

The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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BROTHER GILPIN TELLS OF RECENT TRIP TO ILLINOIS, MISSOURI

On a recent date, Mrs. Gilpin and I made a most interesting and profitable trip through Kentucky, Illinois, and Missouri. We had so many interesting experiences that I want to share some of them with our readers.

OWENSBORO, KENTUCKY

I was recently received into the membership of Calvary Baptist Church, Mrs. J. T. Sirles of Owensboro, Kentucky. She is an aged, nearly 88 years old, yet as a cricket physically and as a tack mentally. I had to visit and get acquainted with her other than by correspondence, and I took this as a opportunity to do so. Her mother was a Baptist preacher, and herself is a staunch believer in the doctrines of grace — particularly loving the doctrines of election and predestination. She makes her home with her daughter and son-in-law, Mr. and Mrs. Joe Duke.

The church of which Mrs. Sirles has been a member refused to grant her a letter to unite with us, since as they said, we were of "a different faith and order." I judge after talking with Mrs. Sirles that that is definitely true. Certainly the message we preach is not the message that is preached in the average church that is affiliated with the Southern Baptist Convention. When they refused to grant the letter to Mrs. Sirles we received her on statement. She told me that when she got the letter from us saying (Continued on page 2, column 4)

The Truth About Sanctification

By the late Wm. Pettingill

Here is a subject which is very generally misunderstood. By many of God's own people sanctification means sinless perfection. The fact is that the word never has that meaning.

Sanctification and holiness are the same thing, being translations from the same word, both in the Old Testament and in the New Testament.

Someone may say, "I don't believe in sanctification," or "I certainly do not believe in holiness." Such expressions are the result of ignorance as to the meaning of the words, and this ignorance comes from the very general misuse of the words "sanctification" and "holiness."

How can you say, "I don't believe in sanctification," when in

1 Cor. 1:30 it is written that

Christ Jesus is made unto us sanctification? or how can you say, "I certainly do not believe in holiness," when in Heb. 12:14 it is written that "without holiness no man shall see the Lord?"

Now let us seek to enter upon this study without prejudice. Let us make an honest effort to find out exactly what God Himself says in His Word about sanctification and holiness.

As we go on with our study we shall find that the words "sanctified" and "holy" and their cognates always have the meaning of being set apart. Sometimes it is used of places, as, for example, when we read of Palestine as the holy land, or of Jerusalem as the holy city. Neither the holy land nor the holy city has ever been sinlessly perfect; they are a land and a city set apart for God and by God for special purposes; therefore they are sanctified or holy.

Sometimes the words are applied to things, as of the "holy garments" of the priesthood, the "holy anointing oil," etc. The word signifies merely that these things were set apart for special

purposes.

Sometimes the words are applied to days or events, as "the holy sabbath day" of the Old Testament, or "the holy feasts," or the "holy convocations" related to the feasts. There is no implication that the sabbath, for instance, was a sinlessly perfect day, but only that it was a day set apart for God.

Sometimes the words "sanctified" and "holy" are applied to persons. God Himself is often called holy; the Spirit of God is the Holy Spirit or the Holy Ghost; and the Son of God, even before His incarnation, was spoken of as "that Holy Thing" that should be born. The meaning, in all these cases is not as touching the undoubted sinlessness of God or of His angels; it is only that He and they are in a class set apart.

And so it is when these words are applied to Christians. None of us, not one among us, is sinlessly perfect; and yet God calls us "saints," which means sanctified persons, holy persons, persons set apart for God.

When these words are applied to us they are used in three ways: (Cont. on page four, column two)

Despising, Fainting Under Chastisement

By ARTHUR W. PINK

My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." (Heb. 12:5).

Not all chastisement is sanctifying to the recipient of it. Some have hardened thereby; others have softened beneath it. Much depends on the spirit in which afflictions are received. There is no virtue in trials and troubles in themselves. It is only as they are blessed by God that the Christian is profited thereby. As Heb. 12:11 in- dicated, it is those who are "ex- tending forth" the peaceable fruit of "the peaceable fruit of righteousness." A sensitive con- science and a tender heart are the needed adjuncts.

In our text the Christian is warned against two entirely dif- ferent dangers; despise not, des- troy not. These are two extremes against which it is ever necessary to keep a sharp look-out. Just

as every truth of scripture has its balancing counterpart, so has every evil its opposite. On the one hand there is a haughty spir- it which laughs at the rod, a stub- born will which refuses to be humbled thereby. On the other hand, there is a fainting which utterly sinks beneath it and gives way to despair. Spurgeon said, "The way of righteousness is a difficult pass between two moun- tains of error, and the great se- cret of the Christian's life is to wind his way along the narrow valley."

1. Despising the Rod

There are a number of ways in which Christians may "despise" God's chastenings. We mention four of them:

1. By callousness. To be stoical is the policy of carnal wisdom — make the best of a bad job. The man of the world knows no better plan than to grit his teeth and

brave things out. Having no Di- vine Comforter, Counsellor or Physician, he has to fall back on his own poor resources. It is in- expressibly sad when we see a (Continued on page 7, column 3)



A. W. PINK

"Contend For The Faith"

By EDDIE GARRETT
1004 Greenwood Ave.,
Hamilton, Ohio

"Beloved, when I gave all dili- gence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should ear- nestly contend for the faith which was once delivered unto the saints."—(Jude 3).

From this verse of Scripture we see that because of an exist- ing situation in Jude's day, it was necessary for him to exhort the

followers of Christ to **CONTENT** for the faith. Now if we are to understand this verse of Scrip- ture or any other verse of Scrip- ture we must know the meaning



ELD. EDDIE GARRETT

of the words used. Words are vehicles that convey thought; therefore, we must understand (Continued on page 4, column 3)

LIKES OUR TRACTS

I was glad to receive the fine assortment of tracts from you. I always read every tract before. I got some in letters. I had been told some off-brand tracts by a friend and when I read them found that not one-fourth of them teach the Bible. So many people take another's word and don't check things. Allow me to say right here, "I have not found a single tract in all I have re- ceived from you brethren that I cannot heartily recommend to everybody." In fact, I am sending some of them to a stripling of a young fellow who is pastoring a church. He is just fresh out of the Seminary. He seems good, but he is a mere play-boy. Some- times I wonder if what the old man said in Clay County would not be more appropriate. In speak- ing of their pastor he said, "We are sending our men to the ceme- tery." I have seen some of the fellows come out of the Seminary who were tops, but my, how some of them are warped.

—Edward D. Baker, Ky.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE GOD OF THE APOSTLE PAUL"

Preached and recorded dur- ing Bro. Gilpin's recent visit with Grace Baptist Church, Springfield, Mo.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom there- fore ye ignorantly worship, him declare I unto you."—Acts 17:23.

"For our God is a consuming fire."—Heb. 12:29.

May I say by way of preface that I believe in a God of power. The God of the Apostle Paul — in fact, the God of the whole Bible — the God I reverence and worship and preach to you, is a God of power.

I think too many folk have a god that is about the size you can put in a peanut shell. While a Negro carries a rabbit's foot

around and gets it out and looks at it under adverse circumstances, a lot of people drag their god out when they have some little prob- lem to come up in their life that is a little big bigger than they can handle themselves. I am afraid the majority of people have a conception of God that certain- ly degrades Him, belittles Him, lowers Him, humanizes Him and makes Him a man rather than a Being who is absolute in every respect.

In the book of Psalms we find the Psalmist says that is a fallacy of the human race — that the human race has a habit of mak- ing God as one of us, or putting God down on a plane as one of us. He says:

"I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hun-

gry, I would not tell thee: for the world is mine, and the fulness thereof . . . thou thought that I was altogether such an one as thyself."—Ps. 50:12,21.

Beloved, the God I want to talk to you about, is One far above men.

When the Apostle Paul was in the city of Athens, he was waiting for some of his traveling com- panions who worked with him in his missionary endeavors. They were to meet him in the city of Athens. While he was waiting for them to appear, Paul walked about the city and observed everything that was going on in the city of Athens. Athens was a city of culture. It was a city of education. It was an outstanding city of renown in its day. On every side and on every corner (Continued on page 5, column 2)

RECIPE FOR UNLEAVENED BREAD

- 1 cup flour
- 1/4 teaspoon salt
- 1 teaspoon sugar
- 1 (scant) Tablespoon shorten- ing

Mix shortening and flour. Add enough (1/3 cup milk) milk or water to make dough easy to handle. Roll thin; prick with fork; bake slowly. Do not brown.

SPRING RALLY DAY — — JUNE 12TH — — PRAY - GIVE - ATTEND

SEE ANNOUNCEMENT ON PAGE 8



FRED HALLIMAN, Sovereign Grace Baptist Mission, Koroba Free Bag, via Mt. Hagan, Territory Papua, New Guinea.
Send Gifts to: New Guinea Missions, Macedonia Baptist Church, 2501 N. Maplewood, Chicago, Illinois.

Halliman Tells Of Giving Spiritual And Physical Aid

Dear Friends:

Greetings to all of you in the name of our precious Lord and Saviour Jesus Christ.

This leaves us all emerging from a serious epidemic of flu. Some of the family are still in the final stages of it, and many of the native folk have died. Some we have been able to save. For the most part, they are too shy yet to come in for medical aid and when they get sick they will kill a pig thinking that will cure any and all sickness. They all still believe in witchcraft and sorcery and the purpose of killing the pig is to offer it to the evil spirit that made them sick. Some came into the mission station with pneumonia in the early stages and we were able to help them, others either waited too late or would not come at all and they died. I tried to instruct them all to come, but to some it was to no avail.

Have Medical Aid Post On Mission Station

While at Bulolo I foresaw the need of having a medical aid post on the mission station, especially if I settled in a place that was far removed from civilization, therefore I started going to the native hospital in Bulolo, at first observing and then later doing some of the actual work among the native folk. This of course was a very limited training course, but has already proved to be of tremendous help both to the natives and my family. I'm sure that, humanly speaking, I have been able to administer medical aid to some that have prolonged their life. One of the worst things that we have to contend with here is Tropical Ulcers. Some of the people come in with their legs filled with big sores and in some cases the flesh is almost eaten away to the bone; but if we can keep them coming regularly for medical treatment they usually respond very well to treatment. Two days ago a young girl, possibly 17, came to sell her sweet potatoes and I noticed that her legs were partly eaten away with those big sores. I bought the food she had to sell and asked her to come and

get treatment for her sores. She started and got almost to the door but was too shy to come in and the last I saw of her she was running off into the bush.

Administering Some Dental Aid

Perhaps many of you have often wondered what happens when one of the folk here gets a bad toothache? Upon my first trip up here I noticed that some of them had some kind of a mud plaster on their face and I soon learned that it was their remedy for the toothache; but upon further questioning I learned that this didn't do much good and was told that when the teeth got too bad they got them out.

I couldn't imagine how any one could pull teeth in such a primitive place like this, but was more astonished at how they did it than the fact that they had a way of doing it. The way they get teeth out is as primitive as any of their other habits. They sharpen a stick and simply pry and dig the tooth out.

