom God hath set forth to be a propitiation through faith in his blood . . . to declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus." (Rom. 3:25, 26); "being now justified by his blood."—Rom. 5:9.

And He justifies us from all sins, "Our Saviour Jesus Christ who gave himself for us that he might redeem us from all iniquity" (Titus 2:13,14) redeems us from the curse of the law (Gal. 3:13), redeems us from under the law (Rom. 6:14), and this makes us God's children (Gal. 4:4-7).

Consider further: He justifies the ungodly. If He justifies the ungodly then all efforts to become godly in order to be saved, are worse than wasted and are in rebellion against God's plan for men.

"When we were yet without strength in due time Christ died for the ungodly."—Rom. 5:6.

"God commendeth his own love toward us, in that while we were yet sinners, Christ died for us."—Rom. 5:8.

"When we were enemies we were reconciled to God by the death of his Son."—Rom. 5:10.

Why? Because Christ justifies the ungodly. The Saviour did not say to Nicodemus, "Whosoever becomes godly should not perish," but "Whosoever believeth on him." Why? Because He justifies the ungodly. Paul and Silas did not say to the jailer, a wretched sinner, "Become godly and thou shalt be saved"; but "Believe on the Lord Jesus, and thou shalt be saved." Why? Because He justifies the ungodly.

On what basis does He justify the ungodly? "To him that worketh not, but believeth on him." Here is the work of the soul to be saved; Paul says to cease working at the task, and believe on, depend on, Him—He justifies the ungodly. God gave men ten commandments to keep.

God's Word says, "The man that doeth them shall live by them."—Gal. 3:12.

But all men have failed to keep them; "all have sinned and come short of the glory of God."—Rom. 3:23.

To illustrate: A father gives a little boy ten rows of corn to work out and says to him, "Willie, if you will work out the ten rows of corn today, I will pay you five dollars; but it will take steady work all day."

About nine o'clock some boys persuade Willie to play, and he plays with them for two hours. Now he cannot get the task done, and so is sure to lose the five dollars.

His grown brother comes to him and says, "Willie, I saw the trouble you were getting into, and had a talk with father. Father says that the work must be done or you will lose the five dollars. But father agreed to let me do the work for you. Now if you will quit working at the task and trust me, depend on me, I will see that the work is done, and that you get the five dollars."

The little brother quits working at the task, and gets out of the field. He believes on, depends on, trusts, his big brother. If, now, there is any failure, it will be the big brother's failure, and not the little brother's.

So, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

If, then, the sinner will quit working at the task of his salvation and believe on, depend on Christ, trust the whole work of salvation to Him, he will "justify the ungodly" from "all iniquity" (Titus 2:14). If then, there should be any failure of being saved, it would be Christ's failure, for He said, "Him that cometh unto me, I will in no wise cast out."—John 6:37.

Why, then, should the one who has thus trusted Christ ever be baptized, or live a faithful, godly life? Go back to the illustration: As the little brother quits working at the task in the field

**Eld. Fred T. Halliman
Missionary To
New Guinea**



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mendi
Territory, Papua, New Guinea

and believes on, depends on, trusts the big brother to have the task done, a man meets him and says, "Willie, your brother was good to you. But to do your work for you, that you might not lose the five dollars, he left his field, and it needs work badly. If I were in your place, from love to my big brother, I would go and work in his field for him."

The little brother says, "I will do it, sir." He goes over into his big brother's field and works harder than ever, not from fear of losing the five dollars, but from love to his big brother.

So the Saviour, after we have believed on Him, trusted Him to save, justify us, says "If ye love me, keep my commandments."—John 14:15.

"Go work today in my vineyard."—Matt. 21:28; not "in your own." All the work that the redeemed, the saved, man does is not in his own field, to get the task done, that he may be saved, but in the big brother's field, from love to the big brother for having relieved him of the entire responsibility for the task.

To follow up the illustration: The big brother sees the little brother working in the big brother's field and he goes to him and says, "Willie, I appreciate this, for you are doing it from love to me. If you were doing it from fear lest I might not keep my promise, it would hurt me; for that would show that you did not trust me. But you cannot work for nothing. I will pay you fifty cents for every hour you work in my field. Now, work hard and have a large reward for your labor."

So the Saviour says, "Whosoever shall give to drink unto one of the little ones a cup of water only in the name of a disciple verily I say unto you, he shall in no wise lose his reward."—Matt. 10:42.

