

If some men wore only what clothes really belong to them they would have nothing on but a celluloid collar and a pair of socks.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

# 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

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## New Testament Faith And Order

By CHESTER TULGA  
Somerset, Kentucky

Faith and order are inseparable in the Bible. A sound faith must have the expression of a sound order for its implementation. The whole Bible rings with exhortations to sound faith, warnings against compromise and apostasy and exhortations to sound doctrine. Unsound doctrine, heresy and apostasy are clearly condemned and the Christian warned against risking contamination with them.

The whole Bible emphasizes proper order. The universe in which we live is the greatest example of order. The creation is

an example of order and order is seen in the Genesis account of creation. Creation is an example of order, while evolution is a philosophy of chance.

The Old Testament is very definite on order in worship. God intends to be approached and worshipped in His way, not man's way. There is an order of approach to God in the Old Testament. There are certain sacrifices which are carefully specified and their presentation meticulously outlined. The Book of Numbers is remarkable for the order of the host which is carefully set forth.

The Old Testament abounds in instances where God refused to

accept those who violated divine order. Cain's sacrifice was rejected. Nadab died for he offered a strange fire before the Lord (Num. 26:61). Those who presumed to carry the ark of God in a new cart fell under God's judgment (I Chron. 13:9). The prophets thundered against wrong ways to pray, wrong ways to worship, wrong ways to offer sacrifices and especially that violation of faith and order which combines faith and idolatry.

Christ gave a church order. It is no accident that there were twelve apostles. There were two ordinances given. A great commission was given to the church. (Continued on page 8, column 3)

## IS IT BIGOTRY TO OPPOSE A ROMAN CATHOLIC CANDIDATE?

Some radio commentators and newspaper columnists, ignorant of Roman Catholic Canon Law, its principles and practices, are stirring up hatred against informed American citizens.

These citizens know that a Roman Catholic presidential candidate may use the doctrine of "Mental Reservation" in answering any question. By this doctrine, they may give one answer, and "think" another. The use of the "Mental Reservation" is not limited to presidential candidates. In his book, "Moral Guidance," Imprimatur Samuel A. Stritch, the Jesuit Edwin F. Healy states, "For a sufficient reason we may thus permit others to deceive themselves by taking the wrong meaning out of what is said, and this remains true though the listener because of his ignorance does not know that there is another meaning to the word that is employed."

When these informed citizens exercise their right to vote and to influence others to vote according to their knowledge, certain radio commentators and newspaper columnists brand them as "Intolerant!" "Bigots!" "Hate-mongers!" These same accusers

are thus the worst examples of bigotry, intolerance and hate-mongering. They make it appear as though the informed citizen is opposed to the Roman Catholic PERSON, rather than the SYSTEM, by which the person is governed.

For those who want to be intelligently informed, we quote a few propositions from the Encyclical Letter of Pius IX, which represents the official thinking of the Roman Church:

#15—"No man is free to embrace and profess that religion which he believes to be true, guided by the light of reason."

#18—"Protestantism is not another and diversified form of the true Christian religion in which it is possible to please God equally as in the Catholic Church."

#19—"The Church has power to define dogmatically the religion of the Catholic Church to be the only true religion."

#24—"The Church has the power of employing force and (of exercising) direct and indirect temporal power."

#34—"The doctrine which equalled the Roman Pontiff to an absolute Prince, acting in the Universe" (Continued on page 8, column 2)

## Evolution

By JAMES HOBBS  
McDermott, Ohio

"In the beginning God created the heaven and the earth."—Gen.

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, AFTER THEIR KIND, and every winged fowl AFTER HIS KIND; and God saw that it was good."—Gen. 1:21.

"And God said, let the earth

MAN OF THE DUST OF THE GROUND, AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE; and man became a living soul."—Gen. 2:7.

Let me say that this message is not intended to be a scientific message. I do not intend to give the impression that I am trying to do the work of a scientist, just as I would not enter a hospital and try to do the work of a surgeon. Nevertheless, I am a Christian and a minister, and as such it is my duty to speak out against any who try to discredit the Word of God.

The United States is often called "a Christian nation" — yet the teaching of Bible truth is prohibited in the public schools while at the same time teachers are permitted to teach that which would make the Bible a book of lies. The theory of evolution is taught in our schools in such a way as to make our children think it is a fact rather than merely a theory of some men who were and are infidels.

Evolutionists will take a piece of a thigh bone or a portion of a skull and by vain imagination draw a creature that is supposed to be man or his "predecessor." Now, this is bad enough, but they go from there and without even a piece of a bone, they begin tracing a line back through rep-

(Continued on page 8, column 4)

### Bro. Bill Crider Recommends Cox's "Marred Vessels"

I have been reading again "Marred Vessels" by Brother Wayne Cox. This is truly a fine



ELDER WILLIAM CRIDER

book of sermons. It is sound in every way. I wish and I am praying that this book will get into the hands of many. I have sold several of these books and given several away to young people. Good reading has a lasting effect on

(Continued on page 8, column 5)

Chapter IX—

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

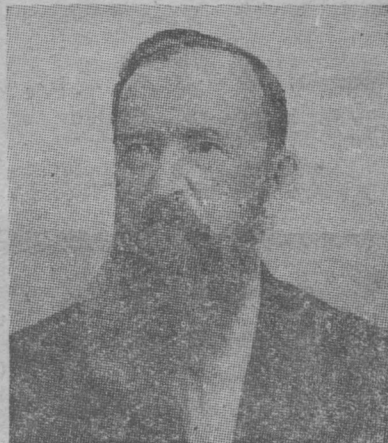
By His Son-In-Law, O. L. HAILEY

### GRAVES AS AN ORGANIZER

(See our "Note," page 7, column 4)

Someone has said that an idea is the greatest force in the world. This finds a splendid exemplification when some worthy idea becomes incarnated in a strong man. It is one thing to expound a doctrine or theory; it is quite another thing to incarnate and found and promote an organization which will maintain and extend this idea or doctrine and concrete it. Jesus Christ proceeded on that principle when He established Christianity in the world and then organized His church to maintain and promote it, and give concrete expression to it. He magnified and exalted His church when He endowed it with the Holy Spirit and gave to it an age-long and worldwide task. He gave to this organization its basic laws and prescribed the method of its work and the scope of its endeavor. And Christianity will best prosper as it conforms to that name.

Many of the leaders of the world have understood this law and have wrought it into their great undertakings. Not to go beyond the field of Christianity, as one well might, it will be sufficient to refer to the Roman



JAMES ROBINSON GRAVES  
(Born 1820, Died 1893)

church and the Lutheran church and other later organizations. How far would Romanism or Lutheranism have dominated the world without their organization?

Or we may take a slightly different view as exemplified in Methodism. Both John Wesley and George Whitefield were noted preachers of their day. They were not only contemporaneous, but they were associates and preached almost the same doctrines. But Wesley founded an organization to promote and Whitefield did not. The history of this pietistic movement is sufficient exemplification of the theory that any movement or doctrine if it is to reach far, or deeply influence men, must have adequate expression. (Continued on page 6, column 1)

## The Baptist Examiner Pulpit

### "GOD'S REVELATIONS"

Sixth in a Series of Messages From Isaiah 53 — By John R. Gilpin

"Who hath believed our report? and to whom is the arm of the Lord revealed?"—Isa. 53:1.

I want to talk to you about the last word of this text — the word "revealed."

When I was just a young preacher, before I was twenty-one years of age, I became pastor of the oldest Baptist church in the city of Cincinnati. I had been there about a month as their pastor when I had rather an unusual, unique experience. One Sunday morning I preached a sermon in which I said in some manner that I believed in a revealed religion, and I emphasized the fact that unless the Lord revealed His truth

to an individual, that individual will never know nor understand anything about the Bible. I took for granted that most any-kind of a Baptist who knew anything at all about the Word of God would say "Amen" to such a message.

I had scarcely finished my sermon that Sunday morning when a woman came to me. I had only been there about a month, but I had observed this woman as an unusually, fine, high-type lady, a teacher in the Intermediate Department of the Sunday School, and one who took an active part in the services of the church. This woman said to me, "Brother

Gilpin, I guess I will be leaving you now as a result of that message," and, of course, I asked her immediately for an explanation. She said, "Well, in the first place, I am not a member of this church, and in the second place, I don't make any profession so far as religion is concerned. I have never been a member of any church at all, but the folk here sometime ago asked me if I would take part and help out in the Sunday School, and one thing led to another until I am carrying a pretty heavy load in the church." She said, "I have been happy to do so, but if what you have preached

(Continued on page 2, column 1)

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**"God's Revelations"**

(Continued from page one)

ed this morning is the truth, then I haven't any business to be taking part in the services of the church."

I said, "Now, lady, if what you tell me is true, that you have never had an experience with the Lord Jesus Christ as a Saviour, and you have never had any truth revealed to you by the Holy Spirit, then I will accept your resignation right now as a Sunday School teacher, and will relieve you immediately of any task that you have with the body." I said, "It won't be necessary that this come before the church, because I think this is in the realm of a pastor's duty just to act on a thing of that type instead of bringing it before the church." So that ended the problem so far as she herself was concerned.