When I heard this, I thought surely there is something that I can do to help them. Again the answer was at Bulolo. When I went back there I started going to the local dentist for tooth-pulling instructions and while my knowledge of dental work is very little, it serves to help these native folk in getting their teeth out and gives me joy to know that I have met another of their primitive problems.

What do I use for equipment? The forceps and dental tools are the same as you would find in any dental office; the chair is one of our living room chairs, and the light is the "head lamp" that Bro. Gilpin sent me. With this lamp fastened around the head one can go about various kinds of work with both hands free and have perfect lighting. Thanks again to Bro. Gilpin for a most useful instrument on the mission station.

House Near Completion

When I left in January to get the family I had enough of the house done that we could live in it while I finished up. Since being back we have been busy putting up room divisions, clothes closets,



Missionary Fred T. Halliman

the ceiling, etc. We hope this week will see the completion of everything about the house. We have two bedrooms, a large living room, a room for my study, and a large kitchen. All the rooms are large enough that we have ample space and we are quite comfortable.

We are still having to make out with a small portion of our things as many of them are still at Mt. Hagen. Also many of our supplies are running low and some have been exhausted due to not having any aircraft service since being here. It will probably take us 6 to 8 months to get enough supplies ahead so that we won't be running low. It is hard to get accustomed to do your shopping by mail and then waiting till an aircraft can get in to deliver your goods to you.

Attended Two Funerals, Preached the Gospel at One

Since being in New Guinea I have been able to attend many rites and ceremonies of the native folk, but not until I came to this area was I able to attend a funeral. With each different tribe you usually find different customs and fashions and so that holds true in their methods of taking care of their dead. Some, slowly smoke their dead until they are dried out and then they put them back in a corner of the house and keep them for long periods of time in this manner. Some eat their dead. Some bury them in a similar manner as we do. In this area they do none of these, but instead they put them on top of the ground. When one dies they build a special shed, near to where they intend to bury, and put the corpse there and sit up with it all night, mourning and crying. In the meantime, some of the men are building what would answer to our casket; these are made out of hewn saplings and bark, with a grass top and there is no attempt to seal them.

After the corpse has been placed in this crude casket it is placed on four poles about five feet off the ground with the head elevated about a foot. This burial rite usually takes about half a day to complete. The men do the actual burying of the dead, with the women staying off at about 200 yards distance doing the mourning. The corpse remains in this casket until all the flesh has fallen off the bones and decayed and/or eaten up by various insects, then the bones are removed from this casket, taken to one similar that is close to the house,

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper rather than including them in correspondence which relates to orders, subscriptions, or some other matter).

1. What about these decision calls, where ten and twelve-year-old boys and girls announce for the ministry and to become missionaries? Does the Word of God teach that children are called to preach?

So far as the Word of God goes there is not one hint that He ever called a child into the ministry.

The nearest hint to it would be in the call of Samuel, yet this was not a call to preach. It was a call to become Jehovah's prophet. We have observed a number of these children who thus entered the ministry. It is conspicuous that not one of them grows up to be a sound minister. Our brother who recently licensed an old boy to preach. This is entirely contrary to the Word of God which, in speaking of qualifications of a preacher, "Not a novice, lest being puffed up with pride he fall into condemnation of the Devil." I Tim. 3:6.

2. Our associational Brotherhood has been inviting young men, such as judges and political leaders, who are Baptists, as the main speaker in the Brotherhood rally. Is this the Brotherhood rally, or do you think?

It is beyond us to Paul introducing Herod as the main speaker of the Brotherhood. The spirit of the average politician is as far removed from the principles of Christ as that of a heathen. When such practice is followed by modern churches, it is for the purpose of currying favor with the world. It certainly is not to honor God, as is pleasing to Him. Listen to those that are in the flesh cannot please God.—Rom. 8:8. Such a meeting cannot please God. Which do you want to please God or the world?

3. What about union meetings where all denominations are together on special days, Easter, etc.?

Protestants have nothing to gain by attending a meeting. Baptists have nothing to lose and nothing to gain. If they can work and together compatibly on one day, why not every Sunday? The procedure is a definite violation of the Word of God. Listen to what the Word says: "Can two walk together, except they be agreed?"—Isaiah 1:10.

4. What about Baptist churches inviting ministers of other denominations to preach in their pulpits?

This is an "abomination of desolation." Any Baptist who does this shows that he cares nothing for the souls of his people in this world. He subjects them to the heresies of false preachers. The Word declares that we are to shut our doors to those who preach contrary to the Word of God. Read I Thes. 1:10; II Thes. 3:6, 14; II John 1:8-10.

Please pray for us as we try to carry on this ministry in the "Regions beyond."

Sincerely,
FRED T. HALLIMAN

Bro. Gilpin's Trip

(Continued from page one)
that she had been received on statement, she almost "danced a jig" and that then she knelt down beside her chair to thank God that she was a member of a church that was standing for the truth which she believed.

It was an all too short, but a most pleasant and spiritually profitable visit with these folk. It was a joy to pray with them in their home, and I truly thank God to have Mrs. Sirls as a member of our church and to have been encouraged as I was by my personal visit in the home of her and her family.

McLEANSBORO, ILLINOIS

On Thursday evening, April 12th, Mrs. Gilpin and I visited in the home of Elder and Mrs. Murrell Combs and preached for Calvary Baptist Church of which Bro. Combs is pastor. Just to say (Continued on page 3, column 3)

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The Baptist Paper for the Baptist People.

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

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THESE RATES APPLY THROUGHOUT THE WORLD

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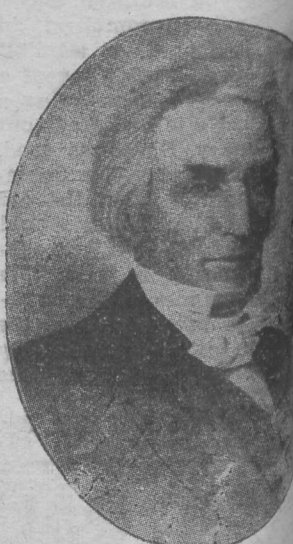
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FIFTY YEARS IN THE CHURCH OF ROME."

Effects Of My Confession

BY CHARLES CHINIQUY
Selections by L. E. Jarrell,
Lordsburg, New Mexico)

CHAPTER THREE (Continued)

left the confessional irritated and confused. From the shame of I had just heard from the priest I dared not my eyes from the ground. I went into a retired corner of the church to do my penance; that is, to fall on my knees and repeat the prayers he had in- duced to me. I remained for a time in church. I had need calm after the terrible trial which I had just passed. I vainly sought I for rest. The questions which had asked me, the new world of I into which I had been reduced, the impure phantoms which my childish heart had defiled, confused and trou- bled my mind so strangely that I began to weep bitterly.

Why those tears? Why that des- olation? Wept I over my sins? I confess it with shame, my did not call forth these tears. Yet how many sins had I committed, for which shed His precious blood. I confess, my sins were not because of my desolation. I was thinking of my mother, who had taken such good care of me, and who had so well suc- ceeded in keeping away from my thoughts those impure forms of the thoughts of which had defiled my heart. I said to myself, "Ah! if my mother had asked those questions; if she could have seen the evil thoughts which over- came me at this moment — if she knew to what school she sent me when she advised me in her last letter to go to con- fession, how her tears would mingle with mine!" It seemed to me that my mother would love me no more — that she would see writ- ten upon my brow the pollution of which that priest had pro- duced.

Perhaps the feeling of pride which made me weep. Or per- haps I wept because of a rem- inder of that feeling of original sin whose traces had still been in me. I felt so downcast by disappointment of being re- ceived farther from the Saviour than I had been from the con- fessional which had promised to bring me nearer to God. Only God knows what was the depth of my sorrow at feeling myself more defiled and more polluted after than before my con- fession.

I left the church only when I was forced to do so by the shades of night, and came to my uncle's house with that feeling of un- easiness caused by the conscious- ness of having done a bad action, and by the fear of being discov- ered.

Through my uncle, as well as the rest of the principal citizens of the village of St. Thomas, had the idea of being a Roman Catholic,

he yet did not believe a word of the doctrines of the Roman Church. He laughed at the priests, their masses, their purgatory, and especially their confession. He did not conceal that, when young, he had been scandalized by the words and actions of a priest in the confessional. He spoke to me jestingly. This increased my trouble and my grief. "Now," said he, "you will be a good boy. But if you have heard as many new things as I did the first time I went to confess, you are a very learned boy," and burst into laughter.

I blushed and remained silent. My aunt, who was a devoted Ro- man Catholic, said to me, "Your heart is relieved, is it not, since you confessed all your sins?" I gave her an evasive answer, but I could not conceal the sadness that overcame me. I thought I was the only one from whom the priest had asked those polluting questions. But great was my sur- prise, on the following day, when going to school I learned that my fellow pupils had not been hap- pier than I had been. The only difference was, that instead of being grieved, they laughed at it. "Did the priest ask you such and such questions?" they would demand, laughing boisterously. I refused to reply, and said, "Are you not ashamed to speak of those things?"

"Ah! ah! how very scrupulous you are," continued they. "If it is not a sin for the priest to speak to us on these matters, how can it be a sin for us?" I stopped, con- founded, not knowing what to say.

I soon perceived that even the young school girls had not been less polluted and scandalized by the questions of the priest than the boys. Although keeping at a distance, such as to prevent us from hearing all they said, I could understand enough to convince me that they had been asked about the same questions. Some of them appeared indignant, while others laughed heartily.

I should be misunderstood were it supposed that I mean to con- vey the idea that this priest was more to blame than others, or that he did more than fulfill the duties of his ministry in asking these questions. Such, however, was my opinion at the time, and I detested that man with all my heart until I knew better. I had been unjust toward him, for this priest had only done his duty. He was only obeying the pope and his theologians. His being a priest of Rome was, therefore, less his crime than his misfortune. He was, as I have been myself, bound hand and foot at the feet of the greatest enemy that the holiness and truth of God have ever had on earth — the pope.

The misfortune of Mr. Beaubien, like that of all the priests of Rome, was that of having bound himself by terrible oaths not to think for himself, or to use the light of his own reason. Many Ro- man Catholics, even many pro- testants, refuse to believe this. It is, notwithstanding, a sad truth. The priest of Rome is an auto- maton — a machine which acts, thinks and speaks in matters of morals and of faith, only accord- ing to the order and the will of the pope and of his theologians.

Had Mr. Beaubien been left to himself, he was naturally too much of a gentleman to ask such questions. But no doubt he had read Liguori, Dens, Debrene, au- thors approved by the pope, and he was obliged to take darkness for light, and vice for virtue.

Next week will begin chapter 4: PRIEST FLOGGED IN THE NIGHT.

I wish solemnly that every preacher of every denomina- tion in our yet free land of the U.S.A., would get this book. Brother Gilpin and Brother Bob Ross are really doing us a fa- vor in handling this book for our much needed information. —L. E. Jarrell.

Bro. Gilpin's Trip

(Continued from page two)
that we were with Mr. and Mrs. Combs (who are our kind of Bap- tists, indeed), is to say that we were blessed. This was not our first experience in their home, and as usual it was a blessed season of fellowship. I visited the church at McLeansboro a little over three years ago, and in the meantime God has been especially good to them. Although they have lost a few members of recent date, they show definite evidence of some growth since I last visited with them. I consider the addition of Bro. Lyle Henley and his wife a very definite blessing to this church, and I was especially en- couraged on seeing Bro. Henley conduct the devotional portion of the services — in fact the whole service was an inspiration to me.