And He says, "Lay up for yourselves treasures in Heaven."—Matt. 6:20.

"He shall reward every man according to his work."—Matt. 16:27.

The reward of fifty cents for every hour's work does not destroy the motive of love that moves the little brother; it only (Continued on page 8, column 3)

My Impressions...

CONCERNING THE LABOR DAY WEEK-END CONFERENCE AT CALVARY BAPTIST CHURCH OF ASHLAND, KENTUCKY

CONFERENCE GETS BETTER EVERY YEAR

I have attended the Calvary Baptist Church Bible Conference every year but one, and I can say that they get better and better. The physical facilities at Twin Towers was just great for fellowship, food and book browsing. I have heard some great messages from God's Word. The Lord willing, I'll be back next year.

DeWayne W. Austin
Cincinnati, Ohio

SPIRITUAL OASIS — IT'S REAL

In the midst of liberalized education and theistic training in a gain-saying world, the Calvary Baptist Church Bible Conference stands out as a spiritual oasis amid an arid desert of secularism. If I were to choose two words to evaluate and describe the 1970 Bible Conference, it would be the words that are the title of a song that was rendered as a special the first night of the Conference, "It's Real." It truly was a "real" Bible-centered Bible Conference, i.e., a time of "real" Christian fellowship saturated with "real"

gospel singing that was followed by "real" Scriptural preaching, all of which brought "real" glory and "real" praise to our Almighty God. To me it was a "real" experience, one that I shall not soon forget. If God, in His providence, permits, I shall return to the Conference next year for "I know 'tis "real."

Eld. Tommie Lee Helm
Jacksonville, Texas

CHALLENGING AND EDIFYING

The messages were challenging and edifying. It was real spiritual meat to chew. There was also exceptionally fine singing.

Marion E. Wacaser,
Brooksville, Florida

WORDS FAIL TO DESCRIBE

Words fail me when I try to describe the Conference. It seems to get better every year. I can't say anything but good about it. There were a lot of blessings to be had from the special singing, and most of all — the preaching. I am very proud of being a part

of all of this and seeing so many people who accept the truth about the Bible. I have enjoyed the fellowship with the people that were here. It never seems like it is long enough. We can take some of the blessings home with us. I am looking forward to another wonderful Conference next year.

Mrs. Karl D. Toll,
Riverdale, Maryland

PRAYS CONFERENCE TO CONTINUE

The 11th Annual Bible Conference of Calvary Baptist Church is the greatest yet. By His grace I have attended all but one of these eleven Conferences. My prayer is that He will be pleased to allow these great spiritual feasts to continue until He comes for His people. I praise Him for Calvary Baptist Church and her pastor.

Eld. Wayne Crow,
Hollywood, Florida

A MOUNTAIN TOP EXPERIENCE

It has been a mountain-top experience: (1) A weekend of great preaching, causing our hearts to examine anew and afresh our Lord's blessed Word. (2) A wonderful time to renew friendships which began during previous Conferences. (3) A blessed privilege to begin new friendships. This year's preaching far exceeded last years — and if this is any indication (I'm sure it is) it will continue to be greater and greater. I trust the Lord will afford Baptists of like faith and practice the privilege of attending another marvelous time of fellowship in 1971.

Eld. Warren Hartman,
Verona, Ohio

HEART BLESSED BY CONFERENCE

This is my fourth year to have been privileged to attend the Calvary Baptist Church Bible Conference and also the fourth time as one of the speakers. As before, my heart has been blessed with a better understanding of the Blessed Word of God. Then, the fellowship with God's people has proved to be a great blessing, even as before. Thanks to those who have labored to make all this possible.

Eld. O. B. Baker, Pastor
Verona, Ohio

CONFERENCE VERY GOOD

I think the food and the preaching was very good. I enjoyed the whole Conference and I hope to come back next year.

Joe Vincent,
Riverdale, Maryland



Believe On

(Continued from page seven) increases the motive of love.

But do not redeemed people, God's children, sometimes become backsliders? Yes. Go back to the illustration of the little brother and his task. As he is working from love to his big brother in the big brother's field, the bad boys follow him and tempt him, and prevail on him to leave the big brother's field and to mistreat the big brother. The father sees it all; goes and takes the little brother out into the forest and reproves him for his wrong to his big brother, and then chastises him and sends him back to the big brother's field. So, when God's redeemed, saved children backslide, do wrong wilfully, He chastises them.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." — Heb.