I never shall forget her statement to me when she said, "I just don't believe in a revealed religion such as you have preached."

I don't know how many individuals there are within this world who will agree with her, but I rather imagine that the majority of people would go along with her philosophy. I am satisfied that the greater percentage of the folk of this world would say, "I don't believe in a revealed religion," and the reason that they don't believe in it is that they never have experienced it.

I remember several years ago a man told me how in the days before the Civil War that his father, who was a strong Campbellite, said to one of the Negro Baptist slaves, "Now you haven't any business to preach a heart-felt religion, for there isn't any such thing as a heart-felt religion."

He said that that Negro slave told his father, "When you says that, Massa, you just say that it is 'not as I knows of.'"

When the majority of people say that there is no such thing as a heart-felt religion, they are saying, "Not as I knows of," because they just don't know it. When a man says that he doesn't believe in a revealed religion, and that he doesn't believe the Lord reveals truth out of the Bible to an individual, he ought to add, "Not as I have experienced it."

I want to say to you at the very outset of this message that I am a firm believer in this truth, that religion and all the truths of the Bible, have to be revealed by the Lord, and if the Lord doesn't reveal them, no man will ever

receive them or accept them.

I

**SPIRITUAL THINGS MUST BE REVEALED.**

"The SECRET THINGS belong unto the Lord our God: but those things which are REVEALED belong unto us and to our children for ever, that we may do all the words of this law."—Deut. 29:29.

You will notice that Moses says that the things that belong to us are the things that have been revealed. Now God has many secret things, and God has many things that He has not yet told us, but, beloved, the things that we have by way of truth of the Bible are the things that the Lord has revealed unto us.

I turn also to the New Testament and I find that the Apostle Paul would teach us that we have to have things revealed to us by the Lord. Listen:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yet the deep things of God. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are SPIRITUALLY DISCERNED." — I Cor. 2:9, 10, 14.

If you will notice from these three verses, you will find that the Apostle Paul says that you don't understand spiritual truths because you have seen them with your eye, or because you have heard them with your ear, or because of any of the reactions or normal functions of the physical body. You don't grasp the Bible just because you have a normal intelligence. You don't understand the Bible because you have eyes to see, and ears to hear. These verses tell us that the truths of the Bible come to us as a result of God revealing them to us by the Spirit.

You will notice that he goes further and declares to us that there are two kinds of people in this world. The unsaved man is referred to as the natural man and the saved man is referred to as the spiritual man, and he tells us that the natural man cannot receive the things of the Spirit of God. They are just so much foolishness unto him until the Holy Spirit of God reveals them unto the individual.

To give you an example, I remember a man whom I knew in my first pastorate whom I eventually led to the Lord Jesus Christ. The first time that I saw this individual he told me that he was an infidel. He came nearer being an infidel than any man I ever met. In the providence of God, I was thrown with him a multitude of times. I remember just after I met him that he avowed the fact that he was definitely an infidel, and that he had no place for God, Heaven or Hell in his life. One day he and I were talking about a man who wasn't a good farmer in any sense of the word, and who would allow his land to wash and deteriorate and erode and become practically worthless. This man who claimed to be an infidel said, "A man like that ought to go to Hell."

I said, "How in the world is he going there when there isn't any such place in the light of your theology?"

"Well," he said, "there ought to be a Hell for a man like that."

I said, "Yes, and there ought to be a Hell for a man like you who doesn't believe in God."

Little by little I dealt with this man, and after I had visited with him for over forty times, I got him to church for the first time. He had an asthmatic condition and he was never able to be in a crowd, so he promised me that he would drive his car up to the window outside the church if I would raise the window so he could sit outside in the car and listen to the service.

I met him on the road the next day and I said,

"I was glad to see you at the service last night."

(Continued on page 3, column 2)

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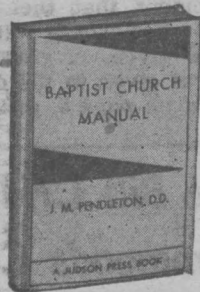
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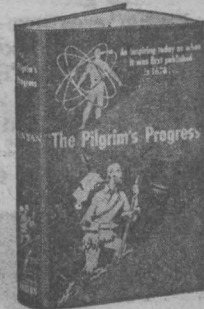
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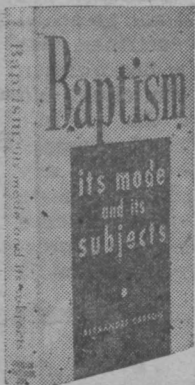
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All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

## A Personal Letter From The Editor To One Of Our Friends

My Dear Brother:

I appreciate more than I can say the courteous letter you wrote me on February 27th relative to the matter of financial appeals which we make in behalf of THE BAPTIST EXAMINER through this pages.

On February 4, 1939, I brought out the first issue of the paper, and it has been virtually my life by day since then. I have worked better than sixty hours a week in order to keep it going, in addition to my other duties. My children, before they were married, used to say that I lived for the paper and that I gave my best, and I am sure they meant that oft times I neglected them. I rather imagine that what they said was true. Hundreds of times I have washed my face in ice water long after midnight in order to stay awake that I might proof read an issue that we were getting ready to print the next day.

Naturally, after all these experiences of these many years, I am tremendously concerned as to the ongoing of the paper. After all I have put into it, I don't want to see it fail.

At the same time, we have had some financial difficulty after another for the last three years. The steel strike of last year completely paralyzed business and has left us with a great amount of obligations that must be paid. If I do nothing to take care of the financial situation, then I feel that the paper will fail. On the other hand, if I make request for financial aid, my enemies say that I am a beggar.

Either of these positions is a grief to me. I don't want the paper to fail, and I don't want my enemies to call me a beggar. I want to keep the paper in the mail, and the only way that I can do so, is by the support which we receive from our friends, and sometimes even our friends forget to pay. It is thus that I make various financial appeals in behalf of the paper.

The paper means much to me, and certainly it means a lot to a great number of God's people scattered over the country, many of whom have no opportunity to

receive the Word of God otherwise. For their sake, as well as mine, I desire to keep the paper in the mail, and therefore, I call upon you and all our friends to be as extraordinarily generous and liberal as humanly possible.

I trust you understand our position and that you will remember us much, and often, in prayer, that God take care of our needs.

Very sincerely yours,  
John R. Gilpin

## "God's Revelations"

(Continued from page 2)

He said, "I was there, but I didn't believe a single thing that went on."

I said, "What was it that you didn't believe?"

He said, "You called on somebody to pray, and he stood up, and closed his eyes, and talked up to the skies, and I thought, what a fool he is."

Then he said, "You passed out the song books and everybody there started singing, and it didn't mean a thing to me. I thought the whole crowd was the biggest bunch of fools I ever saw in my life."

Then he said, "You got up to preach and I thought, now there is a man with some intelligence and ability and it is a shame to see a man waste his time in that manner." Then he said, "I don't want to hurt your feelings, but that is my reaction to the whole service. Now what do you think about it?"

I said, "Brother, you have just proved the Bible, for the Bible says that the natural man receiveth not the things of the Lord, for they are foolishness unto him, and it just goes to prove that you are an unsaved man."

I might say this, beloved, on the fifty-first visit with that man, the Lord saved him. I preached his funeral — one of the greatest funerals that I ever preached in my life. I tell you, beloved, it was a marvelous experience to stand up and tell how God saved that man. Before he was saved, he was just a natural man and spiritual things were just foolishness to him.

Beloved, no man can understand spiritual things unless the Spirit of God discerns them unto the man. I can sit beside an unsaved man, and can tell him how he can satisfy his flesh, and he can understand that right now.

I can sit beside an unsaved person and tell that individual how he can advance in worldly wealth, and he can understand what I am talking about. I can talk baseball, football, and basketball and people can understand that without any difficulty at all. I can talk hotdogs and hamburgers and folk can grasp the meaning of such right now. I can talk watermelon feasts and skating parties and all the material things that usually go along with modern churches, and people can grasp what I am talking about. But let me start to talk to a man about the blood of Jesus Christ remitting his sins, and blotting out all his transgressions, and immediately that man gets a faraway look in his eye, and he is ready to leave me right then.

I can even talk to him about religion and he can understand that. As long as I talk about the church, as to which church it is right to join, he will perhaps enjoy the conversation. As long as I talk about the right mode of baptism, or how to take the Lord's Supper scripturally, he will get a great deal of good out of the conversation. But just let me tell him that he is a lost sinner, and that the only way he can be saved is through the blood of the Lord Jesus Christ, and he is ready to change the subject. He is ready to walk away with no further use for what I have to say.

## A TIP OF OUR HAT TO THESE FOLK

Although only two issues of TBE have been mailed announcing our gigantic subscription campaign, already three of our friends have taken advantage of it, and have mailed us a large number of subscriptions.

Those heard from to date are:

Richard Essig, Middletown, Ohio.

Mr. and Mrs. Roy T. Archer, Allenton, Missouri.