This church has always been one of the very best supporters of THE BAPTIST EXAMINER, and I thank God for them in ev- ery particular. What a blessing it was to fellowship with Pastor Combs and the church, and other friends who live in that area, who came in for the services.

DeSOTO, MISSOURI

For over 20 years we have had quite a number of subscribers in this city. Just how the paper got started there, I do not know; yet I do know that we have had many subscribers in this area through the years.

On Friday morning, after leav- ing McLeansboro, I drove con- siderably out of my way to go through DeSoto, and I was truly rewarded. Elder C. C. McKinnon, who is pastor of Valles Mines Baptist Church met me with open arms, and a warm heart, for some of the sweetest fellowship I have ever known. It has always been a real blessing to me to meet someone whom we in turn have blessed through our paper. TBE has meant much to Bro. McKin- non and has been a remarkable encouragement in his life.

Humanly speaking, Bro. Mc- Kinnon has a real burden in car- ing for his wife who is an in- valid. Yet without the least complaint he carries on in the service of our Lord. I do not re- member ever having met a finer personality in all of my travels. Mr. and Mrs. Ballard, members of the church of which Bro. McKin- non is pastor, visited with us a little while to likewise be an encouragement. Due to the fact that it was necessary that I be in Springfield that evening, I did not get to tarry long in DeSoto, but I am truly grateful for the priv- ilege that God gave me of briefly meeting and visiting with these dear ones in Christ.

SPRINGFIELD, MISSOURI

I preached for the Grace Bap- tist Church of this city on Friday and Saturday evenings, and also on Sunday morning and evening. These four services were truly a blessing in every particular. This is a remarkable church. They have been without a pastor for quite some period of time, and yet have grown, and show remarkable evi- dences of God's dealings with them. In fact, it is hard for me to understand how this church has made the apparent progress that it has. The brethren who make up this church have conducted serv- ices regularly, and God has bless- ed their ministry of the Word.

On Saturday afternoon, by vote of the church, I administered the ordinance of baptism in their be- half, baptizing two grown men into the fellowship of the church. I understand that there are a couple of ladies to be baptized who will be baptized soon, and at least two other brethren told me that they intended to unite with the church. I say the apparent progress that this church has made is most remarkable.

Of course, we stayed in the home of our beloved friends. Mr. and Mrs. Max Hawkins, and just to say that we were there, is to say that we were definitely bless- ed of God. I don't think there is any finer family to be found than this one. Truly Max, his wife and daughter Julie did everything pos-

BOOK REVIEW—

"No, Thank You, Pope John"

By E. T. BURGESS

\$2.00 (cloth) — \$1.00 (paper)
(Add 15c for postage-handling)

This book deals with the union- istic winds that are now blowing within Romanism and Protestant- ism. The writer shows that the Bible plainly pictures Rome and her harlot daughters, the Protes- tant churches, in Revelation 17. This chapter re- veals that Rome and Protestant- ism will eventu- ally unite.

E. T. Burgess

Brother Bur-

gess does a good job in showing the origin, nature, and aims of Rome, as well as the Ecumenical movement of Protestantism. He also gives Baptists some good ad- vice and information as to our attitude with respect to Rome and her harlots. We don't know of a better book on this subject, and this goes double from a Baptist viewpoint. There are many who have exposed the Ecumenical movement, but to our knowledge only Brother Burgess approaches the subject from the Baptist point of view.

This book may be ordered from us or directly from the author at 704 West 38th Street, North Little Rock, Arkansas.

sible to make our stay an unusu- ally pleasant one. This is one home in particular that I always regret leaving. I feel I am spiritually bet- ter every time I come away from this family.

When Bunyan wrote Pilgrim's Progress, he had Christian, on the way to the Celestial City, spend one night in the home of Gaius and another in the home of Mna- son. These are the two great hosts of the Bible. When he was living, I used to often visit my dear friends Mr. and Mrs. T. B. Gris- som of Burnside, Kentucky. I have told them repeatedly that if Bunyan were writing his book to- day, he'd have Christian also spend a night with the Grissoms — they have been such perfect and wonderful hosts to me. Well I'll add another home to this list—that of Mr. and Mrs. Max Haw- kins.

I've travelled many thousands of miles in my lifetime and have been figuratively "wined and din- ed" most graciously in many, many homes. Truly, no hospitality could ever exceed that shown us by the entire Hawkins family.

Bro. Max Hawkins has a broth- er, Lee, who lives seventeen miles away at Ozark, Missouri, and it was a joy to Mrs. Gilpin and me to visit Lee and his wife on Sun- day afternoon and to have prayer also with the mother of Lee, and Max. Just to know this Hawkins family, to talk with them relative to the great and deep doctrines of grace and to have fellowship with them is a tremendous blessing in itself.

On Friday evening Bro. Crider from Tulsa, pastor of the Taber- nacle Baptist Church of that city, visited with us. This was the un- expected pleasure of the trip. I think all our readers know how I feel toward Bro. Bill, and while we were waiting to begin the services on Friday night, he whis- pered to me, "I love you in the Lord." It was a real joy to have him worship with us.

Mr. and Mrs. Jimmy Hicks and baby daughter of Oklahoma City drove to Springfield Saturday (about 300 miles) in order to be with us for the services Saturday and Sunday morning. These young folk are members of our church in Ashland. They were formerly stationed in Alaska with Bro. Crow, and it was through Bro. Crow that we became ac- quainted with them. It was a real joy to see them and have fellowship with them — espe- cially since they are members of our church.

AURORA, MISSOURI

On Saturday morning Bro. Max Hawkins and wife drove us out to visit our long time subscriber and friend, Mrs. Elsie Tuggle. Mrs. Tuggle is a retired school teacher, whose husband is dead, and who lives alone on a farm at Aurora, which is west of Springfield.

Sister Tuggle has been one of those faithful and devout readers of the paper for many, many years. Only God knows what an inspiration she has been, and what an encouragement she has offer- ed us by her letters time and time again. Living alone on her farm, in spite of her arthritis and crutch which she is continually forced to use, she has found time to be a real encouragement and help to us

relative to the paper, and we were particularly blessed as a result of our visit.

WILLOW SPRINGS, MISSOURI

Before anyone else arose in the Hawkins household, we were on our way on Monday morning, realizing that we had many miles to cover, and much to do. We stopped at Willow Springs to pick up a Hampshire hog from the Hinds Farms, expecting to stay just a few minutes, but the few minutes lengthened into over two hours as a result of a most pleas- ant conversation with Bob Hinds. As you know, we are making very definite plans for our Bible Conference. It takes a lot of food to take care of from 200 to 500 guests at each meal for four days. We had exchanged advertising with Mr. Hinds for this hog that we picked up, which we feel is definitely predetermined of the Lord to "enter the ministry" along about Labor Day Week-end.

Being an old farm boy myself, I naturally had a good time on this Hampshire Hog Farm, where they raise the very best of hogs. Incidentally, if any of our read- ers are in the market for such, I would surely urge them to write Bob Hinds particularly.

I have a feeling that this visit which I made to the Hinds Farms is the beginning of many pleasant experiences, and I am truly thankful that God permitted me to stop.

LANCASTER, KENTUCKY

I had also succeeded in trading advertising space with the Dixie Wynn Angus Farm for one of their steers, which we plan to use for our Conference, and since I was on my way home, I decided to go by this farm and secure this steer, thus saving the expense of making a special trip.

I am so glad, in the providence of God, that I personally picked up this animal, for I had the op- portunity of meeting one of the finest young fellows that I have met in a long, long time. David Wynn, who is the owner of this farm, is a young fellow about 25 years of age, and is a Baptist. I learned, in the providence of God, that his wife is from Coal Grove, Ohio (just across the Ohio River (Cont. on page four, column two)

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The Believer Is Saved Before Being Baptized

1. He is passed from death unto life, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24). (1) He hears the word, present tense. (2) He believes, present tense. (3) He has everlasting life, present tense. (See John 6:47; 3:14-15). (4) He shall not come into condemnation. (5) He is passed from death unto life. This alone should be sufficient to convince anyone.

2. The believer is not condemned. John 3:18.

3. He is justified and has peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1).

(1) The believer is justified before God. To justify (dikaioo, Gr. means "to pronounce righteous, to make or declare right." "Being justified freely by His grace through the redemption that is in Christ Jesus: . . . To declare, I say, at this time his righteousness: that he must be just, and the justifier of him which believeth in Jesus." (Rom. 3:24,26).

(2) The believer has peace with God. "In me ye might have peace." (John 16:33). What kind of peace?

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7).

(3) The justification is thru redemption in Christ and the peace is in Christ. Therefore the believer is justified by the grace of God and has peace in Christ, and as he believes before baptism, blessings come to him before baptism. He is redeemed, justified and has peace.

4. The believer has a pure heart in the sight of God. Acts 15:9. "And put no difference between us and them, purifying their hearts by faith." Katharizo (Gr.) means "to make clean, to cleanse, to purify." This taking place before baptism, the believer then has the promise, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8).

5. The believer has the witness of the Spirit. "He that believeth on the Son of God hath the witness in himself." (1 John 5:10).

(1) The witness testifies that the believer IS, not will be at baptism, a child of God. "The Spirit Himself beareth witness with our spirit, that we are the children of God." (Rom. 8:16).

(2) Then, "If children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:17).

(3) The witness testifies that the believer is sealed. II Cor. 1:22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

6. The believer rejoices in God. I Pet. 1:8. And Luke 10:20 says one should rejoice because his name is written in Heaven. His name is written in Heaven before baptism.

7. The believer has both his hunger and thirst satisfied. Believing before baptism, this blessing is his before baptism. See John 6:35.

Who, then, can doubt that a penitent believer is saved before water baptism?

—American Baptist

Bro. Gilpin's Trip

(Continued from page three)
from Ashland, Kentucky). Although I didn't have much time for fellowship with these folk due to considerable trouble we had in loading, it was a joy to become acquainted with them, and I am most thankful to have been able to do so.

Here is a young man who has the very finest Angus cattle that are to be found anywhere. Through the sale of one of his females, he recently established an all time record price for a female sold in a Kentucky State Sale.

Since both Mr. Hinds of Willow Springs and Bro. Wynn of Lancaster have been so gracious to us, I am putting them on the mailing list to receive our paper with the full expectancy that God will bless it to the spiritual good of each of these brethren. Since they have been so exceedingly kind to me, I do want our paper to be a spiritual blessing to them.

OTHER INVITATIONS

When the announcement was made in the columns of TBE of this trip to Missouri, others began calling, and writing, asking that I likewise visit with them. This I would have liked to have done. Yet, if I had accepted all the invitations that were available, I would have been gone from home for fully three months, which in itself is an impossibility. I am thankful, though, for the invitations from our brethren and am glad for their confidence in our ministry. I feel that my first duty is to our paper, and therefore I am glad to be able to minister to many thereby, although I would like to make many of these trips, if God might make such possible.