IF IT'S DOUBTFUL, IT'S DIRTY

A boy was dressing to go out for the evening. He asked his mother, who was in an adjoining room, "Mother, is this shirt dirty?"

Without so much as looking, she replied, "Yes, it's dirty; put on a clean one."

When he had dressed he stepped into his mother's room and asked her how she knew the shirt was not clean when she hadn't even looked at it.

"If it had been clean," she replied, "you would have known it and not asked me. Remember, son, if it's doubtful, it's dirty."

In this little incident, there is a sermon, though not delivered from the pulpit or the pen of a preacher. It applies to all of us who would flirt with temptation and seek of others approval of our desire to do the doubtful things.—Open Bible Broadcaster.

12:56.

"Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law and walk not in my judgments! if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him nor suffer my faithfulness to fail."—Psa. 89:27-33.

Reader, which field are you working in? Are you working in your own field? trying to accomplish a task, now that you have sinned, you can never accomplish?—Meet all of God's just laws and requirements, and develop a character that will entitle you to a home in Heaven? Heed the message, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

Believe on Him, depend on Him, to justify you from all iniquity (Titus 2:14). The moment you do, your eternal destiny is settled, "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John 5:24.

Then, from love to the big brother, go into his field and work till the day is done.

In telling of his own salvation, Paul again makes plain what "belief on the Lord Jesus" means: "I know him whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day." Notice this declaration as to the apostle's salvation: "I know him." A man must "know him" or he cannot "believe on" Christ. He can risk Him without knowing Him, but he cannot believe on Him, cannot trust Him for salvation. It does not mean, know Him in every respect, as to how His divine and human nature could be united; as to how He could have had eternal existence; as to how His resurrected body could appear and disappear, etc., but to know Him in His character as Saviour.

In trusting money to a bank one does not need to know how much German or French or English blood there is in the bank officials. In trusting one's case to a physician, one does not need to know the different nationalities from which he is descended, but he needs to know him in his character as physician.

So men must know Jesus in His character as Saviour, or they cannot believe on, trust Him to save them. They must then, know Him as the Messiah, the promised Saviour, the complete sin-bearer, or they cannot believe on Him. But after one knows the bank, he must commit his money to the bank, else the bank is not responsible for it. After one knows the physician, he must commit his case to the physician, else the physician is not responsible.

And so Paul says, "I am persuaded that he is able to keep that which I have committed unto him against that day."

No one, then, is redeemed, is saved, who has not committed his salvation to Christ against that day. Let the reader get clearly the meaning of "commit." No one has committed money to the bank who yet holds the money; no one has committed a package to the express company who yet holds the package; no one has committed a letter to the post office for delivery who yet holds the letter. So no one has committed his salvation to Christ, no one is redeemed, is saved, who yet holds to the work of his salvation. He must commit it to Christ.

Further, no one has committed his money to the bank who has not left the entire responsibility for the money's safety to the bank, leaving no further responsibility upon himself for the safety of the money. No one has committed a package to the express company, who has not left the whole responsibility for the delivery of the package entirely to the company, leaving no responsibility whatever upon himself for its safe delivery. No one has committed a letter to the post office who has not left the entire responsibility for its safe delivery to the government, leaving no responsibility whatever upon himself for its safe delivery. Even so, no one has committed his salvation to Christ, no one is redeemed, is saved, who has not left the entire responsibility of his salvation to Christ, leaving no responsibility whatever for his salvation upon himself.

But one may have committed his money to the bank and yet not really have trusted the bank, but only risked the bank; one may have committed a package to the express company, and yet not really have trusted the express company, but only risked it; one may have committed a letter to the postoffice, and yet not really have trusted the post office, but only risked it. So, one may have committed his salvation to Christ, and yet be unredeemed unsaved because he only risked Christ and did not trust Him. Hence Paul says "I know him whom I have believed," trusted, taken at His word.

One other fact needs to be considered as to what believing on Christ means in Paul's case. He says, "I am persuaded that he is able to keep that which I have committed to him against that day." It is not a committal of one's salvation to Christ a moment at a time, nor till one can see how he will afterwards feel; nor till one can see whether he is going to be able to live a Christian life. It is to commit one's salvation to Christ "against that day." And the moment one does what Paul did, commits his salvation to Christ against that day, God's Word says he is saved, redeemed:

"Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." — John 5:24.

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