Erdie Crace, Piketon, Ohio.

We are wondering who will be the first to send us 110 subscriptions. It might be you!

May we hear from you this week?

In fact, he will even talk about the Bible as long as I limit my conversation to certain subjects about the Bible. I can talk about the geography of the Bible, and he will go along with that. I can talk about the history of the Bible, and he will enjoy the conversation. I can talk about the literature of the Bible, and quote some of those most beautiful passages of the Bible, and if he is of a literary nature, he will appreciate the conversation. But just let me tell him the facts as to his spiritual condition, and how that spiritual condition can be changed only by the blood of Jesus Christ and, beloved, that faraway, dense look comes in his eyes. He is a stranger to what I am talking about. I tell you, beloved, the natural man can't understand spiritual truths. They have to come as a revelation from Almighty God.

That is what I think Jesus meant, when He said:

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast HID THESE THINGS from the wise and prudent, and HAST REVEALED them unto babes."—Mt. 11:25.

Notice, the Lord Jesus says that God has hid certain things from the wise and the prudent, and has revealed them unto babes. Beloved, there are wise people, there are college professors, there are seminary students, there are men in the educational field who are wise so far as earthly wisdom is concerned. They are prudent so far as material wisdom is concerned, but they are spiritual dunces in the realm of spiritual things. Why? Because spiritual things must come as a revelation from Almighty God.

In contrast, there are some in-

## "I Should Like to Know"

1. Does your view of the Bride of Christ mean that those in the New Testament church will receive a greater reward than men like Elijah, Abraham, John the Baptist, etc.?

Not necessarily, although some in the Lord's Church (such as Paul and other apostles and martyrs) could possibly have a greater reward than these men. What our view involves is that there is a distinction between the Bride of Christ and the people of other times. Likewise, there is a distinction between the Bride of Christ and those in this present age who have not been members of the church.

2. Do you believe that men like Edwards, Whitefield, and Toplady will be in the Bride of Christ?

We do not believe that anyone who has not been a member of the Lord's church will be in the Bride, for the Bride is composed of those in the church. None of the men you mention ever received baptism nor became a member of the church founded by Christ. Edwards was a Congregationalist, Whitefield a Methodist, and Toplady an Anglican.

3. You have before said that there could not be a good work performed by one outside the membership of the Lord's church. What about the works of the above-mentioned men, such as their scriptural writings?

There is a difference between a good work and a spiritual fruit. A man can have the fruit of the Spirit in his life without having scriptural baptism, for instance. One of the fruits of the Spirit is spiritual understanding. No one can read the writings of the men mentioned and deny that on many things they had the fruit of spiritual understanding. However, this does not make their infant sprinkling a good work, nor does it do very much for any of their other errors.

4. When a man is ordained to preach, what all is involved so far as power and authority is concerned?

We believe there are three things involved or signified in ordination:

(1) A man is publicly recognized by the church as having been called of God to the ministry.

(2) Also, the man is recognized by the church as being sound in the faith and fully qualified for the ministry.

(3) A man is authorized by the

dividuals who don't have too much mentality, whose mental acumen is somewhat of a weak nature, and yet they are giants in the Word of God. Why? Because God has revealed His truth unto those whom He calls.

I am thinking just now of a man who is most highly educated — a man who has several college degrees. I heard him preach sometime ago. I think I am a pretty good listener. I always try to follow a man carefully and watch his eyes when he is preaching. I think I have sufficient mental ability to grasp the truth when it is presented. But, beloved, I sat through the service, and listened, and I wondered when he was going to make his first point, and when he was finished, I was still waiting for the first point to be made. After I had listened for about thirty minutes, I wished that I had brought along a bag of peanuts. If I had, I would at least have had something to do. As it was, I had absolutely nothing to do for about forty minutes time. He talked, he orated, he talked of stars, he spoke of individuals, he spoke of worldly things, but of spiritual truth — he never got to it.

I am thinking in contrast of a man whom I used to know when (Continued on page 5, column 1)

church to do a particular work (missionary or pastoral) which is to be under the control of the church.

The writer's own personal view on ordination is similar to that of the old English Baptists. I believe that an ordination is in effect only as long as the ordained person occupies the position to which he has been ordained (appointed). For instance, when a man is ordained to the office of pastor, he is only a pastor as long as he holds that office. If he goes to another church as pastor, he is re-ordained. I do not mean that he goes through another ceremony called "ordination," but I mean that the church which has called him re-appoints him to the office of pastor. Ordination is simply an appointment to some work. It lasts only as long as the person is in that work. A man not pastoring a church is not a pastor, although he may be a sound preacher.

5. Is it true that Spurgeon was never ordained?

So far as I know, it is true that Spurgeon was never ordained in the sense of modern-day practice. However, when he was called as pastor of New Park Street Baptist Church, he was (1) recognized as God-called, (2) recognized as sound in the faith, and (3) appointed to the office of pastor. What else is there in ordination than this?

6. Does ordination authorize a man to baptize?

If you refer to baptizing without the approval of the church, no. If you refer to baptism administered by a man appointed (ordained) as a missionary, then the church has already voted that he baptize all who profess faith in Christ.

7. Does a church have to appoint someone to baptize each time a person comes to be baptized?

Not necessarily. It is the practice of most all Baptist churches to have the pastor to do the baptizing in all cases possible. However, it is sometimes necessary for another person to be appointed by the church to administer baptism.

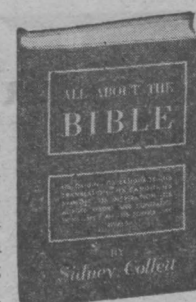
8. If a church does not have a pastor, can baptism be administered?

Certainly. Baptism is in the hands of the church to administer, not in the office of pastor.

9. Could a woman administer baptism?

There is no example or precept for such in the Bible.—B.L.R.

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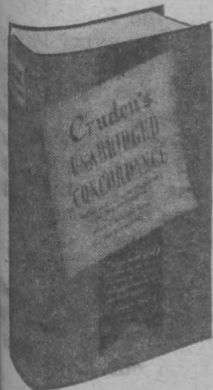
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# My Impressions

By HAMZA MOHAMMED

I have been asked to write an article, stating my impressions of some churches and preachers whom I have visited while in the United States. This I will do as best as possible.

**Woodlawn Terrace Baptist Church and Pastor Wayne Cox**

It was my privilege to visit in Memphis, Tennessee for about a week with the Woodlawn Terrace Church and Pastor Wayne Cox. I have known Bro. Cox for over a year, having met him for the first time at the first Bible Conference in Puerto Rico. I had the privilege of preaching to these Christian people on three occasions, one of these times being



ELDER HAMZA MOHAMMED

to a ladies' group. This church has been supporting my work for over a year, for which we are truly grateful. I believe this church is truly missionary-minded and interested in fulfilling the commission of Christ.

I will always remember the hospitality of the Christian people of this church. They gave me several gifts and showed their love for me in an impressive manner.

I believe that Bro. Cox is one of the greatest preachers living today. He is a dynamic expounder of the Word of God and faithful to his calling. It was a real privilege to stay in his home and fellowship with him and his family. I also enjoyed being in the city of Memphis, which is a beautiful and sanitarilly clean city.

**Macedonia Baptist Church and Pastor Fred Halliman**

I have known Bro. Halliman the same length of time as I have known Bro. Cox, since both of them were at the Bible Conference in Puerto Rico a year ago. It was a real thrill to my soul to learn of his call to the mission field several months ago. I think that he is a real servant of God and manifests this fact by his obedience to the call of God to the field where he is going. It is my prayer that God will greatly bless his work.

On Sunday, February 21, I

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preached in the morning service at the Macedonia Church and in the evening service I told about the work in Trinidad. This church is missionary-minded, too, with a great desire for furthering the Gospel. Not only are they sending their own pastor (now former pastor, as Brother Lloyd Wyrick has replaced Bro. Halliman), but they support other Baptist work. I am grateful that they have recently voted to support the work in Trinidad.

**Calvary Baptist Church  
Ashland, Kentucky**

On Monday, the 29th of February, I came to Ashland for what I thought would be a brief visit. I had planned to be here through Thursday morning, then leave for New York by bus. However, the snow came down on Wednesday so heavily that travel was inadvisable and hazardous. Therefore, my visit was lengthened until the following Monday.

I had met Brother Bob Ross in Puerto Rico at the Bible Conference back in January, but this was my first meeting with Bro. John R. Gilpin. I spoke at Calvary Baptist Church on Wednesday evening, telling of the work and bringing a short message from Acts 18. Despite heavy snow, there was a good attendance and we had a good service.

I also spoke in this church on Sunday evening and showed some slides of the work in Trinidad. This church is very much interested in the spread of the Gospel and I greatly enjoyed being with the people for awhile. I only wish it were possible for me to come back to the Bible Conference some day.

I have been in contact with this church and the pastors of it for several years through THE BAPTIST EXAMINER and I am happy that the Lord made it possible for me to visit in Ashland. I enjoyed being in the homes of Bro. Gilpin and Bro. Ross and hope to some day return again—when there is no snow on the ground!