Mrs. Gilpin and I were back home on Tuesday evening, April 17th, after having traveled approximately 2000 miles, and are thankful to God for another glorious experience in His service and rejoice in particular for a safe journey that He has given us. Again, we say,

"Tis grace hath brought us safe thus far,
And grace will lead us home."

Sanctification

(Continued from page one)
First, we have been sanctified; second, we are being sanctified; and, third, we are yet-to be sanctified. Let us look at these three uses of the words, as the Scriptures relate them to us who are Christians, God's born-again ones:

1. **Positional sanctification.** At the time of our new birth we are set apart for God. From that moment the believer is sanctified positionally, and this position is never changed afterwards. God calls him a saint, that is a sanctified person, a holy person, a set

apart person. By the will of God "we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). This makes us "saints" and "holy brethren" (Phil. 1:1; Heb. 3:1).

2. **Experiential sanctification.** The word "experiential" in this connection is to be preferred above "experimental," for it is not a matter of experiment, but rather a matter of experience. In this sense of sanctification the process is gradual. As the believer grows in grace and in the knowledge of Christ, he more and more walks as becometh a saint, and he is "changed into the same image (that is, the image of Christ), from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). Our Lord prayed for us in this connection in John 17:17: "Sanctify them through Thy truth: thy Word is truth." And again, in the 19th verse of the same chapter, He said, "for their sakes I sanctify Myself, that they also might be sanctified through the truth." He loved the church, and "gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25,26). And in 1 Thess. 5:23 the Apostle prays for the saints, saying, "And the very God of peace sanctify you wholly; and I pray that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"; and then, in verse 24, He adds this assuring word: "Faithful is He that calleth you. Who also will do it."

3. **Consummate sanctification.** This will be accomplished at the end of the road, when the process of experiential sanctification is completed. "It doth not yet appear what we shall be: but we know that, when He shall appear we shall be like Him; for we shall see Him as He is" (1 John 3:1-3). Now we see Him but dimly, "as through a glass darkly; but then face to face." (1 Cor. 13:12; but then—

"By one glance, His face transforming,
We shall then His image bear;
Christ His promised word performing,
We shall then His glory share."

Now we have seen that God has sanctified us, and that we are exhorted to sanctify ourselves. That is to say, God has set us apart for Himself, and He desires that we should set ourselves apart for Him. He had made us saints, and He asks that we walk as becometh saints (Rom. 16:2; Eph. 5:3; Titus 2:3).

And not only so, but we are called upon also to sanctify God. In 1 Peter 3:14,15, it is written: "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 for the hope that is in you with meekness and fear."

But how may we sanctify the Lord God in our hearts? We may do this by giving Him a set-apart place in our hearts; by giving Him the FIRST place, seeking always to serve Him, and to please Him in all things. Let our life motto be like the first utterance of all Scripture:—"IN THE BEGINNING GOD."

"Contend For The Faith"

(Continued from page one)
their usage. The dictionary gives the following meaning to the word **CONTENT**:

1. To struggle in opposition; 2. to compete, vie; 3. to dispute earnestly; 4. to assert earnestly.

This word contend automatically implies that there is opposition and in the day of Jude there was opposition to the TRUTH. We who name the name of Christ have an obligation to contend for the faith just as we have an obli-

gation to preach the gospel and administer the ordinances of Christ.

It has been my lot to meet several of the attackers of the truth in public debate and I always receive a great deal of criticism from many different sources. But friends, how can debating be criticized in light of what Jude says? There are those who argue that "the truth doesn't need defending." To this objection I simply ask: Why wasn't Jude aware of this? Why did he exhort these brethren to do something that was not necessary? The truth of the matter is, it was necessary for the truth to be defended. This is the means that God uses in causing the truth to stand. God works it in the midst of His churches to stand and defend the truth of His Word.

I feel that many who make such objections as this do not have enough conviction as to what they believe or else they do not have enough love for it to stand for it. I also might add here that those who refuse to contend for the faith against the Devil's attacks upon it are not standing for the truth no matter how much they might think they are.

We must understand that God is honored by a bold and resolute defense of the truth of the Bible. It is like someone once said: A Christian must have a liver—not only love the truth, but contend for it, and the more earnestly the more it is opposed.

The Bible says that we are to answer fools lest they grow wise in their own conceit. (See Prov. 26:4-5). Many today, I am afraid, are scared to be zealous, lest they should be accounted "bitter" or "contentious." Many have the idea that all those who profess to be ministers of Christ are really so, but how different a picture the Lord gives us in His Word. There are thieves who would steal the truth from us, therefore, we must be set for its defense.

"The Faith"

The next word that we need to understand in this verse if we are to know what Jude is talking about, are the words "the faith." This is not referring to personal faith in Christ, but is referring to the whole system of Christian doctrine set forth in the Bible. So therefore, we have no right to pick and choose as to what part of God's Word we will assert or defend.

I once heard of a church where they took a vote as to whether the woman should speak in their church or not. I think this is a disgrace to God. No church has any right to decide on any doctrine of God's Word in such a manner as this. The church has no power of legislation (to formulate doctrine) but only the power of administration. This is one of the many errors of the Roman Catholic Church.

There are others who object to "opposing fellow saints." They say that it is right to oppose those who are without but not those from within. But friends, did not Paul withstand Peter when truth was likely to suffer?

We must contend for the faith more earnestly because of the rise of **INDIFFERENTISM**. I once heard an illustration that illustrates the world's condition very good, as to this indifferentism, There were two men arguing as to whether the world is round or flat. One took one position and the other took the opposite position. Then a third person joined their company, and in order to settle the argument they asked him his opinion. His answer: "It doesn't make any difference to me."

How many times in my ministry I have seen this attitude manifested. People who fall into this category do not actively oppose the truth but simply are not willing to take a stand for it. We must understand that error has not grown one iota less dangerous than when Jude made this exhortation. I wonder how many people would take an indifferent attitude if their mothers or wives were under attack. How much more should we rise up to fight a good fight for our Lord and Sa-

Faithful Everyw

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—(Rom. 12:2)

A distinguished Christian man was spending a few days at a hotel in Long Branch, N. J. and was invited to a dance. He declined! A United States Senator tried to persuade her to go to the dance. Said she, "Senator, I cannot do it. I am a Christian and never do anything during my summer vacation, wherever I am, that will injure my influence with the girls of my Sunday school class at home!"

The Senator bowed and said, "I honor you! If there were more Christians like you, more like myself would become Senators!"—From Adult Bible Class.

viour Jesus Christ!

I now want to list a few things that we are to contend for. We have already talked about contending for "the faith," which is the whole system of Christian doctrine laid down in the Bible, but I now want to be a little more specific.

The increase of worldlyness in the church must be contended against.

The average Baptist church is let down on the standard of receiving members. There is too much of a run for money rather than a concern for the things in a Scriptural manner. We don't think a person should be received into membership unless he would be a fit subject to be taught the church discipline. Where it is set forth in the Word of God? Most churches do not take action against worldly members. The church of which I am a part takes a stand on these matters. We have had to loose several of our membership in order to keep the body pure of spiritual ease. We are a despised church because of our stand, but we are to be faithful to Christ.

There is too much compromise with the world. When the truth is preached in the average church today people think they are being deceived, and they resent it. Some compromise the truth to get friendship of the world. We need to understand that the preaching of the cross is offensive to the world.

The woman's place in the church must be contended for. I mean the woman's proper place in the church. It must be that the woman is to take a position of subjection to her husband, which is forbidden to speak and in the church. She is to have her hair and wear a covering in assembly in token of her submission today.

The manner in which we are to contend for the faith is not blindly or ignorantly but with understanding. Those of us who do contend for the faith expect to be criticized for our confusion in the religious world. As to this I must say with Luther in his reply to Erasmus: "Better heaven and earth be blended together in confusion than one dust of God's should perish."

May the Lord give us grace to love His Word and contend for it.

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"Where Did Cain Get His Wife?"

By the late D. B. EASTEP

Brother Eastep just recently went to be with the Lord.

It has been our experience that almost every community there are a few people who try to make themselves. This group of people belongs to the Rip Van Winkle class. After reading the arguments of various well-known pseudo-influencers, we have profited but one thing, namely: we know almost every argument and question they have obtained them. We know from what original? That would show more mature thinking.

Maybe some pacifist will say, "Why all this argument?" Because we have come to the place where we believe that God must be provoked at His children for making apologies for His blessed Word. His Word does not need defense half as much as some people need it (Psalm 119:89).

One question many unbelievers ask is, "When did Cain get his wife?" Many of them ask it thinking they have found a flaw in God's Word. They expect to laugh and glee when the man of God cannot be able to answer them. When God's man does answer, they keep still. While it is true that many unbelievers ask this question, it is also true that many honest Christians ask the same question. Maybe they have been asked by some unbeliever, and, not being able to answer, they feel defeated. We trust this article will bring help to them.

Where did Cain get his wife? You could not get a wife unless she existed, could you? In Genesis 3:20 we read that Eve was the mother of all living. She certainly would have to have

children before she could be referred to as a "mother." The words "all living" would indicate that there were a number then living of whom she was the mother. But at this neither Cain, nor Abel, nor Seth was even born. At least their births are events recorded AFTER the fact just referred to. Adam and Eve came into the world a grown man and woman. Adam lived 130 years before he begat Seth (Genesis 5:4, 5). During this 130 years, with the curse of multiplied conception pronounced by God upon Eve because of sin (Genesis 3:16), there was abundance of opportunity for the birth of sons and daughters. This fact could justify the statement that Eve was "the mother of all living" before there was a record of her being the mother of Cain (Genesis 4:1). That people were then living in numbers is further evidenced by the fact that after Cain killed Abel he was in terror lest "whosoever findeth me will slay me" (Genesis 4:14, A.V.).

The Bible records that "the days of Adam after he begat Seth were eight hundred years; and he begat SONS AND DAUGHTERS" (Genesis 5:4). In the course of eight hundred years he certainly would have had many daughters. Cain would probably have gladly married any of them after he became an outcast and a wanderer. Ladies did not have much choice in those days. Adam lived 930 years. (Genesis 5:5). This was the usual age of the antediluvians (Genesis 5). Cain might have been like some of our modern men, "in no hurry to get married"; then he could have waited a "small spell" of about 700 years

and married one of his brother Seth's great - great - great-great - great - great - great-granddaughters or he could have married one of his 18-year-old sisters. Evidently it was not as much trouble for Cain to get married as for some folks nowadays. Cain's wicked offspring proves that he did get married.

You have been so concerned about Cain's wife, but there is a great deal more reason to be concerned about where did Cain's brother Seth get his wife, because from the offspring of Seth's wife the world's Redeemer was born (Luke 3); and unless you receive Him as your Saviour you are not "going to be lost"—but you are lost already. Who says so? God says so in John 3:36: "He that believeth NOT the Son shall not see life; but the WRATH of God ABIDETH on him."

Why do you need a Saviour? Because "all have sinned" (Romans 3:23). "Your sins have separated between you and your God" (Isaiah 59:2). God says you are lost NOW. Therefore, you need a Saviour NOW.

