

The hidden things of God are not discovered until we are treading the path of absolute obedience.

MISSIONARY

PREMILLENNIAL

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# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 41 RUSSELL, KENTUCKY, DECEMBER 5, 1959 WHOLE NUMBER 1116

## THE LOVE OF GOD

By ARTHUR W. PINK

There are three things told us in Scripture concerning the nature of God.

First, "God is spirit" (John 4:24). In the Greek there is no indefinite article, and to say "God is a spirit" is most objectionable, for it places Him in a class with others. God is "spirit" in the highest sense. Because He is "spirit" He is incorporeal, having no visible substance. Had God a tangible body, He would not be omnipresent, He would be limited to one place; because He is "spirit" He fills heaven and earth.

Second, "God is light" (1 John 1:5), which is the opposite of darkness. In Scripture "darkness"

stands for sin, evil, death; and "light" for holiness, goodness, life. Third, "God is love" (1 John 4:8). It is not simply that God "loves," but that He is Love itself. Love is not merely one of His attributes, but His very nature.

There are many today who talk about the love of God, who are total strangers to the God of love. The Divine love is commonly regarded as a species of amiable weakness, a sort of good-natured indulgence; it is reduced to a mere sickly sentiment, patterned after human emotion. Now the truth is that on this, as on everything else, our thoughts need to be formed and regulated by what is revealed thereon in Holy Scrip-

ture. That there is urgent need for this is apparent not only from the ignorance which so generally prevails, but also from the low state of spirituality which is now so sadly evident everywhere among professing Christians. How little real love there is for God. One chief reason for this is because our hearts are so little occupied with His wondrous love for His people. The better we are acquainted with His love—its character, fullness, blessedness—the more will our hearts be drawn out in love to Him.

1. The love of God is **uninfluenced**. By this we mean, there was nothing in the creature to attract or prompt it. The love which one creature has for another is because of something in them; but the love of God is free, spontaneous, uncaused. The only reason (Continued on page 2, Col. 1)

## MISSIONARY PREACHES MESSAGE CONCERNING CHURCH HE PASTORS

By WALLACE R. ROBINSON  
Independent Baptist Missionary  
To Australia

[Radio message preached on "The Voice of Truth" broadcast over three stations in the state of New South Wales, Australia].

Howdy, howdy, neighbors. Greetings in the name of our Lord and Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

Shall we turn in our Bibles to Peter's first epistle, the third chapter, and we'll read verses 12 to 18, First Peter 3:12-18:

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation [manner of living] in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

One of the questions that we encounter from our listeners and from those with whom we come in contact is: "Is Calvary Baptist a new denomination?" Because this question is asked by those who sincerely desire to know, we feel that it is in order to answer it. Calvary Baptist Church is NOT a new denomination—it is NOT a new denomination. It is the name of a local, independent, missionary Baptist Church. There are hundreds of churches in the United States that have the name "Calvary Baptist." That does not mean that all having this name are in the same denominational Union, convention, or Association. When a Baptist Church is formed that is at liberty to choose the name she desires, and so far as I know, this liberty is exercised. We chose the name "Calvary." We love this name for it was there

on the cross that our Saviour, the Lord Jesus Christ, died for our sins, the just for the unjust. It was there "He was wounded for our transgressions, he was bruised for our iniquities, and the chastisement of our peace was upon him." It was there that He shed His precious blood for the remission of our sins, for without shedding of blood is no remission. It was there that we have the greatest manifestation of God's love for sinful men that has ever been known.

Paul, writing to the Romans, as recorded in the fifth chapter said:

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commended his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, (Continued on page 3, column 5)

## The Baptist Examiner Pulpit

### "THE WHOLE COUNSEL OF GOD"

Sermon Preached by Pastor John R. Gilpin

"For I have not shunned to declare unto you all the counsel of God." — Acts 20:27.

Paul is making his last visit to the city of Jerusalem. He has been various places preaching, and now he is on his way to Jerusalem for the Passover season. He comes to the city of Troas by vessel, and then went on to the city of Miletus. He had intended as the Word of God says, to "sail by Ephesus." Ephesus was the place where Paul had spent a great deal of time. His ministry lasted three years at Ephesus, which was the longest of any place that the Apostle Paul preached. Now he is on his way to Jerusalem and the Word of God says that he intended to sail by Ephesus. He didn't expect to stop there. In his hurry to get to the city of Jerusalem in time for the day of Pentecost and its

religious observances, he concluded that he wouldn't take time to stop at Ephesus, but when he got to the city of Miletus he decided that it was best that he send for the elders of the church at Ephesus, and let them come over to Miletus and meet him. So the Word of God tells us that when the boat tied up at Miletus, that Paul sent inland to the city of Ephesus, and had the elders or the preachers of the church of Ephesus, to come meet him in the city of Miletus.

It is highly conspicuous that it speaks about the elders of the church at Miletus. Today oftentimes one preacher will have several churches, but in Paul's day one church had several preachers. There wasn't any church in the New Testament that we read about but what had a plurality of elders. So Paul sent for these

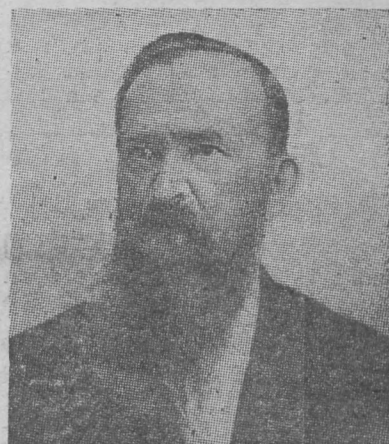
CHAPTER III—(Continued)

## LIFE, TIMES and TEACHINGS of J. R. GRAVES

By His Son-In-Law, O. L. HAILEY

Defamation and Endorsement

As might be expected from all we know of poor human nature, the successful assenter and advocate of principles detested and opposed, would be maligned and even defamed. Graves was not only denounced but calumny did its worst to blacken his good name. His detractors were aided in this by two unfortunate occurrences. The first was a suit for libel against **The Tennessee Baptist**, and Bro. Graves as its editor. It grew out of a personal controversy between R. B. Jones, a Methodist preacher, and E. Collins, a Baptist. It will be seen by the following that Bro. Graves really had no hand in it. We believe the article in question appeared while he was absent holding the great meeting with J. M. Pendleton at Bowling Green, Kentucky. The whole explanation of the matter and the vindication of Graves is found in the following communication which appeared in the **Biblical Recorder**, of North Carolina, By E. Collins.



JAMES ROBINSON GRAVES  
(Born 1820, Died 1893)

"Dear Editor: — As the innocent are sometimes the sufferers through the public prints, it is but reasonable and just that they should have a hearing through the same channel, that an impartial public may judge righteous judgment. Be it known, that Elder J. R. Graves, editor of **The Tennessee Baptist**, Nashville, Tennessee, has for and on account of an article in said paper of February 21, 1852 been found guilty of libeling a Methodist minister, and been fined in the Circuit Court, Lexington, Tennessee, damages of \$7,500 and costs of court, which verdict was confirmed in the Supreme Court, Jackson, Tennessee. Now that Elder J. R. Graves has been so repeatedly and shamefully slandered through the newspapers in the different states, and public speakers in the garb of minister, books, etc., I regard it my duty, as the article complained of bears my signature, to give a statement of the facts in this; and thus disabuse the public mind, and show that Elder Graves has been, and is the innocent sufferer. The facts are substantially these: In 1851 the Rev. R. B. Jones, Methodist, published sundry Baptist ministers most unfavorably, through the **Methodist Advocate**, then published in Memphis, Tennessee.

Elder Collins, Baptist, was the first to reply, thus began the paper warfare and continued sometime between them, each indulging in bitter sarcasms, and personal reflections. Finally Elder Collins stated that he 'would wash his hands of the filthy creature and notice him no further.'

(Continued on page 4, col. 2)

(Continued on page 7, Col. 3)



# The Baptist Examiner

BOB L. ROSS Editor-in-Chief  
JOHN R. GILPIN Editor

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## Our Thanksgiving Services

We hope that every church which held services on Thanksgiving Day was blessed as much as Calvary Baptist Church of Ashland. We had a good day from the weather's standpoint, even though it had been raining and snowing most of the week. As a matter of fact, Thanksgiving morning and on through the noon hour has been about the only good weather we have had this week; it has rained all day today, sleeted and is now snowing. So we thank God for the good weather that He gave us.

We also had good attendance, exceeding that of a year ago. Several preacher brethren were on hand to help out in the services. It was rather unusual, however, that we did not have any folk visiting from a very great distance. Usually, we have a few

folk with us from states that are far removed from this neck of the woods.

Brother Gilpin had a good message on the subject of "Proper Relations." You will read this sermon in THE EXAMINER and see for yourself what kind of preaching was done. Brother Gilpin told me before he preached this message that it was conceived in his mind over twenty years ago, but he had never preached it as yet. Well, I don't know what it would have been like twenty years ago, but I don't believe the age hurt it one bit, for it was filled with the perpetually fresh truths of God's Word.

We are grateful to God for the good services which we had. Next year, why don't you make it a point to be with us?—BLR.

## The Love Of God

(Continued from page 1)

why God loves any is found in His own sovereign will: "The Lord did not set His love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved thee" (Deut. 7:7, 8). God has loved His people from everlasting and therefore nothing of the creature can be the cause of what is found in God from eternity. He loves from Himself: "according to His own purpose" (II Tim. 1:9).

"We love Him, because He first loved us" (I John 4:19). God did not love us because we loved Him, but He loved us before we had a particle of love for Him. Had God loved us in return for ours, then it would not be spontaneous on His part; but because He loved us when we were loveless, it is clear that His love was uninfluenced. It

is highly important if God is to be honored and the heart of His child established, that we should be quite clear upon this precious truth. God's love for me, and for each of "His own," was entirely unmoved by anything in them. What was there in me to attract the heart of God? Absolutely nothing. But, to the contrary, everything to repel Him, everything calculated to make Him loathe me sinful, depraved, a mass of corruption, with "no good thing" in me.