**The Baptist Examiner**

I have been receiving THE BAPTIST EXAMINER for nearly four years and each copy has been carefully read. I can truthfully say that this is a sound Baptist periodical and has meant more to me than any other. I have received many popular religious papers and got little or nothing from them, but THE BAPTIST EXAMINER has been most profitable. It has helped me on many doctrines, especially in understanding more about the church, election, atonement, and like doctrines. It has also been a help in exposing heresies to me. I have distributed TBE to many people in Trinidad who have likewise been blessed by the truth it carries.

I think the editors of TBE do a good job. I have seen the paper made up and printed and I realize that there is much work, time and expense put into this effort. Bro. Gilpin and Bro. Ross need the prayers of the readers as they prepare this paper from week to week. This paper is doing a good work among Baptists and deserves the support of God's people. May it live for years to come, even to the coming of Christ.

**Kings Addition Baptist Church  
South Shore, Kentucky**

Because of the snow, I had to remain in Ashland and this gave me further opportunity to be with other brethren in the area. So on Saturday night, the 5th of March, I preached at Kings Addition Church. This was a regular Saturday night fellowship meeting and several preacher brethren were on hand.

It was most encouraging to meet with this church and the preachers — Bro. Jim Everman, Bro. Willard Pyle, and Bro. James Crace. Many were unable to attend because of the weather, so I do hope that all of us might be able to meet sometime in the future. This church has a wonderful pastor and I trust that God shall

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## The Baptist Work Being Done In Trinidad

Brother Hamza Mohammed, native Baptist missionary of Trinidad (West Indies), recently visited the United States for the first time, spending over a month. He spent time in Chicago, Memphis and Ashland, Kentucky, preaching in the Macedonia Baptist Church (Chicago), the Woodlawn Terrace Baptist Church (Memphis), Calvary Baptist Church (Ashland), and Kings Addition Baptist Church (South Shore, Ky.). In the providence of God, Brother Mohammed spent several days with us here in Ashland and his visit was a blessing to our church and personal families. Actually, he had planned to be with us only about two days, but the heavy snow made it practically impossible for him to leave, so he consented to stay a while longer.

We printed an article in TBE a few weeks ago about the work of Brother George Starling in the Virgin Islands, using the question and answer method. Since we can think of no better way than this to present an article about Bro. Mohammed's work, we are here-with giving a list of several questions and Brother Mohammed's answers to them.—BLR.

### 1. What is your race?

I am of Arabian descent, born of parents who were the children of immigrants to Trinidad in the days of slavery.

### 2. What is your religious background?

As far back as I know, my ancestors have been Moslems, following the teachings of Mohammed, as given in the Koran, which is the Moslem Bible. I was brought up under this teaching and also followed the teachings of this religion until the age of about eighteen.

### 3. Why did you cease following this religion?

I went to a meeting, held by some churches in Trinidad, primarily out of curiosity and here in an open air field I heard the Word of God for the first time, to any effect. The speaker quoted John 14:6 and the truth of this text was brought to my heart by the Spirit of God. From this time

continue to bless him and the church.

These few words do not begin to fully express my impressions about these churches and preachers, for I could not tell how great a blessing I have received on this visit. But I do wish to commend them all to the Lord and His grace and to the readers of TBE.

on I ceased following anything but the Word of God.

### 4. Tell of your experiences after salvation, in learning more of the truth and finally becoming a member of a Baptist church.

After I was saved, I started receiving persecution from home. The Moslem priests came to my home and tried to show me that I was wrong, saying that I had turned from the truth and from the last prophet from God, who is supposedly Mohammed. (Moslems believe that the Comforter whom the Lord Jesus promised to send is the prophet Mohammed). These meetings with the priests ended in heated discussions and I was eventually looked upon as a total outcast and apostate.

The night I was saved a Holiness woman had spoken to me and later visited my home to study with me in the Scriptures. We went on for a few weeks and the one great truth she helped me to see was security, although she did not intend to do so. She pointed out to me the "everlasting life" in John 3:16, but later began to tell me that I must be "very careful" lest I lose my life in Christ. Having begun reading the Bible since the time of my conversion, I had learned enough to see some of the errors of this woman's religion, such as sinless perfection, women preachers, and falling from grace. It wasn't long until we ceased our studying together.

I had a job in a tire repair shop and one afternoon I overheard an American woman talking to a young man about the Scriptures. I moved closer to hear the conversation and eventually the lady turned from speaking with this man and talked with me. She invited me to the services of a Baptist church, where I started to attend and later joined. I later saw that this church was not fully following the Scriptures and so I was dissatisfied. Then it was that the Lord brought to my hands a copy of the West Indies Baptist Beacon, edited by Brother George Starling of St. John, U. S. Virgin Islands.

I began to correspond with Brother Starling and he later invited me to St. John to study under him. In March of 1956 I went to be with Brother Starling and studied there for six months. While there, I joined the Cruz Bay Baptist Church, where Brother Starling is pastor.

### 5. What did you do after your stay on St. John?

The Lord laid it upon my heart to go home and preach to my fellow-countrymen. This I did and

have been doing since leaving St. John.

### 6. How has the Lord blessed your efforts?

I went forth as a missionary from the Cruz Bay church and first started working in homes, visiting door to door, establishing Bible studies in receptive places. A few were secured in the city of Arima and began looking for a public place to conduct regular services. I eventually found a place, but could not have the use of it on Tuesday mornings, so we met on Tuesday nights and Sunday nights. Many began to come to hear the Gospel. This area is predominantly Roman Catholic and word got back to the pastors that Roman Catholics were attending our meetings. He called the owners of the building threatened them, so they in turn put us out.

A Roman Catholic woman opened her home to us and invited us to hold services in her living room. We did this for a period of about two weeks, then the Lord led us to an un-ished building. The owners were Hindus, but they decided to let us use it anyway. We were able to have Sunday morning services and to include another night of Bible study.

Those who had been saved were then baptized and our mission was more firmly established. We are still meeting in this building.

In 1957 Brother Starling sent by the Cruz Bay church to lead in the organization of a mission into a church. Also, I was ordained at this same time and called as pastor. From here we have launched out into another mission field at Curepe, which is ten miles from Arima. The Lord has been blessing in Curepe. He has previously blessed the Hindus and Moslems are

(Continued on page 8, col. 1)

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# Decisions For Christ" In The Billy Graham Meetings

Wirt (Crusade at the Gold Gate, pages 148-149, a book on recent Graham Crusade in San Francisco), has some enlightening information on the kind of "decisions" being counted in the Graham meetings.

He says, "Human nature being what it is, there were undoubtedly twenty-eight thousand ready to go forward at the Billy Graham Crusade. Some were admittedly just for 'kicks.' Some came out of the curiosity to find out what went on in the counseling room. Some went forward because girl friends or boy friends did, and it was less conspicuous (so it seemed) to go forward to remain behind. Some were really confused. Some were Catholic, and went for-

ward as one would go to light a candle in an act of devotion. Some little children went along because they had to accompany their older brothers and sisters. Some adults went forward more than once in order to accompany members of their family. Some were seeking background material for a term paper on religion. Some simply wanted a closer look at Billy Graham. At least one man went forward in an attempt to restore his sanity."

It looks as if "decisions for Christ" is a very loose expression in estimating the results of a Graham campaign. This sounds suspiciously like a campaign run by human emotions instead of divine influences.—*The New Testament Baptist.*

## God's Revelations"

Continued from page three)

was a boy preacher who was very seedy in his appearance. He wore trousers that he wore were when he bought them, and it was the last time that they were ever pressed. When he stood to preach the knees in his trousers bagged. As I said, he was seedy in his appearance, but when that man preached, he hadn't been in the pulpit three minutes until you felt you were in the presence of the Lord Jesus Christ. When he spoke the Word of God, you knew that there was somebody in the pulpit beside that preacher. You knew that the Holy Spirit was there firing those texts at your soul in view of the way in which he preached, and the power which he spoke. I tell you, in the light of this Scripture and my text of Isaiah 53:1, all things must come as a revelation of God.

II

## WHAT DOES GOD REVEAL?

I want to mention some things that you and I never would believe if God did not reveal them. The natural man just simply wouldn't grasp the truths if God didn't reveal them to him. Of all, God had to reveal the wrath against sin. The ungodly man, apart from the Word of God, would never believe in a God of wrath. Listen:

**THE WRATH OF GOD IS REVEALED from heaven against ungodliness and unrighteousness of men, who hold the truth in unrighteousness.**—Rom. 1:18.

The last part of this verse is a poor translation of the James Version. It actually says "who hold down the truth in unrighteous living."

There is an individual who may have learned some truth but he has it down by unrighteous living. He says that the wrath of God is revealed from Heaven, and the way that that man who is holding down the truth with unrighteous living will ever believe in the wrath of God, is as it comes as a revelation from God.

I am thinking just now of a man whom I know very well. He is an educated man—a man of great ability so far as this world is concerned. Sometime ago he came to attend services at the church. He said,

"I know that, but I would like to see you go. I know you go. You need to go and I invite you."