Who is the sinner's Saviour? "Christ died for the ungodly" (Romans 5:6). Christ died as a substitute for the sinner. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Timothy 1:15).

How can you make the Saviour YOUR Saviour? "Believe on the Lord Jesus Christ, and thou SHALT be saved" (Acts 16:31). When you "believe" (depend upon) the Lord Jesus Christ, your Almighty God. Won't you take God at His word?—Tract.

"The God of Paul"

(Continued from page 1)

and in every place that Paul turned, he came face to face with an idol or an image of a god.

It has been said by historians that regardless of how many people there were in the city of Athens, there were more gods than there were people. There were gods on every corner. There were gods erected all over the city. There were gods to the various avocations and callings of life. There were gods that represented every trade. As I have said, gods were more numerous in Athens than even the population itself.

As Paul walked about the city of Athens he beheld these gods and these idols, and his soul was stirred within him. He became engaged in conversation with the Stoic and the Epicurean philosophers within the city, and as a result they invited Paul to come into their court or the place in the municipality where public sessions were held. They asked Paul to set forth his belief about God, because what he was saying to them was entirely new. It was a strange God that he was setting forth. When Paul stood up to speak within this city of Athens, he said, "I perceive that you are too religious. You have too many gods; but that isn't the point that makes you too religious. I found not only the gods that were named to the various crafts, but I found another god with this inscription 'To the unknown god.'"

Now these people were so religious that they had all the gods that they could think of with idols erected to them, and then they said within themselves, "Maybe we have made a mistake. Perhaps we have overlooked some other god. It could be that there is another god that we haven't heard about, and we haven't put up an idol to him. Therefore, lest we offend this deity that we know nothing at all about, we will erect another god and put on it an inscription, 'To the unknown god.' We can't afford to make any god mad."

In that respect, I am reminded of the woman who used to listen to me preach over the radio because I preached salvation by

grace. Then she went to a Seventh Day Adventist Church on Saturday because they preached law. She told me once, "Brother Gilpin, I know it is either by grace or by law, and I can't afford to take any chance."

Well, these folk in the city of Athens were just about on that basis. They didn't want to take any chance of offending any god. Therefore, they erected an image, this idol, to the unknown god. As Paul walked about and observed their superstition and their religion, and as he spoke to these people, the Stoic and the Epicurean philosophers, as they met on Mars' hill he said, "I perceive you are too religious, in that you have erected this idol to the unknown god." Then he said, "The one that you ignorantly worship, is the God I want to present to you."

I am rather of the opinion that what Paul said here on Mars' hill could be just as truly said to the average congregation in the average Baptist church today. I am rather of the opinion that the majority of Baptists have a mighty little conception so far as God is concerned. I have been dealing with people for the last forty years as a Baptist preacher, and I find the majority of people, even in Baptist churches, surely have a mighty small conception of Him whom we speak of as God.

Now I want to tell you something about the God of the Bible, especially the God of the Apostle Paul.

THE GOD OF THE APOSTLE PAUL WAS THE GOD OF CREATION.

There is no one in all the Bible who emphasizes the fact that God is the absolute creator more than does the Apostle Paul. Listen:

"GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he MADE THE WORLDS."—Heb. 1:1,2.

"And, Thou, LORD, in the beginning HAST LAID THE FOUNDATION OF THE EARTH; and the heavens are works of thine hands."—Heb. 1:10.

"For every house is builded by some man; but HE THAT BUILT

ALL THINGS IS GOD."—Heb. 3:4.

"Who is the image of the invisible God, the firstborn of every creature: for BY HIM WERE ALL THINGS CREATED, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: ALL THINGS WERE CREATED BY HIM, and for him."—Col. 1:15,16.

You can't read these verses without the realization that the God of the Apostle Paul was the God of creation. He made this world. He made all things.

Notice again: "Through faith we understand that THE WORLDS WERE FRAMED BY THE WORD OF GOD, so that things which are seen were not made of things which do appear."—Heb. 11:5.

Beloved, here is one preacher standing before you who does not in any wise accept the evolutionary theory as to the origin of this world and all things therein. I tell you I am not a theistic nor an atheistic evolutionist. I believe in a creation that came about through the power of Almighty God.

I think of that little lad who rushed into the house one day and said, "I have made a startling discovery. I have learned how they make horses." His mother said, "How do they make horses?" He replied, "Mr. Shultz, the blacksmith, makes them. I just came by the blacksmith shop and he was making one." The mother asked, "Did you see him make a whole horse?" He said, "No, but he was just finishing one, for he was tacking the shoe on one as I came by."

Now, beloved, there are a lot of people, just like that little lad, who have seen a little piece of bone, and they have looked at that bone, and have magnified it into a monster that you couldn't put into this building. They have jumped at some conclusion based on a fragmentary bit of evidence, and they have brought into existence monsters that have never existed in this world.

I say to you, God spoke this world into existence. When I think about this world, how big it is, how great it is, and how expansive it is, I am amazed when I say to you that God created this world.

How large do you suppose this world really is? I don't know. It is bigger than my little mind is able to conceive of. I heard a man give an illustration sometime ago that helps us to understand something about the size of this universe. He was talking about how fast that sound and light travel. He said that you could put a switchboard out yonder on the farthest star, and if you had a telephone line connected between here and that farthest star, if you were to pick up the telephone receiver here, it would take 93 million years for the click to be heard on that farthest star.

Beloved, I tell you, this world is a place of expanse, and my God, the God of the Apostle Paul, made it all. There isn't a tree that grows out of the ground, there isn't a blade of grass that comes from beneath the soil, there isn't a star that is shedding forth its light, there isn't a fish within the waters which my God did not create. Beloved, I say to you, the God of the Apostle Paul is a God of creation.

THE GOD OF THE APOSTLE PAUL IS A GOD OF ABSOLUTE SOVEREIGNTY.

If you don't know what I mean by sovereignty I will drop back to a simple statement of the years gone by. A man who was a rail-roader, who had never gone to church much in his life, came to the services one night with his daughter and hear me preach. I talked about the potter's house in the book of Jeremiah. I spoke about the visit to the potter's house and how he moulded the clay on the wheel and how it was marred in his hands. I said that is the picture of God. God is a sovereign God. That man who had never attended services

but very little in his life said to his daughter when he went out of the church building, "What did Brother Gilpin mean when he said that God was a sovereign God?" She said, "Dad, it just means this, that God is the boss." Beloved, God is boss. God is sovereign.

Notice again: "God that made the world and all things therein, seeing that HE IS LORD OF HEAVEN AND EARTH, dwelleth not in temples made with hands."—Acts 17:24.

Beloved, there isn't anything on this earth that takes place by chance. There isn't anything that takes place just by accident. He is Lord of heaven and earth.

Every once in a while I pick up the paper and I read that an automobile has crashed and the people have been killed. The newspaper says it was an accident. I read it to say within myself, that is the language of the newspaper, but that is not the language of the Bible, because the language of the Bible does not allow, and does not speak of an accident. Beloved, there is no such thing as an accident in a world that is controlled by a sovereign God. God is on His throne.

Listen again: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath DETERMINED THE TIMES BEFORE APPOINTED, and the bounds of their habitation."—Acts 17:26.

Read this verse, beloved, and tell me that He isn't a sovereign God when it declares that He has determined the times before appointed. There isn't anything that God hasn't determined before it came to pass.


Oh, how I thank God for this blessed truth that every event of our life is a predetermined event. You say, "But, Brother Gilpin, that sounds like fatalism." No. I will show you wherein it is not fatalism.

Suppose a carpenter were to start out to build a house and he didn't have a set of plans or blueprint, and he didn't know what he was going to build. He is going to build a house, but he doesn't know what it is going to be like. Now, beloved, if he would try to build a house in that manner, that would be fatalism, and when the house were built it would certainly be fatalistic in its appearance. Beloved, if a carpenter has a set of plans to go by—if a carpenter has a blueprint to follow in building a house, how much more does a sovereign God run this world on schedule. I tell you, He is sovereign, for He has determined "the times before appointed, and the bounds of their habitation."

I ask you, do you think you are living where you ought to live? Do you think you ought to live someplace else? Do you think that the place where you are living is the place where God wants you to live? I tell you one thing, you are just exactly where God has determined for you to live! and not only is it determined where you live, but He has determined the bounds of your habitation. He knows just how far your yard or your acreage is going to extend.

Brother, sister, I am not talking about a god that you can get out of peanut shell and look at when you get the stomachache. I am not talking about a god that you only call on when the doctor is standing by the bedside. I am not talking about a god that you have on hand in case of an emergency. Rather, I am talking about a God that is absolute and sovereign in every particular.

(Continued on page 6, column 1)



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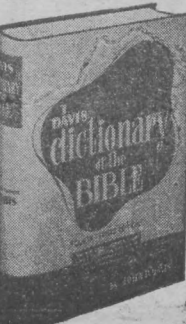
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What Think Ye Of Christ?

(Matt. xx:42)

What think ye of Christ? is the test
To try both your state and your scheme:
You cannot be right in the rest
Unless you think rightly of Him.
As Jesus appears in your view,
As He is beloved or not:
So God is disposed to you.
And mercy or wrath is your lot.

Some take Him a creature to be,
A man or an angel at most!
Sure these have not feelings like me,
Nor know themselves wretched and lost.
So guilty, so helpless am I,
I durst not confide in His blood,
Nor on His protection rely,
Unless I were sure He is God.

Some call Him a Saviour, in word,
But mix their own works with His plan;
And hope He His aid will afford,
When they have done all that they can.
If doings prove rather too light
(A little, they own, they may fail),
They purpose to make up full weight
By casting His name in the scale.

Some style Him the Pearl of great price,
And say He's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys.
Like Judas, the Saviour they kiss,
And while they salute Him, betray;
Ah! what will profession like this
Avail in His terrible day?

If asked what of Jesus I think?
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My life, and my strength, and my store;
My Shepherd, my Husband, my Friend,
My Saviour from sin and from thrall;
My Hope from beginning to end,
My portion, my Lord, and my All.

—John Newton.

"The God of Paul"

(Continued from page 5)

The times and the events of our lives are determined by Him. I don't believe that there is an event in my life that has ever taken place but what God determined it before it came to pass.

You say, "Brother Gilpin, that is predestination." Yes, beloved, and I thank God for it. The Baptists of the years gone by praised God that they could preach a God of predestination, but it has gotten to the place today when you talk about election and predestination in the average Baptist church, then the congregation thinks you have borrowed an expression from some dead language of the past. Beloved, this is just good old Bible language; He has predetermined the events of our lives.

Read again:

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"—Rom. 9:21.

That lump of clay the potter takes into his hands, hasn't he the power to mould it into a grotesque, hideous looking image, or the power to make it into a vase,

or a thing of beauty? Beloved, if the potter has power over the clay, how much more does our God, the Eternal Potter, have power over you and me, who are just little lumps of clay!

I stand here humbled in the presence of this man who has never seen and who has never known what it was to look out upon the beauties of God within this world. (This was a reference to Bro. Jim McHenry, a blind man in the service). In my heart I can say that I feel sorry for our brother that he has never been able to see, and at the same time I can say to him that an all-wise God before the foundation of the world planned his life thus to be.