"What was there in me that could merit esteem,

Or give the Creator delight?  
'Twas even so, Father, I ever must sing,  
Because it seemed good in Thy sight."

2. It is eternal. This of necessity. God Himself is eternal, and God is love; therefore, as God Himself had no beginning, His love had none. Granted that such

a concept far transcends the grasp of our feeble minds, nevertheless, where we cannot comprehend, we can bow in adoring worship. How clear is the testimony of Jer. 31:3, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." How blessed to know that the great and holy God loved His people before heaven and earth were called into existence, that He had set His heart upon them from all eternity. Clear proof is this that His love is spontaneous, for He loved them endless ages before they had any being.

The same precious truth is set forth in Eph. 1:4, 5, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him. In love having predestinated us." What praise should this evoke from each of His children! How tranquilizing for the heart: since God's love toward me had no beginning, it can have no ending! Since it be true that "from everlasting to everlasting" He is God, and since God is "love," then it is equally true that "from everlasting to everlasting" He loves His people.

3. It is sovereign. This also is self-evident. God Himself is sovereign, under obligations to none, a law unto Himself, acting always according to His own imperial pleasure. Since God be sovereign, and since He be love, it necessarily follows that His love is sovereign. Because God is God, He does as He pleases; because God is love, He loves whom He pleases. Such is His own express affirmation: "Jacob have I loved, but Esau have I hated" (Rom. 9:19). There was no more reason in Jacob why he should be the object of Divine love than there was in Esau. They both had the same parents, and were born at the same time, being twins; yet God loved the one and hated the other! Why? Because it pleased Him to do so.

The sovereignty of God's love necessarily follows from the fact that it is uninfluenced by anything in the creature. Thus, to affirm that the cause of His love lies in God Himself, is only another way of saying, He loves whom He pleases. For a moment, assume the opposite. Suppose God's love were regulated by anything else than His will, in such a case He would love by rule, and loving by rule He would be under a law of love, and then so far from being free, God would be ruled by law. "In love having predestinated us unto the adoption of children by Jesus Christ to Himself, according to"—what? Some excellency which He foresaw in them? No; what then: "according to the good pleasure of His will" (Eph. 1:4, 5).

4. It is infinite. Everything about God is infinite. His essence fills heaven and earth. His wisdom is illimitable, for He knows everything of the past, present and future. His power is unbounded, for there is nothing too hard for Him. So His love is without limit. There is a depth to it which no one can fathom; there is a height to it which none can scale; there is length and breadth to it which defies measurement, by any creature-standard. Beautifully is this intimated in Eph. 2:4: "But God, who is rich in mercy, for His great love wherewith He loved us": the word "great" there is parallel with the "God so loved" of John 3:16. It tells us that the love of God is so transcendent it can not be estimated.

"No tongue can fully express the infinitude of God's love, or any mind comprehend it: it 'passeth knowledge' (Eph. 3:19). The most extensive ideas that a finite mind can frame above Divine love are infinitely below its true nature. The heaven is not so far above the earth as the goodness of God is beyond the most raised conceptions which we are able to form of it. It is an ocean which swells higher than all the mountains of opposition in such as are the objects of it. It is a fountain from which flows all necessary good to all those who are interested in it" (John Brine, 1743).

5. It is immutable. As with God Himself there is "no variability, neither shadow of turning"

## "I Should Like to Know"

1. Where do some Baptist pastors get the Scripture for asking parents who have babies to bring them to the church and have them dedicated to the Lord?

Baptists are always trying to ape Romanism and Protestantism in one way or another and this is just another attempt. Seems like many Baptists don't "feel right" if they aren't doing something to keep up with the unscriptural practices of other groups. So we have the conventions and other extra and unscriptural set-ups to match Rome's hierarchy and Protestantism's synods, assemblies, and councils.

There is as much Scripture to justify sprinkling babies as there is to "dedicate" them. So if you are going to do one, why not just go in for the whole thing?

But to answer the question: where Baptist pastors get Scripture for "dedicating" babies, they get the Scripture—if they claim to have any—by perverting God's Word to say what it doesn't say, just as all do who practice baby-sprinkling.

2. If a woman feels the Lord has called her to teach a Sunday School class and her husband tells her she can't, what would you advise?

If the teaching is within Scriptural bounds—that is, to women, young women or non-adults, and not to men—then all we know to advise is prayer to the Lord to effect His will, as He pleases. Otherwise—that is, if you think you are to teach men—we would advise you to study God's Word more carefully about what persons a woman may teach and obey the truth.

3. I think Christmas is a good time to "make the best of," even though it might not be altogether right. Why not look at it this way?

Yes, we are for always making the best of everything. But we do

(James 1:17), so His love knows neither change or diminution. The worm Jacob supplies a forceful example of this: "Jacob have I loved," declared Jehovah, and despite all his unbelief and waywardness, He never ceased to love him. John 13:1 furnishes another beautiful illustration. That very night one of the apostles would say, "Show us the Father"; another would deny Him with cursings; all of them would be scandalized by and forsake Him. Nevertheless, "having loved His own which were in the world, He loved them unto the end." The Divine love is subject to no vicissitudes. Divine love is "strong as death . . . many waters cannot quench it" (Song of Sol. 8:6, 7). Nothing can separate from it: Rom. 8:35-39.

"His love no end nor measure knows,

No change can turn its course,  
Eternally the same it flows  
From one eternal source."

6. It is holy. God's love is not regulated by caprice, passion, or sentiment, but by principle. Just as His grace reigns not at the expense of it, but "through righteousness" (Rom. 5:21), so His love never conflicts with His holiness. "God is light" (I John 1:5) is mentioned before "God is love" (I John 4:8). God's love is no mere amiable weakness, or effeminate softness. Scripture declares, "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6). God will not wink at sin, even in His own people. His love is pure, unmixed with any maudlin sentimentality.

7. It is gracious. The love and favor of God are inseparable. This is clearly brought out in Rom. 8:32-39. What that love is from which there can be no "separation," is easily perceived from the design and scope of the immediate context: it is that goodwill and grace of God which determined Him to give His Son

not intend to join in the unscriptural, man-made, Romanish celebration of "Christmas." We do not have to tell a lie and be part-takers with others in the Christmas falsehood in order to preach the truth. We always try to "make the best of Christmas" by presenting the truth in opposition to the errors that go along with "Christmas."

4. Is Romans 7 referring to a believer or someone else?

It is referring to the believer. We suggest you order A. W. Pink's little booklet on this portion of Scripture, entitled "The Christian in Romans 7." Price 15c.

5. What do we really mean when we sing "Washed in the Blood"?

The term "blood" is actually a figure of speech which refers to the fact of death. We often refer to our soldier boys shedding their blood on the battlefields; we mean by that that they have given up their lives in battle. When the term "blood" is used in the Scripture, and is referring to Christ, it denotes the sacrificial death of Christ. He shed His blood, or gave His life, for our sins. So to be "washed in the blood" simply means that one has seen the truth that the death of Christ takes away his sins and is depending upon that for complete redemption.

6. What is it to have the blood sprinkled on the conscience?

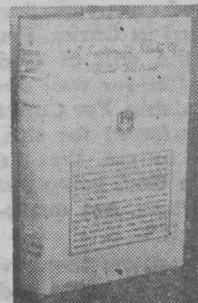
This expression, too, is a figure of speech, and would doubtless be referring back to the typology of the Old Testament. This expression has reference, we believe, to the truth of Christ's death for sins terminating upon the soul so as to bring peace to the conscience of the sinner. In other words, the sinner has peace in his heart, soul and conscience once he sees the truth of what Christ has done.

7. If a person were to lose his mind for some reason, say because of injury, and should do things contrary to God's Word, would that person still be classified as a Christian?

CERTAINLY! One reason we believe so strongly in salvation's being all of grace is because of just such things as that. If the flesh had to hold out in either a spiritual or physical sense, then who would be saved? Our salvation is all in Christ and whatever He did for us is to our account. We are freely justified and this is a perfect justification, by the grace of God, through the righteousness of Christ.

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## HALLIMAN LETTER

Dear Brother Gilpin:

I have been busy for the past two weeks almost continually, working on our visas and finding out about getting our things shipped to New Guinea. There has been much accomplished, some things take more time than others and we just have to wait.

All of the papers were mailed to New York today for our visas. There was quite a lot to do in getting all the necessary things done in order to get them. The New York office told me Monday when I talked to them that it would only take a few days for that to go through and we would have the visas. Unless something comes up that I am unaware of the red tape part will soon be completed.

Our next problem seems to be our household things. Either way the cost is going to be tremendous. I have had a freight forwarding company figuring on the cost of shipping my things there

### The Love Of God

(Continued from page two)

for sinners. That love was the impulsive power of Christ's incarnation: "God so loved the world that He gave His only begotten Son" (John 3:16). Christ died not in order to make God love us, but because He did love His people. Calvary is the supreme demonstration of Divine love. Whenever you are tempted to doubt the love of God, Christian reader, go back to Calvary.

Here then is abundant cause for trust and patience under Divine affliction. Christ was beloved of the Father, yet He was not exempted from poverty, disgrace, and persecution. He hungered and thirsted. Thus, it was not incompatible with God's love for Christ when He permitted men to spit upon and smite Him. Then let no Christian call into question God's love when he is brought under painful afflictions and trials. God did not enrich Christ on earth with temporal prosperity, for "He had not where to lay His head." But He did give Him the Spirit "without measure" (John 3:34). Learn then that spiritual blessings are the principal gifts of Divine love. How blessed to know that when the world hates us, God loves us!

and he informed me just this afternoon that it would be around \$2,000.00, as near as he could estimate it. I have been told again this week that I can ship my things cheaper than I can buy them over there. I hope to soon find out just what I can buy there and the cost. I have in mail now two letters to New Guinea that

### BULLETIN

We have just received word from Bro. Halliman that the Australian government has granted visas to enter and take up residence in New Guinea. Full report in next issue. Every legal door has been opened. Pray about everything else.