"What are you going to do about it?"

"I am going to preach on the very thing that you believe in. That is the reason I am inviting you to come."

"You know I don't believe in Hell. I just can't conceive of a God of wrath. A God of wrath is beyond my conception."

"My brother, that is very unusual about you. You are like other unsaved men in the world. No other unsaved man would have believed in a

that I, the Son of man, am?"

Immediately one said, "I heard somebody say that you were Jeremiah. I heard a man say that you were Isaiah. I heard a man say that you are one of the prophets come back to life."

Jesus said, "But whom say ye that I am?"

Simon Peter, apparently acting as the spokesman for the entire group, said, "Thou art the Christ, the Son of the living God."

Jesus said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Beloved, listen to me, I don't believe that any man in this world would ever believe that Jesus Christ was anything more than a man if the Spirit of God didn't reveal it to him.

Every once in a while we make mention of Nels Ferre, the noted Methodist preacher in Nashville, Tennessee, who denies the virgin birth of Jesus Christ. Every once in a while we talk about his modernism. We have mentioned it publicly and we have made mention of it in THE BAPTIST EXAMINER. Of recent date I read how a Presbyterian preacher in Louisville, Kentucky, had written a book against the virgin birth of the Lord Jesus Christ. Quite often I come in contact with some modernist who doesn't believe some of the things that we believe concerning the Lord Jesus Christ.

I remember meeting a man sometime ago who claimed to be an Episcopalian missionary. I never heard of one before, and if they were all like him, I hope I never hear of another. In the course of the conversation I said something about the Lord Jesus.

He said, "Who is He?"

I said, "I presumed that you would be acquainted with Him."

I said, "He is the Son of God."

He said, "So am I. So are you. So are all of us the sons of God."

He said, "I believe that Jesus is a son of God. We all are sons of God."

Now he believed that Jesus was a son of God, but he didn't believe that Jesus is the Son of God.

Beloved, we ought to be patient with Nels Ferre. We ought to be patient with this Presbyterian preacher who recently wrote this book denying the virgin birth. We ought to be patient with this Episcopalian missionary that I referred to. We ought to be patient with every man who is a modernist. He can't believe that Jesus Christ is the Son of God, unless God reveals that truth to him. The reason why any man is a higher critic—the reason why any man is a modernist—the reason why any individual does not take his stand for the truths of the Bible concerning Jesus Christ is because God has not yet revealed those truths to him.

Also the deep and the secret things of the Bible must also come as a revelation from God. We read:

**"He REVEALETH THE DEEP AND SECRET THINGS: he knoweth what is in the darkness, and the light dwelleth with him. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these."**—Dan. 2:22, 28.

Now, beloved, some things of the Bible are deep, and have to be revealed. You can't learn them otherwise.

For example, the doctrine of election is a deep truth that has to be revealed. There are some foods, you know, that you have to learn to like. They tell me that a person has to learn to like spinach, although I never have. In passing let me say that if the Lord made anything that is as good as they say spinach is for you, it is strange that He didn't put a better taste to it. As I say, some people say you can learn to like it. There are some truths like that, that you have to learn to like them, and the doctrine of election is one of those truths. You never would like the doctrine of election if God didn't reveal it to you. It is distasteful to a man

# THE LIMITED ATONEMENT AND THE PREACHING OF THE GOSPEL

By A. A. HODGE

An indiscriminate offer of an interest in the Atonement has been made for two thousand years since Christ died. But remember that the same indiscriminate offer was made for four thousand years before He died! The offer then was that if man would "believe" upon a Christ to be sacrificed hereafter they should be saved.

Now, is it sense or nonsense to believe that at the end of those four thousand years Christ died for the purpose of saving those who had already rejected Him, and who had consequently gone to their own place? Would it not have met the precise case of all who lived on earth before His advent if He had promised them

that at the end of time He would die to save all those who had previously believed? Would there have been any propriety in His promising to die also for those who had previously rejected His kind offers and been lost?

As far as the design of the Atonement, the purpose to be attained by His death, is concerned, what conceivable difference does it make whether the sacrifice of Christ be offered at the beginning, the middle, or the end of human history? If He had died at the end, He certainly could not die for those who had previously rejected His offers and perished therefor. And since He did die in the middle, why may not the Gospel be offered on the same terms to all men, as well after as before His death?

in his carnal state. My brother, the first time I ate spinach it tasted better to me than the doctrine of election the first time I heard it. I spit for a long time to get that out of my system when I heard the doctrine of election for the first time—that God from before the foundation of the world reached down, and chose some unto Himself. Every man naturally is an Arminian. He believes that he can do something to save himself, and the idea of God doing it all is just naturally distasteful to an unsaved man. I say to you, if God doesn't reveal the doctrine of election to a man, he will never in this world believe it.

Naturally, I get provoked with people sometimes because they don't believe the doctrine of election. Every once in a while I will see somebody that just spurns me and repudiates what I teach. One fellow said, "I don't care if the Bible does teach it, I don't believe it." When a friend of mine was preaching in Ashland some years ago and just merely mentioned the doctrine of election in passing, a Baptist deacon got up with his wife and two children, and stormed out of the building, and slammed the door behind them. When I talked to him a few days later, he was still frothing at the mouth, and he said, "I don't care if it is in the Bible, I won't have it."

Now, beloved, have I any right to get mad at that fellow? Have I any right to fall out with him? Should I in any wise at all think harshly or unduly hard of him? No, no, beloved. That man can't believe it because it has never been revealed to him.

Beloved, if you see the truth of the doctrine of election you ought to get down on your knees, and thank God because He has revealed it unto you. You wouldn't believe it either if God hadn't revealed it. I tell you, the deep truths have not come as a revelation from God.

There is a fourth thing that must come as a revelation from God and that is the scriptural teaching of missions. No man would be a missionary if God did not teach him. I insist that every last one of us would be Hardshells if the Lord hadn't taught us otherwise.

Can you conceive of the idea of missions—of going to other people and trying to persuade them to turn to the Lord Jesus Christ to be saved, whether you go next door, or whether you go into the next state, or whether you go all across the world? Wherever you go to talk to anyone, that is missions, and the natural man thinks that that is the most foolish thing in this world for an individual to do. Listen:

**"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."**—Eph. 3:5, 6.

If you will read Ephesians 3,

you will find that the Apostle Paul is talking about missions. Scofield says that he is talking about the church. That is about as near the truth of the church as Scofield ever got. He is as far from the truth of the church here as a man could be. Beloved, Paul is talking about the doctrine of missions, that is Gentiles and Jews both being saved alike, and he says that that has to come as a revelation from God. Let's go back and see if that isn't true.

In the fourth chapter of Genesis, two boys came to worship. One was named Cain and the other was named Abel. When those boys brought their offering, I insist that each of them was thinking about number one. He wasn't thinking about anyone else. He was thinking only of himself, and neither one of those lads had anyone else in mind but himself. When each one offered his offering, each was thinking only in terms of his own salvation.

A little later, in the twelfth chapter of Exodus, on the night of that first memorable passover, when that father, acting as a priest for his family, killed a lamb and dipped the hyssop into the blood and struck the sideposts and the lintel above the door, that father was thinking in terms of one family. The concept of religion has grown. Cain and Abel were thinking only in terms of one man; that father on the night of the first passover thought in terms of one family.

In Leviticus 16 and 17, we read the story of the great day of atonement wherein the high priest acting for the Jews offered an atonement for the entire Jewish race. They killed a goat representing Jesus Christ dying on the Cross, and the high priest confessed the sins of Israel over a live goat and sent it out into the wilderness, representative of the

(Continued on page 7, column 1)

## John Ploughman's Talk



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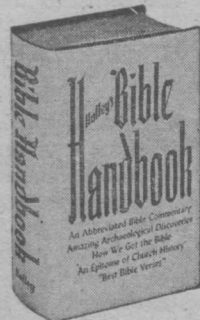
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# Are Your Troubles Always Because Of Your Sins? Just Relaxing In Florida Sunshine

"And the winds were contrary." —Matt. 14:24.

The winds are "contrary" to you just now. Why? "Is it because of my sins that I am here?" many ask.

God does place His children in storms, when they walk out of His will, as Jonah did. "Salvation is of the Lord," Jonah cried, within the fish. "Jonah learned that line of good theology in a strange seminary," wrote Spurgeon.

A raging storm came upon the disciples when they were in the path of obedience. Christ Himself had "constrained them" to get into the boat. Then the storm broke loose. It taught them many important lessons. "No sweat, no sweet; no loss, no gain; no mill, no meal; no cross, no crown."

Because they were in the cen-

ter of God's will, they were safe. Jesus was watching them and praying for them.

Jesus did not come to their rescue when they expected Him, but when they needed Him. "Just when I need Him most, Jesus is near to comfort and cheer." It was not until between three and six o'clock that morning that Jesus came. "God can afford to wait; we humans fear to wait."

"I am disturbed," said a patient. "I am in a hurry, while God is not."