On Friday of this week as I was driving to Springfield I stopped at DeSoto, Missouri, and visited with Bro. C. C. McKinnon, a Baptist preacher, whose wife is an invalid. When I say "invalid," I mean that in the most pathetic sense. For eight years she has been getting worse and worse and worse. Now he has to handle and care for her just as though she were a babe. As I talked to this Baptist preacher, who has been one of the subscribers to our paper and a loved man for years, though I had never seen him before — when I talked to him, he said, "Brother Gilpin, an all-wise God before the foundation of the world knew what the condition of my Orpha would be, and He planned my marriage in this wise so she would have somebody to take care of her."

I tell you, beloved, we have a God who is a sovereign God. Listen:

"Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."—Job 14:5.

Yes, our days and months are determined of God. God has even set a boundary, beyond which we cannot go. All the doctors, nurses, hospitals, and miracle drugs in the world can never cause one to live longer than God's appointed time for his life. How wonderfully sovereign is our God!

Do you play chess? Well, I don't. It is too deep for me, but I have seen chess played. I have seen the "king" and the "queen" and the "pawns" and the "knights" and the various pieces of chess on the board, and the individual who is playing, moves those pieces at his will. He is directing the game. Those pieces of chess do not move themselves. Rather, the man who is playing moves them himself.

I look upon this world as one great chess game. I see here within this world some of us who are nothing but pawns. In fact, the majority of us are just as common as pawns on a chess board, and as a man moves those pawns backwards and forwards, so our God moves this world, and in a sovereign way controls and directs and governs your life and mine.

Oh, how I thank God for this truth! Every time it comes to my mind that He is a sovereign God, my mind goes back to Proverbs and I recall a marvelous statement showing His sovereignty, for it says:

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

Let me tell you, if the man next door rises up tomorrow and turns against you and becomes a bitter enemy, just remember that God has turned his heart. If the worst enemy comes to your house and knocks on your door and begs your forgiveness, it is because God has sent him there. God turns the hearts of men.

I am as certain as can be that God has separated me from people whom I thought were dear friends, and I am as certain that God has turned enemies in my behalf. Beloved, as the Lord turns a river of waters, so He turns the king's heart. He is a God of sovereignty.

III

THE GOD OF THE APOSTLE PAUL IS A GOD OF OMNISCIENCE.

When I say "omniscience," I mean that God sees everything that takes place. We read:

"Neither is there any creature that is not manifest in his sight: but all things are NAKED and OPENED unto the eyes of him with whom we have to do."—Heb. 4:13.

You say, "Everybody believes that God is omniscient." Don't "kid" yourself in thinking that even you believe it. If you believe that God is omniscient, then pray tell me why do you live so poorly in His sight? It is one thing to believe in your head, and it is another to believe in your heart. There isn't a man or woman, if I were to ask you if you believed that God sees and knows all things, who wouldn't say, "Yes, I believe that God is omniscient," but I say, if you believed it you would act a whole lot differently to what you do. I can't believe that church members would live as carelessly as they do if they believed that God were looking down upon them every hour of every day. I just don't believe that church members would live as poorly and carnally if they believed that God were looking down upon them.

Do you mean to tell me that a church member would go by the offering box with his tithe in his pocket, and not put his tithe in, if he believed that God is a sovereign and omniscient God, and that He is looking down upon him every hour of every passing day? I say to you, if all church members really believed that God is omniscient, there isn't a doubt in my mind that the treasuries of Baptist churches would be filled to overflowing.

Do you mean to tell me that a Baptist would partake of, and participate in, the sins of this world if he believed that God is a sovereign God, and that God is looking down in an omniscient manner upon him? Brother, sister, I say to you, if you believed that God is omniscient, you would be a different man and a different woman to what you are.

Sometime ago I saw a beehive with the bees on the inside. It was the only time that I ever saw a beehive that I felt safe in watching. This one was made of glass and they couldn't get out, and I saw them working and moving about in that glass beehive. I saw every move that they made. As I turned away, I thought that is the way that my God is looking down upon us today. He sees this world just as I beheld this glass beehive. He beholds all of us and everything.

Beloved, you and I stand, as Paul says in Hebrews, before God naked. Everything about us is open and naked before the eyes of God. He sees all, I tell you, it would make a lot of difference in the lives of Baptist preachers if they believed that. It would make a lot of difference in the lives of Baptist laymen if they believed that. Beloved, the God of the Apostle Paul is a God that is omniscient, as well as the sovereign Creator of all.

IV

THE GOD OF THE APOSTLE PAUL IS A GOD THAT CANNOT LIE.

We read:

"That by two immutable things, in which it WAS IMPOSSIBLE FOR GOD TO LIE."—Heb. 6:18.

Notice, it is impossible for God to lie. In that He is just the opposite to us, for it is impossible for us to tell the truth. The Psalmist David said, "I said in my haste all men were liars," and Mr. Spurgeon very quaintly added, "He could have taken his time, and said it, and it would still have been true." But contrary to man, God cannot lie.

Oh, let me burn it unto your soul that the God of the Apostle Paul is a God that can't lie. It was this God who cannot lie who said:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

It was this God who cannot lie who said:

"According as he hath CHOSEN US in him before the foundation of the world."—Eph. 1:4.

It was this God who cannot lie who said:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8,9.

When a preacher says that an individual is saved by grace, is kept by grace, and that all Hell can't take him out of God's hands, he is backed up by a God that cannot lie. Whenever you meet a preacher who preaches apostasy, you are listening to a man that is lying. God cannot lie and God said this couldn't happen.

Beloved, this puts me on shouting ground to know that my God can't lie. There have been a lot of lies told on Him. There has been a lot of preaching done that surely didn't honor Him. There has been a lot of preaching that has gone out even supposedly in His name, that has been a lie in every particular, because it was directly and diametrically opposite to what the Bible teaches. Beloved, I thank God that the God of the Apostle Paul, the God who wrote every word of this Bible from Genesis 1:1 to Revelation 22:21 — that God cannot lie.

V

THE GOD OF THE APOSTLE PAUL IS A GOD WHO DOESN'T FORGET.

We read:

"For God is not unrighteous to FORGET YOUR WORK and labour of love."—Heb. 6:10.

Now you are pretty forgetful, aren't you? I am, and you are. God knew that we were going to be forgetful. That is why He used the word "remember" so many, many times.

Go back and read in the Old Testament that it says, "Remember the Sabbath day to keep it holy." He knew the Jews were going to forget about it. Go back and read that it says, "Remember Lot's wife." He knew that

Clothes Don't Make The Preacher

A royal priesthood (1 Peter 2:9).

A man, wife, and daughter sent themselves to the missionary and asked for baptism. He questioned about how they came believers, they said the missionary had visited them. He pointed to a 15-year-old standing near. He was clean, trousers and a coat. In his pocket was a New Testament. They told how they lived 15 years out in the country and how the lad trudged all the way there back — 30 miles — each Sunday for a year in order to receive them from the Testament, cause they could not read themselves. They had believed all their hearts, and now wanted to obey the Lord's command to be baptized. — From "True Believers from South America."

God's people were going to get what a simple, idiotic professor she was, and He wanted us to remember that when we set our face to follow the Lord, we are to go forward and not back, so He said, "Remember Lot's wife." He knew how much time we were going to waste in how much of our lives were being for naught, and not being ed. Therefore He said, "Remember how short the time is, are prone to forget so much."

You who are here will remember most of this sermon as soon as you get out. The biggest part you will remember is the part that you have gotten mad. You will forget the most when you get out of the door.

I suspect that the majority of you have a list of things written down that you are going to do this week. You know I carry priority things in my pocket. I have a list written down of what I plan to do tomorrow, and next day, and all this week. Because I am so prone to forget.

Beloved, the God of the Apostle Paul is not a God to forget. He is a God who remembers your work and your labor of love. He has never forgotten about you. He has blotted those out of everything that you have done. His name since you were born, God has never forgotten. It is written down. I don't know anything that ought to cause Him to bow lower before me than to know He is keeping a book of the deeds of you every day.

I know God is keeping a record of this life. I certainly want to be a member of one of these churches that does not want to be a member of the average Baptist church today. The God that is preached in the God of the Apostle Paul, loved, I would want my name counted in a church that was going to stand for the teaching of the Word of God in every particular. Why? Because He doesn't forget. He is keeping a record. He knows all about us. I want Him to keep a record, the kind of a record of my life. The only way that He can keep a record for Him to keep is by me making the right kind of a record for Him to keep. I certainly wouldn't want to go into His presence without baptism. I wouldn't want to come into His presence without baptism. (Cont. on page seven, col. 1).

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More Campbellite Deception

By JAMES CRACE
Piketon, Ohio

short time ago, the local Campbellite preacher made the announcement on his radio program that he was going to preach a "contrary" doctrine that morning which was contrary to all other churches' doctrine. He said he realized that most folks would disagree with him, but he was going to preach the "contrary" anyway. After he had made this preliminary statement, he proceeded to preach his "contrary" doctrine. He said, "Friends the Bible teaches that a saved person can fall from grace and be lost, even after they are saved."

Now this was the "contrary" doctrine he preached. Can you imagine a preacher (even a Campbellite) daring to try to deceive people into thinking the doctrine of falling out of grace is contrary to popular belief? Can you imagine the Campbellites being deceived in such a way as to get them to think they are holding a doctrine that is contrary to popular belief? The Campbellites must think they hold "contrary" doctrines in everything they believe. They are too blind to search for themselves so they follow the false teachings of the Devil-worshipping preacher.

He sat down and wrote the local Campbellite preacher a letter in which I pointed out to him that there are about 20,000 people in our county and that it is doubtful there are more than 100 that do believe the false doctrine of falling out of grace. I further stated that there are but very few teachers in our county who do believe the false doctrine of falling out of grace. I pointed out to him that we who believe the doctrine of eternal security are far the minority group.

Do you know what the that the gospel preacher did? This morning he again lied on his program in order to try to discredit the precious Bible truth of eternal security. He told his listeners that those deceived folk who believe the doctrine of a "second work," or "living above sin," are in eternal security. Can you imagine such a thing? Everyone and his brother knows the "second work" crowd believes that they can fall out of grace. It is the "second work" crowd that they (the "second blessed" crowd) have a strange conviction whereby they say, "I'm saved, sanctified and I can't sin anymore — but I might sin and fall from grace and go to hell." I pointed out that logically the "second work" folk ought to believe in eternal security since they believe they live above sin, but that is not what they believe. They believe essentially the same thing that the Campbellites do. They emphasize somewhat differently the things necessary for salvation.

I said to the Campbellites that they will bring any number of "second work" crowd before me and I will prove that there is very little difference between the Campbellite and "holiness" believers. They for sure serve the same helpless god. That god is in no way objection to men. That god can do anything at all unless the Arminian-minded people "let him have it's way." This is not the God of the Bible. The God we worship is absolutely sovereign. He doeth according to His will.

True salvation is bestowed by the grace of God on the basis of the full payment for our (the Lord Jesus Christ's) sin, having been paid by our Lord Jesus Christ's death as our substitute. Therefore we have no reason to go to hell because our sin debt has been paid in full. God also imputes the perfect righteousness of Christ to us, the children of God, when we become children of God through faith in our Lord Jesus Christ. That is why we Baptists believe the doctrine of eternal security.