I expect to hear from within ten days furnishing me with information as to what can be bought, the cost, etc. If it were not for this extra expense we could probably be ready to leave by the first of the year, but I am afraid this will delay us quite a bit. In view of this cost in getting my things there and the probable delay in raising the funds to accomplish all this, I need some advice about what to do about shipping these things. It would not be so good to ship them and then have them arrive there quite a while before we could. Be thinking on these things and we will talk them over when I see you next week.

Offerings for the week ending November 7 are as follows:

West Side Baptist Church, Emporia, Kan. ....	\$ 10.00
New Testament Baptist Church, Hamilton, O. ....	10.00
Manhattan Bible Baptist Church, Manhattan, Kan. ....	10.00
Valles Mines Baptist Church, Bonne Terre, Mo. ....	100.00
Mr. and Mrs. C. R. Snyder, N. C. ....	5.00
Carter Clark Ohio ....	15.00
A friend, Culloden, W. Va. ....	2.00

TOTAL RECEIVED  
AS OF 11-7-59 ..... \$3006.31

Sincerely,  
FRED HALLIMAN.

## MISSIONARY IN AUSTRALIA WRITES INTERESTING LETTER TO HALLIMAN, GIVING HELPFUL ADVICE AND INFORMATION

WALLACE REID ROBINSON WRITES:

Elder Fred T. Halliman, 2938 North Seeley Avenue, Chicago 18, Ill., U. S. A.

Dear Brother Halliman:

Greetings in the name of our great God and Saviour, the Lord Jesus Christ.

I was very thrilled to receive your letter and to know of your intentions of going to New Guinea. I have not received the issue of TBE telling of your intentions. Our copies are six weeks to two months getting here. I can't be of all the help you desire but will tell you what I know.

First, I would advise you to contact the Australian Consulate General, New York City, for all the official advice that you need. The portion of N. G. that you are planning to go is under the control of the Australian government.

Secondly, I believe it will be very much of a problem to secure a place to live. I am sure that there is as much a shortage of housing up there as down here, especially since you are not a native. I would encourage you to bring as much of your furniture as possible for everything is costly over here. On the other hand, it is fairly costly to bring much furniture with you. This would require a keen discernment from the Lord. The climate there is very tropical the year round.

If you went to N. G. you would have to come to Australia first and then get a ship from here up here. I don't believe you would be able to get a ship from the U.S.A. direct there. From Sydney to Port Moresby would be 2,000 miles plus.

New Guinea is filled with denominational and inter-non-denominational societies. You would be coming as an Independent Baptist with no man-made missionary society behind you. With your convictions, you would not be able to have fellowship with any of these groups, and they would be your worst enemies. They would oppose you on every hand, especially the Australian Baptists. The most cruel people living are religious people and some of them wear the name "Baptists."

If you went to N. G. a very good Jeep (with the steering wheel on the right side) would be of great service to you. The Australian Consulate General could give you the best advice on this.

If you feel definitely that the Lord is leading you out this direction, I would like for you to prayerfully consider coming to Australia instead of New Guinea. It has been the prayer of my heart that the Lord would lead some sound Independent Baptist preachers out to the dry, barren, and heathen land called Australia. With all the urgency and fervor of my soul, if you can do it and be in God's will, please come to this land. This land is as large as the U.S.A. in square miles, and has a population of some 10,000,000. The "Baptists" are in the worst apostate condition of any "Baptists" that I have known. Some of their churches may be New Testament churches, but if so, they are truly in a bad condition.

I have been out here four years and they have been the hardest four years of my Christian experience. When the Lord led me out here, I thought it was to work with the churches of the Baptist Union of New South Wales and that I did for almost 2½ years. He had a purpose in my doing that and I believe it was to let me see and experience the real condition of the churches. I had to fight the Union leaders from the very beginning. The Lord finally opened my eyes to see that the real purpose in His leading me out here was for the establishing of an independent work and that these other things were necessary preparations for this work. I left the last Union church (Mayfield Baptist) the last of April last

year, and this work was begun the first of May, 1958, under sponsorship of the Bethel Missionary Baptist Church, Honolulu, Hawaii.

There is a small stirring in this land toward Calvinism, and I believe that God is speaking to individuals, and that this stirring is going to gain momentum. But the truths concerning the New Testament Church are the hardest to get across to people and seem to be the most difficult for them to receive. They have never heard it before and there are no examples in ALL the land to point them to. As you well know, if you don't have the truth concerning the New Testament church, you don't have it concerning Scriptural Baptism and the Lord's Supper. You don't have it concerning Scriptural mission work. Brother, I am the only pastor in this whole Commonwealth contending for the truths. I praise God from the very depth of my being for giving me a little band of people (around 40) who have come to see these truths, and this has come about slowly. I taught a large portion of them for 20 months at Mayfield at our Friday night Bible study.

People down here who react to denominationalism lean over the direction and go to the extreme of inter-denominationalism. They think the answer to denominationalism is undenominationalism. The truths that we as Independent Baptists and all true Baptists stand for, they have never heard of them. Both the denominational crowd and the undenominational crowd will team together in opposition to Independent Baptists of our kind. Our worst opposition has come from the leaders and pastors of the Baptist Union of New South Wales. A little over a year ago, you probably read of their attack on me and this work and my answer to them as published in TBE.

There is so much that I could write you but I don't have the time. Prayerfully consider the need of Australia. Make good preparations in coming in this direction. It is a long way and very costly. Don't do it hastily. I will be happy to correspond with you and to be of all the help that I can.

However, the Lord leads you, we would earnestly covet your prayers for our work. We have some young preachers in our midst and they need much training. Some of them are already better preachers than the Baptist Theological Colleges can produce, and I believe one day the Lord is going to use them to shake this Commonwealth. But for the language, this land is as hard a mission field as will be found anywhere in the world. To begin a New Testament work, you have to do what Jeremiah had to (Jer. 1:10).

I know of no other Baptist preacher that the Lord has led to this land to begin an independent work. These "Union" leaders have just about completely persuaded the people that only those who have their approval can be "Bap-



WALLACE REID ROBINSON

Bro. Robinson has been in Australia for some four years and has done a good work, despite continuous opposition from the ecclesiastical scribes and Pharisees.

They try to deceive the people into thinking that we are a new denomination and that even though we wear the name "Baptist," we shouldn't because we do not have their approval, and most people don't know any different. Talk about the R. C.'s keeping their people in ignorance, the Baptists down here are just about as guilty.

May the Lord's richest and choicest blessings be yours and may you be led by the Holy Spirit in each step and in all that you do.

Yours by sovereign grace,  
WALLACE R. ROBINSON.

### Missionary Preaches

(Continued from page 1)

we shall be saved by his life" (vv. 6-10).

In Luke 23:32-33 we read: "And there were also two other, malefactors, led with him (with Christ) to be put to death. And when they were come to the place called CALVARY there they crucified him, and the malefactors, one on the right hand, and the other on the left."

We love the name CALVARY; it is dear and precious to us. For He, whom we love more than any one or anything else in all the world, took our sins upon Himself and died in our stead that we might be saved from the wrath to come, and that we might be with Him throughout the endless ages, world without end. That is why we chose the name CALVARY for our church.

Now for the term "BAPTIST." We are Baptists through and through, up one side and down three others, and all around. There is not another church in the whole country more qualified to wear the name. The name "Baptist" is not a "trade-term" that is registered in the patent offices throughout the world, but a name of derision given to a group of followers of Christ who stand for certain principles. It is the name of a group whose history has been a "trail of blood" down through the centuries. What our forefathers died for by the thousands are surrendered today without the firing of a shot by groups wearing the name.

There are those who would try to make people believe that their little group has a MONOPOLY on this name and only those who have their approval are allowed to wear it. But they only deceive those who are willing to be deceived. We stand for those truths that Baptists have stood and died for down through the centuries. But for the protection of the laws of the land (and we thank God for them) we, too, would be shedding our blood for our stand.

We believe and stand for the truths contained in that great confession of faith known as the London Confession of Faith, and

(Continued on page 4, Col. 1)

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Exodus 28:33-35

How did God's children in the long ago  
Have the assurance that all was well,  
As the High Priest within sprinkled the atoning blood  
On the mercy seat behind the veil?  
While they waited without with trembling hearts,  
What sound made their bosoms swell  
With joy to know that their Priest still lived?—  
They heard the tinkle of golden bells.

How do I know that my Saviour lives  
As I trust Him from day to day?  
How can I tell amid a weary world's fear  
That He abides in my heart alway?  
What is the assurance that stays my soul  
In a world overtaken with sin?  
What is the message that gladdens my heart?  
It's the joybells ringing within.

Do you have a High Priest, my dear sinner friend,  
Who ministers within the veil?  
Does His own precious blood plenteous mercy provide  
In a fountain that never can fail?  
Then trust Him today, cast aside every fear,  
Lend your ear to His pleading, and know  
That He lives for you, too, when you bid Him come in,  
And the joybells ring out in your soul.

CHARLES C. KISER, Oklahoma City, Okla.

### Missionary Preaches

(Continued from page three)  
in the United States as the Philadelphia Confession of Faith. With a few exceptions, this confession is practically the same as the Westminster Confession of Faith. Our own doctrinal statement is that one known as the New Hampshire Confession of Faith, a statement of beliefs adopted by far by the greatest majority of Baptist Churches in the United States. We invite Bible-loving, Bible-believing, Bible-practicing, Baptists the world over to investigate us and see if we are worthy of the name and true to the principles that our forefathers lived and died for. Many of you have been deceived long enough, so why not investigate?