The fact that you are tossed about by "contrary winds" does not prove that you are out of God's will. Job was a good man. God said he was "a perfect man, one that feareth God and escheweth evil." But he lost his children, his property, and his health to make him a better man.—From "God Giveth Strength."



WILLIAM "BILL" GRINNERINGER

Brother William Grinneringer, one of the faithful members of Calvary Baptist Church of Ashland, Kentucky has been spending the last few months at Leesburg, Florida. On the day when the worst snow storm in the history of Kentucky came, we received a letter from Brother Grinneringer, containing this small picture.

Brother "Bill" has been a tried and true friend for over thirty years. He and his wife have been most kind to me as their pastor. He has said publicly on numerous occasions that he has thanked God for the privilege he has had of being my friend and supporting the truth I contend for. Truly, he has been an inspiration and an encouragement to me through the years, for there are not many Baptist deacons like him who will stand up and contend for the truths of God's Word.

In his letter he naturally says that he misses our church and that he thanks "the Lord that our church knows the truth, and I pray that we shall always stand for it." —J. R. G.

Linotype operator's note: He says that these fish are some that didn't get away. (I imagine he bought the whole string at the fish market).

the unshaken faith of this great and good man.

## The Indian Mission Society

Graves was always greatly interested in the evangelization of the Indians. Among his earliest writings were some of the most ringing articles on the Indian; the treatment he received and his need of the Gospel. He urged the solemn obligation of the Baptists to give the Gospel to the Aborigines from whom he had taken their lands. While he organized in Nashville, Tennessee, a separate society to promote this work,

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# THE CHRISTIAN'S DIET IS NOT REGULATED BY JEWISH PRACTICES

By ROY MASON  
Tampa, Florida



ELDER ROY MASON

Some religious groups restrict their diet in line with Deut. 12:21 and other Old Testament Scriptures. The Seventh Day Adventists for instance, ban the use of pork. Their system of religion almost borders on a diet system, and often their evangelists give some lectures on health and diet in connection with their meetings.

The Roman Catholics restrict diet on a different basis. They ban "meat" on Friday and substitute "fish." (Isn't fish "meat"?) Then they also observe "Lent" and during the Lenten period they do without certain food and substitute other items that are not supposed to be so palatable. Their restrictions are more in the nature of penance. However, after their Lenten restrictions, they have a big Easter splurge, and then make up for lost time indulging the flesh.

Adventists insist on dietary regulations based upon Scripture, and certainly the Old Testament Scriptures contain those regulations. What is wrong with their contention? The answer is, they fail to understand the difference between dispensations. They confuse the regulations given to Israel, and Israel only, and they seek to impose those upon Christians, and Gentile Christians at that!

## Notice Some Things About The Israelitish Restrictions

1. These were given to render the Israelites peculiar. The Lord designed to make the Israelites peculiar along many lines, so as to separate them from other races, that He might keep them a distinct race, with the purpose of bringing the Messiah from that race. Note Deut. 14:21: "Hath chosen thee to be a peculiar people."

2. There is not a hint that the restrictions given to Israel were to be observed by other races of people. In the early days of Christianity some among the Jews who professed to be believers, wanted to hang the whole Jewish system upon Gentile Christians. They wanted to plus Christ with the rules and regulations growing out of the Law. This occasioned the first Christian council, and the story of this council and its findings are given in the 15th chapter of Acts. This is one of the most important chapters in the New Testament, and a careful study of it will deliver any person from the bondage of ceremonialism. Let us take note of this chapter. (See Acts 15:1-31.) Note several things:

(1) Salvation is declared to be by grace — not through a corrupt mixture of law and grace (v. 9).

(2) A decision was made, based on the Scriptures, that Gentile Christians should not be troubled about Jewish laws and rules and regulations (v. 19).

(3) A letter was sent to church-

as soon as the Southern Baptist Convention established its Board of Domestic and Indian Missions, he turned over the work to that Board.

## Ministerial Improvement Society

As somewhat different from the educational establishments, and to meet a widespread need among the preachers of limited preparation, Graves organized in Nashville, Tennessee in the early years of his residence there, a state-wide organization which he called "The Ministerial Improvement Society," and their meetings "Ministerial Institutes." This organization was intended to supplement the preparation of men who had received but a limited education and also to keep alive and active the studies of those who received more adequate training. An additional advantage (Continued on page 7, column 4)

es warning them against heretics who were trying to the law upon them, and them that they were not any obligation to take of Mosaic system (v. 23-24 and 31).

(4) The decision reached embodied in the letter was officially affirmed to be the ing of the Holy Spirit (v. 30).

How can any person in the of Acts 15 insist that Christians are to observe any of the dietary law?

## Specific New Testament Teaching On This

Paul writes about those who will depart from the faith — is, the true faith — and shall stitute wrong things. He mentions two things particularly. One ban on marriage (I Tim. 4:3) characterizes Roman Catholics with its unmarried clergy. Second is dietary regulation (3).

"Commanding to abstain meats, which God hath created to be received with thanksgiving of them which believe and the truth. For every creature God is good, and nothing refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer."

This makes plain that a Christian can eat any sort of meat he desires. He can devour a pig, an owl sandwich and can eat possum and sweet taters. He wishes, only he should thank God for his food. This is not to be more digestible than the food of the heathen. There is room for a variety of tastes and no one has a right to scratch something off the menu because it was banned from Jewish diet. The person who fuses the law with grace and tries to mix the two in salvation will be in the midst of confusion and befuddlement. "Christ is the end of the law for righteousness to every one that believeth."

## The Greek Testament



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## J. R. Graves

(Continued from page 1)  
sion and promotion in an efficient organization.

In another chapter I have called Elder Graves a crusader and a pioneer. He was likewise a seer and a prophet of his day. When he had conceived an idea which he regarded as important, and had aroused the people upon that subject, if there were some organization which could promote this idea, he allied himself with that. He seems to have had no ambition to promote new things just because they were new nor did he have any ambition to be the dominating spirit in any movement which he promoted.

## Some Organizations

For illustration, Graves was devoted to Christian education, both for men and for women, and was especially interested in the education of young ministers. He preached a doctrine of education wherever he went. He threw himself with great zeal into the endowment of Union University, at Murfreesboro, Tennessee, putting emphasis on the theological department.

When he found that there was

no school in the South which maintained a high standard of female education, he gave himself absorbingly to Mary Sharp College, at Winchester, Tennessee. He, more than any other man, raised the money and brought his brother, Z. C. Graves, to be the president. He likewise wrought out the curriculum of the school which at that time was the foremost school in the United States for the education of young women.

## The Southwestern Publishing House

Feeling the great need of an adequate literature for this new territory in which he had become so influential, he originated and planned The Southwestern Publishing House in Nashville, Tennessee, for the publication and dissemination of sound Baptist literature. He did this because he did not regard the publications that came to us from the North as sufficiently meeting the demands of this field. This publishing house had a most prosperous career up to the period of the Civil War, publishing many tracts and books, especially doctrinal and historical in their character. But the plant was destroyed during the Civil War.

## Southern Baptist Sunday School Union

As he traveled over the country and was in correspondence with brethren from widely different fields, he discovered that there was no sufficient organization or undertaking to promote Baptist Sunday Schools and to supply them with suitable literature. So he organized the Southern Baptist Sunday School Union which was of tremendous force in promoting Sunday Schools and supplying them with suitable literature. This likewise perished in the wreck of the Civil War.

## Southern Baptist Publication Society

It has been noted that after the Civil War was over he removed to Memphis, Tennessee, and re-established THE TENNESSEE BAPTIST. But that did not meet all the needs as he saw them, so he organized the Southern Baptist Publication Society and in 1874 turned over to that Society \$130,000 in cash and bonds and good subscriptions. This publishing house started well and published many books. The largest single volume ever put out by that house was the full report of "The Graves - Ditzler Debate." Again disaster overtook the enterprise: the financial crisis of 1874 rendered much of the subscriptions useless; the yellow fever had smitten Memphis again in 1874. And to add to these insuperable obstacles there was a self-seeking bad man who so manipulated the business as to wreck it. So Graves was destined to see another of his cherished plans fall, for the time.

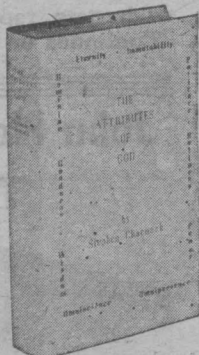
These experiences never embittered him and this only goes to show the exalted character, and

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# Why I Want To Attend Your 1960 Bible Conference



MAX E. HAWKINS  
Springfield, Missouri

Certainly, it is my deepest desire to attend the Labor Day Weekend Bible Conference at Ashland, Kentucky in September. First, because it is truly a BIBLE Conference, not the usual non-honoring, back-slapping get-together where the preachers brag about the "church" they are building for the "glory of God" (?), how many they averaged the past year, decisions they had and the addition built on the Sunday School building. It is refreshing to the soul to fellowship with men who are earnest about the Word of God, and are not afraid of what others will think. Most churches today are not New Testament organization and practice and, of course, this goes for their doctrine. I was formerly a member of a church where the pastor thought in terms of numbers, the Fellowship, and the college associated with the Fellowship of churches. Consequently, the church was not taught concerning the doctrines of grace and the autonomy of the local church. Friends of mine were "fired" for teaching the truth. My former pastor also informed me that I should not teach the doctrines of grace where I formerly belonged. Yet, they criticize the Southern Baptist Convention. Yes, it is good to be with people who love the Word and expose the shame attached to the building of organizations day in order to honor man or the Fellowship. It will be good for my soul, and I speak for my family who are 100% behind me in this matter.