The reason Arminians — such as the Campbellites and all the rest

of the salvation by works crowd — believe they can fall out of grace is because they have no sin bearer. Their "christ" just made a "plan" for men to save themselves. Their "god" and "christ" are products of their own ungodly imaginations. My warning is for every person in the world to flee from those heretics who call themselves by the name of "Church of Christ."



Chastisement

(Continued from page one)

child of God conducting himself as does a child of the Devil. For a Christian to defy adversities is to "despise" chastisement. Instead of hardening himself to endure stoically, there should be a melting of the heart.

2. By complaining. This is what the Hebrews did in the wilderness; and there are still many murmurers, in Israel's camp. A little sickness, and we become so cross that our friends are afraid to come near us. A few days in bed, and we fret and fume like a bullock unaccustomed to the yoke. We peevishly ask, Why this affliction? What have I done to deserve it? We look around with envious eyes, and are discontented because others are carrying a lighter load. Beware, my reader: it goes hard with murmurers. God always chastises twice if we are not humbled by the first. Remind yourself of how much dross there yet is among the gold. View the corruptions of your own heart, and marvel that God has not smitten you twice as severely. "My Son, despise not thou the chastening of the Lord."

3. By criticisms. How often we question the usefulness of chastisement. As Christians we seem to have little more spiritual good sense than we had natural wisdom as children. As boys we thought that the rod was the least necessary thing in the home. It is so with the children of God. When things go as we like them, when some unexpected temporal blessing is bestowed, we have no difficulty in ascribing all to a kind Providence. But when our plans are thwarted, when losses are ours, it is very different. Yet, is it not written, "I form the light and create darkness. I make peace and create evil: I the Lord do all these things" (Isa. 45:7).

How often is the thing formed ready to complain "Why hast thou made me thus?" We say, I cannot see how this can possibly profit my soul. If I had better health I could attend the house of prayer more frequently! If I had been spared those losses in business I would have more money for the Lord's work! What good can possibly come of this calamity? Like Jacob, we exclaim: "All these things are against me." What is this but to "despise" the rod? Shall thy ignorance challenge God's wisdom? Shall thy shortsightedness arraign omniscience?

4. By carelessness. So many fail to mend their ways. The exhortation of our text is much needed by all of us. There are many who have "despised" the rod, and in consequence they have not profited thereby. Many a Christian has been corrected by God, but in vain. Sickness, reverses, bereavements have come, but they have not been sanctified by prayerful self-examination. O brethren and sisters, take heed. If God be chastening thee "consider your ways" (Hag. 1:5), "ponder the path of thy feet" (Prov. 4:26). Be assured that there is some reason for the chastening. Many a Christian would not have been chastised half so severely had he diligently inquired the cause of it.

2. Fainting Under It

Having been warned against "despising" the rod, now we are admonished not to give way to despair under it. There are at least three ways in which the Christian may "faint" beneath the Lord's rebukes:—

1. When he gives up all exer-

tion. This is done when we sink down in despondency. The smitten one concludes that it is more than he can possibly endure. His heart fails him; darkness swallows him up; the sun of hope is eclipsed, and the voice of thanksgiving is silent. To "faint" means rendering ourselves unfit for the discharge of our duties. When a person faints, he is rendered motionless. How many Christians are ready to completely give up the fight when adversity enters their life. How many are rendered quite inert when trouble comes their way. How many, by their attitude, say, God's hand is heavy upon me; I can do nothing.

Ah, beloved, "sorrow not, even as others which have no hope" (I Thess. 4:13). "Faint not" when thou art rebuked of Him." Go to the Lord about it: recognize His hand in it. Remember thine afflictions are among the "all things" which work together for good.

2. When he questions his sonship. There are not a few Christians who, when the rod descends upon them, conclude that they are not sons of God after all. They forget that it is written "Many are the afflictions of the righteous" (Psa. 34:19), and that "we must through much tribulation enter the kingdom of God" (Acts 14:22).

One says, "But if I were His child I should not be in this poverty, misery, pain."

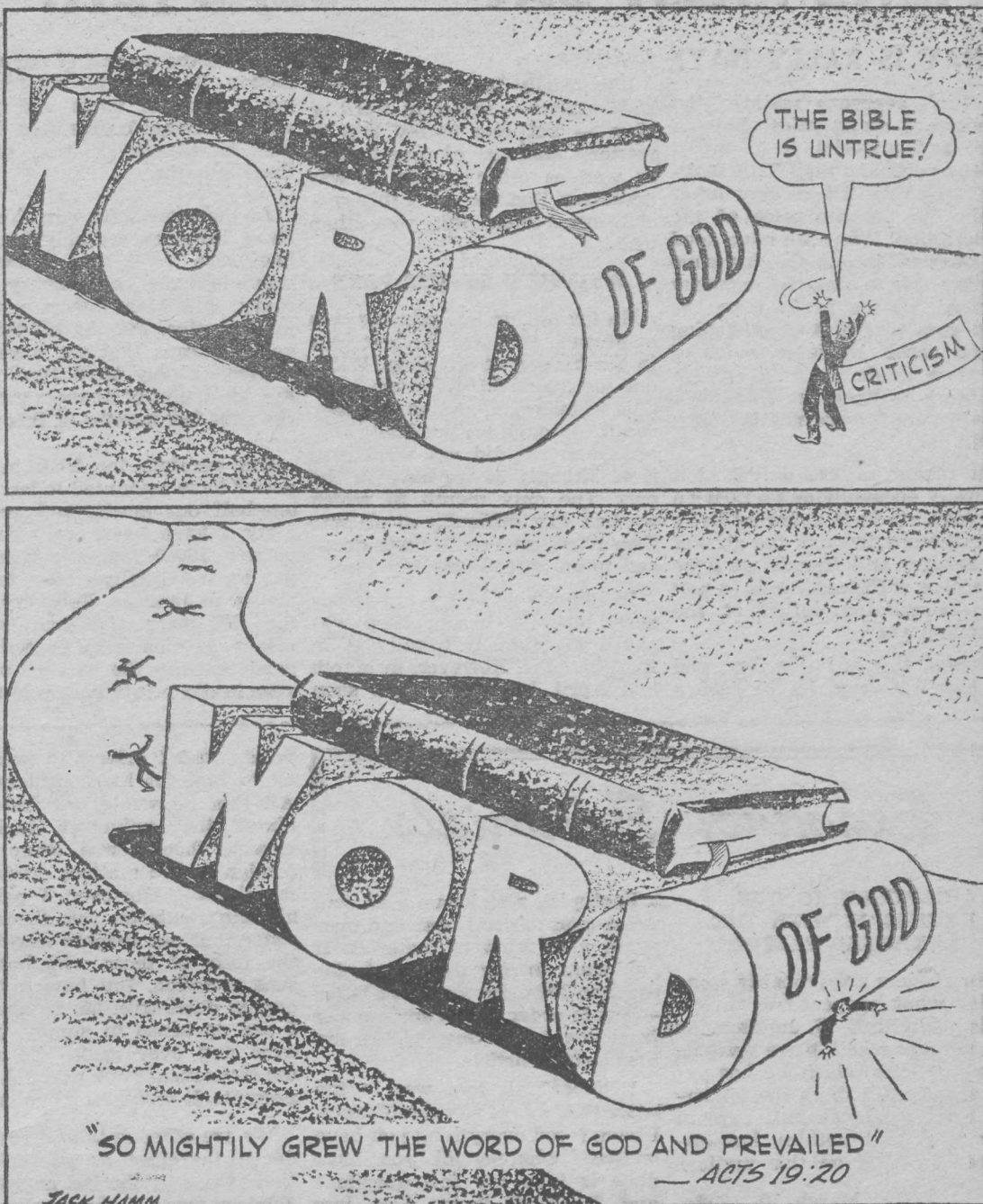
Listen to verse 8: "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Learn, then, to look upon trials as proofs of God's love—purging, pruning, purifying thee. The father of a family does not concern himself much about those on the outside of his household: it is they who are within whom he guards and guides, nurtures and conforms to his will. So it is with God.

3. When we despair. Some indulge the fancy that they will never get out of their trouble. One says, I have prayed and prayed, but the clouds have not lifted. Then comfort yourself with this reflection: It is always the darkest hour that precedes the dawn. Therefore, "faint not" when thou art rebuked of Him.

But, says another, I have plead-

ACROSS THE CENTURIES



ed His promise, and things are no better. I thought He delivered those who called upon Him: I have called, and He has not answered, and I fear He never will.

What, child of God, speak of thy Father thus! You say He will never leave off smiting because He has smitten so long. Rather say He has now smitten so long I must soon be delivered. Despise not: faint not. May divine grace preserve both writer and reader from either sinful extreme.

NOTE: Several of the leading thoughts of the above we owe to a sermon by the late C. H. Spurgeon.



"The God of Paul"

(Continued from page 6)

out even having taken the Lord's Supper in a scriptural manner. I wouldn't want to come into His presence with the realization that I hadn't been a member of a true church of Jesus Christ. I wouldn't want to come into His presence with the realization that I had failed to honor Him, in that I had failed to be a member of a church that was trying to stand for the truth. Beloved, I thank God that the God of the Apostle Paul is a God who doesn't forget.

This is an encouragement to

me and it ought to be a warning to that man or woman whose life isn't counting for the Lord like it should, who is in a false church, who is helping to support a false church. It ought to be a warning to you to get into a fellowship where the God of the Apostle Paul may keep the right kind of a record of you — the kind of a record that you would want to have had kept when you stand in His presence after awhile.

VI

THE GOD OF THE APOSTLE PAUL IS A GOD THAT GIVES THE INCREASE.

We read:

"I have planted, Apollos watered; but God gave the increase." — I Cor. 3:6.

My business is to preach the Word, and to the best of my ability I have tried to do so every time I stand before a congregation. But when I have done that, I have done everything I can do. God must give the increase.

Sometimes the preacher comes down the aisle and buttonholes an individual and pulls him out and gets a profession out of him. Just about like some man takes a corkscrew and runs it down into a "Fifth" and pulls the stopper out and there is usually a "pop" (Cont. on page eight, column one)

An Exposition of the Epistle to the Romans

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What a distinguished French minister, Reuben Saillens, says of what became known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones.

Undoubtedly, the richest and soundest work on Romans

SPRING RALLY DAY -- JUNE 12TH -- PRAY - GIVE - ATTE

WHAT IS RALLY DAY?

I think everyone realizes that in view of rising prices both of labor and material, it is impossible to print and mail THE BAPTIST EXAMINER or any other publication for the price of the subscription. When we have good job business in our printing shop and are able to make some money thereby, all the profit from the shop goes toward the publishing of our paper. However, much of the time we do not have enough job work to keep the shop in a thriving and prosperous financial condition.

To make up the deficit that naturally accumulates through the year, we have a Spring Rally Day whereby through the gifts of our readers and friends we hope to receive sufficient funds to pay our accumulated deficit of the preceding year.

Briefly, this is Rally Day, and we have set June 12 for such a

day this year.