Now, what about the pastor? I have been a regular ordained Baptist minister for over 16 years. Out of eight years spent in schooling beyond the "Leaving Certificate" (High School Diploma), 5 1/2 of these were spent in Baptist institutions. The last three of these years were spent in the third largest evangelical seminary in the world, the New Orleans Baptist Theological Seminary, New Orleans, La., where I earned my Bachelor of Divinity degree. For six years prior to my coming to Australia, I pastored and preached in churches in the Southern Baptist Convention, the largest Baptist

tist group in the world.

And so my friends, these statements show that the CALVARY BAPTIST CHURCH is not a new denomination, but is a Baptist Church through and through. Just because we will not yoke up with an apostate, unscriptural religious organization, does not mean that we are not Baptists. Just because we will not bow our knees and worship at the shrine of an organization that is far more concerned about advancing the organization than obedience to the Word of God, does not mean that we are not a Baptist Church.

If it is a sin to have a New Testament Church of which Christ is the head, and in which we de-

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sire to give Him and Him alone the preeminence, then we confess to being sinners. If it is a sin to OBEY the Word of God and endeavour by His grace to adhere to it as an ALL-sufficient rule of faith and practice, then, again, we confess to being sinners. Our sincere and earnest desire in all that we say and do is to glorify God through Jesus Christ, "to whom be praise and dominion for ever and ever. Amen."

Naturally, it grieves our hearts to know that there have been lies published against us for the purpose of deceiving the people and doing us harm. However, we leave it all in the hands of the eternal, sovereign God who has assured us from His Word, "The lip of truth shall be established forever: but a lying tongue is but for a moment" (Proverbs 12:19). He has also said, "Vengeance belongeth unto me, I will recompense, saith the Lord" (Heb. 10:30).

We ask those of you who are truly born again and love the Lord Jesus Christ in sincerity and truth to pray for us that we might be steadfast, unmoveable, always abounding in the work of the Lord. We desire that in all things we might be faithful."

### "Whole Counsel Of God"

(Continued from page 1)

Paul turned to his own experience and said:

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you

all the counsel of God." — Acts 20:26, 27.

I am sure, beloved, that when Paul spoke thus, he spoke the truth. I know if he hadn't God wouldn't have recorded it within the Book. I am sure that the Apostle Paul spoke truly when he said that he had not shunned to declare all the counsel of God.

There would be mighty, mighty few preachers in the world today who could say the same thing that the Apostle Paul said. Too many times the preacher looks out at his congregation and sees somebody within the crowd that affects him. He knows the message may be the means of bringing an offense unto that individual, and the preacher will shave his message in order to spare the feelings of that individual. I think, as I have often said, that the reason why preachers fail to declare the whole counsel of God primarily is because they are scared to death of the moving van. It is true that there are other reasons that enter in, but I think primarily that the majority of preachers compromise, and fail to preach the whole counsel of God, just because they are afraid they will lose their pulpit. They are afraid of losing their job.

As I look back across my experience, ever since that first time thirty-seven years ago when I preached the Gospel of Jesus Christ, I would to God that I could be sure that I had never failed to preach the whole counsel of God. I trust that it might be true of me. Would to God that it might be true of every preacher.

I recognize the fact that no preacher can preach all the Bible in every sermon. I used to know a woman that it made no difference what I preached, she always said afterwards, "Now that was good, but I just wish you had gone a little further," and she would name some more doctrines that she wished I had gotten into. If in the next sermon I got into those doctrines that she particularly mentioned, she would say, "Now that was good, but I just wish you had gone a little further," and she would mention other doctrines. Finally, I told her one day, "Sister, if you are willing to sit through it, I'll assure you I'll preach from every doctrine in the Word of God." I think, beloved, if she had promised, that I would have started out on a preaching marathon.

I heard of a preacher out in Texas who preached, I think it was, twenty-three hours continuously. Well, I have no desire to do that, but I believe that I would have done it in order to have satisfied this sister so she would have said at the end of that sermon, "Well, Brother Gilpin, you have preached the whole Bible."

As I say, I recognize the fact that a preacher can't preach the whole counsel of God in any one sermon, but I do believe over a period of time, that he ought to preach the entirety of the Word of God, and he ought to be able at the end of his ministry to say, "I have not shunned to declare unto you all the counsel of God."

If a man is going to preach the whole counsel of God, it is necessary that he emphasize certain things, and I want to mention some of these which I think very nearly covers the entirety of the counsel of God in one form or another.

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## MR. AND MRS. ARTHUR GILPIN



Pictured above is the editor's only brother, and his wife who live on a farm near Walton, Kentucky. Of recent date they visited in your editor's home and a visit from them is almost a memorable occasion. They are busy with their farm operations, and we are busy with THE BAPTIST EXAMINER, and accordingly we don't have too much time to visit and fellowship.

It is always good, though, when we do have an opportunity to be together. Both John Jr. and I declared a holiday in the shop, and he and his family, Bob and Ruth, Rhoda and her family, along with my brother and wife—all got together for a little season of fellowship.

This is the only relative that I have anything like close so far as kinship goes. I am thankful that he is not only a brother in the flesh, but also a brother in the Lord. While I have a very small family so far as earthly relations are concerned, I thank God for the many brothers and sisters in Christ that I have — those who know Him as a Saviour.

### THE BOOK.

I am a firm believer in the Book. All my life from the time that the Lord Jesus Christ saved me I have had a very, very definite conviction that the Bible is different from all other books. It is God's Book.

I remember even before I was saved that a preacher who was pastor of the church where I attended prepared a set of by-laws and a declaration of faith for the church and in it he said, "We believe that the Bible contains the Word of God." I guess the majority of people would have thought that that was perfectly all right, but I do not. I couldn't in any wise at all say I believe that the Bible contains the Word of God, for if I say that it contains the Word of God, it might also contain something else besides the Word of God. Therefore, I do not say that the Bible contains the Word of God. Rather I say that the Bible IS the Word of God.

I turn to the Word of God and I find that the Apostle Paul emphasized the importance of the Book, for we read:

"ALL SCRIPTURE IS GIVEN BY INSPIRATION of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." — II Tim. 3:16.

Let me tell you something, we will never in any wise at all begin to preach the whole counsel of God until we first of all get it in our minds that the Word of God is the inspired, infallible Word of God. I know that there are brethren who say that they believe the Book, who only believe parts of the Book. I know a very good man — a Godly man, who puts on his stationery the words, "We believe the Book," but he doesn't believe the Book. He believes a part of the Book. Some time ago when I was talking with him, I said, "Beloved, you tell a lie every time you send out a letter, because you don't preach the Book. You only preach part of the Book." I said, "When it comes to the matter of the church, you say the church is composed of all the saved of all the world, and there is not a bigger lie ever told than to talk about a universal church. The only church that the Lord Jesus Christ ever knew anything about, or ever had anything to do with, was a local Baptist

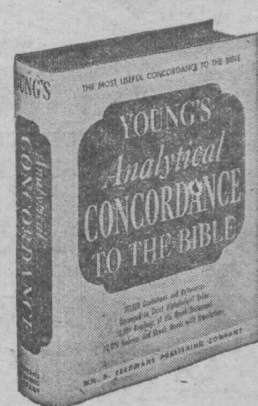
church. By your practice, you deny what you say on your letterhead, because when you declare that the church is an invisible, universal organization, you are not preaching the Book. You are preaching contrary to the Book." I said, "Furthermore, when it comes to the matter of baptism, you are willing to accept anybody's baptism so long as it is immersion." I said, "So far as the administrator of baptism is concerned, that is irrelevant and unimportant to you. You are never interested as to who does the baptizing, as to whether it is under church authority or not. The only thing that you ask is that the individual be baptized by immersion."

I tell you, beloved, no man preaches the Book who fails to preach the doctrines that are laid down in the entirety and the totality of the Book.

I know another man who has on his letterhead, "The Book, the Blood, and the Blessed Hope," but that man doesn't preach the Book either. I have heard him ridicule and deny the doctrine of election which is taught in the entirety of the pages of the Word of God. I have heard him over and over again spurn and scoff the idea that a woman's place in a New Testament church is that of silence. I have heard him repeatedly make fun of the idea of close communion in a Baptist

(Continued on page 5, column 1)

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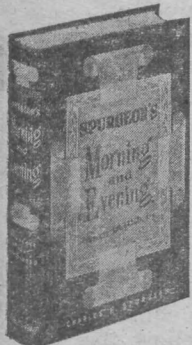
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**"Whole Counsel Of God"**

(Continued from page 4)

church, saying that he believed that it was perfectly all right for all the people, of all the world, to take the Lord's Supper together. He doesn't believe the Book. He only believes a part of it.

A few years ago W. C. Coleman, who was then president of the Northern Baptist Convention, in a meeting of the Northern Baptist Convention laid emphasis upon the Word of God. I heard him tell the congregation that the Word of God is final, and that the Bible is God's Word, yet before he finished his message, he said that his idea of a church was that it ought to include the Jews, it ought to include Gentiles, it ought to include barbarians, it ought to include people of all nationalities and all walks of life and that they ought to come together irrespective of their creeds to formulate such an organization. He went further and said that in his opinion one such organization was enough for any community.

I would say that one such organization without a creed would not only be enough for every community, but that it would be one too much for any community. I say to you, beloved, W. C. Coleman did not believe the Bible, and when he said to that congregation that he believed the Bible to be the Word of God, and he believed it to be final, he lied. He may have been unconscious as to the fact. I think lots of preachers and lots of other folk as well are unconscious when they lie.

I am saying to you, beloved, if we are going to preach the Word of God, if we are going to preach the whole counsel of God, first of all we need to preach the Book.