## "God's Revelations"

(Continued from page five)  
that Jesus Christ was carrying our sins away. When the high priest, acting for the nation, did that, he was thinking in terms of one nation. Cain and Abel were thought in terms of one man only; the father on the night of the Passover thought in terms of one family; the high priest on the night of atonement thought in terms of one nation. Beloved, no man ever got any farther in the New Testament. He couldn't conceive of the idea that God would save anybody else. That is why Jonah refused to go to Nineveh. He couldn't conceive of the idea of God saving those wicked Gentiles.

Beloved, the Lord Jesus Christ came into this world and when He left it, He said:

**"Go ye into all the world, and preach the gospel to every creature."**—Mark 16:15.

Somehow they didn't grasp it. A little later on, on the last day of His life on this earth, as He was about to ascend into the air, His parting words were:

**"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."**—Acts 1:8.

Beloved, they didn't grasp it. A little later on Simon Peter saw a vision of a sheet let down from Heaven in which were all manner of four-footed creeping things and beasts. When he looked in it, being hungry, God said, "Rise, kill and eat." Simon Peter said, "No, Lord, for I have never eaten anything that was common or unclean." God said, "What I have cleansed, don't you call unclean." A faint glimmer of truth came through that brain of Simon Peter's for the first of the apostles to believe that a Gentile could be saved as well as a Jew. It remained for the Apostle Paul to be caught up into a heavenly trysting place when the Lord made this marvelous revelation of Ephesians 3:5, 6. God said, "Paul, I have a message for you. I have a revelation for you. I have something that I want to teach you. Gentiles may be partakers of the Gospel just the same as a Jew. Up to that time no man had ever seen the truth of missions. No man had ever seen, nor caught the truth, relative to world-wide missionary endeavor until God made this revelation.

I tell you, beloved, I can't fall out with the Hardshells when they say that they don't believe in missions. I don't find it within my power to fuss with them because they say that they don't believe in missions because it has never been revealed to them.

There is something else that has to come as a revelation and that is that **Jesus Christ as a Saviour has to be revealed to unsaved people.**

There was a man in the New Testament who was a learned man, whose name was Saul. One day he held the coats while everybody threw stones at a Baptist deacon named Stephen. They killed him. But that man never got away from what he saw, and heard, and experienced that day. A little later we find that man on the roadway to Damascus and a light shines out from Heaven and he falls to the ground. When he looks up, he says, "Lord, what

would thou have me to do?" He wasn't on his way to Damascus in order to be saved. He wasn't making a pilgrimage in hopes that he would be saved. Saul was on his way to Damascus to persecute Christians and the Lord revealed Himself unto him. Then Saul, who became the Apostle Paul, writes, saying:

**"But when it pleased God, who separated me from my mother's womb, and called me by his grace, TO REVEAL HIS SON IN ME, that I might preach him among the heathen; immediately I conferred not with flesh and blood."**—Gal. 1:15, 16.

Notice, Jesus Christ was a revelation to Paul.

I want to tell you, unsaved men will never be saved until Jesus Christ reveals Himself unto them. I can stand up here and preach by the hour, by the week, by the year if my physical condition would permit it, and men would go on in their unsaved condition until the Holy Spirit reveals Jesus Christ as a Saviour.

I talked to a man a few years ago who was a wonderful friend to me as an unsaved man. He would even go to church regularly, which was better than a lot of the church members did. He said to me, "I just can't understand how one man could pay for another man's sins. I can't understand how that one man could pay for my sins." I said, "Brother, you will never understand it until the Holy Spirit teaches you."

In the Old Testament we read of a boy, who became a very prominent man, by the name of Samuel. The Word of God tells us something of Samuel's experience in coming to know the Lord. He was a servant boy in the household of Eli. The Word of God tells us that one night God spoke to him. Samuel thought it was Eli calling, and he jumped up and ran to Eli, and said, "What do you want?" Eli said, "I didn't call you. Go back and lie down." A few minutes later God called again and Samuel jumped up, and ran to Eli. Eli said, "I didn't call you. Go back and lie down." We read:

**"Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him."**—I Sam. 3:7.

Notice, God hadn't revealed Himself as yet to Samuel, but that night God revealed Himself to Samuel. God made a marvelous revelation to Samuel — not only as to Samuel's future and as to the future of all Israel, but as to Eli as well and as to Eli's household. I tell you, beloved, God had to reveal Himself to this boy Samuel.

Now I don't say that God speaks audibly to any individual today, but I say this, if a man's spiritual experience isn't as real as the experience which God gave to Samuel, I wouldn't give a snap of my finger for his spiritual experience.

## III

### TO WHOM DO THESE REVELATIONS COME?

These revelations come to the elect of God. We read:

**"All that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out."**—John 6:37.

**"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED."**—Acts 13:48.

Who is going to believe? Those who are ordained to eternal life. How many are going to be saved? "All that the Father giveth me shall come to me." To whom do these revelations come? To the elect of God.

Now, beloved, what effect should it have on you and me? I'll tell you what effect it has on me, beloved. If there is any message in this world that puts me down into the dust, it is the message that I preach to you now, to realize that I have been the recipient of some of these revelations.

We trust that each reader will take part in our "Sub" Campaign. Pray about it, please.

## My Precious Lord And I

My way is dark, the billows groan,  
No guiding star I see;  
My storm tossed ship sails on alone,  
Upon life's bounding sea;  
I can not guide it any more,  
No matter how I try;  
But we together shall reach shore—  
My Precious Lord and I.

Fear and weakness brings me low,  
I change with night and dawn;  
One day I feel my courage grow,  
The next day it is gone;  
But never does He change like me,  
Though angry waves toss high;  
I fail, but still we sail the sea —  
My precious Lord and I.

He knows where every danger lies,  
We sail on through the squall;  
He has no fear of sea or skies,  
Because He made them all;  
But some sweet day He'll still the foam  
As Heaven's shore draws nigh,  
We'll anchor in the Port of Home —  
My precious Lord and I.

—Donald Laverne Walker

## Appreciated Comments

Memphis, Tennessee

Dear Bro. Gilpin:

May the Lord's blessings be yours and for all of you there is our constant prayer.

We love you and appreciate you more all the time; for yourself and for the work's sake that you carry on.

Again we say that TBE is a blessing to many and we want the work through it to prosper and grow. Am enclosing a little check to help that much.

If you can spare 200 or 300 of TBE issue telling about the Puerto Rico Bible Conference I would appreciate them as I feel they will help us in a little home mission work we want to do.

Sincerely,  
W. E. and Mrs. McKinney

St. Augustine, Florida

Dear Brother John and Bob:

It has been my intention for some time now to help THE BAPTIST EXAMINER in a financial way, and so find enclosed a check for \$15.00 which I trust you will use as the Lord directs. I thank my Lord for the ministry of this paper, and I know it is enlightening and strengthening many, many Christians wherever it goes. A growing Christian requires the "meal" of God's Word, and it is certainly found in TBE. As God (Continued on page 8, column 4)

## J. R. Graves

(Continued from page six)  
was to be found in bringing these ministers of all ranks into a common meeting and having them take part in the discussion of subjects which were brought before the meeting.

In all these undertakings Graves was seeking to meet what he conceived to be a local and imperative need. But he never contended for separate organization nor did he hold out against the wider plans of the denomination. He was friendly to the theological seminary, sympathetic with the Home Mission Board, deeply interested in foreign missions, and ready to co-operate with the Sunday School and Bible Boards of the Southern Baptist Convention, even when this must be done at great personal sacrifice.

The subsequent history of denomination movements which have been established and built up in Nashville our great Sunday School Board seems to have justified the views of Graves when he sought to establish here in the Southwest suitable organizations to meet the denominational exigencies. It will at least be manifest that Graves not only believed in organization, but promoted such organizations as he felt would be needed. At the same time Graves was quite opposed to any dominating centralization in Baptist organized work. True Baptists do not thrive on centralization. Let our people beware of concentrating too much power in any organization.

NOTE: Though we differ with Graves' approval of boards, etc., will have carried the foregoing article to give the historical record of his life as fully as possible.

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# CONTROVERSY

The Scriptures from Genesis to Revelation contain an unbroken chain of controversy between good and evil, truth and error, God and Satan, light and darkness, Christ and Anti-Christ, truth and lies.