We usually have Rally Day a little earlier — either in April or May — but due to my trip to western Missouri of recent date, as well as other events, it was necessary that we have this special event later this year than usual.

A REVIEW OF THE PAST

So far as our job printing was concerned, 1961 was the best year in the history of our shop. Without too much difficulty we were able to carry on, and as you may recall, although we had Rally Day last year, we did not emphasize it as strongly as we have in the past. The only month in which we had any difficulty at all was December, when offerings dropped to an exceedingly low level.

In January and February of this year, business in our shop was ahead of what it usually is in those months. However, in March and April, business in our shop

has been the poorest of our recollection. In fact, I do not remember a time in years and years when there has been such a slackness as to job printing during these months.

At the same time, our offerings have been exceedingly on the lean side. As I said, December was a low low, and January, February, and March were not too much better. Putting all this together means that we have had an exceedingly hard time from the standpoint of finances through the first few months of this year.

Our receipts for TBE in this period have amounted to less than one-half our needs, and accordingly I have been compelled to borrow \$3000 for operating expenses. We usually expect to lose money in January, February, and the first part of March, which means we must have exceedingly good business the balance of the year in our printing shop to make

up for our losses in the early part of the year. Now with business at a virtual standstill, we have very little hope of being able to make enough in our shop this year to break even.

AN APPEAL

I wrote some of our friends the first of April and told them that we were hurting particularly as we started into the month of April, and I asked in a special way for their help both in prayer and giving.

It is thus that I appeal now to all of our readers as we look forward to this Spring Rally Day. I would ask that if God impresses you to do so, you will send a liberal offering to our paper. Bro. Bob and I have been happy to give our time and effort in an attempt to present to you the best paper possible. Thousands of unsolicited testimonials from every state have been received, whereby the value of the paper has

been told, and its praise been sung. I know it is because of God in the salvation of and the edification of the church.

In view of this, I know I won't think I am asking too much of you when I ask for your special support in this emergency and for your gift on Rally Day our Rally Day offerings of \$5000, it will take not more than a miracle for us to bring the paper to you throughout the remainder of the year. Therefore I am praying for this amount, and ask all of our readers to join me in prayer, and with you trusting that God will make Rally Day gloriously victorious.

May I ask you to do so today assuring TBE of your cheerful concern as to its future. I think you know without saying that we will be very forward with sincere thanks to God, and to you, for your letter and your offering.

Examiner Editorials

CONCERNING OUR EXCHANGE WITH THE ARKANSAS PASTOR

Our readers are probably wondering what happened as to our exchange with E. W. Johnson. As you perhaps recall, there was one of my articles which he has yet not answered. I think the following correspondence will explain why it is that nothing has appeared in TBE on this matter:

March 10, 1962

Dear Brother Ross:

In your letter to me of March 10th you say—

"I think that there has been sufficient time and space given to the discussion with Bro. Johnson, so I am requesting that he makes his letter in reply to my comments in this issue his last letter."

But since you have not yet replied to my letter to you of March 5th, I shall wait until you have printed that letter in its full in your paper then I shall send you my final letter in the exchange.

Yours very truly,
E. W. Johnson

April 1, 1962

Dear Brother Johnson:

In your last note, you stated that you would wait until later to answer my reply. I am wondering if you have any intentions of making any further reply. At this date, I have not received any further correspondence from you than your note of March 10.

Yours by grace,
Bob L. Ross

April 4, 1962

Dear Brother Ross:

My letter of March 10 reads: "But since you have not yet replied to my letter to you of March 5th, I shall wait until you have printed that letter in its full in your paper then I shall send you my final letter in the exchange."

Please note the words: "I shall wait until you have printed that letter in its full . . ." This offer stands—print my letter of March 5th in full, and I shall send you my final letter in the exchange.

What is the matter? Couldn't you face it?

Yours,
E. W. Johnson.

April 7, 1962

Dear Brother Johnson:

As explained in TBE, I would gladly print your letter in full, if it contained anything more than repetitions, evasions, dodges of my questions, etc. If you will deal with the things I have mentioned, rather than follow your previous procedure, I would gladly print your letter. But it cost quite a bit to pay

a linotypist, a make-up man, and press-man to print over and over again your kind of material. If you want to pay these costs for us, then I'll print your last letter—just in order to get any answer from you to my questions in my unanswered article.

I "faced" all that was in the letter that was of any significance. I have faced everything you have written, whereas all you have done is take my few questions and "answer" them. Also, you have NEVER faced up to the original points on which I first questioned you. Zeal for your church theory has carried you completely away from these points.

If I do not hear from you in a few days, I'll explain to our readers that you do not intend to answer my last article, thereby giving them an explanation regarding this matter.

Yours by grace,
Bob L. Ross

April 12, 1962

Dear Brother Ross:

If you would like to renew our debate, I shall be happy to do so, but you must print my letters in full as I send them in. Naturally I am not going to send you letters and have you just "tell" the people what I said. What kind of a debate would that be?

If you think my letters are too long, then don't ask so many questions. Save your questions to the end of your letter. Think them through and ask questions which truly bring out the issues, and I shall answer them.

The answers to your questions in your letter of March 10th are quite obvious, and my answers to them shall go far to establish my position on that wherein the validity of water baptism stands. And I shall back up my position by quotation from two great Baptist authorities. But before I answer that letter, you must print my letter of March 5th in full. This was your original offer to me, that you would print my letters in your paper, now live up to it.

Yours very truly,
E. W. Johnson

MY COMMENT

As you can see from these letters, Bro. Johnson is refusing to write any more on the subject unless I print his lengthy letter of dodges, repetitions, evasions, etc. He implies in his last letter that I obligated myself at the outset of the exchange to print all of his letters in full; however, I did no such thing. The truth is I printed his letters, even though they were on the whole completely removed from the

points that I originally presented to him for his consideration. All that he wrote, for instance, about the universal invisible church theory was completely foreign to the matters originally mentioned. However, I printed his arguments on this theory in order that our readers might see the folly of those who hold to such a notion. But having thoroughly dealt with his arguments, I see no sense in simply going over and over again the same old theoretical bunk that Johnson presents. It soon gets monotonous.

We are offering this correspondence, therefore, as an explanation as to why the last answer by Johnson was not given as expected. Our invitation, however, still stands open if Johnson will deal with the points involved, rather than indulge in dodges, repetitions, evasions, false charges (that he does not even attempt to substantiate), etc.—BLR.



"The God of Paul"

(Continued from page seven)

when the stopper comes out, so when a preacher pulls an individual into the church like that, about all you get is the "pop." It takes God to really give an increase.

I can become pastor of a church, and fill that church to overflowing in a few months time with ecclesiastical corpses, but God doesn't work that fast. If God gives the increase, things usually go slower than most preachers do.

I know a preacher who moved into Texas and bought some lumber on credit to put up some benches for a tent, and, by the time the bill came due, which was thirty days later, he had started a church and had a membership of 800 in that church. But, beloved, the next whirlwind that came to town just scattered them. The next fellow that came to town, that had something new and exciting to offer, enticed them and they went along with him.

Beloved, the kind that God saves is the kind that will last. There is something about the man God saves that causes him to "stick." It is God that gives the increase.

You go out in the spring of the year and plant some peas and some onions and some potatoes. You watch them sprout, and it looks like it takes them forever to grow. You get so hungry for some of those green things in the early spring and you decide to help them along. You take hold of that onion and pull just a little, and you get hold of that pea plant and you pull a little, and you get hold of that potato and pull a little so that they will grow

a little faster. You do that for two or three days, and what do you have? You have some dead plants.

Whenever you pull them into the church, that is exactly what you will get. God has to give the increase. The God of the Apostle Paul is a God that gives the increase.

I am perfectly content to wait on God. I am perfectly content to wait until He moves. I like to see people saved, and I like to see saved people added to the church. I like to see professions, and I like to see people come forward and profess faith in Jesus Christ and ask for believer's baptism. I love to see it, but I am perfectly willing to wait until God gives the increase, and when God does it, it is mighty well done.

VII

THE GOD OF THE APOSTLE PAUL IS A GOD THAT LIVES FOREVER.

We read:

"Thy throne, O God, is for ever and ever."—Heb. 1:8.

Yes, beloved, the God of the Apostle Paul is a God that will live forever. The God of lots of church members isn't going to live forever, but the God of the Apostle Paul will live forever.

We are living in a day whereby we have seen a lot of changes as to government. Thrones have changed. Governments have changed throughout the whole world. You and I have lived to see kings moved off their thrones and new governments set up. Beloved, that will never take place so far as the throne of God is concerned.

When John and Charles Wesley were organizing their work a man said to Mr. Whitfield, "What do you plan to do to perpetuate your work?" He said, "I don't plan to do anything. John Wesley and Charles Wesley may organize churches if they wish to perpetuate their name, but not me. Let my name perish. Let the name of my work perish. Let the name of statesmen perish. Let the name of kings perish. Let the name of our God live forever."

CONCLUSION

How can you honor this God of the Apostle Paul? Only through His Son, Jesus Christ.

Listen:

"He that honoureth not the Son, honoureth not the Father which hath sent him."—John 5:23.

If you are going to honor God the Father, you are going to have to honor Him through His Son, Jesus Christ. May this truth burn itself into your heart and soul, and may you see Jesus as God's Son. May you receive Him as your Saviour. May you bow at His feet. May you who have trusted Him as a Saviour, come out on God's side and publicly profess your faith in Him, and ask for believer's baptism at the hands of this New Testament church.

May the God of the Apostles thrill your soul tomorrow, the tomorrows to come, in prayer in Jesus' Name.

May God bless you!

Honor Roll For April

Quite a few of our friends sent in ten or more subscriptions during the month of April, means that with those that in during the month of we have added considerable 1000 new names to our list.

Bro. Bob appealed for 1000 new subscribers by We have received quite a number over the thousand we thank God and take because of the interest of our readers.

The list of those who have in subscriptions for their during the month of April follows:

Mrs. Frank Moore, Kansas
Mr. and Mrs. Walter L. Texas
Fairy Rogers, Florida
New Testament Baptist Mission, Middletown, Ohio
Harold Brunson, Texas
Robert Browning, Ohio
Roy Sutherland, Pa.
J. M. Pierce, Ky.
E. W. Tompkins, Florida
Mr. and Mrs. Hobart Van Ohio

Wayne Crow, Delaware
Noel Warren, Arkansas
James Parris, N. C.
Mrs. Jack Duggins, N. C.
Fairmount Park Baptist Florida
Mr. and Mrs. Guy W. Va.

M. D. Burkett, Illinois
Leonard Burrell, Florida
Albert Wolfe, W. Va.
Don Heche, Ohio
Claude Doolin, Virginia
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Harold Tew, Alabama
Nora Ashbrook, Okla.
Boone Hatcher, Ohio
Eld. Lester Slack, Missouri
E. D. Strickland, Alabama
Providence Baptist Texas

Mr. and Mrs. James The Wisconsin
Charles E. Burns, Alabama
Herbert Willis, Ohio

From 19 states these have come to bless our souls. be that there were a few Mail piled up considerably our trip to western Missouri me may have failed to take of the lists.

Send TBE To Others