**II****THE BLOOD.**

I am a firm believer that there is no salvation apart from the blood shedding of the Lord Jesus Christ. We read:

*"In whom we have REDEMPTION THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of his grace."* — Eph. 1:7.

The older I get, and the farther go in the ministry, the more the blood of Jesus Christ means to me, for I realize that there is no salvation in any wise at all apart from the blood-shedding of the Son of God.

Years ago, I preached one Sunday night and emphasized the fact that there is no forgiveness apart from redemption. I made the statement in that message that we do not get forgiveness of sins because we are sorry that we are sinners and we join a church. We do not get forgiveness of sins because we are sorry that we are sinners and we follow the Lord supposedly in baptism. Rather this verse tells us that we have

redemption through his blood, and I emphasized the fact that there is no forgiveness except on the basis of redemption. When I had finished my message that evening, a woman who sang in the choir came down out of the choir and came around and shook hands with me. I said, "What brings you to the front tonight?" I thought perhaps she wanted to rededicate her life, or consecrate her service to the Lord in some special way. She said, "Brother Gilpin, for the first time in my life I have been saved." She went ahead to say that she had joined the church because she thought it was right that she should, and that she had lived a good clean life and had taken part in the church because she thought that she should. She said, "I never in my life until tonight saw that there is no forgiveness apart from the redemptive work of the Lord Jesus Christ."

I tell you, beloved, God in six thousand years of earth's history has never saved a man except on the basis of redemption.

I like to look at it from this standpoint. Sin has to be paid for. Either you will pay for your sins in Hell, as you suffer in Hell, or Jesus Christ paid for your sins on the Cross of Calvary. Beloved, there is no forgiveness apart from redemption.

I go back to the Old Testament and I see the Jew as he came up to the door of the tabernacle with his sacrifice. I can see him as he puts his hand upon the head of the bullock that he has brought for a sacrifice, and he turns that bullock over to one of the priests who is to offer that sacrifice in his behalf. As he lays his hands upon the head thereof, the man identifies himself with that animal as if to say, "I ought to die, but this animal is going to die in my behalf." When the bullock is placed upon the altar, the blood from that animal begins to drip down upon the coals of fire in the brazen altar. I can hear the blood as it sputters, and as the coals of the fire burn and the blood falls with a sputtering sound upon those coals. I look to see that offering consumed. I realize that man ought to have died. He ought to have suffered for his sins, but here is a sacrifice that is suffering in his behalf. Beloved, as the man stood there and saw that bullock as it bled and died, he didn't think that he was saved by that bullock. Rather, he looked down the avenues of time to the day when Jesus Christ would come to die for his sins, and he saw in that bullock, a type of the coming of the Lord Jesus Christ who was going to die for his sins, and he was saved in prospect as he looked forward to the death of the Son of God.

Now then two thousand years this side of Calvary I come to the Lord's Table. I see on the Lord's Table the bread and the wine, and I look at that bread and that wine knowing that each of them is typical of the body and the blood of the Son of God. I know when I take that bread and put it in my mouth that I am not eating the actual flesh of the Son of God, but rather I am eating that which is only a figure of His body. When I take the cup and drink the wine, I realize that I am not drinking the actual blood of the Son of God, but rather I am drinking that which symbolizes His blood. I look at that bread and that wine, knowing that it is symbolic of the body and the blood of the Lord Jesus Christ, and I look back at Calvary. I am not saved by taking the Lord's Supper, but as I look at that I am reminded of the fact that one day Jesus Christ went to the Cross of Calvary and died for my sins. His body was broken and His blood was spilled in my behalf.

Now what is the difference in the salvation of a man in the Old Testament, and the salvation of a man down here in this Twentieth Century? Only one difference, and that is the way in which they look. The man in the Old Testament looked forward to

**PREACHERS AT THE CHICAGO CONFERENCE**

Here are some of the preachers that attended and spoke at the Bible Conference held during October at Macedonia Baptist Church, Chicago, Illinois, where Bro. Fred T. Halliman is pastor.

Reading from left to right, back row: **Ray Schwartz**, Temple Baptist Church of Hutchinson, Kansas; **Bill Stewart** of the same church; **John Ross**, Rye Patch Baptist Church, Ludowici, Georgia; **Bob L. Ross**, Calvary Baptist Church, Ashland, Kentucky.

Front row, left to right: **William Crider**, Tabernacle Baptist Church, Tulsa, Oklahoma; **Neal Brillhart**, West Side Baptist Church, Emporia, Kansas; **Gerald Price**, Temple Baptist Church, Bristol, Tennessee; **Charles Stobaugh**, New Testament Baptist Mission, Decatur, Illinois.

Some of the preachers were not on hand at the time this photo was snapped.

the coming of the Lord Jesus Christ. The man today looks back to the fact that Jesus Christ has come, but both are looking for salvation in the blood of the Lord Jesus Christ.

I have often said that we are living in a strange day. We are living in a day when we have horseless carriages, seedless fruits, beardless grains, iceless refrigerators, and smokeless shells. We take those things for granted, but the sad thing about it is that we are actually taking for granted, in most of the churches a bloodless religion. Now mind you, smokeless shells and seedless fruits and horseless buggies and iceless refrigerators and beardless grains, are all improvements over the past, but a bloodless Twentieth Century religion will send souls to a first century Hell. I tell you, beloved, there is no salvation without the blood, and if a man is going to preach the whole counsel of God he has to preach the blood.

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**III****THE NEW BIRTH.**

I believe in people being born again. I believe in folk having an experience that is more than walking forward, and shaking hands with a preacher, and making a decision. Billy Graham has his program known as "The Hour of Decision." In the reports relative to the meetings that he holds all over the world, he talks about how many decisions have been made, and in every revival meeting there are thousands of decisions that are reported. I say to you, beloved, I do not believe in a salvation that merely depends upon a man's decision. Rather, I preach that a man has to be born again. Listen:

*"Verily, verily, I say unto thee, Except a man be BORN AGAIN, he cannot see the kingdom of God."* — John 3:3.

Sometimes a preacher preaches the great truths of the Word of God and the people go out shaking their heads in ignorance, absolutely dumbfounded and stupidified by what they have heard. It means nothing to them. Why? Unless a man is born again he cannot see the kingdom of God. The reason why that man cannot understand the Bible, and the great truths of God's Book, is because they have never been born again. It takes a born-again believer to see the truths of the Word of God, and to understand anything about the kingdom of the Lord Jesus Christ.

Sometime ago a woman was telling me how that she did not like to go to church because she just simply could not understand. It reminded me of another woman that I talked to years ago who told me how nervous it made her when she went to church. She just got so nervous that she just simply could not sit still when she went to church, and she didn't get a thing out of it. She just couldn't understand the preacher. He was talking a language that she didn't know a thing in the world about. I know something about her. I know that individual has never been born again, for the Word of God says:

*"Except a man be born again, he cannot see the kingdom of God."* — John 3:3.

The reason why people get that faraway look in their eyes when you talk to them about the Word of God is because they have never been born again. They just don't understand God's Book. They are strangers to the Author of the

**Book.**

We read again:

*"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."* — John 3:5-7.

As I say, we are living in a marvelously strange age. In most of our churches we have substituted reformation for religion and psychiatry for preaching and culture for conversion and education for the new birth. I say to you, there is nothing in this world that will take the place of an old fashioned experience of being born again. All the education and the culture and

(Continued on page 6, Col. 3)

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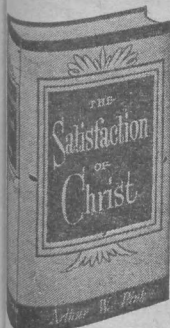
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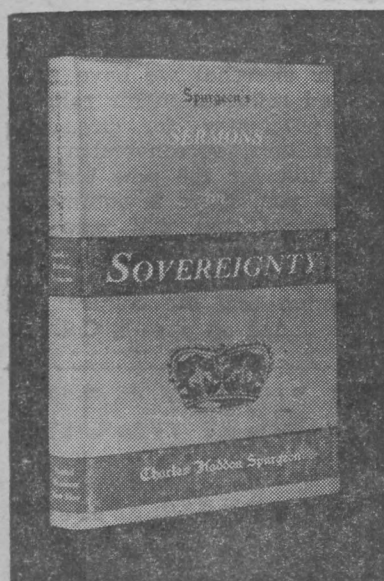


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### "Whole Counsel Of God"

(Continued from page five)  
the refinement that a man may ever have will never in any wise at all take the place of the new birth.

I look back across my ministry, and I can tell you of dozens of people who have told me that they lived a good life, and the preacher supposed they were saved and urged them to join the church. They did so and they continued living a good life and the preacher supposed they were right and perhaps offered them a Sunday School class or made a deacon out of them, and they went on for years living in a manner that their life was just a spiritual farce before God. All the time they had never been born again, and not one time had the preacher, or anybody, ever looked them squarely in the eye and asked, "Have you been born again?"

I'll never forget years ago that I was in a home one day and a little girl came up to me and asked me about my birthday, and I told her that I was born May 8, 1905. She said, "How about your second birthday?" and I did not understand what she meant at first. It so happened that somebody else had been in the home just a few days before and in some way had told this little girl that he had had two birthdays. What he meant was he was born into this world on such-and-such a day, and he was born into the kingdom of God on another day later. It had impressed her and when I came she asked me about my two birthdays.

I tell you, beloved, we ought to be asking everybody about that second birthday? and I did not have been born once. I can tell that by looking at you. I don't know whether you have had the second birthday. I don't know whether you have been born again. That is a matter between you and God. But I want to probe your soul, and I want to insist that you have to have the new birth. If I am going to preach the whole counsel of God, I have to insist upon the new birth.