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third chapter of Matthew is written in very controversial language. The Sermon on the Mount has provoked controversy for centuries. The Epistle to the Romans has provoked much controversy. The Book of Revelation is highly controversial. The Epistle of Jude is a controversial tract on the question of apostasy. Controversy, in the right spirit and for proper ends is necessary to the preservation of truth. Controversy in the wrong spirit and over trivial matters is a menace to the cause of truth and righteousness.—Tulga.

## The Baptist Work

(Continued from page 4)  
strongest religions in Europe.

We also have other preaching points throughout the island of Trinidad, through which many souls have learned the truth, and we trust this shall continue.

### 7. How did you come into contact with THE BAPTIST EXAMINER?

I was visiting in the home of a preacher on the island of St. Thomas. Seeing a copy of the EXAMINER, I read it and was thrilled by the truth which it contained. The preacher asked me if I was interested in the paper. I immediately replied that I was and he offered to subscribe for me, which he did. I have received the paper ever since and have enjoyed it immensely.

### 8. What support have you received in your mission work?

At first, I had to do manual labor for support. (I live with my mother and have the care of her.) This continued until Brother Starling's church was able to help me. In 1959 I met Brother Wayne Cox at the Bible Conference in Puerto Rico and thereafter the church which he pastors began supporting the work regularly. I now am able to spend all my time in the mission and church work, not only preparing for five to six messages, but visiting in homes, hospitals and other places.

### 9. What are some of the needs of your work?

We need our own church buildings, as we have none at the present time.

My automobile, which is used in my travels, is not paid for as yet.

We can always use Bibles, books and other sound literature.

### 10. How many members of your church are preachers?

We have three men who know the truth, stand for it and have been preaching it effectively. These men are well-qualified for doing mission work but no church is supporting them as missionaries. We are praying that some churches might be able to put these men on the mission field.

## Is It Bigotry?

(Continued from page 1)  
versal Church, is not a doctrine which prevailed merely in the Middle Ages."

#39—"The government of the commonwealth is neither the origin and source of all rights, nor does it possess power uncircumscribed by limits."

#42—"In legal conflicts between both Powers (Civil and Ecclesiastical) the Ecclesiastical Law prevails."

#48—"Catholics cannot approve of a system of education for youth apart from the Catholic faith, and disjoined from the authority of the Church, and which regards primarily or prominently the knowledge of natural things, and the ends of social life."

#53—"The Civil Government may not lend its assistance to any who seek to quit the religious life they have undertaken, and to break their vows."

#54—"Kings and Princes are not exempt from the jurisdiction of the Church, but are subordinate to the Church in litigated questions of jurisdiction."

#55—"The Church ought to be

in union with the State, and the better off. State with the Church."

#77—"It is necessary even in the present day that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other forms of worship."

#78—"Whence it has been unwisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the free exercise of their religion."

#79—"The civil liberty of every mode of worship, and full power given to all of openly and publicly manifesting their opinions and their ideas, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferencism."—Western Voice.

## Faith And Order

(Continued from page one)  
The great redemptive facts were accomplished as a basis of Christian doctrine.

There is an order of the ministry. "And God hath set some in the church, first, apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (I Cor. 12: 28). Note "set," "first," "secondarily," "thirdly," "after that," "then." Here is an example of God's regard for order.

There is order in the Great Commission. Disciple, baptize, teach. Here is the New Testament order. It is not to be abbreviated or changed in order, for to do so alters the faith.

There is order in evangelism: repentance, faith, baptism, church. There is order in the ordinances: first baptism, then the Lord's Supper. They are not to be separated or reversed.

There is order in polity. The church is the only organization recognized in the New Testament. It must not be subordinated to human societies not of divine appointment. The multitude of free-lance organizations today that have no responsibility to the churches and whose only interest is to live off the churches, have no basis in the Word of God.

The church ordains the ministry. It may consult sister churches, but it is not bound by their decisions. The church is the sole judge of the qualifications for membership in its body, the sole judge of the validity of every baptism presented for its approval and the sole judge of the ordination of any candidate for its pulpit who may be presented. This is New Testament order.

Much lip service is paid in these days to the independence of the church, but there is a refusal to recognize the total sovereignty of a church under God. Baptists believe in the independence of the church, but many of them dislike a church that takes its independence seriously.

There is Baptist faith and order and the two are inseparable.

—The New Testament Baptist

## Evolution

(Continued from page 1)  
tiles and amoebae to a little one-celled creature called protoplasm. They must admit they do not know where this protoplasm gets life or the desire and ability to change into different creatures.

There are a few questions that come to my mind concerning evolution:

(1) There are millions more of these one-celled creatures than there are that evolved; why is there not a continuous chain of evolution?

(2) If nothing starts evolution from these protoplasm, what is to stop it?

(3) What happens to the ones that do not evolve?

(4) Do they die, or just keep on joining and splitting throughout the ages? The creatures that evolve from these one-celled creatures die without hope. Perhaps the ones that do not evolve are

(5) We are told it takes ages in which evolution works from one process to another. When the creature decides to evolve into an egg-laying creature, is there a million years where it just lays part of an egg?

(6) Why does evolution take a cold-blooded creature and evolve it into a warm-blooded creature and then have to evolve feathers or hair to keep it from freezing? Did some freeze before the process of evolution gave them some-

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thing to keep them warm? If so, then the ones that died did not better themselves by changing; yet evolution claims that the changes were for the betterment of the creatures.

(7) Why are some of the lowest forms of life able to survive when broken in two, while we, who are the highest form, can not? Aren't we fit to survive?

(8) Isn't it strange that there is no record of the "in-between" stages of evolution, even though there are supposed to be millions of years between processes, and then after something had evolved to the place where it is able to survive, the majority becomes extinct?

(9) Man has a need of better transportation; why hasn't he evolved wheels or wings instead of inventing them? Will he ever do such? How do you know?

These questions and many others show that evolution is merely a theory and not a fact.

Turning to the Scriptures quoted at the beginning of this article we find that God created every creature **after its kind**. We read in the Scriptures that God created man out of the dust of the ground and breathed into his nostrils the breath of life.

Now, who are we to believe: infidels or God? I, for one, must say with the Psalmist:

"Thy word is true from the beginning."—Ps. 119:160.

"Thy word is very pure; therefore thy servant loveth it."—Ps. 119:140.

"Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:104, 105.

After reading the first few chapters of Genesis I must come to the conclusion that evolution is fiction. I do not object to any truth, when it is manifestly truth; but evolution has never been manifested to be truth. God's Word has been manifested as truth over and over again.

## Appreciated Comments

(Continued from page 7)  
leads you, keep it coming, for to many it is practically the only source of the "meat."

Let me at this time offer my condolences for your recent loss of a loved one, Stephen Mark. Humanly speaking, this is the greatest of tragedies, but praise God, it is not so spiritually. From the stand that you both took, all should know that His grace was more than sufficient. Contrast this with the "wailing and gnashing of teeth" of those who understand not, and have no hope of eternal security with Christ. May God continue to lead, guide and bless you both.

Wallace W. McTaggart

## THE RIGHT TIME

THE RIGHT TIME TO TEACH OBEDIENCE to authority is the play pen, instead of the pen.

THE TIME TO COUNSEL young person about marriage before he falls in love.

THE TIME TO TEACH a low Bible truth about divorce before he marries.

THE TIME TO PROVE AGAINST THE electric chair while the baby is in the chair.—The Ramsey Visitor.

## THE BEST FRIEND

The Best Friend to have is Jesus. He will hear when you call. He will keep you when you feel alone. The Best Friend to have is Jesus.

## Crider Recommends

(Continued from page 1)  
young people. I would like to recommend this book to parents to give to their children. No one will or can take the place of God's Word, the Bible, but much of God's Word is used in these sermons and placed in its proper place to reveal man's condition as a sinner, and his need of Christ as the Saviour of all who hear and believe.

Knowing Brother Cox as I do, and knowing the church he pastors, the Woodlawn Terrace Baptist Church of Memphis, Tennessee, they together, pastor and church, have given in a missionary way a book designed to reach the reader in the salvation of his soul.

I pray that many will get through this book, and receive God's Word through its pages.

Wm. J. Crider  
Tulsa, Oklahoma

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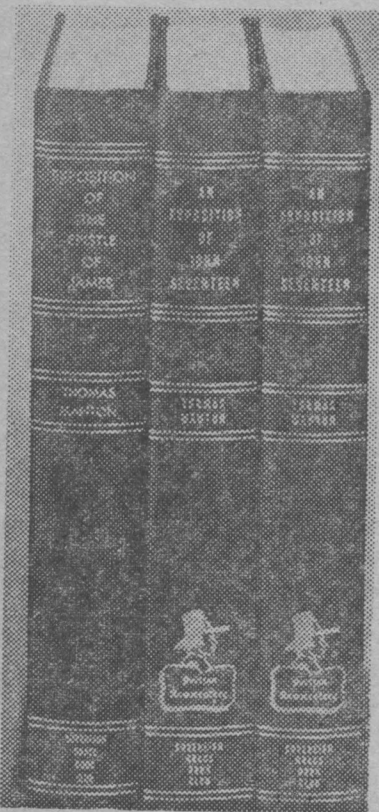
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