#### IV

#### BAPTIST BAPTISM.

I have a very definite conviction that there is no baptism in the world other than Baptist baptism. Every once in a while I meet up with someone who talks about believer's baptism — that a man has to be a believer to be baptized. I am ready to grant you that a man ought to be a believer before he is baptized, and it is a farce if he goes into the water without being a believer, but I do not call it believer's baptism. I call it Baptist baptism because the only baptism that this Word of God knows anything about is that which was administered by a Baptist preacher—namely, John the Baptist. We need to remember the fact that when John came into this world, he came for one specific purpose — to administer, and to inaugurate, and to initiate baptism. We read:

"But HE THAT SENT ME TO BAPTIZE with water, the same said unto me." — John 1:33.

Notice, "He that sent me to baptize with water." John the Baptist is telling of his experience. He is saying that somebody sent him to baptize with water, and that somebody that sent him was none other than God. So, beloved friends, we have the assurance that John the Baptist, the first Baptist preacher that this world ever saw or ever heard, had authority from Heaven for his baptism. When he came with that authority from Heaven, the Lord Jesus Christ walked sixty miles across Judean sands in order that He might set the pattern for us in the matter of baptism, and he got His baptism at the hands of John the Baptist, the man who had authority from God to administer it.

Beloved, every last one of those apostles, without an exception, was baptized by John the Baptist, so that when the Lord Jesus Christ established His

church, He took the material that John the Baptist had gotten together and baptized, and He organized it into His church. In that first church everyone who was a member had received baptism at the hands of John the Baptist, who had received his authority from Almighty God in Heaven to baptize. I say, beloved, every one of them had Baptist baptism, and when they came to elect a successor for old Judas Iscariot, they didn't talk in terms of believer's baptism, but one of the qualifications that a man must have, to be a successor of Judas Iscariot was that he had to begin with the baptism of John the Baptist. He had to have Baptist baptism to be enlisted or enrolled as one of the original twelve apostles.

Some people say that the baptism of John the Baptist wasn't Christian baptism. Well, if it wasn't then the Lord Jesus Christ never had Christian baptism, and if it wasn't Christian baptism, then none of the twelve apostles had Christian baptism because all the baptism that Jesus and the twelve apostles had, was the baptism that was administered by John the Baptist. If it were good enough for every one of them, then we ought not be satisfied with anything else other than Baptist baptism.

I turn to Matthew 3 when Jesus came and submitted to baptism at the hands of John the Baptist. That was a marvelous, memorable experience. The whole Trinity was present. The Son of God was there to be immersed. The Holy Spirit of God came down in the form of a dove and settled upon Him. God the Father spoke out of Heaven and said, "This is my beloved Son, in whom I am well pleased." Notice, God the Father, God the Son, and God the Holy Spirit were all present for that Baptist baptism.

I thank God for the fact that we as Baptists trace our ancestry back to the days of the Lord Jesus, and back to the hour when He Himself was baptized by John the Baptist in the Jordan River. Beloved, if a man is going to preach the whole counsel of God, he needs not only to preach the Book, the blood, and the new birth, but he needs also to preach Baptist baptism.

#### V

#### A BAPTIST CHURCH

One day Jesus said:

"That thou art Peter, and upon this rock I WILL BUILD MY CHURCH; and the gates of hell shall not prevail against it." — Mt. 16:18.

The church that Jesus built had to have at least three characteristics. It had to be built by Jesus Himself and not by somebody else because He said, "I will build my church." It had to be built inside the land of Palestine because the ministry of Jesus

Christ never extended beyond the confines of Palestine. It had to be built by the year 30 A. D. because Jesus Christ died and went back to Glory about the year 30 A. D. I say then, when Jesus said "I will build my church; and the gates of hell shall not prevail against it," that church had to have those three characteristics. It had to be built by Jesus personally, and not by somebody else. It had to be built inside the land of Palestine, and not outside. It had to be established by 30 A. D. and not at some subsequently later date.

Now, beloved, you just call the roll of all the churches of the world and ask who started them, where they were started, and when they were started, and you will find without exception that the Protestant and Catholic churches of the world were started someplace other than in Palestine, by somebody other than Jesus Christ, and at a year far later than the year 30 A. D.

For example, we have a group who make much today over baptism. They are the Campbellites. They call themselves the Church of Christ, but actually they are the descendants of Alexander Campbell. Of course they don't like to have you say that they are Campbellites. One of them rose up in a meeting that I was conducting one night when I referred to them as Campbellites and said, "No, Brother Gilpin, we are not Campbellites. We are Christians." I said, "My sister, it always looks mighty bad to me when a fellow is ashamed of his own daddy." She didn't say anything else, and I didn't have to. That was enough. Well consider, the Campbellites. They are prospering today, and there is a reason for their prosperity. They preach an easy religion, and the world is looking for an easy religion. They don't demand a new birth. They don't demand that a man have a spiritual experience. They don't demand that a man have an experience in his heart that he can know that he is saved. The only thing they ask is a head assent to the fact, "Do you believe that Jesus Christ is the Son of God?" Beloved, the Devil could join any Campbellite church in the world on that basis, because the book of James says that the Devil believes and trembles.

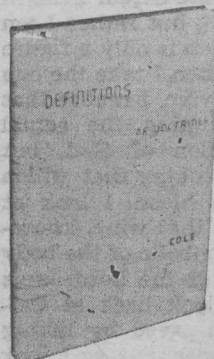
But take the Campbellites as a good example. They weren't started by Jesus. They weren't started by Alexander Campbell. When Alexander Campbell went to England a little over a hundred years ago, he carried a letter of introduction written by and signed by, Henry Clay, the great statesman of Kentucky at that time, in which Mr. Clay made the statement that the letter would serve to introduce Reverend Campbell, who is head and founder of the religious organization that bears his name. They weren't started by Jesus. They weren't started by Alexander Campbell. They weren't started in Palestine. They weren't started in Kentucky. They weren't started by the year 30 A. D. They were started in the year 1830 which was 1800 years too late to be considered the church that Jesus built, yet they brazenly and arrogantly call themselves the Church of Christ.

I'll go further and say that they, or any other organization, that came into existence this side of the days of Jesus — that came into existence any place outside of Palestine — that came into existence through the instrumentality of any human being other than the Lord Jesus Christ cannot successfully claim to be the church that Jesus built. Beloved, I am a Baptist, and I want everybody to know it.

Several years ago when T. T. Eaton was editor of the Western Recorder, somebody referred to him as a Baptist and a half. T. T. Eaton wrote an editorial in which he said: "Now there are some people who are half Baptists; there are some people that are Baptists, and there are some people who are Baptists and a half." (Continued on page 7, Col. 1)

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## "Whole Counsel Of God"

(Continued from page 6)

I am not. I am just a Baptist. The reason for this is that there is just one of me, but if there were another half of me, it would be Baptist too."

Beloved, I'll say the same thing. So far as I am concerned, I am Baptist entirely. I believe in a Baptist church. I have read better than a quarter million pages of secular history, and if you will allow about 500 pages for a book, you will find that is quite a number of books that your pastor has read. Beloved, if I had never seen a Bible — if I had never seen inside of a Bible one time — if all I had ever seen was what I have read in the pages of history, I couldn't be anything else but a Baptist because I know that Baptist churches are the only churches that Jesus Christ established. They are the only ones that have a chain of continuity from the days of Jesus Christ down to the present time. I tell you, beloved, if we are going to contend for all the counsel of God, we need to contend for a Baptist church.

VI

## THE BLESSED HOPE.

Paul said:

"Looking for that BLESSED HOPE, and the glorious appearing of the great God and our Saviour Jesus Christ." — Titus 2:13.

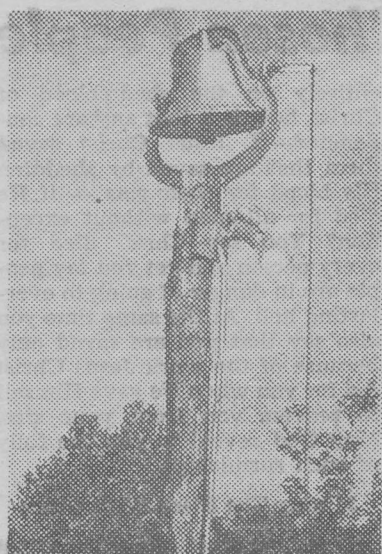
My hope is the coming of the Lord Jesus Christ. I do not expect to make this world better myself. I don't expect any preacher to make it any better, but rather the world will get worse and worse until the Lord Jesus comes. My hope is the coming of the Lord Jesus Christ.

If I were to see a ship where it has been wrecked, I wouldn't call for a few painters and carpenters, and ask them to come and repair the ship and paint it. Instead, if I would do the thing of wisdom, I would see to it that with rafts and lifeboats and life preservers, I got everybody off that ship and brought to shore that their lives might be saved. There is no need in trying to repair a vessel that is doomed for destruction. The thing to do is to save a remnant and get all the precious cargo you can off that vessel before it sinks.

I tell you, beloved, this old world is in a doomed condition. It is not my business to try to make it better. It is not my business at all to attempt to make this world a better place in which to live. My business is to preach the Word of God and to reach out and pull in every one of His elect that I can find, and get them saved, and when God's elect are saved, and the last one has been garnered in, the Lord Jesus Christ is going to come again.

That is my blessed hope that He is coming. I am not expecting the world to get any better. I am not expecting this old world to be a bit better tomorrow than it was today. Rather, I am expecting it to be worse day by day until the Lord Jesus Christ comes. My hope, beloved, is the second coming of the Lord Jesus Christ.

## IT RINGS TRUE



"And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." — I Cor. 14:7-9.

This isn't Old Pied's Bell — it is an old dinner bell near to the patio at our home. It was a gift to us on the part of the King's Addition Baptist Church of South Shore, Kentucky. They had been using it in a school building for church services, and having no further need for it, they gave it to us.

The Bible speaks of the clear tones of musical instruments as symbolizing the way in which every preacher's sermon ought to sound. In fact, there ought to be a genuine, Baptistic, and Biblical ring to every sermon which is preached. The sad thing is that in life that isn't true today. It is true of all too few of our churches.

The King's Addition Church and the Calvary Baptist Church desire that the messages that go out from each of our pulpits shall always ring true and by God's grace, we expect that our messages shall ring true.

ing of the Lord Jesus Christ.

## CONCLUSION

Beloved, I want to preach the whole counsel of God. When I meet you at the end of the way, if I have a conscious passing, I'd like to be able to look you in the face and say, "I haven't shunned to declare to you the whole counsel of God." If I don't have a conscious passing, when I come to meet you up yonder, I want to be able to face each of you and say, "To the best of my ability I did not shun to declare to you the whole counsel of God." If I am going to do it, I have to give you the Book, the blood, the new birth, Baptist baptism, a Baptist church, and the blessed hope.

May God help you that you will go out from this place resolved

that you, like Paul, will stand for, and contend for, the whole counsel of Almighty God. May God bless you!

## J. R. Graves

(Continued from page 1)

Jones in reply taunted the old man and said: "When Baptists were called out, silence was profoundly eloquent." Collins, believing Jones had done him great injustice in said article, requested me to reply. I refused, stating that there was no difficulty between Jones and myself, and that he, Collins, was fully able for the fight. "Yes," he replied, "but I tied my hands in a previous communication, and I do not feel at liberty to reply." I, having lived in Collins' family for two years, and he having acted toward me the part of a benefactor, and with a solemn pledge that should any difficulty arise from such article he would bear me harmlessly through, accordingly my name was given and the article sent forth as mine. Jones sued me and Collins for slandering him in said article, and Elder Graves was taken in the court by Plaintiff's counsel as the editor of the paper, thinking it might strengthen the case. Collins assured Graves and myself, as well as many others, that it would not cost us a dime; that it was emphatically his own fight and he had plenty to sustain it, and we were to give ourselves no uneasiness about it. (In the meantime Collins died.) He was supposed to have no property, and the case went against us, giving damages to the amount of \$7,500. The case was appealed and the judgment affirmed and the whole of the damages and costs fell on Graves. (The writer continues.) Certain gentlemen interfered and a compromise was effected on payment (by Graves) of \$1,700 in all. Knowing, as I do, Elder J. R. Graves to be an innocent and persecuted man in the affair, who was, at the time of the publication of the article in Bowling Green, Kentucky, holding a protracted meeting, and knew nothing of the article till sometime afterwards, I have met the required sum (which Graves had paid) and I certify that those who speak or write as though it was Graves' article, slander him and do him great injustice.

Pine Bluff, Ark.  
June 30, 1856.

## Matthew Hillsman Defended Graves

Matthew Hillsman stood next to Howell, the leading man among the Baptists of Tennessee. A clear, logical thinker, a calm, forceful preacher, a gentle manner, with firmness and genial spirit, his influence was extensive and commanding. He was for many years the pastor of the church at Murfreesboro, where the Baptist University was located, with Joseph H. Eaton as its president, and from which church during Hillsman's pastorate there were sent out as missionaries, Bro. L. J. Burton, T. P. Crawford, and J. Gillard. He was an influential trustee of the Southern Baptist Theological Seminary until his death. Few men had the confidence and the respect of the denomination at large more completely than he.

He did not agree with Bro. Graves either in his "non-pulpit affiliation," nor with other views of his, but he was amongst the first to do him justice when the surges threatened to overwhelm him. At the General Association of Alabama and Middle Tennessee he introduced the following resolution, sustaining it by a powerful speech, made in vindication of Graves and eulogistic of his character and abilities:

"Whereas, in consequence of his position as editor of *The Tennessee Baptist*, the character of Brother J. R. Graves, has been expressed in various ways. Therefore,

"Resolved, That we have the utmost confidence in the moral integrity and Christian character of Brother Graves, and pray the great head of the Church to pro-

long his life and increase his usefulness.

M. Hillsman."

Similar resolutions were passed by the East Tennessee General Association, and the West Tennessee Convention. If Graves had his critics and traducers, he had also his champions and defenders.

But not alone by his own state was this expression of confidence in his integrity expressed. But men of unimpeachable integrity and denominational prominence rallied to his defense.

## John L. Waller

to some extent a rival of Bro. Graves, a man of positive conviction and of fearless utterance. He was, take him all in all, the greatest mind of all those distinguished names that adorn the Baptist denomination of the West and South. With less vigor and capacity for physical effort and endurance, he could not visit different regions or great gatherings and impress his personality or his teachings on the denomination as Bro. Graves did. His plans often failed from sheer physical inertia. His purposes to write were fixed and extensive, but he rarely had anything ready for the paper he edited until the printers were waiting for copy. After turning the *Baptist Banner* over to W. C. Buck, he projected and published the *Western Review* at Frankfort, Kentucky, a monthly publication. It was finally changed into the *Christian Repository* and edited and published by S. H. Ford. In the meantime Waller held a debate with Nathan L. Rice, at Georgetown, Kentucky, and Rice admitted, years afterwards, that he had an abler man to meet in Waller, by far, than Alexander Campbell. He said these words (January, 1852): "J. R. Graves, our distinguished brother of *The Tennessee Baptist*, is again at his post after a protracted absence of some months during which he has had full many a logomachic tilt with the champions of Pedobaptism, and in every encounter his opponents were made to 'bite the dust.' Every means and every weapon which wickedness could suggest have been employed for his destruction, but he has escaped without a wound and without a scar."

And again (July, 1853), appeared the following in the *Recorder*: "Rev. J. R. Graves, the distinguished editor of *The Tennessee Baptist*, spent last Sabbath in our city. He spent some hours in our revival; and we had lunch together. The interview was in every way pleasant and agreeable. We have known Brother Graves long and intimately, and a kinder and bolder heart throbs not in the breast of any man. He combines the meekness of a lamb with the boldness of a lion. He is yet young, but he has done great good. May he live long to bless the cause of truth by his labors." Dr. S. H. Ford, who preserves this testimony for us, adds: "The words, kind but bolder heart, describe the man. For few gentler, kinder men in private intercourse could be found; we hold that had heresy lurked in Graves' teaching, Waller must have known it and would have denounced it."

"For he was a man Who would not flatter Neptune for his trident Nor Jove for his power to thunder."

He lifted his voice in the defense of the slandered man, and pronounced the foregoing high eulogy upon his talents, his orthodoxy and his personal character.

It has ever been so. No matter how clearly a man may perceive the truth; no matter how imperative may be the call of duty; if a strong heroic spirit dares to go ahead of the ranks of his contemporaries in his challenge of the champions of error, even as David in his personal encounter with the giant of Gath, there will be those in the ranks who will mock at his valor and condemn his courage. But when David returns with Goliath's head and receives the praise of the king, he can well afford to wait. Posterity will write the final verdict. (Chapter IV, next week, D. V.)

## New Guinea

(Continued from page one) villages of central New Guinea, whose existence had never been suspected.

## Racial Types

The name "New Guinea" was coined in 1545. A Spaniard, Ynigo Ortiz de Reta, while seeking a more southerly route to South America, from Indonesia, sailed along the north coast of the big island, and seeing the natives, he called the country "New Guinea" because the natives resembled the people he had seen on the coast of Africa, Guinea. The inhabitants of New Guinea are generally considered to belong to the Negroid division of man, having a dark pigmentation of hair, skin and eyes, and very curly (usually frizzly) hair. The word "Papua" which is the name for the southern half of the island, that is controlled by Australia, means "frizzly or fuzzy-head."

The types of natives vary to a very remarkable degree. Some, more especially in the easterly islands, are tall, well-made, intelligent people and closely resembling Polynesians (members of the brown race inhabiting Polynesia). The Hawaiian Islands are in the section of the Pacific that is called Polynesia). Some display Negroid characteristics, and some Mongoloid (member of the yellow race). The natives of the valleys around the Fly and Sepik Rivers are dark rangy people with a definite Semitic cast of features.

Some of the natives are quite light in colour, and some are as dark as African negroes. Some, found more especially in the mountainous districts, are the small pygmies (people less than four feet tall when fully grown). While there is quite a variety in types, it is said of the people, by and large, that they are a likeable folk, developing a remarkable degree of intelligence when given reasonable opportunity; and that other things being equal, a happy relationship can be established between Western Europeans, Americans, and the primitive aborigines of New Guinea.

## Many Languages

The great differences among the native peoples of New Guinea are brought to a focus in the multiplicity of languages. One source of information gave 750 different languages spoken on the island. Since the vast majority of the people are illiterate, this indeed affords a great problem in the realm of education, etc. The Australian government has been seeking to find some common medium of instruction, but that, too, has been very difficult. For example, most of these natives are proud of their native tongue and resent the fact

(Continued on page 8, Col. 1)

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## New Guinea

(Continued from page seven)  
of having to speak some other language, especially in their own land.

Seeking a common language, some people urge the adoption of Pidgin English, which is a collection of English, other European, and Malayan words, used in accordance with a syntax which appears to govern the majority of these Melanesian lan-

guages. Failing all other means of communication, both Mission groups and Administration officials have turned increasingly to the use of Pidgin, as a means of communication with the natives generally. While this means of communication has met with opposition from a large proportion of educated people, the fact remains that Pidgin is picked up with extraordinary ease by primitive people. It is also, and this is very important, the only means of communication between natives of different tribal and language groups. Some mission bodies in New Guinea have for many years consistently used Pidgin as a means of instruction and have reduced it to written form. Pidgin English has, according to one source, become an established language with a vocabulary of about 1500 words.

### Native Foods

In their primitive conditions the natives of the New Guinea island districts live largely upon vegetable foods, most of which they grow themselves. The staple food practically throughout the whole of the interior of New Guinea is the sweet potato in various forms (I should be right at home when I go home with some native for Sunday dinner). Nearer the coast, however, the staple diet is taro (a starchy root that is grown for food); and in the coastal districts it is taro and yams with a considerable addition of seafoods. In the river districts common native foods include sago (the pith of a palm), bananas, paw paw, and sugarcane. And, of course, the coconut is an important article of diet in the areas where the coconut grows.

Generally, the natives follow shifting methods of cultivation, employing primitive implements and a low standard of technique. Their method of "breaking ground" is usually a long, large stick, sharpened on the end that is to be gouged into the ground to turn the soil over. Their meat diet consists mainly of either wild or tame pigs. Wild pigs are very numerous there. In fact, in some districts, it is hard for the natives to grow their foods because of the destructiveness of the wild pigs.

### Rituals and Religion

Like all heathenish people (including many Americans) the native people of New Guinea are very superstitious. They believe to a large degree in the return of the spirits of the dead. They practice witchcraft, black-magic, and sorcery (which includes both of the former). Most of their tribal wars, which are very numerous, are usually started over sorcery. For instance, some member of a tribe becomes sick and dies; it is often decided that some one in the neighboring tribe, through the aid of an evil spirit, induced the disease that killed the person and they set out to "get even."

There are many rituals of many types among the natives. From the time the young boys are of the age of about 13, they are almost continually going through some sort of ritualistic ceremony until they have married. The men have club houses, only the male members are allowed in these, which are used for these ceremonies.

In some of the tribes, the standard by which a young man is judged to be eligible to take a wife, is whether he has produced a sufficient number of human heads. If, and when, he has brought the required amount of human heads to the "clubhouse," a wife is given to him, the choice over which he has no control. The wedding ceremony is very elaborate and lasts for many days with great extravagance in the way of foods for the feast. The women are very subjective to their husbands and have very little to say about the administration of the home life or otherwise. (Many women of America would do well to take some les-

# The Atonement Of Christ Was For His Chosen People

By JAMES CRACE  
Piketon, Ohio

We hear much these days of the false doctrine that Christ died for every person but that only those who "accept" Him shall be saved. Primarily, we hear these things from Northern and Southern Baptist convention people and to those Baptists this message is directed, as well as to all Arminians, because none of them believe the doctrine of Limited Atonement.

Before I proceed, let me say that anyone who holds to the teaching that Christ died for every man's sins is either wilfully or ignorantly an enemy of the doctrines of Blood Atonement and Salvation by Grace. We believe this will be made clear as we proceed.

### Consider A Few Questions

Now we shall endeavor to prove that the teaching that Christ died for every man is false and misleading. Let me begin by questioning you who say you are saved by grace and that your sins have been paid for by Jesus Christ, The Son of God, shedding His blood and dying on the Cross for your sins: you say that you believe Christ died for every man's sins; if you are saved only by the work of Christ, that He did on the Cross some nineteen hundred years ago, if your works have nothing to do with your salvation, if God chose you from before the foundation of the world, if you are saved by nothing whatsoever except the substitutionary life and death of Jesus Christ, how is it that every person of the human race does not automatically go to Heaven when each one dies, if that is the real reason one is saved, if Christ did the same thing for every person?

You say your works have nothing to do with your salvation and some of you even say you believe the Bible doctrine of eternal security of the believer. Does not your position set forth the Bible doctrine of "justified without the deeds of the law"? Furthermore, doesn't your position set forth the Bible truth that it is impossible for any and all that Jesus Christ died for to ever go to hell — if one is saved entirely and only because of the finished work of Christ on the Cross of Calvary?

Now let us establish the truthfulness of the above position you must hold if you really claim salvation by grace entirely because Christ saved you by shedding His blood and dying for your sins.

In the first place, Jesus Christ has already died for the sins of His people. Now if the purpose of Christ dying on the Cross was to die as a substitute for His people and if Christ's work (death, burial and resurrection) is the only reason or basis for any person being saved (as those of you who say you are saved by grace must set forth), then are you not guilty of denying that the Blood of Jesus Christ is sufficient to save His people if He died for all persons and yet there are many who are doomed to an everlasting hell because of their sins? It is nothing less than slander of God's Holy Word to teach that Christ died for all men without exception and yet say some of those are going to the everlasting hell.

Secondly, when Christ died on the Cross, did He save His people or just make it "possible" for all people to be saved if they would "accept" Him? Once again, to you who say you are saved by grace, I put forth some questions: if you say you know your salvation is not by works of righteousness which you have done, but rests

sons from the natives of New Guinea on the subject of subjection). Many other things could be said about the peoples of New Guinea, but time does not permit now. In the not too distant future, we shall be giving you a first hand report of the island and the people there with pictures also.

entirely on the shed blood of Christ, how is it that any are condemned—if Jesus Christ saved them that are saved by shedding His blood for their sins — if He died for all men without exception? You say Christ died for every person and yet you say people are in danger of going to everlasting hell. At the same time you also say that you are saved only because of the work Jesus Christ did for you when He gave Himself to redeem you from your sins. May God reveal to you the folly of such surmisings.

### Mixing The Flesh With Grace

Do I hear most of you say, "But you have to accept Him"? Sure, I hear practically all of you say that. Now, let's look at what you really believe regarding the death of Jesus Christ.

Even though you say you believe that Christ died to pay the redemption price for your sins, it is apparent that you do not really consider Christ as your whole salvation. If you were really depending on nothing but that which Jesus Christ did for you, as your salvation, you would not be spreading the false doctrine that Christ died for every person. Aren't you really believing that your redemption was not fully accomplished when Christ died on the Cross? Aren't you believing that the final effecting work of your redemption was left for your own sinful, carnal, fleshly self to do? Isn't that why I hear you say, "But you have to accept Him in order to have your sins remitted"? Isn't that why you say every one in the whole world can go to heaven if he or she will just "accept" Him? Don't you really believe you are saved — if you are saved — because you "accepted Jesus" rather than only because Christ Jesus died on the Cross for your sins? So aren't you mingling the flesh with grace for salvation? Aren't you attributing your faith to the flesh rather than to grace (Eph. 2:8, 9)?

To prove that this is your true belief, let me point out that even though you now say you are saved by the shed blood of Christ apart from anything you have done, you still say there was a time, before you "accepted" Christ, that you could have gone to hell. Now if you are really resting on the finished work of Christ for salvation and if Christ really died for your sins before you were even born, isn't it evident that you were legally redeemed from the Law's curse before you were born and that you say you know Christ died as your substitute — if you know He did — and yet you say you could have gone to hell before you "accepted" Him? There can be but one answer: You're depending on the act of your depraved flesh which you say you did in "accepting" Him! As surely as Jesus Christ lives today, you who would add even "accepting Christ" as a necessary condition of salvation are guilty of rejecting Christ as your Saviour. I warn you to turn from relying on your "accepting Christ" or your "profession of faith" as that which finished your salvation! To add to the work of Jesus Christ is to say the death of Christ was not all that was necessary to save His people. Such a belief as this is not believing to the saving of the soul, but rather one of Satan's clever devices he uses to deceive people. If you are adding anything to the finished work of Christ for your salvation you are not believing the gospel of Christ which is the power of God unto salvation.

Are we saying that one is ever saved without faith? Certainly not! (John 17:3). We are saying that faith is not of the flesh's "decision" or "acceptance." Faith is produced through the Word of God as it is empowered by the grace of God's Spirit. Salvation—including the faith that rests on Christ — is all of grace.

### He Died Not For Every Person

Since the truth of the scriptures

is that the death of Christ for the sins of His people was sufficient and acceptable unto God, then we can, without fear, say that if Christ died for every person then every person shall be saved. Since Christ was the perfect Redeemer and finished the work He came to earth to do, it follows that all that Jesus Christ died for shall receive remission of sins and all the benefits of His work. Therefore, since some are doomed to everlasting hell because of their sins it cannot be true that Christ died for every person.

Now if Christ did not die for every person, He of necessity died only for some since it is true that those who are saved are saved entirely and only because Christ died as their substitute.

For whom, then, did Jesus Christ die? He died only for the elect of God. He died only for a limited number of individuals. In plain language, there is sound Bible truth in the doctrine of Limited Atonement. Just as true, then, is the doctrine of Election. Christ died on the Cross for the elect and for no one else. Since every person is totally depraved, spiritually "dead" (alienated in the bondage of sin) and since we are all as "an unclean thing," it is impossible that we who are saved could have contributed anything to the completion of our salvation. Until God made us willing (Ps. 110:3) to trust and rely absolutely and completely on

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Christ and His redeeming work we were just as opposed to the truth of salvation by the substitutionary life and death of Jesus Christ as any other person in the world. Can the Ethiopian change his skin, or the leopard his spots? It is just as impossible for anyone, even the elect, to do anything to bring about his redemption. I say again that Christ Jesus gave Himself for the sins of God's elect and by Himself purged our sins and redeemed us to God. All that Jesus Christ died for shall be saved, shall believe on Him, even though we deserve only everlasting punishment because we have every one sinned against almighty God and we still sin every day. But Christ suffered the wrath of God in our room and stead and by His stripes we are healed! Truly, Jesus Christ paid our sin debt and set us free from the curse of our sin by dying as our substitute on the Cross of Calvary.

Do you not see that you are opposing yourself, your own profession, claiming salvation by the work of Christ and yet saying He died for every man? I pray that the Holy Spirit will open your eyes to your error of believing and teaching the false doctrine which says that Christ died for every person. May God reveal to you that when Jesus Christ died on the Cross He didn't just make a way for people to be saved but rather He completely redeemed His elect. In truth, Christ is the perfect and complete saviour of His people. May He soon return for us.

[Note: Write for the editor-in-chief booklet, "Laying the Axe to Arminian Heresies," for a discussion of verses often misused to support the general or universal atonement doctrine. Price is 25c]